

# The Answer

## TO FALSE SEVENTH-DAY ADVENTISM

A Frank Refutation of the Attempt Made  
by Milton E. Kern,  
An Official Spokesman for the Sect,  
to Vindicate that  
Error-Permeated System

By E. B. JONES

*Formerly a Seventh-day Adventist Foreign  
Missionary. Also Author of the Companion  
Error-Exposing Booklets—*

**"FORTY BIBLE-SUPPORTED REASONS WHY  
YOU SHOULD NOT BE A SEVENTH-DAY  
ADVENTIST"  
and  
"FREE INDEED!"**

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A STATEMENT  
from  
DR. JOHN E. BROWN

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"TO WHOM IT MAY CONCERN:

"True as steel! The Seventh-day Adventists are quoting me as saying this regarding their doctrines. Here are the facts back of my statement:

"In a book I published some thirty years ago, one of the earliest of my nearly forty, I stated that I had not included Seventh-day Adventism in my radio discussion of false cults because, *so far as I knew*, Seventh-day Adventism rings true as steel to the fundamentals. I did not know much about Seventh-day Adventist doctrine, nor do I know much about it now.

"I was much amazed and shocked, therefore, to find recently that the Seventh-day Adventists have dug up this old statement of mine, made *with qualifications* in a local (California) controversy, and have published it *without qualifications*, giving the impression that it is the judgment of my mature years, and that it comes direct from me in connection with the present red-hot controversy between fundamentalists and Adventists. Had they asked my permission, I should have said *No*.

(Signed) "JOHN E. BROWN,

"President, John Brown University.

"Siloam Springs, Arkansas  
"February 27, 1946."

The Truth About  
Seventh-day Adventism!

Informed, Alert, and Courageous Christian  
Leaders Tersely Reveal Its REAL  
Character

DR. WILLIAM L. PETTINGILL: "The whole system of Seventh-day Adventism is built upon a lie and consists of a series of lies from beginning to end." (*Bible Questions Answered*, p. 255; enlarged edition.)

DR. ROBERT L. MOYER: "Do you ask, What is wrong with Seventh-day Adventism? Why, *everything* is wrong with it!" (*Quoted from a message delivered at First Baptist Church, Minneapolis; September, 1944.*)

DR. HARRY A. IRONSIDE: Seventh-day Adventism is an unscriptural and heretical sect. . . . Mrs. Ellen G. White [its deceased 'prophetess'], like Mary Baker Eddy, Madame Blavatsky, Annie Besant, and other charlatans, was a deceiver. (*Lectures on The Revelation*, pp. 124, 250.)

DR. LOUIS T. TALBOT: "Of all the false cults within Christendom today, Seventh-day Adventism is the most deceptive and most dangerous." (*Quoted from a discourse delivered in the First Baptist Church, Minneapolis; October, 1944.*)

DR. A. J. POLLOCK: "It may be asked how it is that Seventh-day Adventism has held on its way so long and secured so many adherents. The writer unhesitatingly ascribes the fact to Satanic power." (*Seventh-day Adventism Briefly Tested by Scripture*, p. 29.)



AN  
OPEN LETTER  
TO  
MILTON E. KERN

Field Secretary  
of the General Conference of  
Seventh-day Adventists

Author of

"Bible Reasons Why You Should Be a Seventh-day Adventist—  
An Answer to the False Charges and Unscriptural Teachings  
of E. B. Jones"

. . .

DEAR MR. KERN:

The receipt of your communication dated November 7, 1945, is hereby acknowledged. I have also received the six copies of your pamphlet which, in my letter of November 3, I asked you to have sent to me. Various matters in your so-styled "Answer" to my booklet call for a rejoinder; so this tract, in the form of an open letter, is *The Answer to "An Answer"*!

\* \* \*

► Neither the bringing out of your pamphlet (which, of course, is the official "Answer" of your organization), nor the nature of its contents, caused surprise on my part. The likelihood that my writings would eventually receive attention such as you have now given them, was foreseen at the outset of my public activities in opposition to Seventh-day Adventism. For a number of months previous to the actual appearance of your pamphlet, I was in possession of information concerning its general character, as well as other details regarding it.

You state in your letter that, "although it has been necessary [in the writing of your pamphlet] to say some very plain things, I have no personal animosity toward you." I appreciate this expression of your individual

“ . . . Be ready always  
to give an answer to  
every man . . . the an-  
swer of a good con-  
science toward God  
. . . ”

— I Peter 3:15, 21.

attitude, Mr. Kern; but as concerns your assertion that, in your "Answer," you felt obliged to "say some very plain things" regarding me, I only wish you had been more careful to state those "things" truthfully. However, I realize that, in view of all the circumstances, the policy you have adopted was to be expected. I know how others have fared who in the past felt impelled to pursue a course similar to the one I have chosen.

To resort to the use of fabrication—to publish studied misrepresentations of an opponent, particularly if he chance to be an all-the-way-out "apostate"—is notoriously typical of the religious movement you represent. Proof of this is abundant. The candid testimony borne through the medium of the informative publications from the able pen of the late D. M. Canright (a valiant man of God who, for many years, was a prominent worker among you), constitutes a convincing example. Among other facts which he discloses is the pertinent observation that "There is a streak of deception in the whole work of Seventh-day Adventists, from first to last."<sup>1</sup> And still another courageous Christian author, who has made a close study of Adventism in its every essential aspect, has correctly declared that,—

<sup>1</sup> D. M. Canright: *Life of Mrs. E. G. White*; p. 156. In addition to a series of tracts dealing with the many fallacies which he had discovered in Adventist beliefs and teachings, Mr. Canright also wrote three large volumes devoted to a comprehensive exposure of the system. These are entitled, *Seventh-day Adventism Renounced* (418 pages; Fleming H. Revell Co., New York); *The Lord's Day from Neither Catholic Nor Pagan* (262 pages; Revell); and *Life of Mrs. E. G. White* (291 pages; The Standard Publishing Co., Cincinnati). In the latter work, which was published in 1919, or at about the time of his death, Mr. Canright inserted a positive denial of the different false rumors which had been circulated concerning him. These mischievous tales alleged that he had confessed regret over having left the Adventist movement, and that he had also repudiated his writings. In closing his definite disavowal of all such untrue reports, he declared, "I expect them [his enemies] to report that I recanted on my deathbed [which is just what they have persisted in doing until the present time—E.B.J.]. All this is done to hinder the influence of my books. I now reaffirm all that I have written against that doctrine [Seventh-day Adventism]." Mr. Canright's books are now out of print, but it is likely copies may be found in some of the used book stores of the larger cities. They are well worth making a diligent search for.

"The exponents of a false system are often untruthful. Romanism has its untruthful exponents in the Jesuits. The leaders of Mormonism are notoriously untruthful. The exponents of Seventh-day Adventism are also untruthful."<sup>2</sup>

\* \* \*

► In presenting at this point—and in their *true* light—a few matters of a personal nature which you, in your Preface, have inaccurately related, I do so with the realization that, as another has well said, "The only reputation that matters is one's reputation in heaven." There is, however, in the matter at hand, very much more at stake than the mere defense of one's personal repute. There are, indeed, very serious reasons for correcting your misstatements, the most essential of these reasons being that sincere seekers after light and truth may become poisoned in mind, not understanding that your efforts to discredit me and my writings are nothing more than a crude attempt to conceal error—an emergency-contrived "smoke screen." As a result of your propaganda, souls may become confused, and may in the end become discouraged from making a complete and unprejudiced investigation of religious questions of a vital nature. For this very important reason I shall now proceed to clarify the record.

First, I shall plainly state—just as I have often stated, both by word of mouth and in writing—that in my God-entrusted task of making known the falsity of Seventh-day Adventism, it has ever been a matter of principle, not of persons, as such, with which I have been concerned. Contrary to your implication, I am not, as the result of any experiences I had while in the Adventist movement, either "bitter" or "disgruntled." In spite of the inability of the duped and blinded members of your sect (and I was once such!) to comprehend the fact that their "message" (creed) is permeated with error, and that, on the other hand, it is possible, by the grace and power of God, for individuals, after they have once been

<sup>2</sup> William Sickels: *Seventh-day Adventism, a False System*; pp. 30, 31. (45 pages; Charles C. Cook, publisher; 150 Nassau St., New York.)



delivered from deception and darkness, to be led of Him to make sincere, self-sacrificing efforts to expose those fallacies with the one object of bringing enlightenment and liberation to others, such is nonetheless true. Before God, I know it is true in my own case; and I also know that His guiding Spirit, and none other, has led me hitherto.

The facts with respect to my turning from a life of sin to the Lord Jesus Christ as Saviour, or the facts concerning my new birth, are exactly as they have been set forth in my personal testimony in the booklet **FREE INDEED!**<sup>3</sup> For weeks previous to the time when I made your acquaintance—that is, at the time of the meetings which you conducted in the old Battle Creek (Michigan) Tabernacle in the fall of 1914, I was under deep conviction by the Holy Spirit. Neither you nor any other human agent was responsible for that experience, nor for the miraculous transformation that at last took place within my soul. It was a mere coincidence that you chanced to be in Battle Creek at that time. Prior to my street-corner conversion, I did not (so far as I am able to recall) even know of the existence of your meetings. After that, Mrs. Jones and I attended some of them, a fact which I have no motive for denying. A few months later, I became a baptized member of the Battle Creek Seventh-day Adventist church, having made the arrangements with the local pastor, W. A. Westworth. This step was taken, however (just as I have always stated), entirely of my own volition—as the direct result of my youthful training in an Adventist home and in Adventist schools.

Who, may I ask, should know better the facts concerning such vital personal experiences than the individual who himself has passed through them? Really, Mr. Kern, I am amazed at your presumption in assaying to disprove the testimony which I have ever, so sincerely and so joyfully, borne in these respects. Just *why* have you done it?

Less than one year after joining the Adventist move-

<sup>3</sup> E. B. Jones: *Free Indeed!*—The author's personal testimony concerning his deliverance from the false law and Sabbath dogmas of Seventh-day Adventism. (64 pages; The Wilson Press, 43 S. 8th St., Minneapolis 2, Minn.)

ment, I accepted an invitation extended to me by E. R. Palmer, then general manager of the Review & Herald Publishing Association, at Washington, D. C., to take the supervision of the composing-room in that large, modernly equipped, and efficiently operated institution. I held this position for more than three years, and the final several months of the fourth year spent with that concern—or during the period just before I finally answered the call of the General Conference mission board to go to India to act as manager of the publishing house serving that field—I held a position equivalent to that of assistant superintendent of the entire plant, the late E. L. Richmond being general superintendent at the time. And just here I should like to say that, through the intervening years, I have appreciated the letter of recommendation which he was kind enough to write for me. It was prepared by him following my return to the United States from the Orient. Then, as manager of the headquarters' publishing house, Mr. Richmond wrote,—

“April 14, 1925.

“To Whom It May Concern:—

“This is to certify that Mr. E. B. Jones was in our employ for several years, and demonstrated his ability as a practical printer, as a layout man, and also as an executive. He is an earnest worker, of good ability, and excellent character. We recommend him to anyone who may be in need of a man of his experience and qualifications. We regret exceedingly that existing conditions are such that we are not able to avail ourselves of his services at the present time.

“Yours very truly,

“**REVIEW & HERALD PUB. ASS'N.**,

(Signed) “E. L. Richmond, Mgr.”

You state, Mr. Kern, that while I was in India, I “manifested such a critical and noncooperative attitude that it became impossible to continue [me] in the work, and [I] was recalled.” For a completely truthful statement concerning my work and experiences while on the mission field, also for exact facts regarding the circumstances involved in my premature return to America, let me once more refer



you to my personal testimony as presented in the booklet **FREE INDEED!** There these particulars are accurately, though of necessity, briefly stated.

Determined, confidence-undermining opposition was brought to bear by self-complacent persons occupying influential positions in the organization in India—opposition against the very same call to “a spiritual revival and a spiritual reformation” that, especially since those days, has been so urgently (but vainly) sounded throughout your ranks in America and other countries by some of your more earnest leaders (and which, in India, was proclaimed in full harmony with the instruction given by Mrs. White in her writings). That opposition was responsible for my eventual decision to return to the homeland.

The statement which you make, Mr. Kern, that I was “recalled,” is not according to fact. Not once was it ever intimated to me by any official of the organization with whom I had contact either in India or America, that such an eventuality was even considered. Several months following his reluctant acceptance of my proposal which, entirely of my own choice, I made to W. W. Fletcher (then the ranking leader of the India Mission) that I be released from my responsibilities, my resignation was passed upon affirmatively by the executive committee. After a period of about two months, in company with Mrs. Jones and our infant son Marco, I left the field for the United States.

While in India (where, incidentally, in addition to holding the position of publishing house manager, I acted as editor of the Mission’s English periodical, *Eastern Tidings*, and, as an ordained elder, also served as pastor of the headquarters’ English church, at Lucknow), I began vaguely to discern defects in certain Scripture interpretations maintained by Adventism. I did not withdraw my membership from the organization, however, until after having been back in America for about three years; but when I did ask to have my name removed from the roll of the Battle Creek church (to which body my membership had been transferred from the Lucknow church), I left it in association with a group of like-minded, most sincere believers in and supporters of the basic principles of

Adventism—particularly those more exacting and unpopular “truths” which are so fervently enjoined upon her followers by Mrs. White in her “testimonies.”

For the matter of a year or so, a work of reform was earnestly carried on by this small, independent group under the name of “The Seventh-day Adventist Layman’s Movement,” but eventually its efforts became merged with those of a larger, properly chartered and accredited body, whose membership in those days consisted of several thousand persons living in different parts of Europe and North America. The general headquarters of this latter movement were in Hanover, Germany, its abbreviated American title being, “The Seventh-day Adventist Reform Movement (or Reformed Church),” and it was while affiliated with it that I was first ordained as a minister of the Gospel. After a brief time, however, finding that the administration of this organization was not being conducted in keeping with the high standards which it professedly upheld, I felt compelled to expose its serious shortcomings for the enlightenment of all concerned. In due course, this action, as I had anticipated, brought about my disconnection from it.

At this juncture, in view of the varied trying experiences through which I had been permitted of God to pass, I became strongly convinced that the Lord was, by these means, endeavoring to show me that flaws of a grave character existed at the very foundation of Seventh-day Adventism itself, and that I should make an exhaustive personal investigation of the system. This I determined to do, and in a remarkable manner the carrying out of the plan was made possible.

Providentially, I secured a position of a secular nature in Chicago, which favorable business connection afforded me sufficient time in which I might unhurriedly examine Adventism in its entirety—something I had never before felt the necessity of doing. This study resulted, first of all, in my making the shocking and most distressing discovery that the claim of inspiration made by Mrs. White for all her writings, is false, and that several of the peculiar and generally considered vital tenets held by the sect—including its complex so-called “corner-stone” sanctuary doctrine—are unscriptural.



Here it was that I felt led frequently to attend services conducted in the great Moody Memorial Church, also services held in other of Chicago's strong fundamental churches, as well as the inspiring noon-day evangelistic meetings then being conducted in a large "loop" theater by the Christian Businessmen's Committee. In this way, and as the result of a great deal of private, prayerful study of the Scriptures in connection with sound Christian literature, I came to learn the vital secret of "rightly dividing the word of truth," and consequently was at last made to realize that the law handed down at Sinai was given solely to Israel as a nation. Also, I thus learned that that law, as a means of righteousness, and as a rule of life, terminated with the death of our Lord Jesus Christ at Calvary, and that the Sabbath of that abolished code is, therefore, no longer binding.

It was not then clear to me, however, that the resurrection of Christ had occurred on the first day of the week, since Matthew's record of our Redeemer's coming forth from the tomb, as contained in both the King James and the American Revised Versions, makes the event appear to have taken place before the end of the seventh day of the week, the Jewish Sabbath. For this reason I was unable to accept the position that the first day should be observed as the weekly memorial of the Saviour's resurrection and be designated "the Lord's day"; and, as a consequence, I continued to observe the seventh day.

While continuing in this admittedly perplexing and quite unsatisfactory situation—being definitely convinced of the error of Adventism in almost every particular, and yet, for the reason just stated, still clinging to its "pet" Sabbath delusion—I became acquainted with G. R. West, who was then the pastor of Chicago's south side Seventh-day Adventist church. Thereafter, or for a period of, perhaps, several months, we enjoyed occasional social contacts; but ultimately these rather casual meetings resulted in our becoming engaged in earnest, long-extended private discussions of Adventism in its several phases.

I was finally prevailed upon by Mr. West to re-join the Adventist movement. This I did, however, only with a mutual understanding and acceptance of the following

distinct stipulation: I was again to become a member of the organization by baptism, which, because of my previous withdrawal from it and my "outside" reform activities, he considered to be advisable. Following this, I was to have the privilege of "teaching Christ" in his church, where, he freely acknowledged, the need for such teaching was great. And, moreover, I was to do this with his full knowledge of my repudiation of Mrs. White's profession. The pastor earnestly assured me that many of "the leading men" of the movement maintained an attitude toward the claims and writings of Mrs. White similar to my own; and, he reasoned, since they saw fit, and were permitted, to continue their connection with the organization, surely there was no good cause for me to remain on the outside!

Although, as I am compelled to confess, I entered upon this new experience in Seventh-day Adventism with secret misgivings, I valued the opportunities for service which it seemed to offer, and for a year or so, while serving both as an elder of the church and a Sabbath-school teacher, I sincerely endeavored to witness to the saving power of the Gospel whenever occasions to do so were afforded. To me, it seemed the better course to follow—to be once more publicly identified with the movement, hoping thus to be able to accomplish more in behalf of members in need of the Gospel than I could were I to remain separated from it.

I was not long, however, in discerning the unmistakable application of the apostle's explicit teaching as set forth in II Cor. 6:14-18. I found that light and darkness have no fellowship; also that I could have no true peace in my soul until I obeyed the plain counsel of the Word: "Come out from among them, and be ye separate." And so, without further compromise, about eighteen months following the occasion of my second induction into the membership of the Seventh-day Adventist movement, I voluntarily—and permanently—separated from it, a letter announcing my decision to do so being addressed to the then acting pastor, the late F. A. Wright. At approximately the same time, seven or eight other members of that congregation also voluntarily discontinued their affiliation with the sect. This they did, however, as individuals, and apart from any direct persuasion from me.



► It was not until about three and one-half years ago that I at last received that which I now feel sure is the true light regarding the time of our Lord's resurrection. In the summer of 1942, at Lake Harriet Baptist Church, Minneapolis, I was privileged to become personally acquainted with Dr. William L. Pettingill, whose eminently gifted teaching of the Word of God, both from the pulpit and from his pen, I had for a number of years enjoyed.

To this great student of the Scriptures I made known my difficulty regarding Matthew's record of the Saviour's triumph over the grave—that is, the time when it took place. With sincere interest, and in his very thorough, scholarly manner, he brought forth from the Word unquestionable and entirely convincing evidence of the fact that all of the Gospel writers, including Matthew, perfectly agree in their teaching, that the resurrection occurred, not on the seventh day of the week, but on the first.

Dr. Pettingill brought together more than a score of translations of Matt. 28:1 (both ancient and modern), whose testimony, in agreement with that of the Emphatic Diaglott, clearly shows the resurrection to have taken place shortly before the visit of the two Marys to the tomb—which was “*after the sabbath, as it grew toward daylight*” (Jamieson, Fausset, and Brown). Both the King James and the American Revised Versions convey an erroneous impression concerning the time of that momentous event.<sup>4</sup>

Plainly, the first day of the week is the day of our Lord's victory over death. And since the Sabbath of the law—*Israel's* day—was set apart to commemorate that nation's liberation from Egyptian bondage, also its separation unto God as His chosen earthly people; and since, too, with all the ceremonial “holydays” of the law age, it was “cancelled, and cleared . . . out of the way” when the Lord Jesus Christ, the “Substance” of all the “shadows,” died on the Cross (Col. 2:14-17; Weymouth), the

<sup>4</sup> In Dr. Pettingill's great work, *Bible Questions Answered*, under the heading, “On What Day Did Our Lord Rise?” (pp. 514-518), twenty-two different translations of Matt. 28:1 are quoted in connection with his decisive answer to this question. (559 pages; enlarged edition; Fundamental Truth Publishers, Findlay, Ohio.)

day of His resurrection has, since the earliest days of the Church, properly been observed as “the Lord's day.” This precious day of true worship—the *Church's* day—commemorates her Lord's liberation from the bonds of death, memorializes her birthday, and commemorates, also, her separation unto Christ, her only living Head.

For these sound Scriptural and historical reasons, I now observe the first day of the week instead of the seventh; and I am always happy to make that fact known.

\* \* \*

► I have now given attention, Mr. Kern, to those matters presented in your Preface which seemed to require my personal notice. On these pages, plain, true-to-the-record facts are set forth in contrast with your fabrications. The discerning, unbiased reader will see, without misgiving, where the truth lies, and all such will also understand why you have resorted to dissimulation. Therefore, I am satisfied that your attempt to undermine the confidence of others in me—and, what is of more importance, your design to prevent, if possible, their acceptance of the error-exposing facts and of the sound Scriptural teachings in my booklet—will be a vain endeavor. Indeed, such must be the result, for God by His Spirit has declared, “There is no wisdom nor understanding nor counsel against the Lord.” (Prov. 21:30.) “We can do nothing against the truth, but for the truth.” (II Cor. 13:8.)

\* \* \*

► Scattered throughout the main part of your pamphlet—to which portion I shall now give attention—are further personal references of a disparaging nature. These attacks might be dealt with as satisfactorily as were those “very plain things” which you felt it necessary to (mis)state about me in your Preface. There are, however, matters of greater consequence to be considered in this letter; so these personal thrusts will be passed by unnoticed.

\* \* \*

► When I considered writing my booklet FORTY BIBLE-SUPPORTED REASONS WHY YOU SHOULD NOT BE A SEVENTH-DAY ADVENTIST, I had three principal, closely related objectives: First, to bring clearly to view the falseness of the foundation upon which Sev-



enth-day Adventism rests; second, through the disclosure of the basic unsoundness of the system and its innate erroneous beliefs and teachings, to convince unbiased members of the sect of their delusion and spiritual peril; third, to warn interested, though uninformed, non-Adventists regarding Adventism's deceptive methods of propagation, its serious fallacies, and its certain eventual doom.

In my booklet's Foreword, the chief foundational defects of the movement are pointed out, as follows:—

Seventh-day Adventism is founded upon nothing more stable than the "sand" of erroneous interpretations of the Scriptures made and adopted by earnest, though unskilled men, and the fancied "divine revelations" of a youthful girl afflicted with an injured mind.<sup>5</sup>

The facts here briefly presented are confirmed by responsible historians who have given notice to the sect in its beginnings. The originators of the movement lacked that broad educational training and culture which would be required for the launching of so important a religious enterprise as the Adventists claim theirs to be. D. M. Canright, who was personally acquainted with many of the "pioneers," says,—

"William Miller, the founder, . . . received only the poor advantages of a common district school. . . Elder James White, the leader of the Seventh-day Adventists' party, only secured sufficient education to teach a common district school. . . After Elder White came Elders Butler and Haskell as leaders, neither of them educated men. . . Mrs. White received no school education, except a few weeks when a child."<sup>6</sup>

Concerning Mrs. White, the "youthful girl afflicted with an injured mind" (or Ellen Gould Harmon, who married James White, and upon whose "fancied 'divine revelations,'" as we shall see, Seventh-day Adventism depends for its existence), there is in one of her own books

<sup>5</sup> E. B. Jones: *Forty Bible-supported Reasons Why You Should Not Be a Seventh-day Adventist*; p. ii; fourth edition. (64 pages; The Wilson Press, 43 S. 8th St., Minneapolis 2, Minn.)

<sup>6</sup> D. M. Canright: *Seventh-day Adventism Renounced*; pp. 84, 85. (See p. 4, this tract.)

a detailed account of a serious physical injury which she suffered when a child.<sup>7</sup> This injury resulted in the impairment of her mind. Competent medical authorities who attended Mrs. White during her later life, when she was a frequent patient at the Battle Creek Sanitarium, agree that this childhood injury left her with a "diseased organization of the brain or nervous system." Commenting more specifically upon the matter, Mr. Canright says,—

"The proof is abundant that Mrs. White's visions were merely the result of her early misfortune, nervous disease, and a complication of hysteria, epilepsy, catalepsy, and ecstasy."<sup>8</sup>

It was upon such a foundation that Seventh-day Adventism was built—upon "sand," indeed! And to this day it rests on that same sure-to-crumble sub-structure—the emergency-born, Bible-conflicting theories of unskilled and deluded men in vital union with the counterfeit "inspiration" of a proved neurotic! This amazing fact has been acknowledged by the official organ of the movement, the *Review and Herald*. The paper states,—

"Our position on the Testimonies [the writings of Mrs. White] is like the keystone to the arch. Take that out and there is no logical stopping-place till all the special truths of the message are gone [that is, Seventh-day Adventism itself]. . . Nothing is surer than this, that this message and the visions [of Mrs. White] belong together, and stand or fall together."<sup>9</sup>

As certain as are the facts concerning Mrs. White's illiteracy and her nervous and mental afflictions, which rendered her susceptible to the influence and employment of the Great Deceiver, just so incontestable are the many facts which prove her imposture. Had she been a true "messenger of the Lord," her teachings would have been in perfect accord with the Word of Truth. (Isa. 8:20.) Had she been a chosen mouthpiece for God, she would not have added to His words—the Holy Scriptures. (Prov.

<sup>7</sup> Mrs. E. G. White: *Testimonies for the Church*; Vol. I, pp. 9-58.

<sup>8</sup> D. M. Canright: *Life of Mrs. E. G. White*; see chapter, "Philosophy of Her Visions," pp. 170-188. (See p. 4, this tract.)

<sup>9</sup> *Review and Herald Supplement*, Aug. 14, 1883.



30: 5, 6.) And had she been a genuine, God-sent prophet, not one of her predictions would have failed of fulfillment. (Deut. 18:22; Jer. 28:9.) But many of her teachings are contrary to the Word; numerous matters of a religious nature have come from her pen which are nowhere to be found in the Bible; and the record of her career as a "seer" discloses the fact that those of her prophecies which were of any significance failed. More than this, she often contradicted herself, frequently altered or suppressed "troublesome" portions of her "Spirit-indited" writings, and on several occasions was found guilty of plagiarism.

All of these evidences of the falsity of Mrs. White's profession have been carefully verified by different responsible persons, and for years they have been published to the world. These matters are not, by any means, discoveries and allegations that are original with me. D. M. Canright's *Life of Mrs. E. G. White* substantiates all of the foregoing tell-tale defects in the profession of your "prophetess." Moreover, other well-known former leaders and ministers of the Adventist movement, such as A. T. Jones, A. F. Ballenger, E. S. Ballenger, E. E. Franke, W. W. Fletcher, and L. R. Conradi, have frankly made known these very same things, the result being that, through the years, many thousands of persons in this and other countries of the world have become informed, and have renounced Mrs. White—and, of course, Adventism too. Therefore, Mr. Kern, in the light of all the proof to the contrary, how absurd for you, as an official spokesman for your organization, to attempt to uphold before the general reading public Mrs. White as a genuine messenger of God!

\* \* \*

► As I have said, my primary purpose in bringing out the booklet under review, was to demonstrate that Seventh-day Adventism as a system is as sound as its foundation, and no sounder. Open-minded readers have discerned this objective, having discovered that the "prophetess" of Adventism was indeed false, and that many of her teachings—for example, those mentioned in the booklet's two score (and more) Reasons—are contrary to the Word of God. As one enlightened and finally delivered reader declares, "Once one gets to see through Mrs. White, it doesn't take long for him to see through Seventh-day Adventism."

For the particular benefit of all such sincere truth seekers, the following paragraph, containing key information, is included in the Foreword of my booklet:—

With but few exceptions, the quotations made from Adventist publications have been selected from the writings of Mrs. E. G. White, the self-styled "messenger," or prophet, of the Seventh-day Adventist denomination, all of whose published works are recognized by officials of the sect as containing authentic tenets of its creed. Therefore, despite their demonstrated lack of harmony with essential teachings of the Word of God, and regardless of the fact that they may be contradicted in or entirely omitted from subsequent editions of writings from the pen of the professedly inspired "messenger" (as is often the case), her teachings, as quoted throughout the booklet—since they have never been officially repudiated—are, indisputably, the authorized teachings of Seventh-day Adventism.<sup>10</sup>

Any reader knowing the significant facts herein set forth, who has with open mind studied my various Reasons based upon Seventh-day Adventist sources, and who has with prayerful heart considered the Scripture passages which I quote to refute Adventist teachings—any such reader, I say, must be convinced that the foundation of Adventism is built upon treacherous "sand," and that its whole man-devised structure, being impaired by serious doctrinal flaws, must fall.

Now, in the light of the foregoing, I shall make specific rejoinder to the criticisms you have published in your "Answer" regarding Reasons 1, 2, and 3 in my booklet. Did time and space permit, I should be pleased to give similar attention to your criticisms of the remaining Reasons, but I am compelled to be brief. However, I wish to assure you—as it will be apparent to the unprejudiced reader—that the principles which demonstrate the falsity of Seventh-day Adventism in these few illustrative instances, and which support the contention that, in the light of facts, one should *not* be a Seventh-day Adventist,

<sup>10</sup> E. B. Jones: *Forty Bible-supported Reasons Why You Should Not Be a Seventh-day Adventist*; p. iv; fourth edition. (See p. 14, this tract.)



will, when brought to bear upon the remaining Reasons, as unmistakably give the same answer.

\* \* \*

► In Reason No. 1, I point out that Seventh-day Adventists teach it was Christ, not the Father, who conceived the plan of redemption, and that it was formed after, not before, man's temptation and fall. The basis for this charge is found in one of Mrs. White's earliest "visions."<sup>12</sup>

Your initial step in attempting to disprove this Reason—that is, your use (or, rather, misuse) of the portion of Heb. 9:14 which you quote—indicates at once with what bias and confusion of thought you approached your task. Just a casual examination of the immediate context (verses 11-15), plainly reveals that the occasion here depicted, when Christ "offered Himself without spot to God," was when He, as "an high priest" (verse 11), "put away sin [on the Cross] by the sacrifice of Himself" (verse 26), thus having "obtained eternal redemption for us" (verse 12). In the setting of this passage, there is not the least connection with the fictitious scene portrayed in the "vision" recorded in *Early Writings*.<sup>12</sup> In that fanciful "revelation," your "prophetess" supposedly "saw" that, after Adam had sinned, the Son of God had "been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon"!

Then, in the second step of your determined effort to refute this first Reason, and at the same time substantiate the foregoing manifestly erroneous application which you make of Heb. 9:14, you just as completely fail. You quote John 10:17, 18, but, evidently, you did not see in this passage that which constitutes the very clearest of proof that the "power" (authority) which the Lord Jesus Christ possessed, commissioning Him to "lay it [His life] down," came from His Father. The Saviour distinctly declares in verse 18, as Weymouth so well translates it: "I am authorized to lay it [My life] down, . . . This is the command I received from My Father." In these plain words our

<sup>12</sup> Mrs. E. G. White: *Early Writings of Mrs. White*; Supplement to Experience and Views; p. 39 (old edition). See, also, p. 149, edition of 1920.

Lord reveals His full recognition of the sovereignty of His Father God—the Most High—the Originator of the plan of redemption.

Farther along in your resolute endeavor somehow to refute the irrefutable facts presented in this initial Reason, you quote from Mrs. White's so-styled masterpiece, *The Desire of Ages*. In this excerpt your "messenger" states that, "The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. . . . God . . . foresaw its [sin's] existence, and made provision to meet the terrible emergency."<sup>13</sup>

When using this "testimony," did it not occur to you, Mr. Kern, that the fair-minded, intelligent persons who probably would feel led to investigate your accusation that in my booklet I make false charges against your sect and its teachings, would, upon comparing the excerpt which I quote from Mrs. White's *Early Writings*<sup>12</sup> with the one which you quote from *The Desire of Ages*,<sup>13</sup> immediately detect her positively contradictory statements? In the one "testimony" she plainly teaches that after "it was realized that man was lost," Christ "offered to give His life a ransom [etc.]," while in the other she as plainly teaches, "The plan for our redemption was not . . . formulated after the fall of Adam"!

And did it not occur to you, either, that impartial, truth-seeking persons would just as quickly observe the other unmistakable contradiction which characterizes these conflicting "revelations"? In *Early Writings*<sup>12</sup> Mrs. White distinctly implies that the Father was at a loss to know how to meet the situation which had resulted from the fall of man—that only through His Son's proffered intervention was a solution reached! But in *The Desire of Ages*<sup>13</sup> the "inspired" writer explains (and here her teaching is in accord with Scripture), that God "foresaw" the existence of sin, "and made provision for it."

Furthermore, observant readers will not only discover that in her *Early Writings*<sup>12</sup> "vision" Mrs. White perverts Scripture and contradicts herself, but will also see that she adds to the Word of God. Such readers will, naturally,

<sup>13</sup> Mrs. E. G. White: *The Desire of Ages*; p. 22.



wish to know the name of the book in the Bible, the chapter, and the verse or verses where the scene described so graphically by the Adventist "seer" is recorded!

Mr. Kern, Seventh-day Adventists *do* teach, just as I point out in my booklet, that it was Christ, not the Father, who conceived the plan of redemption, and that it was formed after, not before, man's temptation and fall. And you know that neither you, nor your organization itself, dare openly repudiate the "inspired message" in which this teaching is set forth!

Regarding this error-honeycombed—this Bible-conflicting and "prophetess"-contradicting—"testimony" found in *Early Writings*<sup>12</sup> (and how many more of the same kind are to be found in that quaint little book of religious fairy-tales!), one author has commented that,—

"The Bible and *Early Writings* stand in absolute antagonism one to the other. To accept the Bible as the inspired, authoritative Word of God, is to reject Mrs. White's 'inspiration.' To accept Mrs. White's 'inspiration' is to reject the Word of God as the source of final appeal."<sup>14</sup>

\* \* \*

► In Reason No. 2, I say, Seventh-day Adventists teach that the brothers of Christ were His seniors, which teaching would, as I point out, plainly imply that He was not Mary's first-born Son. And as I further point out, this teaching would also lend support to the insidious fallacy of modernism that His virgin birth was but a myth.

The charge here made is based upon another piece of pure fiction and a plain denial of the Word of God coming from the pen of Mrs. White. Your "prophetess" declares that "His [Jesus'] brothers" were "older" than He.<sup>15</sup> On the preceding page of the same book,<sup>16</sup> she teaches that the brothers of Jesus were "the sons of Joseph"—that is, they were not the sons of Mary also, an "inspired" teaching with which I have, of course, long been familiar.

<sup>14</sup> W. C. Whitmarsh, in "The Criteria for Prophecy" (third article); *The Gathering Call*, October, 1930. (P. O. Box 566, Riverside, Calif.)

<sup>15</sup> Mrs. E. G. White: *The Desire of Ages*; p. 87.

<sup>16</sup> *Ibid.*, p. 86.

My purpose in presenting this certain-to-be-controverted Reason was threefold. First, to prove beyond question that the source of Mrs. White's "inspiration" was not Divine; second, to demonstrate again that in her teachings she often denies the Scriptures; and, third, to sound a clear warning against false Seventh-day Adventism for the benefit of the insufficiently instructed and over-credulous Christian reader.

The proof that, in the instance here being considered, Mrs. White's self-claimed "inspiration" sprang from some source other than the Spirit of God, is to be found in the fact that the inventors of that age-old myth—that our Lord was the only offspring of His virgin mother—were early-day papists, this being well understood by persons who are informed regarding Roman Catholic tradition. And so, this "prophetess"-sanctioned teaching, instead of being a "ray of light shining from the throne"—as Mrs. White claimed her every writing to be<sup>17</sup>—is in reality nothing but Romish darkness! And from what source, I inquire, has such religious rubbish proceeded?

Again, that other Rome-borrowed teaching of Mrs. White, that our Lord's brethren in the flesh were Joseph's children by a (supposed) previous marriage, is a clearly proved contradiction of the Bible. Not only is the true relationship which existed between the members of our Saviour's earthly family plainly indicated in such New Testament passages as Matt. 12:46, 47; 13:55, 56; Mark 6:3; John 2:12; I Cor. 9:5; and Gal. 1:18, 19; but in one of David's great Messianic Psalms, the 69th—which, by the way, the Holy Spirit in Matt. 27:34; John 19:28-30; and Rom. 15:3 incontrovertibly stamps as being prophetic of Christ—the matter is settled. (Note particularly verses 7-9.) Commenting, Dr. William L. Pettingill says,—

"To those whose hearts are subject to the authority of the Word of God, this is convincing. Mary had other children after the birth of the Lord Jesus, and the 'brethren' of our Lord alluded to in the New Testament scriptures were His mother's children."<sup>18</sup>

<sup>17</sup> Mrs. E. G. White: *Testimonies for the Church*; Vol. V, p. 67.

<sup>18</sup> Dr. William L. Pettingill: *Bible Questions Answered*; pp. 35, 36. (See p. 12, this tract.)



Of course it is understood, Mr. Kern, by those who are familiar with openly presented features of your "message," that Seventh-day Adventists believe in the fundamental doctrine of the virgin birth of Christ. If you will carefully, and without an unduly ruffled mind, re-examine my second Reason, you will discover that I do not teach to the contrary. But that which I do teach is simple fact; that is, that your "messenger's" Rome-appropriated "revelation" plainly implies that Jesus was not Mary's first-born Son (since it is certain that the other children of the family were also the offspring of Mary), and that this implication naturally lends support to the pernicious error that the virgin birth of our Saviour was but a myth.

If it were true that the brethren of Christ were not the offspring of both Mary and Joseph (nowhere in Scripture is it even suggested that they were not), there would have been no ground for my making reference to Mrs. White's false teaching. But the Word of God definitely shows, first, that Christ was Mary's first-born Son (Matt. 1:18-25), and it also—and just as certainly—shows that His brothers (and sisters) were His "mother's children," too (Ps. 69:8)—not "older than Jesus," but younger.

By properly taught, Bible-believing—Bible-only-believing—Christians, this is all thoroughly understood, being unreservedly accepted as the infallible truth of God's Holy Word. In view of this, I desired, through the medium of this particular Reason, to impress upon all such among my readers that they should not, as the result of possible imprudence, permit themselves to fall into the meshes of a religious movement so false as is Seventh-day Adventism—one that rests upon, and whose members are constantly held under the spell of, a deceptive, Bible-distorting (but piously titled) "messenger of the Lord." How applicable to our time, characterized by so many perils, is this solemn counsel of the Word,—

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

► In Reason No. 3, the fact is pointed out that Seventh-day Adventists teach, in their most notorious error-filled textbook, that Christ was born with "a sinful nature,"<sup>19</sup> this Gospel-denying doctrine receiving, of course, the unreserved endorsement of your "prophetess."<sup>20</sup>

In commenting upon this blasphemous slur against the character of the infinitely holy Son of God, I, in the introduction to this Reason, present the deduction that (if it were true that the nature of Christ was sinful), then His heart, too, like the natural heart of all mankind (see Rom. 3:10-18, 23), was "deceitful above all things, and desperately wicked." (Jer. 17:9.)

You say, Mr. Kern, that this is a "shocking conclusion." Well, I am sure that no "faithful" Seventh-day Adventist—one who actually believes this, as well as all of the other Christ-dishonoring teachings to be found in the "message" of his cult—I am sure, sir, that no such greatly-to-be-pitied person could possibly be as shocked over my entirely logical deduction as are those truly saved, Christ-appreciating, Christ-magnifying believers—"members of His body, of His flesh, and of His bones" (Eph. 5:30)—who learn of your sect's low, impiously-expressed concept of the spotless Lamb of God, the perfectly sinless Saviour of the world!

There can be but one explanation, I think, for your misguided and futile attempt to vindicate this most irreverent teaching; that explanation being that, like all those who are held under the soul-stupefying sway of a false, man-conceived, Christ-depreciating "ism," you yourself have not come really to know the Lord Jesus Christ—to know Him in His infinite purity, love, and grace—Whom "to KNOW . . . is life eternal." (John 17:3.)

All who do know and appreciate the "holy, harmless, undefiled" Redeemer of sinners (Heb. 7:26)—all who have by faith received Him—have been made partakers of His divine nature (II Peter 1:3, 4), and have a Spirit-

<sup>19</sup> *Bible Readings for the Home Circle*; p. 115; trade edition; 1915.

<sup>20</sup> Mrs. E. G. White: *The Desire of Ages*; see p. 24.



revealed conception of Him. Such know that He came into the world "that *holy* thing" (Luke 1:35), and that as "the man Christ Jesus" (I Tim. 2:5), He now sits at His Father's right hand. Other writers have ably set forth this true concept of our eternally sinless Saviour in these deep-meaning paragraphs. I appeal to you to consider earnestly what they say,—

"Christ's nature was in no sense dependent on Mary, and in no sense did it receive its character from Mary. Joseph's and Mary's sons must all have come under the verdict of 'There is no difference, for *all* have sinned and come short of the glory of God' (Rom. 3:22, 23). But of God's Son it is written, '*He . . . knew no sin*' (II Cor. 5:21). The fact is incontrovertible: If Christ *could* have sinned, then He undoubtedly *would* have sinned. Christ could not have had a sinful human nature without sinning."<sup>21</sup>

"Our Lord was indeed a Man, but unlike other men, He had no sin in Him. This explains the last clause of Heb. 4:15, which really says, not 'yet without sin,' but 'apart from sin.' . . . If it be objected that one who is unable to sin cannot really be tempted, it is sufficient to answer that temptation really means *testing*. And to say that our Lord could not be tempted would be like saying that pure gold could not be subjected to a test to determine its purity. . . . If Jesus of Nazareth had failed under the test and yielded to the temptation of Satan, that would have proved, not that God in the flesh could sin, but rather that Jesus of Nazareth was not God in the flesh. Thank God for the wilderness test, and for the resultant demonstration that Jesus of Nazareth is indeed Immanuel, *God with us!*"<sup>22</sup>

I reverently paraphrase Romans 10:1, 2, —

My heart's desire and prayer to God for Seventh-day Adventists is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge.

<sup>21</sup> Dr. R. E. Neighbour: *The Destructive Denial, or Jesus Not Joseph's Son*. (A pamphlet; Bible Truth Depot, Swengel, Pa.)

<sup>22</sup> Dr. William L. Pettingill: *Bible Questions Answered*; pp. 28, 29. (See p. 12, this tract.)

► As I said in my paragraph introducing the foregoing specific replies to your criticisms of Reasons 1, 2, and 3 in my booklet, I have limitations of time and space which prevent my giving similar attention to your treatment of the remaining Reasons; that is, consecutively and completely. However, as I have also stated in that paragraph, the principles which disclose error in the few examples dealt with, will, when honestly applied, produce the same result throughout. In keeping with this thought, let us proceed.

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► Like other professedly Bible-founded yet false creeds, the Adventist "message" contains a measure of truth; but the relatively small portion of Scripture-harmonizing teaching therein is so mixed with error that persons with a superficial knowledge of the Bible cannot discern the falsity of the system. Beclouded, biased minds, not subject to the unimpeded guidance of the Spirit of Truth (and, therefore, not knowing the Word of Truth, rightly divided) are poisoned by some Satan-concocted mixture of truth and error.

A typical example of such a mixture in Adventism is its interpretation of the doctrine of justification by faith. The New Testament offers "salvation 'by grace, through faith'; *plus nothing*." Mrs. White, on the contrary, with her "heaven-inspired" pen, wrote,—

"That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. 'By grace are ye saved through faith.' (Eph. 2:8.) But 'faith if it hath not works, is dead.' (James 2:17.) . . ."<sup>23</sup>

From the viewpoint of modern Galatianism, or Seventh-day Adventism, which is chiefly concerned with the keeping, and preaching, of the Jewish Sabbath—just as in the case of the "bewitched" Galatians who, professing to believe the Gospel of grace, were still in bondage to law, observing its no-longer-sacred "days" (Gal. 4:8-11);—from that viewpoint, the attempt made by your "prophetess" to merge the Gospel of pure grace with the

<sup>23</sup> Mrs. E. G. White: *Steps to Christ*; p. 66 (regular edition).



"gospel" of salvation by obedience (as she would make the teaching of James to appear), is consistent. But such teaching is a perversion of the Gospel of Christ. It is "another gospel," against which God pronounces a curse. (See Gal. 1:6-9.)

The apostle Paul, in Eph. 2:1-9, is dealing with that *true* salvation which is instantaneously received by those who, through faith in Christ, have been "quicken[ed]," or, by the regenerating power of the Holy Spirit, have been born from above. (Compare Col. 2:13; John 1:12, 13; II Cor. 5:17.) It is *ALL* "by grace . . . through faith." On the other hand, the apostle James, in the second chapter of his epistle, verses 14-20, is dealing with an entirely different matter—the believer's justification *in the sight of men*; not how he received salvation, but rather, how he *shows* that he *has* salvation. In the explanatory words of the inspired writer, the saved one declares (verse 18), "I will shew thee my faith by my works."

All properly instructed, truly saved-by-grace believers with whom I have had fellowship, clearly understand that the Lord Jesus Christ "gave Himself . . . that He might redeem us from all iniquity and purify unto Himself a peculiar people, *zealous of good works*." (Titus 2:14.) Such persons do not have the idea that their salvation is in any sense dependent upon their performance of those "good works." As the result of a definite transaction which was completed for time and eternity when by faith they received Christ Jesus as Saviour, they "*know*" that they "*have eternal life*" (see John 3:16; 6:47; I John 5:11-13); and as a further result of that great miracle of grace—having become "partakers of the divine nature" (II Peter 1:3, 4)—they *are*, by the impelling power of the indwelling Divine Spirit, "*zealous of good works*," thus glorifying their blessed Redeemer and Lord in the bearing of a consistent, *living* testimony before men.

In all seriousness, Mr. Kern, I do not know how any combination of words selected from the English language could better describe the false concept of righteousness by faith, as it is generally held by Seventh-day Adventists, than does that so-called "garbled" quotation from

*Steps to Christ*<sup>24</sup> which I use on page 21 of my booklet. Since by His great mercy God has opened my eyes to the soul-enchaining legalism of the Adventist religion, and has set me free from it, I fully sense that, however ardent and pious your attempt to spread abroad a different representation, it is all in vain. Informed Christians everywhere know that righteousness-by-faith-*plus-works* and Seventh-day Adventism are inseparable. As both you and I are aware, no thoroughly indoctrinated Adventist has any present assurance of salvation. He is in suspense until the "investigative judgment" at last shows that he has perfectly obeyed the Ten Commandments—particularly the fourth!

How I thank God for the pure, unadulterated Gospel truth of justification by faith, upon which, since having been miraculously delivered from Adventism's false interpretation of that doctrine and its resultant bondage, I now confidently rest my hope! (See footnote<sup>25</sup>.)

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► In your conspicuously brief treatment of the subject of "Present and Future Salvation," where you assume to disprove the wonderful Gospel truth of the eternal security of the believer (as it is concisely referred to, both directly and indirectly, in various of my booklet's Reasons), you but confirm your sect's truth-denying teaching, to which I draw attention on page 16.

First of all, Seventh-day Adventists cannot, and do not, have assurance of salvation, either present or future, because their "gospel" is but a travesty of the true Gospel of Christ, which is "the power of God *unto salvation*" (Romans 1:16). The Adventist "gospel," in different essential respects, positively denies the Lord Jesus Christ as man's Saviour; and, of course, such a mutilated ver-

<sup>24</sup> Ibid., pp. 65, 67.

<sup>25</sup> For true-to-the-Word teaching on the subject of justification by faith, I recommend for earnest study the following publications: *What Is the Gospel?*, by Charles Gaullaudett Trumbull; 64 pages; The Harrison Service, 3112 Hennepin Ave., Minneapolis 8, Minn.; *Grace and Truth*, by J. F. Strombeck; 160 pages; Wm. B. Eerdmans Pub. Co., 234 Pearl St., Grand Rapids, Mich.; *Romans Verse by Verse*, by Wm. R. Newell; 576 pages; Grace Publications, 100 W. Chicago Ave., Chicago 10, Ill.



sion of the Good News can not save those who accept it as truth.

Secondly, the adherent of Adventism has no assurance of everlasting life because he has been taught by Mrs. White that "All who have ever taken upon themselves the name of Christ must pass [the] searching scrutiny" of the "investigative judgment"—which, according to this fantastic, emergency-contrived doctrine, began to function in 1844, and which (supposedly) will continue in operation until the second advent of Christ.<sup>26</sup> Thus no one among the members of the Adventist movement can know for a certainty, until that time, whether or not he has "proved worthy" of receiving eternal life! In view of all this, no wonder you state that,—

"Even though we have given ourselves to God and 'know that He accepts us,' we should not deceive ourselves by regarding our salvation in the kingdom of God as an absolute certainty and thus fail to be diligent to make our 'calling and election sure.' (II Peter 1:10.)"

Adventism's be-good-and-be-saved, you'll-get-to-heaven-if-you-prove-faithful "gospel" is in marked contrast with our Lord's "by-grace-are-ye-saved" Gospel, the good tidings of great joy, in which the born-of-the-Spirit believer securely reposes. Will you not, with a sincere desire for the truth, consider these "exceeding great and precious promises"?—James 1:18; John 17:2; 6:37; 1:12, 13; I Peter 1:23; Eph. 1:13, 14; John 5:24.

From these Spirit-breathed scriptures one learns that, at the moment of his new birth, the believer receives God's gift of *eternal* life, and that that life is as *certain*—as *everlasting*—as God Himself! It is the life of Deity, and it remains the believer's personal, never-ceasing possession as long as God Himself shall live! (Col. 3:3; I Peter 1:3-5; John 14:19.) (See footnote<sup>27</sup>.)

<sup>26</sup> Mrs. E. G. White: *The Great Controversy Between Christ and Satan*; pp. 485, 486.

<sup>27</sup> For true-to-the-Gospel literature on the subject of present and future salvation, or the eternal security of the believer, I recommend for prayerful, unprejudiced consideration the following publications: *Sins of the Saints*, by Arthur W. Pink; 40 pages; Bible Truth Depot, Swengel, Pa.; *The Be-*

► In your "Answer," you devote twenty-five pages to the task of trying to justify your sect's "sanctuary" teaching, which Seventh-day Adventists regard as "the great center around which all revealed truth relative to salvation clusters"! According to your Bible teachers and writers, this doctrine, endorsed from its inception by your "prophets," constitutes the very heart of Adventism.

And yet, Mr. Kern, you realize, I feel sure, what would be the result of disclosing to deluded Adventists generally, the real meaning of that Christ-dishonoring theory—that makeshift "theological house of cards" set up because of an "early day" emergency. You *should* know, as should all the leaders of your sect, that such an exposure of Adventism's "corner-stone" would mean the collapse of the whole false system.

Hence the multiplicity of words in your reply to my Reasons 6-13. But in spite of your painstaking effort to camouflage error, the error is there! Your cult's nefarious primary teaching blasphemes the person and work of our Lord, for whose sake I wrote my booklet, and in whose name I point lovers of truth to the scriptures therein. In the light of those scriptures, the gross errors of Adventism can neither be defended nor explained away.

To His own, the Lord Jesus left this sure promise, "Ye *shall* know the truth, and the truth *shall* make you free." (John 8:32) And He has also left this warning, "Every plant which My heavenly Father hath not planted, *shall be rooted up*." (Matt. 15:13.) How futile, then, your efforts to whitewash error-blackened Seventh-day Adventism! How vain your zealous endeavors to bolster, somehow or other, its flaw-imperiled walls!

God had no part in the invention of that "miserable travesty of the Gospel," your deceptive "sanctuary" concoction. Nor did God participate in the devising of your "great second advent movement" in any of its Bible-contradicting, Christ-denying aspects. With all error,

*Never's Security*, by J. H. Pickford; 40 pages; distributed by American Prophetic League, Inc., 4747-55 Townsend Ave., Los Angeles 41, Calif.; *Shall Never Perish*, by J. F. Strombeck; 259 pages; The American Bible Conference Assn., 601 Drexel Bldg., Philadelphia, Pa.



these pernicious doctrines—Adventism itself—shall surely go down in defeat; and God's truth shall, just as surely, triumph gloriously, eternally! (See footnote <sup>28</sup>.)

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► "Have the Ten Commandments Been Abolished?" This question is one of the chapter headings of your pamphlet. By threadbare "proofs" you seek to show that the "moral law," by which coined term Seventh-day Adventists so often refer to the Decalogue, has not been annulled.

God the Holy Spirit, the real Author of the Bible, has told us how to study it,—“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*” (II Tim. 2:15.) Why, then, try to put the Book of books all on a flat level by wresting out of their proper setting God's words to Israel and misapplying them to the Church? Moses wrote on “two tables,” “the covenant, the ten commandments”—which “words,” God said, were “a covenant” He had made “with Israel. (Ex. 34:27-29.) And this was the same “ministration [covenant] of death, written and engraven in stones” which Paul declared, when writing to the Church, “is abolished . . . done away in Christ.” (II Cor. 3:7-14.)

To avoid confusion in understanding the Bible, the reader must differentiate between the several ages which divide the existence of mankind—past, present, and fu-

<sup>28</sup> The falsity of Adventism's “sanctuary” teaching has been clearly and conclusively presented by numerous writers, among them several former Seventh-day Adventists. I recommend the following literature as being particularly informative and helpful on this subject: *Seventh-day Adventism Briefly Tested by Scripture*, by A. J. Pollock; 32 pages; Loizeaux Bros., 19 W. 21st St., New York 10, N. Y.; *Seventh-day Adventism, a False System*, by William Sickels (see p. 5, this tract); *Seventhh-day Adventism, the Result of a Predicament*, by William E. Biedervolf; 48 pages; William B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich.; *The 2300-Days 1844 Doctrine Weighed and Found Wanting*, by John I. Easterly; 32 pages; published by the author at Healdsburg, Calif.; *The Reasons for My Faith*, by W. W. Fletcher; 220 pages; Evangelical Book Depot, G.P.O. Box 8062NN, Sydney, Australia; *Seventh-day Adventism Renounced*, by D. M. Canright. (See p. 4, this tract.)

ture—into separate periods; and he must also differentiate between the various groups of mankind as they are classified by our all-wise God,—the Jews, the Gentiles, and the Church. (I Cor. 10:32.) Moreover, the reader must apply to each group those scriptures which refer to that group. As an able teacher of the Bible explains,—

“We must recognize that the Bible is written to, or about, certain distinct classes. We must inquire of each scripture—whether book, section, or passage—to whom it is written, and righteously give to each the portion belonging to it. . . . We must put truth in its proper dispensational relation.” \*

You say “the underlying purpose back of this teaching, that the Decalogue has come to its end, is to get rid of the seventh-day Sabbath.” To this familiar cant of misguided Sabbatarians generally, I reply that the fundamentally sound system of Bible interpretation which proves the Sinaitic law, Decalogue and all, to have been abrogated when on Calvary the Lord Jesus Christ pronounced His atoning work “finished” (John 19:30), also proves that all the different sabbath days of the code given at Sinai, including the weekly Sabbath, then came to an end. (See Col. 2:14, 16, 17; A.R.V., also Weymouth.)

No one who rightly divides, and therefore *understands*, the Word of Truth, either believes or teaches that the Sabbath was ever changed. Christ did not change the day; the apostles did not change it; nor did the Roman Catholic Church, despite her boastful claims, ever change it. The Sabbath will always be the seventh day of the week; but for the duration of the present dispensation, Israel's day of rest—the weekly Sabbath, which was to be a “sign” to that nation (Ezek. 20:12)—has been “cleared out of the way.” With all of the law of Sinai (which was given as a unit, *not* in two parts), our Lord “nailed it to His Cross.” As the “Substance” of all the Old Testament “shadows,” He there “fulfilled”—perfectly filled the requirements of—every such type.

And so the Sabbath was not changed. It was *abolished*; and, in its stead, Spirit-enlightened believers have, since



the time of their Saviour's triumph over death, commemorated His resurrection day as "the Lord's day"—that better day of the "better covenant."

Concerning that purely imaginative, "prophetic"-endorsed theory of your sect known as "The seal of God and the mark of the beast," I have only this to say. Nothing that you or anyone else has presented disproves my Reason No. 33. Calling Sunday-keeping "the mark of the beast" is just one more of Adventism's presumptuous endeavors to twist the predictions of Inspiration to fit the faulty conjectures of men.

Your evangelists, who do much "scare-head" advertising, and depend so much on sensational methods to attract crowds and build up membership, employ this bugbear doctrine to frighten the untaught and the easily duped into "accepting the Sabbath." But the true believer, "rightly dividing the word of truth," grieves over such distortion of the Holy Scriptures, and is in little danger of being deceived. (See footnote<sup>29</sup>.)

\* \* \*

► In the paragraph which introduces your chapter entitled, "Prophecies Concerning the Jews," you refer to my Reasons 24-29 by saying, "A careful study of these 'reasons' fails to reveal a very definite idea of the author's theory concerning the Jews, and there seems to be no serious attempt to furnish the proofs for the assertions made."

Such a comment, Mr. Kern, could only be made by one

<sup>29</sup> I would urge the sincere truth-seeker to make a thorough investigation of the foregoing important subjects, in all of their aspects. For this purpose I recommend the following literature: *Rightly Dividing the Word of Truth*, by Dr. C. I. Scofield; 95 pages; Loizeaux Bros., 19 W. 21st St., New York 10, N. Y.; *God's Dispensations Compared and Contrasted*, by C. McKay Smock; 56 pages; The Moody Press, 153 Institute Place, Chicago 10, Ill.; *Seventh-day Adventism—What Is It?* by W. E. Booth; 32 pages; Loizeaux Bros.; *Sunday Observance, or Sinai Seventh-day Sabbath-Keeping?* by C. E. Putnam; 73 pages; The Moody Press; *The Sabbath and the Lord's Day*, by Dr. H. M. Riggle; 263 pages, Gospel Trumpet Co., Anderson, Ind.; *Seventh-day Adventism Renounced*, and *The Lord's Day from Neither Catholic Nor Pagan*, by D. M. Canright. (See p. 4, this tract.)

whose eyes are closed by that deep-seated and unrelenting prejudice which is so characteristic of members of your sect. Influenced by your "messenger's" Bible-denying teaching that, when Christ was crucified, God forever rejected the Jews as a nation, and her further palpably erroneous teaching that Seventh-day Adventists are "the Israel of God today," you are unable to discern the clear truth of Scripture as it is set forth in these Reasons. The fact of your sectarian bias will be recognized by every fair-minded reader who is also a sincere student of the Word of Truth, rightly divided.

To repeat a statement which I make in Reason 26, no more mistaken interpretation of Scripture could be possible than is the absurd assumption of the Adventists that God has forever forsaken the Jewish people. The preposterousness of such a view is discerned by properly informed Christians universally. Then, added to this serious fallacy, is your sect's other grave error of claiming to be the true Israel in this dispensation. Surely, unless, in God's great mercy, you Seventh-day Adventists are led to recognize the falsity of this belief, and repent, some day you, with all the deluded who "say they are Jews, and are not, but do lie," will be made to "come and worship before thy [the true Church's] feet, and to know that I [Christ, the Lord] have loved thee [the true Church]." (Rev. 3:9.) (See footnote<sup>30</sup>.)

\* \* \*

► Under the chapter heading, "The Order of Future Events," you assume to defend the so-called Historical theory of prophetic interpretation as held by Seventh-day Adventists against that which you term "the fan-

<sup>30</sup> For the reader who desires to understand correctly the teaching of the Bible concerning Israel, both national and spiritual, also such related truths as The Return of the Jews to Palestine, etc., I am glad to recommend the following publications: *The Miracle of the Jew*, by Dr. J. R. Young; 20 pages; published by the author at Pomona, Calif.; *Israel: Jehovah's Covenant People*, by Dr. William L. Pettingill; 70 pages; Fundamental Truth Publishers, Findlay, Ohio; *Prophetic Fulfillment in Palestine Today*, by Dr. David L. Cooper; 128 pages; The Biblical Research Society, Inc., 4417 Berenice Ave., Los Angeles 31, Calif.; *Bible Questions Answered*, by Dr. Pettingill. (See p. 12, this tract.)



tastic theories" held by "a school of modern prophetic expositors," various aspects of which principles are included in Reasons 36-39 in my booklet. By your derogative references, as quoted, you allude to the generally-styled Futurist theory of prophetic interpretation, for many years held by such profound, internationally-recognized Fundamental students of the Bible as Scofield, Erdman, Gray, Riley, Gaebelein, Pettingill, Ironside, *et alii*.

Just as it was in the "early day" dealings of your "pioneers" with the questions of the law and the Sabbath and Israel and the Church, the originators of Adventism also failed to heed the admonition given in II Tim. 2:15 in the matter of dealing with Bible prophecy. In their confusion, which resulted from a lack of sound Scriptural insight, they chose to follow the expositions given by sincere though mistaken men of the Reformation period rather than, for themselves, to "*study . . . rightly dividing the word of truth.*" And, of course, the results of their disregard for this Divinely revealed principle are to be seen in the sect's erroneous prophetic views.

For example, the Adventist interpretation of Dan. 2:44, requires the never-to-be-destroyed kingdom of God there depicted (see Luke 1:31-33; Isa. 9:6, 7) to be set up at the end of the Millennium on the new earth. But the Fundamentalist student of prophecy believes just what Daniel says—that that kingdom will be established on this present earth "in the days of" the ten kings (nations) symbolized by the toes of the great Gentile image, or at the beginning of Christ's Millennial reign. Many relevant prophecies of the Word positively support this latter interpretation, and just as clearly refute the Adventist interpretation.

This lone, selected-at-random example demonstrates the basic unsoundness of the system of prophetic interpretation maintained by your sect, and, at the same time, the correctness of the premise on which are based the Bible-harmonizing interpretations of such great, yet-to-be-fulfilled prophecies as the Revival of the Roman Empire, the Dual Nature of Our Lord's Second Advent, the Symbolic Identity of the Anti-Christ, the Millennial

Earthly Reign of Christ, etc.,—doctrines which are peculiar to the so-called Futurist school.

In your resolute efforts to discredit not only my Reasons 36-39, but the prophetic teachings of some of the greatest Bible scholars of modern times as well, you attempt to attach thereto the stigma of sixteenth century Riberian Jesuitism. But, Mr. Kern, were you, and Seventh-day Adventists in general, able to comprehend the great significance of II Tim. 2:15 in its relation to all phases of Bible exposition, you would then understand how groundless is your charge. You would then realize that those who in our day *rightly interpret* the prophetic Word, are those who *rightly divide* the Word of Truth, and that it is on this firm foundation *alone* they stand. (See footnote<sup>21</sup>.)

\* \* \*

► There are many evidences of Adventism's faulty interpretation of the Word of Truth; for example, its assumption that "the mission of the Church" is to proclaim the messages of the three angels of Rev. 14:6-11. According to Mrs. White, the first angel's message (supposedly committed to the Adventists a century ago) is the announcement of an "investigative judgment" which began in 1844. The second angel's message (also claimed to have been committed to the Adventists a century ago) is declared to be "an announcement of the moral fall of the [Protestant] churches [or 'Babylon']." And in the third angel's message, according to your "prophetess," is "shown the nature of the [present] work of the people of God"

<sup>21</sup> There is available an abundance of sound, informative literature dealing with Bible prophecy based upon the Biblically-valid and widely held principle of interpretation maintained by all leading Fundamental scholars; but I have space in which to mention only the following publications: *The End Times and Related Subjects*, by Roger B. Eames; 61 pages; Loizeaux Bros.; *The Second Coming of Christ*, by Clarence Larkin; 71 pages; Rev. Clarence Larkin Estate, 2802 N. Park Ave., Philadelphia, Pa.; *Our Age and Its End*, by Dr. Arno C. Gaebelein, and *Lectures on Prophecy*, by Dr. C. I. Scofield; one volume—134 pages; Our Hope Publications, 456 Fourth Ave., New York; *Lectures on Daniel, the Prophet*; 258 pages; and *Lectures on The Revelation*; 366 pages; by Dr. H. A. Ironside; Loizeaux Bros.; *The Sure Word of Prophecy*; 318 pages; and *Light for the World's Darkness*; 246 pages; both volumes edited by Dr. John W. Bradbury; Fleming H. Revell Co., New York.



(meaning the Seventh-day Adventists, who constitute the one true church)!

There are solemn warnings against such wresting of the Scriptures. (See II Peter 3:16.) No casual reader of the Revelation would think of making such an application as the above; much less would an enlightened student of prophecy, "rightly dividing the word of truth." In the eyes of such, these claims are, to employ your own mild terms, "superficial and visionary."

Now the real mission of the Church is to "preach the gospel to every creature"—the Gospel of the grace of God. (Mark 16:15; Matt. 28:18-20; Acts 15:13-18; 20:24.) After the Church has done this and has been "caught up" in the Rapture, or during the great tribulation, the three angels will preach to earth-dwellers their respective messages, just as stated in Revelation 14. But no Seventh-day Adventist will be engaged in that work; nor has any Seventh-day Adventist, during the century of the sect's history, been thus engaged. God has an orderly program, and all participants appear as scheduled.

The so-styled "threefold message" of Adventism—its "investigative judgment" vagary, its "Babylon is fallen" distortion, and its "mark of the beast" perversion—are among the most untenable and delusive of all the fantastic religious concoctions that plague Christendom in our day. If exponents of Adventism would but follow the Divine counsel in II Tim. 2:15, instead of blindly following their blind "pioneers," the shame which none may escape who *wrongly* divide the Word of Truth, would not be theirs. As it is, they stand "ashamed" before the Author of the Book with which they are tampering, and even before all true students of it. (See footnote <sup>32</sup>.)

\* \* \*

► In that section of your "Answer" headed "The Spirit of Prophecy," you make a studied effort to vindicate the high claims, the "inspired" writings, and the integrity of Mrs. White. As I read this, I was reminded of Ezekiel's

<sup>32</sup> For a sound treatment of the angel messages of Revelation 14, I commend *Lectures on The Revelation*, by Dr. H. A. Ironside. (See p. 35, this tract.)

portrayal of artful defenders of false, self-sent "prophets." Determined to justify somehow these pseudo-seers, they resorted to the use of "untempered mortar" (a weak, artificial mixture of truth and deception), hoping thereby to prevent their vulnerable "wall," or man-built religious structure, from crashing down in utter collapse. What a picture of your "daubing" of the false prophetess "wall" of Seventh-day Adventism! What a picture, too, of the ultimate results of your designing attempt! For your own sake, Mr. Kern, I ask you to ponder this significant passage—Ezekiel 13:1-15.

I wish it were possible to reply in detail to this section of your "Answer." While I cannot at this time do so, I fervently hope that every sincere reader of these lines may learn the facts concerning Adventism's mis-named "spirit of prophecy." God has graciously given me these facts, and some of them I have presented briefly in my booklet. I wish, for example, that all truth-seekers might have access to the following irrefutable exposés of the deceptiveness characterizing the profession, the writings, and the life of your sect's pseudo-seer; and I urge every such person to make untiring, prayerful efforts to secure these publications from the pens of former distinguished Seventh-day Adventists:

(1) *Life of Mrs. E. G. White* (a fearless, comprehensive disclosure of all essential details in connection with the "spirit of prophecy" hoax), by D. M. Canright, for nearly three decades a prominent minister and conference official associated with Adventist "pioneer" leaders, including Elder and Mrs. White. (2) *The Founders of the Seventh-day Adventist Denomination* (a most revealing compilation of rarely published "early day" documents, which clearly prove the falsity of Mrs. White's claims), by L. R. Conradi, for many years one of the highest ranking and most widely known leaders of Adventism in the United States and Europe. (3) *A Response to An Urgent Testimony from Mrs. Ellen G. White* (important facts concerning contradictions, plagiarisms, and other inconsistencies found in her writings), by A. T. Jones, long considered one of Adventism's most able ministers and authors. (4) *The Reasons for My Faith* (a masterful



treatment of Adventism's Scripture-perverting "sanctuary" doctrine, also containing documentary proof of the sect's one-taught but finally abandoned "shut door," "spirit of prophecy" (exposing, fallacy), by W. W. Fletcher, for years recognized throughout Australasia and the Orient as one of Adventism's most gifted Bible teachers and able executives.

What an upheaval would take place at the very heart of your organization, Mr. Kern—and, too, in your most remote churches, institutions, and mission stations—were all sincere though beguiled adherents to become acquainted with the contents of these and similar publications! They would learn, just as many thousands have learned, that your "spirit of prophecy" is one of the most deceptive of all the religious counterfeits of these hazardous last days. They would come to realize how unstable and perilous is the foundation of the Seventh-day Adventist system and its vaunted "truth." May God in His mercy soon enable each earnest soul within your ranks to learn the facts! This is the great desire and the unceasing prayer of my heart. (See footnote <sup>33</sup>.)

\* \* \*

► The closing portion of your "Answer" purports to give "some outstanding reasons" why one should be a Seventh-day Adventist. To those who *know*, how contrary to all that is founded on Scriptural truth, and all that is consistent with sound judgment!

Only such of your readers as are ignorant of the Word of God and are unacquainted with the real character of Seventh-day Adventism, will be endangered by your propaganda. There is appalling ignorance of the Word in these days of apostasy because of both insufficient teaching and erroneous teaching. But all who are grounded in the fundamental truths of the Bible, will find in your

<sup>33</sup> D. M. Canright's *Life of Mrs. E. G. White*, and A. T. Jones' *A Response to An Urgent Testimony from Mrs. Ellen G. White*, are out of print, but may possibly be located in used book stores. L. R. Conradi's *The Founders of the Seventh-day Adventist Denomination* (79 pages), may be procured from The American Sabbath Tract Society, Plainfield, N. J. For information concerning W. W. Fletcher's *The Reasons for My Faith*, see p. 30, this tract.

"Answer" convincing evidence of the falseness of Adventism.

Speaking from personal experience, I know, Mr. Kern, that there is not one good reason for being a Seventh-day Adventist. On the contrary, there are numerous important reasons—as my booklet sets forth, and as many of its readers have gratefully discovered—why lovers of truth should not become (or should not remain) Seventh-day Adventists. In fact, in your "Answer," you yourself point out some outstanding reasons for the taking of such a position. In the introductory paragraph of the section headed "The Mission of the Church," you state,—

"... If the cardinal points of our belief are unbiblical, if our interpretations of prophecy are superficial and visionary, if we neither understand nor experience the great central truth of righteousness by faith, as is claimed, and if there is no basis in Bible prophecy for the special message which we profess to give, then the Seventh-day Adventist Church has no justified position in the world, and no God-given mission to fulfill. . . ."

In spite of this bold bluff, Mr. Kern, the serious fallacies listed in your summary do indeed characterize your system of religion. Hence, just as you (unintentionally, but logically) conclude, "the Seventh-day Adventist Church has no justified position in the world, and no God-given mission to fulfill."

The God of eternal truth—the Author of true soul liberty—lovingly entreats all who have become enmeshed in a false religion, saying, "What communion hath light with darkness? . . . Come out from among them, and be ye separate. . . . Touch not the unclean thing, and I will receive you." (II Cor. 6:14, 17.) How thankful I am that I was at last led—*impelled*—of God to give heed to His gracious entreaty! And I earnestly hope and fervently pray that you, Mr. Kern, with all those you represent, may soon hear and heed that same Divine persuasion.

\* \* \*

► A worker connected with your sect is reported to have declared, "Headquarters says we shall have to try to stop the circulation of this book [my FORTY BIBLE-



SUPPORTED REASONS WHY YOU SHOULD NOT BE A SEVENTH-DAY ADVENTIST], or it will wreck the movement."

As I close, I wish again to remind you that, as God affirms, "We can do nothing against the truth, but for the truth." (II Cor. 13:8.) The attempt made through your "Answer," also through the special articles you have inserted in several of your sect's periodicals, to say nothing of the various leaflets you are scattering abroad—indeed, your whole fear-actuated campaign of misrepresentation and disparagement, will in the end prove but wasted effort. Within my heart I have the constant assurance that those things which happen unto me, as I try faithfully to serve my Saviour and Lord, shall result only in "the furtherance of the gospel."

*"Shall I, for fear of feeble man,  
Thy Spirit's course in me restrain?  
Or, undismayed, in deed and word,  
Be a true witness of my Lord?"*

*"Awed by a mortal's frown, shall I  
Conceal the word of God Most High?  
How then before Thee shall I dare  
To stand, or how Thy anger bear?"*

\* \* \*

► God will, in His own good way and in His own good time, bring to ignominious and eternal ruin every spurious, man-founded religion, including Seventh-day Adventism. (See Revelation 18.) And if, in the eventual bringing about of that Divinely decreed overthrow, it shall have pleased our just and righteous God to have in any measure used my booklet, and the sincere motive and earnest effort behind it, to bring light and deliverance to some of His dear imperilled children still lingering in doomed "Babylon," then to His name alone shall be all the praise.

Respectfully yours,

E. B. JONES.

February 1946  
43 South Eighth Street  
Minneapolis 2, Minnesota  
U. S. A.

Printed in the U. S. A.

—[ 40 ]—

## A STATEMENT

from

REV. C. B. AKENSON

### "TO WHOM IT MAY CONCERN:

"Upon confession of faith and by previous experience in baptism, Mr. E. B. Jones joined the First Baptist Church of Minneapolis on September 26, 1943, and has since shared the fellowship of the church.

"On November 29, 1945, after recommendation by a Council of Baptist Churches of the Twin City Baptist Association, the First Baptist Church of Minneapolis publicly ordained Mr. E. B. Jones to the gospel ministry and provided him with appropriate credentials.

"Mr. Jones' personal Christian experience has been both a conversion to believing the sovereignty of the grace of the Lord Jesus Christ and a persuasion against the legalism of Seventh-day Adventism. Hence, he has felt constrained to employ both spoken and written testimony as an apologist for the faith he has ardently embraced.

"In the church and personal contacts I have had with Brother Jones, his attitude has always been consistent with his statement that in his task 'it has ever been a matter of principle, not of persons, as such, with which I have been concerned.' May the blessings that attend a positive announcement of the good news of grace and the privilege of a continued zeal for the principles of the New Testament as he believes it, attend the author and his Answer.

"Yours very truly,

(Signed) "CURTIS B. AKENSON,

"Pastor, First Baptist Church of  
of Minneapolis.

"Minneapolis, Minnesota  
"February 25, 1946."



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