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The ANSWER *and* *The REASONS*

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Eye-Opening Information
Regarding Deceptive, Soul-Enslaving
Seventh-Day Adventism

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By E. B. JONES

Twenty years a Seventh-Day Adventist . . .
Formerly a missionary of that sect in India

The ANSWER

To An Official "Defense" of
False Seventh-Day Adventism

— and —

The REASONS

Why So Many Lovers of Truth
Renounce that Unscriptural System
Year After Year

The Sequel to "Forty Bible-Supported Reasons
Why You Should Not Be a Seventh-Day Adventist"

By

E. B. JONES

Author of

"Forty Bible-Supported Reasons Why You Should Not
Be a Seventh-Day Adventist" and "Free Indeed!"

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U. S. A.

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SECOND EDITION

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MINNESOTA

The Truth About SEVENTH-DAY ADVENTISM

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

- 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. 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. HARRY A. IRONSIDE: "Seventh-Day Adventism is an unscriptural and heretical sect. . . . Mrs. Ellen G. White [its deceased 'prophet'], like Mary Baker Eddy, Madame Blavatsky, Annie Besant, and other charlatans, was a deceiver" (*Lectures on The Revelation*, pp. 124, 250).
- DR. W. E. BIEDERWOLF: "There was no legitimate reason for Seventh-Day Adventism coming into existence, nor is there any for its continuance. . . . It is a system of legalism and is a travesty of the truth" (*Seventh-Day Adventism—the Result of a Predicament*, p. 47).
- 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).
- DR. WILBUR M. SMITH: "It is time for the evangelical churches of Christ to wake up to the pernicious falsehoods of Seventh-Day Adventism, and see to it that their people are fully informed concerning the errors which it teaches" (*Excerpt from a personal letter; January 23, 1945*).

FOREWORD

(FOR YOU TO READ, PLEASE)

EARLY in 1949 circumstances clearly indicated the need for bringing out a new edition of THE ANSWER TO FALSE SEVENTH-DAY ADVENTISM, which was published in 1946 as a forty-page tract. While planning this reprint, it seemed appropriate to augment that original work by incorporating an additional Section, making it a sixty-four-page booklet, uniform with my "Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist" and "Free Indeed!" A word of explanation regarding each Section of this present work seems desirable here.

Section One—THE ANSWER to An Official "Defense" of False Seventh-Day Adventism—is the sequel to "Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist." How I came to write THE ANSWER originally is a story which you can easily read between the lines of THE ANSWER. The Adventists asked for it! A field secretary of their General Conference, Milton E. Kern, countered my booklet "Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist" with his "Bible Reasons Why You Should Be a Seventh-Day Adventist—An Answer to the False Charges and Unscriptural Teachings of E. B. Jones." I in turn countered with THE ANSWER TO FALSE SEVENTH-DAY ADVENTISM, an Open Letter to Mr. Kern.

A homely but sage proverb goes something like this: "You may be sure that when they start to knock you, you've got them worried." As a matter of fact, another official of the Adventist cult, writing a co-worker, made this fear-betraying comment regarding my "Why You Should Not Be a Seventh-Day Adventist": "We shall have to try to stop the circulation of this book or it will wreck the movement." Their protestations sound very similar to the uproar of the silversmiths at Ephesus, as recorded in Acts nineteen.

If the abuses I have received may be considered indicative, the Adventists *are* worried! I have an interesting collection of their malicious tales in correspondence and in periodical articles. Certainly, no one man could conform to all their varied reports of me. For example: "E. B. Jones never was a real Adventist at heart." "He never was an Adventist missionary to India." "He never held a position of responsibility in our work; he was just an ordinary printer." "He was jealous because he could not get the position he wanted with us, and so left the movement." "He had to be recalled from the mission field." "He has gone back into Adventism repeatedly, and is an Adventist today." "He wishes he had never left 'the truth.'" "He has lost his voice." "He acknowledges that he is a lost man." "He is dead." "He hanged himself as soon as he left us." "On his death-bed he recanted, and expressed sorrow for having renounced 'the message.'" And so on, *ad infinitum*.

Many correspondents write me to find out about some one or another of these rumors. Let me say here, they are all untrue, the most of them obviously so. But "the things which happened unto me have fallen out rather unto the furtherance of the Gospel."

Regarding Section Two—THE REASONS Why So Many Lovers of Truth Renounce Seventh-Day Adventism Year After Year—I only wish that I had

space for more such interesting, enlightening, and inspiring testimonies! The statements selected represent a cross-section of my correspondence, also accumulated printed documents. The writers are from various walks of life. They are mature, intelligent, and, above all, are sincere lovers of truth, honest enough to investigate, and courageous enough to stand for their convictions. I know that the cost to these faithful witnesses has, in some instances at least, been that which our Saviour said would mean great reward in heaven.

I conclude this booklet with Fifteen "Truths" of Seventh-Day Adventism To Be Unlearned. These so-called "truths" are innately embodied in the Seventh-Day Adventist system of doctrines. They have the endorsement of the cult's leadership, past and present. My "Why You Should Not Be a Seventh-Day Adventist" refutes these (and other "truths," falsely so-called), by showing what *the Bible* teaches on each point. And my booklet is fully documented, employing not merely references, but actual excerpts with the references from Adventist writings. Seventh-Day Adventist leaders cannot gainsay these facts; hence their personal thrusts.

Every high school youngster who knows anything of the principles of debating, knows better than to attack the character of his opponent instead of answering, candidly and competently, the arguments of his opponent. The debater who disregards this rule is admittedly hard up for material. Because Seventh-Day Adventist leaders *cannot* gainsay the fact that these so-called "truths" *are* in their literature, they do not attempt valid and forthright refutation, but resort to the cheap device of smearing my character. In order to lessen the influence of my ministry, my enemies are making not only their answerable false statements, but also their dark hints regarding my personal life. What a peaceful refuge from the "strife of tongues" I have found in my gracious Lord (Ps. 31:18-20)! His "blessed are ye" heals every wound (Matt. 5:10-12).

The more engrossing any human-interest document is, the more criticism it is sure to evoke, both favorable and unfavorable. *THE ANSWER and THE REASONS* will undoubtedly receive its share of both varieties; for it is, perhaps, more than either of its companion booklets, replete with human interest. My "Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist" refutes Adventism more fully and systematically. My "Free Indeed!" gives my personal history and testimony more completely. But *THE ANSWER and THE REASONS* contains, not only my Open Letter to Mr. Kern, but also some eye-opening facts regarding losses in the sect's membership, plus several testimonies from representative converted Adventists, plus fifteen "truths" of Seventh-Day Adventism to be unlearned.

So this booklet, employing, as it does, three types of discourse, will interest persons of different reading tastes. Moreover, it is certain to engage persons whose views are poles apart. I am disinterested in the reaction of my readers toward the author of the booklet; but I am tremendously interested in the reaction of each and every truth-loving reader toward the message of the booklet.

There are, of course, "unreasonable [Weymouth translates the word 'wrong-headed'] and wicked men" (II Thess. 3:2). But to the *reasonable*, the *right-headed*, the *true-hearted*, I present this booklet, praying that "the Father of lights" may use it with such as are "children of light."

THE AUTHOR

A Statement

FROM

REV. C. B. AKENSON

* * *

"TO WHOM IT MAY CONCERN:

"Upon confession of faith and by previous experience and 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 Minneapolis

"Minneapolis, Minnesota
"February 25, 1946."

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**“ . . . Be ready always to  
give an answer to every  
man . . . the answer of a  
good conscience toward  
God . . . ”**

— I Peter 3:15, 21.

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SECTION ONE

The ANSWER

**To An Official “Defense” of
False Seventh-Day Adventism**

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**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 booklet, 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 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, had been a prominent worker among you), constitutes a convincing example. Among other facts which he discloses is this pertinent observation, "There is a streak of deception in the whole work of Seventh-Day Adventists, from first to last."¹

Still another courageous Christian author, who made a close study of Adventism in its every essential aspect, has correctly declared that,—

"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."²

► In presenting at this point—and in their *true light*—a few matters of a personal nature which you, in your Preface, have

¹ D. M. Canright: *Life of Mrs. E. G. White*; p. 156.

Mr. Canright wrote, in addition to a series of tracts dealing with the fallacies he had discovered in Adventism, three large volumes exposing this religious system. The most widely known of these volumes, *Seventh-Day Adventism Renounced* (418 pages), was published by Fleming H. Revell Co. through fourteen editions during Mr. Canright's lifetime. It is now obtainable from Guardians of The Faith, P. O. Box B, Traffic Station, Minneapolis 3, Minn., in a new edition which is an exact reprint of the fourteenth edition—the one in circulation at the time of the author's death. In the Preface of this new edition there is a valuable statement from Mr. Canright's daughter.

The other two volumes by Mr. Canright, *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.), are now out of print, but may possibly be found in some of the second-hand book stores, or in libraries. They are worth searching for.

In *Life of Mrs. E. G. White*, published in 1919, about the time of his death, Mr. Canright inserted a positive denial of the different false rumors which had been circulated regarding him. These mischievous tales alleged that he had confessed regret over having left the Adventist movement, and that he repudiated his writings. In closing his disavowal of all such untrue reports, he declared, "I expect them to report that I recanted on my deathbed. 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]." As a matter of fact, the Adventists have fulfilled his prophecy, and are to this day reporting that Mr. Canright recanted on his deathbed.

² William Sickels: *Seventh-Day Adventism, a False System*; pp. 30, 31. (45 pages; Charles C. Cook. Now out of print.)

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 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!"³ 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 co-

³ E. B. Jones: *Free Indeed!*—The author's testimony concerning his deliverance from the false law and Sabbath dogmas of Seventh-Day Adventism. (64 pages; Guardians of The Faith, P. O. Box B, Traffic Station, Minneapolis 3, Minn.)

incident 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 body, 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 boyhood 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 movement, 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 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 ranking leader of the Southern Asia Division of the General Conference) that I be released from my responsibilities, my resignation was passed upon affirmatively by the Division Committee.⁴ 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, I had served in the threefold capacity of pub-

⁴ Extracts from letters dated Dec. 28, 1923, and Nov. 21, 1928, written to E. B. Jones by W. W. Fletcher, formerly Vice-President of the General Conference of Seventh-Day Adventists for Southern Asia, comprising India, Burma, and Ceylon,—

"Dear Brother Jones: During our Division Committee meetings we have given consideration to your request to be relieved of your responsibilities in connection with the Publishing House. When you and I talked this matter over in Mussoorie, October 1, I told you that I was not sure just when the brethren would think it best for the change to be made, should your resignation be accepted. I thought it most likely they would want to make the change at the time of new officers taking over duties in January. In our recent meetings, in response to your request to be relieved, the brethren decided to release you from the first of January. We are sorry, Brother Jones, that you should have to leave us and the work in this country. . . .

"I wish to say, Brother Jones, that I would be most unlikely to dismiss you and your work with the off-hand statement that you 'did not do right' in India, for I do not regard you and your work in that way. I entertain feelings of warm love and high regard for you. . . . I have every confidence in your sincerity, and I love you very much as a brother in Christ, and shall never forget the benefits I have received in the Christian life through association with you." (*Italics mine.* E.B.J.)

lishing house manager, editor of the Mission's English periodical, "Eastern Tidings," and having been ordained an elder, as pastor of the headquarters' English church at Lucknow. These facts may readily be verified by reference to official English-language publications of the movement issued in India during the period of 1920-24. During my service there, 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. When I did ask to have my name removed from the roll of the Battle Creek (Mich.) church (to which I had transferred it from the Lucknow church), I withdrew 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 beguiled followers by Mrs. White in her "testimonies."

For 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 merged with those of a larger, properly chartered and accredited body, the abbreviated American title of which was "The Seventh-Day Adventist Reform Movement (or Reformed Church)," with general headquarters in Hanover, Germany. In those days its membership numbered several thousand persons living in different parts of Europe and North America. While affiliated with this group, 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" theatre by the Christian Business Men'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 Divinely-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 our 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 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 has brought together⁵ 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. The Revised Standard Version has it "after the sabbath, toward the dawn of the first day of the week." But this translation was not available until 1946.

Plainly, the first day of the week is the day of our Lord's victory over death. And because 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 day of His resurrection has, from 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.

⁵ William L. Pettingill: *Bible Questions Answered*, pp. 514-518. (Enlarged edition, 559 pages; Designed Products, 348 Harrison St., Oak Park, Ill.)

► 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's Word declares, "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 Seventh-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:—

Not only is Seventh-Day Adventism false—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 young girl with an injured mind—but it is today just as unstable as when originated.⁶

⁶ E. B. Jones: *Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist*; p. ii, seventh edition. (64 pages; Guardians of The Faith, P. O. Box B, Traffic Station, Minneapolis 3, Minn.)

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 sect's "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."⁷

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 a detailed account of a serious physical injury which she suffered when a child.⁸ This injury resulted in the impairment of her mind. Competent medical authorities who attended Mrs. White during her later life, 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."⁹

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."¹⁰

⁷ D. M. Canright: *Seventh-Day Adventism Renounced*; pp. 34, 35. (See footnote 1, p. 8, this booklet.)

⁸ Mrs. E. G. White: *Testimonies for the Church*; Vol. I, pp. 9-58.

⁹ D. M. Canright: *Life of Mrs. E. G. White*; see chapter, "Philosophy of Her Visions," pp. 170-188. (See footnote, p. 8, this booklet.)

¹⁰ "Review and Herald" Supplement, Aug. 14, 1883.

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. 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, or the unrighteous practice of literary theft.

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 "prophet." 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 "prophet" of Adventism was indeed false, and that many of her teachings—for example, those men-

tioned 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 Seventh-Day Adventists' self-styled "messenger," who, it is claimed, was inspired in the sense that the Bible writers were inspired!* All of her 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 her writings (as is often the case), still her teachings, as quoted throughout this booklet—since they have never been officially repudiated—are, indisputably, the authorized teachings of Seventh-Day Adventism.¹¹

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. Just as surely as that the Adventist movement was conceived in error, and born and nurtured in folly, just so surely it must end in confusion and disgrace. "God is not the author of confusion."

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

¹¹ E. B. Jones: *Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist*; p. iv; sixth edition. (See footnote, p. 16, this booklet.)

► 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."¹²

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*.¹² In that fanciful "revelation," your "prophet" 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 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 after-thought, a plan formulated after the fall of Adam. . . . God . . . foresaw its [sin's] existence, and made provision to meet the terrible emergency."¹³

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

¹³ Mrs. E. G. White: *The Desire of Ages*; p. 22.

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*¹² with the one which you quote from *The Desire of Ages*,¹³ immediately detect her positively contradictory statements? In the one "testimony" she teaches that *after* "it was realized that man was lost," Christ "offered to give His life a ransom," 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*¹² 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*¹³ 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 discover that Mrs. White in her *Early Writings*¹² "vision," not only perverts Scripture and contradicts herself, but she also adds to the Word of God. Such readers will, naturally, 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 you dare not repudiate this "inspired" teaching!

Regarding this error-honeycombed—this Bible-conflicting and "prophet"-contradicting—"testimony" found in *Early Writings*¹² (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."¹⁴

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

► 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 "prophet" declares that "His [Jesus'] brothers" were "older" than He.¹⁵ On the preceding page,¹⁶ 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.

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 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 "prophet"-sanctioned teaching, instead of being a "ray of light shining from the throne"—as Mrs. White claimed her every writing to be¹⁷—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 clearly a contradiction of the Bible. The relationship which existed between members of our Saviour's earthly family is not only 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 sixty-ninth—which in Matt. 27:34, John 19:28-30, and Romans 15:3, is incontrovertibly

¹⁵ Mrs. E. G. White: *The Desire of Ages*; p. 87.

¹⁶ *Ibid.*, p. 86.

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

stamped as prophetic of Christ—the matter is settled. Note particularly verses 7-9 of this Psalm. Commenting, one great expositor of the Word, 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."¹⁸

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).

¹⁸ William L. Pettingill: *Bible Questions Answered*; pp. 35, 36. (See footnote, p. 15, this booklet.)

► 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,"¹⁹ this Gospel-denying doctrine receiving, of course, the unreserved endorsement of your "prophet."²⁰

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! The "christ" of your cult is not the Christ of the Bible!

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-revealed conception of Him. Such know that He came into the world "holy"—the "holy child Jesus" (Luke 1:35, R.S.V.; Acts 4:27); and that as "the man Christ Jesus" (I Tim. 2:5), He now sits, *unchanged in nature*, at His Father's right hand, "being the brightness of His glory, and the express image of His person" (Heb. 1:3). 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,—

¹⁹ *Bible Readings for the Home Circle*; p. 115; trade edition; 1915.

²⁰ Mrs. E. G. White: *The Desire of Ages*; p. 24.

"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."²¹

"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!*"²²

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.

* * * * *

► 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.

* * * * *

► 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 not knowing the Word of Truth, rightly divided) are poisoned by some Satan-concocted blend of truth and error.

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

²² William L. Pettingill: *Bible Questions Answered*; pp. 28, 29. (See footnote, p. 15, this booklet.)

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.) . . ."²³

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 "prophet" to merge the Gospel of pure grace with the "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 "quickenened," 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);

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

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*²⁴ which I use on page 23 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 ²⁵.)

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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

²⁴ *Ibid.*, pp. 65, 67.

²⁵ 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 Gaullaudet 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; Moody Press, 153 Institute Place, Chicago 10, Ill.

“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 version of the Good News can not save.

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.²⁶ 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 ²⁷.)

Oh, that you and all Seventh-Day Adventist readers might get an adequate conception of the Gospel of the grace of God! Salvation begins and ends with our *sovereign* God.

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

²⁷ 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 Eternal Security of the Believer*, by H. A. Ironside; 48 pages; *Are Christians Eternally Secure?*, by F. McCleave; 32 pages; Loizeaux Bros., 19 W. 21st St., New York 10; *Salvation and Sovereign Grace*, by Keith L. Brooks; 32 pages; American Prophetic League, Inc., Box BB, Station Eagle Rock, Los Angeles 41; *Shall Never Perish*, by J. F. Strombeck; 259 pages; The American Bible Conference Assn., 601 Drexel Bldg., Philadelphia, Pa.

► 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 “prophet,” 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 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-blacked 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, these pernicious doctrines—Adventism itself—shall surely go down in defeat; and God’s truth shall, just as surely, triumph gloriously, eternally! (See footnote ²⁸.)

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► “Have the Ten Commandments Been Abolished?” This question is one of the chapter headings of your pamphlet. By thread-

²⁸ 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, the Result of a Predicament*, by William E. Biederwolf; 48 pages; William B. Eerdmans Publishing Co., 234 Pearl St., Grand Rapids, Mich.; *The 2300-Days*

bare "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 future—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.” (*See footnote 29, p. 31.)

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., R.S.V., and Weymouth.)

No one who rightly divides, and therefore *understands*, the

1844 *Doctrine Weighed and Found Wanting*, by John I. Easterly; 52 pages; published by the author at 1006 Lincoln St., Watsonville, Calif.; *The Reasons for My Faith*, by W. W. Fletcher; 220 pages; Evangelical Book Depot, G.P.O. Box 3062NN, Sydney, Australia; *Seventh-Day Adventism Renounced*, by D. M. Canright. (See footnote, p. 8, this booklet.)

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 hierarchy, despite its 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.” The law, Sabbath and all, which God had given at Sinai as a unit, *not* in two parts, He nailed to the Cross of His Son (Col. 2:14). There, as the “Substance” of all the Old Testament “shadows,” the Lord Jesus Christ “fulfilled”—*perfectly filled the requirements of*—every such type.

And so the Sabbath was not changed. It was *abolished*; and, in its stead, the Lord’s Day—that better day of the “better covenant”—has, from the first, been observed by Spirit-enlightened believers to commemorate their Saviour’s resurrection and triumph over death.

Concerning that purely imaginative, “prophet”-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 bug-bear 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 29.)

* * * * *

► 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,

²⁹ I urge the 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 C. I. Scofield; 95 pages; Loizeaux Bros., 19 W. 21st St., New York, N. Y.; *God’s Dispensations Compared and Contrasted*, by M. McKay Smock; 56 pages; Moody Press, 153 Institute Place, Chicago 10, Ill.; *Distinctions of Truth which Differs*, by W. S. Hottel; 58 pages; Union Gospel Press, Cleveland, Ohio; *Lectures on The Revelation*, by H. A. Ironside; 366 pages; Loizeaux Bros.; *Sunday or Sabbath—Which Should Christians Observe?*, by John R. Rice; 24 pages; Sword of the Lord Publishers, Wheaton, Ill.; *Seventh-Day Adventism Renounced*, and *The Lord’s Day from Neither Catholic Nor Pagan*, by D. M. Canright. (See footnote 1, p. 8, this booklet.)

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 whose eyes are closed by that deep-seated and unrelenting prejudice which is so characteristic of members of your sect. Influenced by your "prophet'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 worship before the true Church's feet, and to know that Christ has loved her (Rev. 3:9). (See footnote ³⁰.)

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► Under the chapter heading, "The Order of Future Events," you assume to defend the so-called Historic theory of prophetic interpretation as held by Seventh-Day Adventists against that which you term "the fantastic 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*.

³⁰ 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, I am glad to recommend the following publications: *The Miracle of the Jew*, by J. R. Young; 20 pages; published by the author at Pomona, Calif.; *Prophetic Fulfillment in Palestine Today*, by David L. Cooper; 128 pages; The Biblical Research Society, Inc., 4417 Berenice Ave., Los Angeles 31, Calif.; *Bible Questions Answered*, by William L. Pettin-gill. (See footnote 5, p. 15, this booklet.)

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 view.

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—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 Iberian 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 ³¹.)

³¹ There is available an abundance of sound, informative literature dealing with Bible prophecy based upon the Biblically-valid and widely held principle of interpretation main-

► 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 "prophet," is "shown the nature of the [present] work of the people of God" (meaning the Seventh-day Adventists, who, Mrs. White teaches, 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

tained 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; 64 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 Arno C. Gaebelstein, and *Lectures on Prophecy*, by C. I. Scofield; one volume—134 pages; Arno C. Gaebelstein, Inc., P. O. Box 146, Watertown, N. J.; *The Sure Word of Prophecy*; 318 pages, and *Light for the World's Darkness*; 246 pages; both volumes edited by John W. Bradbury; Fleming H. Revell Co., New York.

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 ³².)

* * * * *

► 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 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 prophet "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 "Why You Should Not Be a Seventh-Day Adventist." 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 false "seer"; and I urge every such person to make untiring, prayerful efforts to secure these publications from the pens of these 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

³² For a sound treatment of the angel messages of Revelation 14, I commend *Lectures on The Revelation*, by H. A. Ironside. (See footnote, p. 31, this booklet.)

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 once-taught but finally abandoned "shut door" 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. (See footnote 33.)

What an upheaval would take place at the very heart of your organization, Mr. Kern—and, too, in your most remote congregations, 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. Had your "spirit of prophecy" been genuine, none of its teachings would have had to be suppressed as time went on. But your "shut door" doctrine (along with a number of other Scripture-perverting teachings invented by "the pioneers" and sanctioned by Mrs. White) was suppressed! If the many honest-hearted among you knew of such tampering with "the truth," they would realize how unstable and perilous is the foundation of the Seventh-Day Adventist system and its vaunted "message." May God in His mercy soon enable each honest soul within your ranks to learn the facts! This is the great desire and unceasing prayer of my heart.

* * * * *

► 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

³³ *Life of Mrs. E. G. White* by D. M. Canright, and *A Response to An Urgent Testimony from Mrs. Ellen G. White* by A. T. Jones, are out of print, but may possibly be located in used book stores or in libraries.

The Founders of the Seventh-Day Adventist Denomination by L. R. Conradi; 80 pages; The American Sabbath Tract Society, Plainfield, N. J.

The Reasons for My Faith by W. W. Fletcher. (See footnote 28, page 30, this booklet.)

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 "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.

* * * * *

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."

*"For fear of feeble man, shall I
Restrain the course of God, Most High?
Or, undismayed by deed and word,
Shall I be faithful to my Lord?"*

*"Afraid of mortal frown, shall I
Conceal the Word of God, Most High?
How then before Him should I dare
To stand, and His displeasure 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
Minneapolis, Minnesota
U.S.A.*

A Statement

FROM

DR. H. P. WARREN

* * *

"TO WHOM IT MAY CONCERN:

"Rev. E. B. Jones ministered for eight days in our recent united effort to expose the Seventh-Day Adventists' proselyting campaign here in Flint. He did an excellent job of laying bare the insidious nature of this ism. Quite a number of persons who had become confused over its false teachings were snatched from danger. The aims of the Enemy were defeated.

"But the Adventists, true to their characteristic pattern of deceit and misrepresentation, are circulating a different report of this conference. For example, they state that there was a variance in doctrinal position between our church and the teachings presented by Mr. Jones. I am glad to say that we are in hearty accord with every statement made by our brother while in our midst, and with all of his writings. As a Baptist minister, I should welcome the opportunity to place Mr. Jones in a Baptist pastorate if we both felt that he were called to be a pastor. But I believe he has been raised up for the special teaching ministry in which he is engaged.

"I praise God for Mr. Jones' ministry, and unreservedly recommend it to others who may be seeking to expose the false teachings and deceptive practices of the Seventh-Day Adventists in their communities.

"Cordially,

(Signed) "H. P. WARREN,

"Pastor, North Baptist Church

"Flint, Michigan
"October 20, 1948."

.....

“ . . . Give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

— 1 Peter 3:15.

.....

SECTION TWO

The REASONS

Why So Many Lovers of Truth Renounce Seventh-Day Adventism Year After Year

.....

IT IS CLEAR there must be something wrong in the system itself, when so large a number of persons leave the Seventh-Day Adventists.” Such was the discerning observation of a once-prominent, but eventually enlightened and liberated (and *maligned*), leader of Adventism. On another occasion this same clear-sighted and faithful man of God concisely pointed out the “something wrong” which was then—and is now—causing so many to repudiate the system. He declared,—

“Seventh-Day Adventism originated in the well-known movement of William Miller, who set the time for the end of the world in 1843-44. . . . Miller’s prediction [which had the endorsement of Mrs. E. G. White, the ‘prophet’ of the sect] was a wretched abortion. He preached and propagated a falsehood. . . . If ever a religious movement on earth was demonstrated to be a humbug and a failure, it was Millerism. But if Millerism was a failure, then Seventh-Day Adventism is also, for that was the fountain from which this flowed; that was the foundation on which this is built. . . . Such a brood of errors and heresies as has resulted from Adventism cannot be found in the history of the Church before. . . .” (D. M. Canright, in *Seventh-Day Adventism Renounced*, pp. 68, 71, 74, 76).

The reasons for the extensive “apostasy” from Adventism that has taken place almost from the beginnings of the movement down to the present time, are here plainly stated. And these same facts have always been accessible to Seventh-Day Adventist leaders, both through their personal observation (if they had eyes with which to see), and through the writings of the few forthright historians of the sect. Yet in spite of their many opportunities to know the facts, various officials of the movement often solemnly profess (that is, to others within their official circles) that they do not understand why the “apostasies” are so persistent and numerous!

Before the general reading public they put on a brave front, as witness Francis D. Nichol's subtle book *Reasons for Our Faith*. Here is indeed "a whited sepulchre." Nothing on the attractive cover would indicate *whose* faith; but throughout its four hundred forty-four pages, it is Seventh-Day Adventism on dress parade—and *on the defensive*.

Very different in tone are the following excerpts taken from "The Ministry," official organ of the sect, and circulated almost exclusively among Adventist workers. An article therein, entitled "Appalling Loss Among Our Youth," by Henry F. Brown, an associate secretary of the Seventh-Day Adventist General Conference, makes these frank admissions,—

"A study of statistics reveals the fact that the number of Seventh-Day Adventist juniors reaching the age of accountability annually is more than the net growth of the church in the United States. This simply means that we are losing more youth each year than we are baptising converts. . . . This is one of the most serious considerations that has come under our observation. Certainly there is something wrong with a denomination that is losing so large a percentage of their youth. . . ." ("The Ministry," April, 1949).

Another high-ranking leader of Adventism has likewise sadly acknowledged evidences of "appalling" shrinkage in the cult's membership; and he, too, is at a loss to know the reasons. J. F. Wright, a vice-president of the Adventists' highest governing body, states,—

"Our records reveal that . . . for the period, 1922-41, our . . . apostasies reached the number of 90,521, as against a net gain of only 92,618. . . . The comparisons given are solely for the North American Division [comprising the United States and Canada]. Doubtless, if complete information for the world field were available at the present writing, the losses abroad would be equally as serious. . . .

"Apostasies! Think of it—90,521 in two brief decades [or about 180,000 throughout the world]! Just how or where these members turned back, the records do not reveal. Suffice it to say, they were lost! Their light went out in darkness! . . ." ("The Ministry," March, 1943).

On the pages which immediately follow, the reader will discover both "how" and "where" some of "these members turned"—not "back," but resolutely *away from* the false and destructive beliefs of Seventh-Day Adventism to the pure, saving truth of the Word of God. And those who here testify that they have renounced Adventism with its "brood of errors and heresies," represent thousands of enlightened men and women in all parts

of the world who have been delivered from that unscriptural and ensnaring system.

Dear reader, if you have a sincere desire and determination to know the truth, you may now learn for yourself the actual and very important reasons for the going out from darkness and bondage of these Shepherd-loved and Shepherd-led sheep.

Consider these earnest, Christ-exalting testimonies (representing, and typical of, many such), and then judge for yourself whether, as the "blind leader of the blind" just quoted declares, those who bear such testimony are "lost," whether "their light went out in darkness," or whether they are, instead, following the Good Shepherd who "calleth His own sheep by name, and leadeth them out" (John 10:3).

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Bert Summers, Mus. D., a Former Seventh-Day Adventist College Professor, Testifies.

"Some years ago I became interested in Seventh-Day Adventism, but before leaving the church of which I was at the time a member to connect with the Adventist movement, I felt that I should carefully investigate its teachings and not make a leap in the dark. I therefore began reading various publications issued by the press of the organization.

"At this juncture, however, I was offered a position in one of the leading Adventist colleges as a teacher, which post I accepted and held for a number of years. During this period I read more than ten thousand pages of their literature, all of which then seemed to me to contain real spiritual help; and some of it I re-read many times. But as time went on, I noticed, during this re-reading, different points which seemed to be at variance with the Word of God, and this perplexed me.

"It was at this belated stage of my experience that I began a critical study of the tenets of the Seventh-Day Adventist faith, and to my utter amazement discovered that I had unwittingly been following 'cunningly devised fables'—dangerously erroneous doctrines not based upon a sound interpretation of the Bible, but upon the so-called 'inspired messages' of the cult's 'prophet,' Mrs. E. G. White. These writings, I at last came to realize, contain many false premises, numerous contradictions of the Scriptures, and multiplied boastful and deceptive assumptions.

"I now consider Seventh-Day Adventism one of the most subtle delusions of the present day, and, without the least reserve, I denounce the system as false—false not alone in its teachings and claims, but deceptive also in its political maneuverings, many of which came under my personal observation. Realizing all this to be true, I could take no other course than to discontinue my affiliation with the sect. This I have done, and I am, indeed, happy to be free.

"BERT SUMMERS" (California).

*Marco S. Jones, a Former Seventh-Day Adventist College Student,
Bears Witness.*

"For about twenty years I lived under Seventh-Day Adventist influence, both in the home of my parents and in the schools of the sect which I attended. As a matter of strict religious routine, I grew up to look forward to attending the young people's meeting each Friday evening and the Sabbath-school and preaching service each Saturday morning.

"When I was in my early 'teens, however, something came into my life that caused me to question some of the most important doctrines of Adventism's supposed flawless 'message,' such as its 'corner-stone sanctuary teaching.' What had occurred was, at the time, unexplainable, but I eventually came to realize that it was the presence of the Holy Spirit, who, as a result of my boyhood conversion, had come to abide in my soul, and His influence upon my life as a Christian, and upon my thinking, was very real.

"Among various matters concerning which I began to wonder, were some of the petitions I heard devout Adventist elders include in their public prayers, such as, 'Help us, O Lord, to live better lives so that we may develop pure characters and thus prove worthy at last of Thy salvation.' And I also began to wonder about things I heard taught in college Bible classes, such, for instance, as, 'One must expect to endure trials in this life if he is to be found faithful and be worthy at last of the salvation that Christ purchased on the Cross for sinners.'

"That questioning Force within me—the Spirit of Truth—in the end made very clear the fact that Adventism does not have the real truth regarding the way of salvation. As one of its adherents, I was expected to work for that which my Saviour had purchased for me in full on the rough-hewn tree of Calvary. I was expected to strive for that which the Bible plainly teaches is freely mine—'by grace, through faith.'

"My greatest joy, in that wonderful freedom of the Gospel which is now mine, is the unceasing assurance of the Holy Spirit that my salvation is not dependent upon any worthiness of my own, but solely upon Christ Jesus—upon the finished work and sure promises of my wonderful Saviour and Lord.

"MARCO S. JONES" (Minnesota).

*Robert E. Harris, Another Former Seventh-Day Adventist Student,
Bears Witness.*

"I was brought up by a devout Seventh-Day Adventist mother, and in later years my father also became a member of the Adventist sect. As a child, and, in subsequent years, as a young man, I went through different schools conducted by the movement, hence, with all of this training, I became thoroughly acquainted with the 'message' of Adventism.

"Through their independent study of the Bible, both father and mother were eventually led to see the light shining from the Scriptures concerning the Jews as God's chosen earthly people, the true identity of the 144,000,

and the truth regarding Christ's earthly reign during the Millennium, which important teachings were, of course, imparted to me.

"Because of our acceptance of, and open stand for, these Adventism-conflicting truths, my father's name first was dropped from the books of the local group, and, shortly thereafter, mother's and mine were likewise dropped. The minister promised that before any action would be taken against us, an opportunity would be given to present our views, but that opportunity never came, and our names were removed without any word being communicated to us about the matter.

"At first I was rather hurt over this unchristian act, but now, thank God, I am able to meet any of the members of the sect who were responsible for it without any feeling of wanting to retaliate. Rather, there is in my heart only a desire to help them find the precious light which the Spirit of Truth has so graciously revealed to me.

"After separating from the Adventist movement, the question of the Sabbath for some time puzzled me, but I now plainly see that I have been trying to keep a day which, for the Christian believer in this age of grace, does not exist.

"I thank my Saviour daily for having by His Spirit delivered me from Seventh-Day Adventism, for having set me free from the doctrinal and spiritual darkness which so generally characterizes that system, and for having guided me into the glorious light of the rightly divided Word of Truth.

"ROBERT E. HARRIS" (Ohio).

*Warren Latham, Another Former Seventh-Day Adventist College
Student, Testifies.*

"Having had training in Seventh-Day Adventist schools located in the states of Washington and California, and having been an active, faithful, studious adherent of Adventism for fifteen years, giving the best years of my life to that cause, I consider myself well qualified to make this statement. . . .

"When I joined the Seventh-Day Adventist sect (and for several years thereafter), I was an Adventist of the Adventists. As touching the righteousness which is of the 'testimonies' [the writings of Mrs. White], blameless—a Pharisee, indeed. I was zealous for the law. I was a 'law Christian,' which in itself is a tragedy.

"Then a change began to come. God sent this poor man light! He discovered that 'the law is not made for a righteous man' (I Tim. 1:9); that 'we are not under the law, but under grace' (Romans 6:15); that we 'are become dead to the law by the body of Christ' (Romans 7:4); that 'the law was given by Moses, but grace and truth came by Jesus Christ' (John 1:17).

"There then arose an argument within my spirit with the Spirit of God. Would this man accept this new kind of righteousness, or would he con-

tinue in the old self-righteousness in which he had been taught to trust? Faith won. He dared believe! He began, secretly and tremblingly, to talk this new and beautiful truth—love versus duty, grace versus law. But it soon brought trouble—persecution—just as it invariably will to any who accept and proclaim it. Yet it is worth the price! . . .

"The real issue within Adventism during the sect's great crisis of 1888, was over the question of acceptance or rejection of this vital Gospel teaching: 'Therefore we conclude that a man is justified by faith without the deeds of the law' (Romans 3:28). And it was upon this 'block' that some of the most consecrated and able of the movement's leaders of that period 'lost their heads.' It was then, and still is, a battle of law against grace, of works against faith—a battle of Satan against the Holy Spirit!

"Says the great Apostle of Grace, 'The just shall live by faith.' . . . 'If there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe' (Gal. 3:11, 21, 22).

"I beseech you, brethren, suffer the word of exhortation' (Heb. 13:22)!

"WARREN LATHAM" (Washington).

Jean B. Henry, a Former Seventh-Day Adventist Educational Worker, Testifies.

"When I was rather young and inexperienced in things pertaining to the Word of God, I joined the Seventh-Day Adventists. I soon became a full-time worker, and for several years served in different capacities in the movement.

"During all of this time, while earnestly proclaiming the doctrines which I had learned, I had not realized how very little was being said about grace and the salvation of souls through faith in Christ. The Sabbath and the law were the main issues when admitting people into the sect. The members were not referred to as saints of God, but as 'Sabbath-keepers', and new converts were not spoken of as having been born again, or as saved by grace, but were greatly rejoiced over when they had begun to 'keep the Sabbath.'

"The dawning of the realization of this condition in the movement I had learned to love so well, became a real problem to me. I began to seek the Lord earnestly for more light, particularly concerning the subject of the law. For years I spent not minutes, but hours, in daily prayer, with the result that I was led to look more closely into the books of the New Testament, especially into the writings of the Apostle Paul. The more I read and studied the Gospel truths as definitely revealed by this specially chosen and mightily used servant of God, the more wonderfully the light of pure grace burst upon me. I began to see the law in its **true sphere**—

in its real purpose and its definite and **singular work**; not as an instrument to bring to mankind either salvation or righteousness, but as a faithful pedagogue to point out sin (Gal. 3:2-25). I saw that the law brought 'wrath' rather than life and peace (Romans 4:15), and that instead of being the means of covering sin, 'the law' was itself 'the strength of sin' (I Cor. 15:56).

"But, on the other hand, I saw clearly that 'by grace' we are 'saved through faith,' without any works or any righteousness of our own (Eph. 2:8, 9); that those who are thus saved have stepped out into the full liberty of the children of God, and will not come under the judgment of the law (John 3:18, R.V., I Peter 3:18), for Christ has paid the full and unquestioned price for all who believe in Him (Gal. 3:13; II Cor. 5:21)—for all who 'are **born** not of blood, nor of the will of the flesh, nor of the will of man, but **of God**' (John 1:13). These have entered into, not the Sabbath of the law, but into the believer's true rest—that Sabbath which is not a day, but a **Person**; and instead of the struggle and failure in seeking to keep the law, Christ Jesus, by the incorruptible Seed which He has planted within us, is Himself living His life and His righteousness in our hearts (Phil. 2:13; Heb. 13:20, 21), for He is our 'righteousness' (I Cor. 1:30).

"So, briefly, this is why I left the Seventh-Day Adventists. I am now rejoicing in the liberty with which Christ has made me free. 'For, brethren, ye have been called unto liberty' (Gal. 5:1, 13).

"JEAN B. HENRY" (Illinois).

Bertha Unruh Cooley, a Former Seventh-Day Adventist Conference Worker, Testifies.

"Twenty-five years ago I was led to join the Seventh-Day Adventist movement. My conversion, however, was due to the direct operation of the Holy Spirit, and not the preaching of doctrines held by this people. It was not until I had taken my stand for Christ and His Word that I heard any of the 'truths' of Adventism expounded.

"About three weeks after my baptism, I was called to the organized work of the sect. My heart was aglow with love for the Saviour, and I gladly relinquished all my former ambitions to devote my life to His service.

"Having been assured that Mrs. E. G. White was a prophet of the Lord, I secured her published works and gave them diligent study. I took everything I read at full face value. But within recent months I was led, by a direct providence, to make a thorough investigation of the doctrines of the Seventh-Day Adventists without the aid of Mrs. White's writings, and especially to examine her earlier works, also the publications of the pioneers of the movement not now in general circulation. To my great amazement, I found that much which I had implicitly believed to be truth was without foundation in the Word of God.

"These startling revelations have served to explain many things that long perplexed me, and while their solution has come in a manner

so utterly unexpected, I now rejoice in the knowledge of the truth as it is in the Lord Jesus. I rejoice to know that the Bible is an all-sufficient revelation of God's will to man, and the Holy Spirit its one infallible Interpreter. Our individual dependence upon Him to reveal His mysteries to us personally, brings us in direct contact with the living God without any human 'go-between.'

"With a fervor heretofore unknown, I long for the glorious appearing of our Saviour and Lord. I am so happy and grateful to have a part in spreading the Good News in its purity, in which all who view the Cross aright are united regardless of denominational divisions. There is more than one fold, but only one flock—'one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all' (Eph. 4:4-6). All who have the Spirit of Christ are His. It is through our Lord's indwelling, love-infusing Spirit that His great family on earth are bound together, and not by any man-made creed."

"BERTHA UNRUH COOLEY" (California).

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A. C. Chesson, a Former Seventh-Day Adventist Pastor, Bears Witness.

"It was in the year 1911 that I fully surrendered to the Lord Jesus Christ and experienced conversion. . . . From the beginning of my Christian life my great purpose has been to be loyal to Christ and truth. I resolved I would never settle down to any church formula except I was absolutely satisfied it could stand the test of present and future investigation. In other words, I could never be satisfied with a religious experience that rested upon anything less than an intelligent Scriptural basis, but would always want to be assured that I was following the 'demonstrable meaning' of the Word.

"I was very happy in the Lord in those days, and felt that I had to work for Christ in some humble way. I gave myself for a time to self-supporting colporteur work, but felt impelled to sell only such books as presented direct Gospel truth. . . . A strong appeal was made to me to enter the Seventh-Day Adventist [Avondale] school. . . . About a year later I attended an Adventist camp-meeting held in a suburb of Melbourne, where personal appeal and persuasion, finally induced me to enter this school, and from there to enter the ministry of the sect. . . .

"In due time I married, and God gave me a helpmeet who in every crisis of my life has stood nobly and faithfully by me. . . . About seven years ago we were made acquainted with what to us were startling revelations of adulteration, alteration, and suppression of the so-called 'inspired messages' of Mrs. E. G. White [secret 'official' tampering with those supposed 'infallible' writings]. This caused me to undergo much soul torture. I endeavored to hope for a denial or explanation of the difficulties, but none ever came. The facts were real and stark. I was shocked to hear ministers of the sect who, knowing these undeniable facts, could go on

quoting from and reading the writings of the professed 'messenger of the Lord' as though such knowledge had never come to them.

"In my own pulpit and local work, I omitted all reference to the published works of Mrs. White, also the 'sanctuary' theories held by the movement. I knew that the noble Reformers in their day protested against abuses, large and small, and I knew, also, that the Seventh-Day Adventist laity should be informed. . . . My doctrinal perplexities were well known to the leaders of the movement, also to many others for at least three years before. . . . In October 1938 I resigned from the Conference work.

"I am now earning my living on a sugar-cane farm in the thick of a dense forest. In the loneliness of that bush I have often gone aside and been drawn out with great desire and supplication to God for help. My deep resolve is to put God and the Gospel first in all things. . . .

"Very soon our Lord will come. The only hope for the world is the blessed Gospel of Jesus Christ in its apostolic purity.

"A. C. CHESSON" (Australia).

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A. P. Ward, a Former Seventh-Day Adventist Foreign Missionary, Bears Testimony.

"Mrs. Ward and I were pleased to hear from you again. A sister in the States sent us your excellent booklet 'Why You Should Not Be a Seventh-Day Adventist.' She need have no fear of our ever returning to the Adventist ranks. It all seems a nightmare to us now. Surely we were blind!

"Recently someone asked me these two questions: (1) What led you to accept Seventh-Day Adventism? (2) Why did you eventually leave the Adventist camp? Here is the gist of my reply.

"The first question is easily answered. I had no option. I was reared in Seventh-Day Adventism. At a tender age I was imbuing the peculiar doctrines and interpretations of the sect because my parents had become adherents of it. Then I was educated in Adventist schools, college, and sanitarium. My training in the latter institution was to fit me for service as a medical missionary. When I became a foreign missionary, I also held the sect's ministerial license. For many years I labored to further the Adventist cause. For forty-odd years I devoured the writings published by the sect, including those by the 'prophet,' Mrs. E. G. White. I certainly knew the Adventist creed from beginning to end and from the back to the front.

"Then why did I leave? Only those who have been delivered from the Seventh-Day Adventist 'message,' and have turned to the Bible in its purity as the one source of saving light and truth, can appreciate what I am saying. So sure are the Adventists of the Divine certainty of their 'truth,' that it is almost useless to reason with them. To such I am a disappointment. So I turn to those who have never been ensnared

in the Adventist delusion, and especially to those who may be considering entering that fold.

"I left Seventh-Day Adventism because (1) I was a sinner and had no assurance of salvation as a present possession, having been taught that, at best, I could only 'hope' for salvation here and now, and obtain it at last if I had 'proved worthy.' As that was impossible, I now rejoice to know that I am 'a sinner saved by grace.'

"I left Seventh-Day Adventism because (2) my faith in the 'inspired' writings of the Adventist 'prophet' had obscured Biblical truth, for, as I now know, there can be only one source of inspiration—the Spirit of Truth, and only one inspired Book—the Holy Bible.

"I left Seventh-Day Adventism because (3) its creed is based chiefly on the erroneous interpretation of certain passages of Scripture (e. g., Daniel 8:14, Revelation 14:6-12), wrested to conform to the pre-conceived theories of the 'pioneers' of this movement, which they designate as the chosen and exclusive church of God—the remnant church.'

"I left Seventh-Day Adventism because (4) its creed denies the complete atonement which was made by the Lord Jesus Christ on Calvary. It denies that the finished work of the Saviour on the Cross blotted out our sins. It teaches that the sins of a penitent soul, when confessed, go to heaven, where Christ accepts and bears them, but that these same sins are returned to the guilty soul if and when he slips. In the words of the Adventist 'prophet,' 'His sins are upon him as if he had not repented.'

"Briefly, these are the reasons why I left a 'faith' with a bleak outlook—a religion which cannot save, but instills fear of the return of past sins! Thank God, I was led and enabled of Him to turn from this heresy! Thank God, I now know I am saved by the grace of our Lord Jesus Christ! Thank God, my sins were nailed to the Cross of Christ—all of them, forever!

"A. P. WARD" (Fiji).

C. C. Belgrave, a Former Seventh-Day Adventist Missionary, Bears Witness.

"One day I received a surprise visit from the chairman of the Mission. He told me it had been reported to him that I did not believe in the 'testimonies' [the writings of Mrs. White, also commonly known among Seventh-Day Adventists as 'the spirit of prophecy'], and that he had come to have a little talk with me about the matter.

"I told him I did not put the writings of Mrs. White on the same level with the Bible. He replied that both were from the same source and, therefore, should be accepted alike. I replied that I did not accept that view. He said he was sorry to hear of the position I maintained, and then left me.

"For some time thereafter I continued my investigations, and discovered that Seventh-Day Adventists are wrong, not only in their understanding of the term, 'the spirit of prophecy' (Rev. 19:10), but wrong also regarding

other points of their 'message' which they hold as being very important. I became much troubled in mind as I began to realize that I could not conscientiously teach that which I had discovered to be error, and that, should I continue to believe as I did, the time would some day arrive when I would have to depart from the movement. And that time came on January 27, 1938, when I received a letter from the Mission chairman stating that the executive committee had asked me to return to my homeland.

"So, after twenty-five years' service as a Seventh-Day Adventist missionary in India, and after thirty-four years' connection with the movement, the end of my career among that people came. I was dropped out of the ministry, not because I had broken one of the Ten Commandments—by which code, the cult teaches, the cases of all men will be decided in the great Day of Judgment—but because I rejected the writings of Mrs. White as being Divinely inspired.

"I cannot, and will not, teach anything of Mrs. White's writings. I hold that the Bible is the only Divinely inspired Book vouchsafed to the human family by an all-wise and merciful God, that it is complete in itself, and that it contains all that is necessary to lead men from sin to a saving knowledge of the Lord Jesus Christ.

"We need no other inspired book, and there is no other. Here, then, is where I stand—on the impregnable Rock that has stood the test of all ages: 'the Bible, and the Bible only.'

"C. C. BELGRAVE" (British Guiana).

V. J. Benjamin, a Former Seventh-Day Adventist Native Worker of South India, Testifies.

"Your kind and encouraging letter reached me on 15th December. Your pamphlet 'The Answer to False Seventh-Day Adventism' received on 26th December, and the two booklets, 'Why You Should Not Be a Seventh-Day Adventist' and 'Free Indeed' reached me on 28th December. I thank you very much for them.

"I know you by face, but you do not know me. I was in Lucknow during 1915 and 1916, when I studied to understand the Adventist 'message' at their Training School in that city. You might like to know something of my work among the Adventists. I started with their work in 1914 voluntarily. After about eleven years' service, I resigned my promising job. Since 1925 I have had no connection with them. My stand has almost cost my life, myself and family were put in many, many difficulties, and my faith was tested. But I thank the Lord I stood firmly, by His help.

"The 'Forty Bible-Supported Reasons' you set forth are very strong, and cannot be refuted. On the whole, you have brought out better material than the writers who previously came out of Seventh-Day Adventism. Other writers are neutral on the Sabbath question,

whereas you downrightly condemn it. Your arguments are up to the point and according to the Scriptures.

"The booklet 'Free Indeed' is an excellent treatise on the subjects of the false law and Sabbath dogmas of Adventism. Though I left the Adventists in 1925, yet I had been still clinging to the said dogmas, thinking that they were binding on a Christian. Now the way is clear to me. By reading your booklets I have come to the conclusion that the Sabbath commandment is not obligatory under Christian dispensation. I am in harmony with all the teachings you set forth in your booklets. Therefore, I have renounced the Sabbath. I praise the Lord, for I am free from that bondage, and very glad for this great emancipation.

"Seventh-Day Adventism is built upon the vagaries of Mrs. E. G. White. She was a great liar and deceiver of the people. She made many blunders in her writings, yet the deluded Seventh-Day Adventists believe that such writings are inspired. What folly it is! And their teachings on the 'sanctuary,' the 'investigative judgment,' the Sabbath as 'the seal of God,' Sunday as 'the mark of the Beast,' the 'third angel's message,' the Palestine question, etc., etc., are unscriptural and diabolically wrong.

"Since last January I have been going from place to place and giving my testimony about the new light I received from your publications. I am asking you to please give me permission to translate your booklets into the vernaculars. Many friends have been asking for your booklets. I request you to send 100 copies of each.

"I cannot express how glad I was to get such good literature from your pen. Had it not been for the special guidance of the Holy Spirit, you could not have brought it out. God bless you.

"V. J. BENJAMIN" (South India).

Ethel James, a Former Seventh-Day Adventist Sabbath-School Secretary, Testifies.

"I have just finished reading your booklet 'Free Indeed!' I have also read your 'Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist.'

"I had become entangled in Seventh-Day Adventism. Previously, I was attending a church where they preach full salvation. But I had started to attend the Adventist meetings because of the coaxing of a girl friend. I was fearful that they were a false sect, but promised to go once. That is where I made a mistake.

"As I am a great lover of good music (and they did have some wonderful music), I kept on attending and listening to their Bible lessons and preaching. Finally, I joined them and was put in as Sabbath-school secretary. I liked that position.

"But one day it seemed that I had lost my Christian experience. I realized that I was getting no spiritual help from my new connection. I was becoming so nervous and confused that I did not know which way to turn. I was so under bondage I seemed to have reached 'Wiits' End Corner,' and feared that if I kept on, I would lose my mind. I realized that the Lord wanted me to leave the Adventists.

"I resigned as secretary, but they would not accept my resignation. The pastor called me aside and asked me why I was resigning. I told him I had been receiving no spiritual help—that all we ever heard was 'keep the Sabbath and the Commandments.' I explained how under bondage and how confused I had become, also that the Lord had been showing me I had made a mistake in joining the movement. I said, 'You teach that we cannot know we are saved till we get to the Judgment Day, but then it would be too late to do anything about it. I want the assurance of salvation here in this life, and not just a hope-so religion.'

"I went home and prayed more about the matter. I did not at once give them up, as I wanted to be sure I was not making a mistake. But now, since reading your booklets which so clearly expose Adventist error, I have felt led of the Lord to write and tell you how He, through these publications, has led me out of confusion and bondage, and I can truly say that, by His grace, mercy, and wonderful love, I am at last 'free indeed.' I am so glad for such a wonderful Saviour! If we really want to know His will, we are not misled for long.

"ETHEL JAMES" (Nebraska).

Mrs. Harriet Brunker (Great-Grandmother), a Former Seventh-Day Adventist, Bears Witness.

"Thank you so much for your letter. How the touch of Christian interest encourages one to look up! When I read your booklet 'Forty Bible-Supported Reasons Why You Should Not Be a Seventh-Day Adventist,' I was just overwhelmed with grief to think I had been a member of that organization.

"For years I had longed to feel at home in some group that preached the Word. I went to churches here, but did not often hear the Gospel or receive any spiritual food. Then I found the Seventh-Day Adventists, who seemed to be a self-sacrificing people, and I cast my lot with them. A new elder came, and, according to instructions received at the General Conference to 'teach the doctrines and get ready for the great awakening,' he began to preach from the writings of Mrs. E. G. White. So I heard for the first time a message on 'Our Prophetess.' I knew then that I could never remain a member. God had whispered, 'Beware of false prophets,' and my troubled heart had responded, 'Lead me into truth—give me the Bible only.'

"No one who has not had a spiritual upset can understand how these things affect one. Oh, the sleepless nights as I longed for someone who

would understand. I began to pray most earnestly about doubtful teachings. The Good Shepherd knows the tears, the heartaches, resulting from my wandering. In great mercy He caused that there be placed in my hands a copy of 'The Voice,' organ of the I.F.C.A., which mentioned you and your literature. So I lost no time in getting in touch with you. Words will never convey my gratitude for the blessing your booklet has been to my soul. You make the doctrines so crystal-clear, giving the Word of God as it is. As I searched the Word, I found a 'thus saith the Lord' for all you write about the false doctrines of Seventh-Day Adventism.

"I promptly gave written notice to have my membership dropped from the Adventists' roll. With tears the Adventists implored me to 'Come back.' But God gave me courage and grace to stand firm. The ex-pastor and his wife endeavored to get me to reconsider. But I had read too much in your literature to let anyone 'try to explain.' I told them, 'I stand on God's Word.' The Adventists here are still holding 'an effort,' as they call it. One of the workers insisted that if I would attend these meetings I would better understand 'the remnant church.' I said I did not need a Mrs. White to add to my Bible, and that I had merely been true to God's call to 'Come out from among them.'

"For years I had listened to the 'Voice of Prophecy' radio broadcast, and wondered why the speaker did not mention the organization to which he belonged. I have had a dollar in my Bible to send to the 'Voice of Prophecy,' but now, having read your literature, I am sending my mite to you instead.

"I was interested in reading in the August 1949 'Voice,' Dr. H. P. Warren's article on the way you were used of God to help put the enemy to flight in Flint, Michigan. He says your messages were 'tempered with love, patience, and grace.' You have a heart of compassion like your Master's for those who have strayed into error.

"In three months I shall be eighty years old, if spared. May God reward you for taking time to help a frail old great-grandmother to become 'free indeed.' Oh, I praise our miracle-working Lord for having delivered me from false Seventh-Day Adventism!

"MRS. HARRIET BRUNKER" (Kansas).

* * * * *

*"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.*

*"On Christ, the solid Rock, I stand;
All other ground is sinking sand."*

WHERE DO YOU STAND —

On Man's Foundation, or God's?

IF YOU HAVE ever witnessed a flood disaster, you have had the picture presented by the Lord Jesus Himself in Matt. 7:24-27 and Luke 6:47-49. Thousands who an instant before were carelessly comfortable, have suddenly become aware that *what mattered most—their foundation—was defective and untrustworthy.* They had based everything upon a false hope!

Blessed is the man who examines his foundation in time. The persons whose testimonies you have read, did just that. They examined the foundation of their creed. Wise, courageous, *safe* procedure!

Dear Seventh-Day Adventist reader, have you ever given serious thought to the foundation of your religious "house"—your beloved system of sectarian teachings? Have you ever *for yourself* candidly, thoroughly made such an investigation?

If not, you have probably never realized the solemn fact that Seventh-Day Adventism originated not with God, but with man. When examined in the light of God's Word *alone*, basic doctrines of your cherished "church" are discovered to be faulty—Scripturally unsound to an amazing degree. If investigated exhaustively and without bias, this religious structure known as Seventh-Day Adventism is found to be resting precariously upon mere *so-called* "truths"—the product of human reasoning.

Yours, beloved, is a "house built upon the sand"!

The great Bible teacher Dr. William L. Pettingill, says, "The Seventh-Day Adventist movement was erected on a false foundation, built upon a lie." It came into existence (about a century ago, in the eastern section of the United States) as an out-growth of the false prophecy of one William Miller. In direct disobedience to our Lord's teaching, "Ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13), this earnest but untaught farmer widely proclaimed, during a period of several years, that Christ would return to earth "about the year 1843," later changing his prediction to the specific date of October 22, 1844.

It seems that no great truth of Holy Writ has been left untouched by the unholy hands of one or more false teachers. And

of all the truths of the Word to be thus mishandled, the precious truth of our Lord's Second Coming, "that blessed hope" of the Church, seems to have fared worst of all.

What happened as a result of the date-setting of William Miller? As his appointed times, successively, drew near, his followers—"Adventists," as they called themselves—left their work, not even gathering in their crops, and gave away their property. Wildest fanaticism broke out, bringing disgrace upon the very name of religion. The glorious doctrine of the Second Advent was covered with shame, insomuch that evangelical churches were for years almost silent on "the promise of His coming." Satan rejoiced. The cause of Christ was injured.

Such was the movement in which Seventh-Day Adventism was born—the movement of fanaticism which, about a century ago, swept this country like wild-fire, when self-deceived William Miller convinced his followers, first, that the Lord was coming to earth in 1843, and later, that He was *certainly* coming on October 22, 1844.

Every Seventh-Day Adventist who knows anything about the history of the sect, knows these facts. That is why Adventist workers never unnecessarily divulge even the name of their sect. That is why, when they cannot conceal their identity, they at least never air the "skeletons" in their historical closet.

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To be well born is to enter life with an advantage. Every evangelical denomination which the Lord has really used is rightly proud of its Scriptural and historical background. But the Adventists, having no such legacy, are actually schooled in the arts and crafts of deceit, for they feel that they must, wherever possible, hide the facts of their actual origin.

On occasion, they will make a virtue of necessity by standing up for William Miller and his movement, but this is only when secretion would be useless. Their "prophet" herself, Mrs. White, followed these tactics. So did her husband, Elder James White. In several of her books and in one of his, we find such statements as the following:

"I have seen that the 1843 chart [of William Miller] was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures." (*So God had helped them make that mistake!*) "I saw that God was in the proclamation of the time in 1843." (*So God had wanted them to set that*

time!) "I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844." (*Of course; otherwise, the "sanctuary" doctrine of Adventism would be unsupported!*) "The Advent movement of 1840-44 was a glorious manifestation of the power of God." (*But Isaiah warns, "Woe to them that call evil good."*) The pioneer leader of Adventism said, "We hold that the great movement upon the Second Advent question which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. Consistently with this view, we also hold that in the providence of God, Mr. Miller was raised up to do a specific work." (For the above quotations, see Mrs. E. G. White's *Early Writings*, p. 64, old edition; *Spiritual Gifts*, Vol. I, p. 153; *The Great Controversy*, Vol. IV, p. 429, original edition; and James White's *Life of Miller*, p. 6.)

Yes; Seventh-Day Adventists have from the first believed in the Millerite movement, or, as they call it, "the first angel's message." Indeed, Mrs. White's anathema was pronounced against all other churches for rejecting it. She wrote, "As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God" (*Early Writings*, p. 101).

To this day, when the issue is forced, Seventh-Day Adventists will acknowledge Miller as their spiritual progenitor, and will, guardedly, take the defensive, while feigning pride. Their Francis D. Nichol, in his book *Reasons for Our Faith*, devotes many pages to the delicate and doubtful undertaking of assuring Adventists that, after all, they should feel no "embarrassment" over their to-be-admitted connection with William Miller.

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When Mr. Miller's prophecies failed, he frankly acknowledged his error, and his following, of about 50,000, largely dwindled away. There were, however, different small groups that still clung to a belief in certain aspects of the finally disillusioned prophet's theory, among these factions being one which eventually developed into the Seventh-Day Adventist sect. But upon the same unsound premise, or the incorrectly construed time element upon which Miller based his interpretation of Daniel 8:13, 14, they, too, founded their system—not upon a deep understanding and a right "dividing" of the Word of Truth, but upon flimsy, finite conjectures. They further weakened the groundwork of their system by depending, from that time on,

upon the supposed "inspiration" of that "vision"-seeing neurotic known throughout her career as Mrs. E. G. White.

And so, during the turbulent days of religious fanaticism and reckless theological guesswork which followed the Millerites' "great disappointment" of 1844, the foundation of the Seventh-Day Adventist creed was laid. At that time the sect's commonly termed "corner-stone doctrine," or its Christ-denying "sanctuary" teaching, which embraces the blasphemous "atonement" and "investigative judgment" theories, originated. And in those days of confusion, many other erroneous beliefs were added to the cult's "message," the most generally known being that seventh-day Sabbath-keeping (the "seal of God") must replace Sunday-keeping (the "mark of the Beast"), and that the generation then living would witness "the end of the world."

Such false beliefs were among the major tenets which the "early day" Adventists styled "present truth," all of which are held by the sect to this day. But in those pioneer days of the movement (which one writer has aptly termed "the floundering period"), the founders concocted several other strange theories which, after having been sanctioned by the "inspired" pen of Mrs. White, and after having been for some years publicly taught, were finally considered erroneous, and quietly dropped. One of these eventually abandoned beliefs was that the door of salvation closed for all mankind, with the exception of Advent believers, on October 22, 1844. Mrs. White wrote concerning the origin of this doctrine as follows:

" . . . After the passing of the time when the Saviour was expected, they [the originators of Seventh-Day Adventism] still believed His coming to be near; they held that they had reached an important crisis, and that the work of Christ as man's Intercessor before God, had ceased. . . . They felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners. . . ." (Mrs. E. G. White: *The Great Controversy Between Christ and Satan*, p. 429; edition of 1911.)

From 1844 to 1851, the pioneers of the movement, including its "messenger," frequently prepared and published articles in which they taught the "shut door" theory. In fact, this doctrine then constituted the center of their arguments. Eventually, however, its falsity became apparent. At least, it was indirectly conceded to be without Biblical support, for all reference to it was forthwith deleted from such of the early "visions" of Mrs. White and other of the sect's writings as were later republished.

There were yet other fantastic theories, as well as absurd practices, of the pioneers of the cult, which were eventually discon-

tinued. Several of these are mentioned by D. M. Canright in his book *Seventh-Day Adventism Renounced* (pages 79, 80).

(1) The leader, James White, set 1845 for the end of the world; (2) in 1844, goods were given away because it was believed such material things would not be needed after that; (3) for years Advent believers said it was a denial of faith to set out trees, for they would never grow to bear fruit; (4) children were kept out of school because it was believed "time was so short" they would need no education; (5) it was considered wrong either to organize or to adopt a church name, for to do so would be to imitate "Babylon," the "fallen" churches; (6) some of the "early day believers" spoke in "unknown tongues," while others, "under the power of the spirit," would fall helpless to the floor; (7) women members were urged by Mrs. White, in an "inspired" message, to adopt a so-called "reform dress," consisting of a short skirt under which pantaloons were worn extending to the ankles.

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It is because of these, as well as still other erroneous beliefs and fanatical practices of the founders of Adventism, that the present-day exponents of the system feel compelled to use deceptive methods. Though themselves deluded regarding many vital matters of a religious nature, they realize that there are, indeed, "skeletons" in the historical closet of the sect which they must, at all costs, conceal. And, they reason, the best way to do this is to present their supposed now-faultless and all-important "truth" in as interesting and convincing a manner as possible, without disclosing the name of the movement they represent, thus hoping to avoid the risk of bringing forth tell-tale facts related to its embarrassing "early days" record—at least, not until unsuspecting and unwary auditors have at last been induced to "accept the truth."

This explains why Seventh-Day Adventism is deceptive. It was conceived in error, and, as a candid examination of the system plainly reveals, it "consists of a series of lies from beginning to end." How applicable to Adventism's history is the proverb, "The Devil has many tools, but a lie is the handle that fits them all"! As a natural consequence of its false beginning, there is, as Mr. Canright has declared, "a streak of deception in the whole work of Seventh-Day Adventists, from first to last." They are, as he has also declared, "ashamed of their past," and it is because of this that they resort to the use of deceptive measures and methods in the hope of keeping it all under cover.

May every reader be warned that Seventh-Day Adventism is one of the most dangerous, albeit one of the most innocent-looking, of all the mixtures of truth and error ever devised by Satan. May all be warned that the superstructure, however whitewashed, is no safer than the "sand" foundation.

* * * * *

Fifteen "Truths" of Seventh-Day Adventism To Be Unlearned Before One Can Be Completely Liberated from that False System

I CONCLUDE this booklet with Fifteen "Truths" of Seventh-Day Adventism To Be Unlearned. It is futile to deny that these tenets are innately comprehended in the "message" of Seventh-Day Adventism. Every thoroughly indoctrinated Seventh-Day Adventist knows that they are.

My appeal is to each and every Adventist who, in the spirit of John 7:17, may have reached that stage in his education (or *un*-education) where he is ready to compare scripture with scripture, and willing, without prejudice, to contrast officially adopted and published teachings of this movement with what "holy men of old spake as they were moved by the Holy Ghost."

Any such will do well to weigh these fifteen points, and then check his own attitude of heart before God. I had to unlearn them, also many other deluding and enslaving religious "fables" in the Adventists' creed. It was a slow, hard process of re-education, but abundantly rewarding.

(1). One must unlearn the basic delusive teaching of Seventh-Day Adventism that Mrs. E. G. White, the pseudo-prophet of the sect, spoke and wrote with as much authority for God as did the "holy men of old" who, under inspiration of the Holy Ghost, wrote the Bible.

(2). One must unlearn the presumptuous and malicious fallacy of the Adventists that their self-styled "church" is, as they ardently claim it to be, "a movement of prophecy, raised up of God 'for such a time as this'"; that it is "the remnant church," or the one true Church of the last days; that all other religious bodies within Christendom have been rejected of God, and constitute "Babylon"; and that the Seventh-Day Adventists alone hold and teach the full truth of the Bible.

(3). One must unlearn the blasphemous, Deity-denying teaching of the cult that Jesus Christ, the holy Son of God, was

born with "a sinful nature," "bad blood and inherited meanness," and that He entered upon His earthly ministry "at the risk of failure and eternal loss."

(4). One must unlearn the Gospel-denying tenet of Adventism that Christ did not complete the atonement—did not finish His God-ordained work of reconciliation—when He shed His blood on the Cross.

(5). One must unlearn the slanderous, Christ-denying dogma of the cult that, not our inherently holy Saviour, but "Satan, the author of sin," is to be man's sin-bearer—the one "upon whom the sins of the truly penitent will finally be placed."

(6). One must unlearn the pernicious heresy of the sect that it is "a dangerous error" to believe that salvation may be obtained by faith alone.

(7). One must unlearn the Gospel-corrupting tenet of the Adventists that by faithfully adhering to their vegetarian "health reform" program one may be "fitted for immortality."

(8). One must unlearn the Gospel-contradicting doctrine of Adventism that "all who have ever named the name of Christ" must face an "investigative judgment" (supposedly in progress in heaven since 1844!) in order to determine their worthiness or unworthiness of receiving eternal life.

(9). One must unlearn the Gospel-denying heresy of the sect that no person, no matter how genuinely converted, should either believe or declare that he is saved.

(10). One must unlearn the Bible-distorting fallacy of the cult that the Jews as a nation have been forever cast off of God as His chosen race, and that the Seventh-Day Adventists now constitute His special people, the true Israel.

(11). One must unlearn the Bible-conflicting doctrine of Adventism that when Christ returns, He will translate only 144,000 persons, all of whom will be keepers of the seventh-day Sabbath, and that all other inhabitants of the earth ("the wicked," whom the Adventists confuse with "that Wicked," or the "*man* of sin," mentioned in II Thess. 2:8!) will then be destroyed.

(12). One must unlearn the Scripture-perverting, fear-instilling doctrine of the Adventists that all who keep the seventh day of the week (the old covenant Sabbath) have the "seal of God,"

referred to in Revelation 7, while those who observe the first day of the week (the new covenant Lord's Day) have "the mark of the Beast," referred to in Revelation 13 and 14, and must eventually suffer the wrath of God for that supposed grievous sin.

(13). One must unlearn the Bible-conflicting doctrine of the sect that when a Christian dies, his whole being (composed, they teach, only of soul and body, not of "*spirit and* soul and body," as the Word teaches in I Thess. 5:23)—that *all* the components of which man consists, go into the grave and remain there in complete inertness and unconsciousness until the resurrection.

(14). One must unlearn the absurd, Scripture-perverting fallacy of the Adventists that during the Millennium this earth will be a place of utter destruction and desolation—the "bottomless pit"—where Satan in remorseful solitude is to be imprisoned ("bound by chains of circumstances"!) for one thousand years.

(15). One must unlearn the Bible-denying heresy of Adventism that there is no such thing as eternal conscious punishment for the wicked in hell, and that Satan and all the unsaved, following the judgment of the great white throne, will be annihilated—become extinct, and, throughout Eternity, remain as though they had never existed.

Such is Seventh-Day Adventism! What a bold wresting of the Holy Scriptures these poisonous *untruths* present! What tampering with Divine Truth is here disclosed! What a shocking perversion of the real Gospel is the entire system peculiar to this deceptive and dangerous religion! Yet, notwithstanding this fact, thousands of creed-blinded Seventh-Day Adventists not only believe it is a system of truth, but the *only* system of truth there is! They affirm that all churches except their own "teach the Devil's lies"! Could credulity go farther than this?

Some Seventh-Day Adventists may protest that they do not believe in some of the glaringly unscriptural doctrines included in the fifteen so-called "truths" I have here presented. I am glad to realize that there are some among that people who do not accept all of these abominable teachings as truth. But if any Seventh-Day Adventist insists that his sect does not teach them, he either falsifies or the feelings of his heart are in advance of his understanding of the facts. To my personal knowledge, these doctrines *are being taught* by Seventh-Day Adventists today, and taught under the audacious claim that they constitute "present truth"!

"WHO IS ON THE LORD'S SIDE?"

DEAR Seventh-Day Adventist reader, what is your heart's reaction to this solemn matter? Can you longer place confidence in a religious system whose key doctrines are in positive conflict with the teachings of God's Word?

Dare you risk remaining in a religious "house" the foundation pillars of which were erected, not upon the eternal Rock, but upon the treacherous shifting sand of human devising? Do you not sense the danger which threatens while you trust your hope of salvation in your finitely-founded, error-permeated "church"?

Oh, heed the clear and solemn warning of the Lord Jesus Christ that a house built upon the sand shall fall, and its ruin shall be great!

You, earnest reader, either are, or are not, *saved*—born again by the Holy Spirit, sealed by the Holy Spirit, and forever safe. If you know that you are *not*, or if you are *uncertain* concerning this momentous issue, your first duty and your blessed privilege is to flee to the Rock of Ages, the Lord Jesus Christ, for salvation. "Other foundation can no man lay."

But if you are a *saved* Adventist (and there are many such, albeit discontentedly lingering in spiritual darkness and confusion), my appeal is here especially to you. Experience has prepared me to understand your position.

No one can be fully delivered from a false system until willing to come humbly to God's Book to *find out what GOD has said*, instead of to confirm preconceived man-invented ideas. "The love of the truth"—GOD'S TRUTH—is the criterion.

Turn resolutely away from the dangerous fallacies of erring man to the infallible verities of the eternal Rock. Turn, with Spirit-given trust, courage, and determination to the Word of God, the one true rule of faith. Then, with the enlightened poet, you too can testify,—

"One rule of faith I have to guide my way,
God's holy Word.

One arm of strength on which my soul can stay,
God's holy Word.

"One rule of faith! What higher do I need
Than God's own Word?

No clearer light my upward steps could lead
Than God's own Word."

This is where I personally rest my hope—on the Bible and the Christ of the Bible. This is also the stand of the witnesses whose testimonies are quoted on preceding pages (and they are but representatives of many such).

Will you not just now turn from a false hope in the religious concoctions of finite man to the safe, sure hope in the truth of the infinite God? Christ Jesus Himself is "the Truth." Will you not at this moment take your stand upon Him—"a *tried* Stone, a *precious* Corner Stone, a *sure* Foundation"?

In the name of Christ Jesus, the living Word, my precious Saviour and Lord, I earnestly beseech you, beloved reader, to take *your* stand here too!

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God the Holy Spirit exhorts, "Have no fellowship with the unfruitful works of darkness."

"Who is on the Lord's side,
Always true?
There's a right and wrong side.
Where stand *you*?"

"Having your loins girt about with *truth*. . . . *Stand!*"

A CLOSING WORD . . .

from The Author to The Reader:

This booklet is written. But before I lay down my pen, I covet a final heart-to-heart word with you. Perhaps you have taken, or are contemplating, the false step I myself once took. Acknowledge the mistake **in time**, rather than **in Eternity**. Hard? Yes, but how are we going to regard the mistakes of life when, at last, we have reached our destination? I want to meet you in Heaven, whither I go, through the grace of my Saviour and Lord.

I should like to hear from you if you are an honest truth-seeker. I should like to help you, if I may, with your spiritual and doctrinal problems. I am also available for speaking engagements in churches, Bible schools, and Bible conferences.

Yours in the love of the Truth,

E. B. JONES.

P.O. Box B, Traffic Station
Minneapolis 3, Minnesota

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