



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

"ELLEN G. WHITE VERSUS ELLEN G. WHITE ESTATE"

The title of this thought paper is the title given to a major section of the manuscript - The Mystery of 1888.¹ It is based upon the "Historical Foreword" and the "Appendix" to be found in 1962 edition of Testimonies to Ministers. [The date of this edition coincides with the publication of By Faith Alone, and antedates the publication of both Through Crisis to Victory and Movement of Destiny.]

Concerning this 1962 edition of Testimonies to Ministers, Elder Short writes:

The latest edition of Testimonies to Ministers has the most extended explanatory foreword of perhaps any E. G. White book ever published. To add to this, there is a lengthy Appendix such as none of her other books have. In all, the Historical Foreword and the Appendix have a total of 36 pages. When it is considered that the previous edition of this book published in 1944 does not have a single page of Historical Foreword or one page of even one entry in an Appendix, it would seem strange that the 1962 edition should require 36 pages of special notes.

When an analysis is made of this material, a pattern emerges that is singular and most serious. It would be extremely difficult to read all of this without getting a very pronounced concept that the writings are being both "explained" and "interpreted." In fact, the Preface to this Third Edition printed in 1962, states specifically on page xi: "The notes will aid the reader in ascertaining correctly the intent of the author in the messages here presented."²

There are forty-five entries made in the Appendix, and as Elder Short observes, "the largest [single] group of references is to 1888."³ Three of the twelve sections of Historical Foreword also deal specifically with the 1888 General Conference Session and the Message of Righteousness by Faith, while three other sections "review certain situations in our church history which form the background for the messages of the 1890's."⁴

Before citing specific examples where interpretive explanations are made in regard to statements of the servant of the Lord concerning the 1888 historical experience, I would call the attention of the reader to the report of "The Vault Incident" found in Andreasen's Letters to the Churches.⁵ Let it be noted that while the Trustees in this incident did not grant the request for explanatory notes to be placed in certain writings of Ellen G. White, their decision was delayed eight months, and the final action taken only after the plan had become known to Elder Andreasen who protested to the General Conference president. Every sincere seeker for truth needs to reread with clear open vision the report of this experience, and the correspondence that took place between Elder Andreasen and the President of the General Conference at that time.

Let us note carefully some of the footnotes and explanations placed in the 1962 edition of Testimonies to Ministers. On page 76, we read - "That men should keep alive the spirit which ran riot at Minneapolis* is an offense to God." At the bottom of the page is this comment - "**See Appendix." Turning to the Appendix we read:

Page 76. *The spirit which ran riot at Minneapolis*: The background of the 1888 General Conference held at Minneapolis, and its aftermath, is traced briefly in the Historical Foreword. This forms the basis for a better understanding of this and other statements in Testimonies to Ministers touching on the experience at Minneapolis.⁶

So we turn to the Historical Foreword, where we read:

To many, the message of righteousness by faith struck home, and there was a response of heart and soul which led to victorious experience in personal Christian living. There were others who identified themselves with certain *cautious and conservative* leaders from Battle Creek who saw what they thought were perils in some of the teachings presented.⁷

Now honestly can you equate a riotous spirit with "cautious and conservative" guidance of church leadership? Does "riot" = caution, and conservatism? Paraphrasing the words of Jesus to the Pharisees of His day - "Ye have made the testimony of the Spirit of none effect by your interpretation." Of this meeting the servant of the

Lord wrote in 1896:

The scenes which took place at that meeting [in Minneapolis] made the God of heaven ashamed to call those who took part in them His brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance."⁸

Who are we really covering for in this re-write of history, when we say that those who opposed the message of 1888 were "cautious and conservative," and thus could not have possibly fostered a riotous spirit? Is not the present leadership seeking to convey a similar public image to cover the behind-the-scenes activities? What is written for the consumption of the laity, and what is being done are two different things!

Consider a second example from Testimonies to Ministers, p. 468, which states:

The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected.*

Again at the bottom of the page - "See Appendix." So we turn and read:

Page 468. *Slighted, spoken against, ridiculed, and rejected*: Reference is here made to the attitude which some took in resistance to the emphasis given to the message of righteousness by faith at and following the General Conference Session in 1888. See Historical Foreword for a fuller statement indicating that while some took the attitude here referred to there were many who received the message and gained a great blessing in their own personal experience.⁹

So we again turn to the Historical Foreword, where it states: (Note carefully the use of the words which denote numerical numbers.)

Unfortunately, several among the leaders of our work connected with the General Conference and our institutions at Battle Creek ranked themselves on the negative side and established in the very heart of the work of the church a hard core of resistance. Within the next few years, many of those who had placed themselves in this camp saw their mistake and made heartfelt confession. But there were some who stubbornly resisted. Some of these, connected with the business interests of the church and our institutions, made their influence felt well through the 1890's. It was such that Ellen White in 1895 wrote as recorded on page 363: "The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit, and their whole life experience."¹⁰

Consider - define in your mind the possible number envisioned by the word, "several".

Subtract from that what would equal "many of these", and you should arrive at a definition of what constitutes the "some" who opposed the message of 1888. Now honestly is the God whom we profess to serve - a God of righteousness and of true judgment, a God of mercy and understanding - going to keep His people here in a world of sin, lo, these many years because the "some" as arrived at by the arithmetic of the White Estate opposed the message given at Minneapolis?

But let us turn to the reference quoted in the Historical Foreword - p. 363 - in Testimonies to Ministers. Note the setting of the chapter as a whole; it is dealing with the "spirit of domination", which is extending to the very level of the local conference.¹¹ It is placing the church "in the track of Romanism." But where was the influence beginning? Note:

At the center of the work matters are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupt with wrong sentiments and principles. In the working of plans, the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.¹²

This likewise has been weakly footnoted - which you can check for yourself - but the fact remains that the "some" is much larger than the arithmetic conjured by the White Estate would allow. The influence of the "hard core of resistance" permeated the entire General Conference and reached down to the local conference presidents. This is the insubordination - which remains to this day - which has caused us to have to remain here in this old world many more years than God wanted us to be here.

There is another very interesting concept which finds its germination in the Historical Foreword, as pointed out by Short in his, Mystery of 1888. From in his book, Movement of Destiny, sets forth "fourteen points attesting the fact that the denomination as a whole, and its leadership in particular, did not reject the message and provisions of Righteousness by Faith in and following 1888."¹³ He lists as #1 - "No vote was taken by the delegate leadership at Minneapolis, rejecting the teaching of Righteousness by Faith." Then both Sister White and Elder A. T. Jones

are cited in the use of the word, "some". Froom emphasizes this "no vote" idea in two other places in his book.¹⁴ Keep in mind that the date of Froom's publication is 1971. Going back to Olson's posthumous publication, From Crisis to Victory [in 1966, we find the same idea expressed - "No action whatever was taken by vote of the delegates to accept or reject it."¹⁵

But where did the seed for this idea originate? Short answers - "The unique thing is to discover that the seed of this idea was planted by the Ellen G. White Estate in the Historical Foreword of the book under consideration. On page xxiv of this 1962 edition, the following statement is made: 'No action was taken on the Biblical questions discussed.'¹⁶ But what is the truth of the matter? The truth is a vote was taken. At the 1893 General Conference Session, Elder A. T. Jones stated: (and note how he used the word, "some")

Some of those who stood so openly against that [the message of righteousness by faith] at that time, and *voted with uplifted hand against it*, and since that time I have heard say "amen" to statements that were as openly and decidedly papal as the papal church itself can state them.¹⁷

Thus the Ellen G. White Estate has not only become guilty of seeking to interpret what the servant of the Lord has written, but they have also planted the seed for the distortion and cover-up of our history. How much longer will the laity remain in Laodicean blindness, sleeping on to eternal ruin? Is it not high time to awaken out of sleep?

¹D. K. Short, The Mystery of 1888, pp. 59-74

²Ibid., pp. 59-60

³Ibid., p. 60

⁴Board of Trustees, E. G. White Estate, "Historical Foreword", p. xvii, in the 1962 edition of Testimonies to Ministers.

⁵M. L. Andreasen, Letters to the Churches, No. 4, pp. 6-14

⁶"Appendix Notes", p. 524, 1962 edition, Testimonies to Ministers

⁷"Historical Foreword", p. xxiii, 1962 edition, Testimonies to Ministers

⁸Ellen G. White, Special Testimony to the Review & Herald Office, p. 16

⁹"Appendix Notes", p. 533

¹⁰"Historical Foreword", p. xxv (emphasis ours)

¹¹Ellen G. White, Testimonies to Ministers, p. 362

¹²Ibid., p. 359

¹³L. E. Froom, Movement of Destiny, p. 370

¹⁴Ibid., pp. 233, 373

¹⁵A. V. Olson, From Crisis to Victory, p. 36

¹⁶D. K. Short, The Mystery of 1888, p. 62. The fact that a vote was taken was first pointed out in a series of thought papers in 1970 on the subject - "What Did Elder A. T. Jones Teach?" See "Watchman, What of the Night?", July, 1970, p. 3

¹⁷A. T. Jones, "The Third Angel's Message - No. 11", General Conference Daily Bulletin, 1893, p. 244

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NOTES AND COMMENTS

More on A. T. Jones - Besides stating at the 1893 General Conference Session, that a vote had been taken, he also entered into a dialogue with the congregation as to what had been rejected in 1888. Here is the report:

Now brethren, when did that message of the righteousness of Christ, begin with us as a people? [One or two in the audience: "Three or Four years ago."] Which was it, three? or four? [Congregation: "Four."] Yes, four. Where was it? [Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the congregation: "The loud cry."] What is that message of righteousness? The Testimony has told us what it is; the loud cry - the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain - the loud cry of the third angel's message. (G. C. Bulletin, 1893, p. 183)

To this rejection, our present leadership will not admit; to this sin, they will not confess in corporate repentance. But now a greater tragedy has been added - a conspiracy to distort history and an attempt to interpret the Spirit of Prophecy to cover up the debacle in 1888. Thus the sin of the leadership is compounded, and the laity continue to support this prolonged insubordination.

INDIVIDUALITY IN RELIGION - This old book by Elder A. T. Jones has been made available to the Foundation for distribution. It is a limited facsimile reprint edition (155 pp.) Only a small quantity were printed. You may secure your copy for \$3.50. Write to the Adventist Laymen's Foundation, P. O. Box 237, Florence, Miss., 39073.

More Ecumenicalism - Since reporting a news item appearing in the Vicksburg, Miss., Evening Post of a community service shared by the local SDA minister, a Catholic priest, and other Protestant clergy, several have sent in clippings telling of such fraternization in other areas. In the January 13, Lake Union Herald, p. 8 appeared a report of a similar community service actually held in the SDA church, participated in by the local Catholic priest. The report reads:

Those gathering together to praise the Lord in song were from the following churches: Raymond Blackford, Bethel Lutheran; Dr. William Early, Cicero Methodist; Rev. Stephen Bard, Cicero Wesleyan; Father Duane Craycraft, Sacred Heart Catholic Church, Rev. Don Paden, Cicero Christian; and Pastor Randall Murphy, Cicero SDA Church.

Another report in the North Pacific Union Gleaner (August 18, 1975) features a project of Maranatha Flights International on Kodiak Island, Alaska. In the report is found the following:

Not all those cooperating in the project are Seventh-day Adventists. Father Sean O'Donoghue, rector of the Kodiak Catholic Church, offered the facilities of the St Mary's Parish School for use by Maranatha. . .

The fellowship is genuine. Father O'Donoghue delivers one of the early morning worship talks and prays for the success of the Adventist center. He and the Sisters of the Sacred Heart eat with the workers and seem intently interested in a religion that would motivate people to perform as Maranatha is doing. [They even framed a 30 by 40 all-purpose building for the Catholic Church there.] Father O'Donoghue is invited to participate in the opening services (of the new SDA Church). p. 5

Do we no longer believe the prophecies of the Word of God? What about the "little horn" of Daniel 8? It is just one horn representing both the pagan and papal phases of that power which stood up and continues to stand up against the "Prince of princes." Would it not be well to reread "Aims of the Papacy" in Great Controversy? Seeking the salvation of sincere seekers for truth in the Catholic Church, even including priests, is different than ecumenical fellowship no matter how "genuine."

Heresy in the Sabbath School Lessons? - Did you notice in Part 2, Lesson 1 (p. 11) of the adult lessons for this quarter, the teaching relative to God:- "The paradox of a triune monotheism (Trinity) is not explained in the Scriptures." Do we now believe that our God is three-in-one (triune) or do we believe that our God - the Godhead - consists of three distinct Persons? To support the concept of "triune", the quotation at the bottom of the page from the Spirit of Prophecy was altered to read: - "There are three living powers of the heavenly trio;. . ." Such a concept would tend to support the "triune" concept. However, the original source of this quotation in Special Testimonies, Series B, #7, p. 62 reads:

There are three living persons of the heavenly trio; in the name of these three great powers - the Father, the Son, and the Holy Spirit - those who receive Christ by living faith are baptized, and these powers cooperate with obedient subjects of heaven in their efforts to live the new life in Christ."

These powers are three Persons, not just manifestations of One Person! Perhaps the typist erred, and the proof reader missed it. Did anyone see a note in the Review, or any Union paper calling attention to this error, and explaining it? We need so much to reach the maturity spoken of by Paul in Hebrews 5:14, where by reason of use our senses are exercised to discern both good and evil.

A New Tape to Add to the List:

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- Side #2 - The Challenge of the Book of Revelation - II

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