

Differences between
the
Seventh=Day
Adventists
and the
"Church of God"
seventh day

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DIFFERENCES BETWEEN THE SEVENTH DAY ADVENTIST AND THE CHURCH OF GOD (seventh day)

The Church of God believes, that the conditions set forth in God's word, of how to get into the family of God, the body of Christ, and how to remain therein, are the essentials of divine truth, which we all should believe and accept.

This is briefly set forth in Rev. 14:12, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. To our sorrow we find that many profess to obey God, but are found guilty of breaking one or more of His commandments. The fourth, or Sabbath commandment, is the one most flagrantly violated by millions who profess to know God, and obey Him, but still, they hold His Memorial of creation in utter contempt.

Especially are we grieved to know that Sabbath keepers will so idolize a woman, Ellen G. White, as to consider her to be infallible; and refuse to fellowship brethren who cannot conscientiously accept her infallibility. To believe that she was a good well-intentioned Christian woman is not sufficient attestation of faith to be worthy of their fellowship. As the Catholics reverence their Pope, so do the Seventh Day Adventists reverence Sister E. G. White. Her testimonies are with them like the tradition of the church, equal, if not superior to the Bible. Believe them or be lost. Therefore since they refuse to fellowship us as brethren, and this fact is not generally known, we set ourselves to publish this little booklet, setting forth a few reasons why "*The Church of God*" cannot accept the established creed of the Seventh Day Adventist Church.

The Church of God believes that *The Bible* is the book of books; that it reveals God's will to man; that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. In concluding the Revelation God said, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22:18.

When Mrs. White adds prophecy unto this, should we call it infallible? They call her writings the "spirit of prophecy." Well, let us try the spirits. There is a certain set of books compiled by Mrs. E. G. White, or at least she is said to be the author. These books they call "The Testimonies." Many good instructions are found in these volumes worthy of reading were they not so much like meats and things sacrificed unto idols. The purpose to which they are dedicated is very sacrilegious. They are made the religious test of that denomination and considered, by them to be more sacred, and accurate than the Bible. But why are they called Testimonies?

To sway a deceptive fear. If one does not accept these testimonies as an infallible guide to religious duties he is discarded as a heretic, or infidel. They declare that you don't believe in the spirit of prophecy. They at once refer you to Rev. 19:10 which says, that, "the testimony of Jesus is the spirit of prophesy." You dare not question whether or not these volumes be the thing, and the only thing possible for this to refer to. John the Baptist spoke about the testimonies of Jesus (John 3:32, 33), but we much doubt if he meant the testimonies of Mrs. E. G. White. Let us note some more of her Bible substitution.

The Bible says: "God who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . ." Heb. 1:1, 2.

Mrs. E. G. White says: "In ancient times God spake to them by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His spirit . . . The Lord has seen fit to give me a view of the needs and errors of His people." Testimonies Vol. 5, page 661.

We learn that "the testimony of Jesus is the spirit of prophecy." Rev. 19:10. It is grossly unfair and deceptive for Mrs. White to call her writings Testimonies in order to use this text as a prophetic cloak. Charles T. Russell named his seven volumes "The Voice of Seven Thunders." Rev. 10:4. The Latter Day Saints refer to the prophecy in Isaiah about the book being delivered to a man unlearned, as if Joseph Smith was the only unlearned man. Such sheep's clothing should suggest a closer examination of the claimant who wears it. Mrs. White said many good things, but she also said things which were not true. A certain preacher informed the writer that he was an evangelist for the S. D. A's. in 1904 and got a message from church headquarters stating that sister White was shown that she would yet be living to see Christ coming in the clouds, and that He should herald this message. She has now been dead a number of years. My Bible teaches that the Tower of Babel was built after the flood. Gen. 10:32; 11:1-9. Now let us quote Spiritual Gifts, Vol. 3, page 301, Edit. 1864: "This system was corrupted before the flood by those who separated themselves from the faithful followers of God, and engaged in building the Tower of Babel." She was speaking about the sacrificial system established after the fall of man. The people who built the Tower of Babel did not exist before the flood. Another great blunder which contradicts both God's Word and biology, which displays her ignorance of animal nature, to wit: "Since the flood there has been amalgamation of man and beast as may be seen in almost endless varieties of species of animals, and certain races of men." Spirit of Prophecy, Vol. 1, page 78, Ed. 1870; also Spiritual Gifts, Vol. 3, page 75, Ed. 1864. I have before me, as I write this, declarations from the Department of

Pathology, University of Mich., also from the Department of Biological Science, Arizona State Teacher's College, stating that it is utterly impossible to cross the human race with any lower species of animals. God hath made of one blood all nations of men.—Acts 17: 26. We feel it our duty to cry against this doctrine of Modernism. More especially when it pretends to be *spirit of prophecy*, inspired by Jehovah.

In *Spiritual Gifts*, Vol. 3, page 68, Ed. 1864 we are told that the animals entered the Ark during the seven days, while Noah was directing them to their proper places. But Gen. 7:4-17 says that the *self same day* when the waters of the flood were upon the earth, entered Noah and his family and all the animals into the Ark.

Note Vol. 3 of "*Spiritual Gifts*," published in 1864 is now out of print. Only a few copies can be found. Why revise and leave out some if they are really *Spiritual Gifts*?

We know that God warned Israel from time to time about what would befall them for their disobedience; and how their Capital city would be taken from them for seven times, or 2520 years. Lev. 26: 27-35 and that it would be trodden down of the Gentiles till the time of the Gentiles be fulfilled. Luke 21:21-24. We also know that they were to return to their home land again, after being scattered abroad. Jer. 30:1-12; Amos 9:12; Ezek. 36:17-24, and how Jerusalem would again be rebuild and inhabited again. Zech. 12:1-5; 14:1-4; Ezek. 38:11. But contradicting all this sister White says, "I also saw that Old Jerusalem never would be built up." *Early Writings*, page 75. During times of Negro slavery in America Mrs. White's mind was much agitated about that question and she had a vision concerning the "sins of Babylon" how that the slave masters would receive *the seven last plagues*. This is recorded in *Early Writings*, pages 273-276. Seventy years have elapsed since the negroes were freed, and those slave masters are all now dead. Will they be resurrected to receive these seven plagues? Surely God did not tell her to write this.

THE RESURRECTION OF CHRIST

Mrs. Ellen G. White explaining in detail about her vision concerning the resurrection of our Lord said: "I saw Jesus in His narrow tomb, early on Sunday morning." *Desire of Ages*, chapter 81, page 779; also in chapter 82, page 788. This flatly contradicts God's Word which declares that Jesus arose from the dead in the end of Sabbath, as it began to dawn toward the first day of the week. Matt. 28:1. Must we accept the distorted vision of Mrs. White which plainly contradicts Bible evidence? Or should our faith be established in God's Word, as recorded in Holy Writ? Even though our Adventist brethren disfellowship us for so doing. We accord her the

privilege to disbelieve Holy Writ and to differ from us in framing her individual views, for she alone is accountable to God for her errors. But since she claims to be infallible, and has such a large following, who hold her as a prophetess inspired of God and firmly believe that her writings are equal, if not superior to the apostles and prophets of old, and are not only disfellowshipping all who question her infallibility, but they even brand such as infidels, and heretics. And since we realize that many honest hearted brethren are being thus deceived, and fear to even think for themselves, lest they be denying the spirit of prophecy, therefore we feel it our solemn duty before God to cry against this deception. We pray that God will bless the vindication of His Word. Many poor souls are convinced that Christ arose from the dead in the end of the Sabbath according to Matt. 28:1-6, yet they are afraid to deny the testimony of their prophetess. What must they do to make harmony? Just two things remain possible. One is to doubt if our Bible has been properly translated, and the other is to doubt the infallibility of Ellen G. White. Mark, Luke and John harmonize with Matthew, but Ellen G. White does not. She absolutely contradicts Matt. 28:1-6, and John 20:1 bears testimony that Jesus was risen on the first day of the week early, when it was yet dark. If yet dark it was not morning. But the so-called prophetess said she saw Jesus in His narrow tomb early Sunday morning which denies John's testimony also, for the dark part of the day is evening; daylight is morning. Gen. 1:5, 9; 29:23-25; Judges 19:8, 9.

We will not here detail any argument showing that Jesus, our Lord, was placed in the tomb on Wednesday before sunset and arose Sabbath, or Saturday afternoon at the same hour, being in the tomb exactly three days, and three nights according to Matt. 12:40. If the reader does not thoroughly understand his he may call for a tract on this subject for sale by the "Church of God" at Stanberry, Mo. The above said tract will show that Jesus was crucified on Wednesday, the preparation for the passover, or high day Sabbath. John 19:31; Lev. 23:5-7; Num. 33:3; Ex. 12:15-17.

He was in the heart of the earth, or grave, full 72 hours, *three days, and three nights*; and He arose in the end of the seventh day Sabbath, not on the first day of the week, but as it began to dawn toward the first day of the week. Matt. 28:1-6. Of course as Sabbath ends at sunset, (Lev. 23:32) to be *in the end* of the Sabbath would be before sunset Saturday. Neither Mark, Luke nor John dispute this fact, but they corroborate it by showing that the tomb was found empty the next morning early. John records a visit even before daylight. But Mrs. White had not yet freed herself of that old Catholic tradition of good Friday crucifixion, and Easter Sunday resurrection. Any first grade school child can see that *three days, and three nights* can not possibly pass from Friday, near sunset, till

before day break Sunday. There is one day and not all of two nights. Must we dispute our Savior's word in Matt. 12:40? Our Seventh Day Adventist brethren must either do it, or question the infallibility of their prophet. Possibly many of their new members do not know and would be shocked to learn that 59 full lines of her early writings have been suppressed, and left out of late publications. It is useless for them to deny this, for we have the original copies on file for evidence. Now why such suppressions? If these be God's words they are infallible and given for His great purpose. Why suppress them then? We know why. They prove that she was only human, and made errors, like others.

THE SANCTUARY

Now as to heaven being God's only sanctuary and its cleansing not being made till A. D. 1844 we think that rather late house cleaning for such a sacred place. But the S. D. Adventist must continue to defend their prophetess or let her drop. She says, "In harmony with the typical service He (Christ) began His ministration in the holy place, and at the termination of the prophetic days, 1844, He entered the Most Holy place to perform the last division of His solemn work 'o cleanse the Sanctuary.'"—Spirit of Prophecy, page 265, Vol. 4, Edition 1848. 1884

My dear reader, could there possibly be a more sacred and solemn place, or a more Holy place, than the throne of God in heaven? Paul told us, A. D. 64, "that when he (Christ) had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1:3. Yes, He entered this Most Holy place through the veil. "Which hope we have an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:19, 20. This "veil" was the only thing between the Holy and the Most Holy apartment, and Paul declared that Christ, our great high priest, had then entered within that veil. Then when was the exact time that the veil was rent for entrance? "And Jesus cried with a loud voice, and gave up the ghost, and the veil of the temple was rent in twain, from top to the bottom." Mark 15:37, 38. "Having therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh:" Heb. 10:19, 20. Shall we deny all this precious truth to be fellowshiped by our S. D. A. brethren? No, Mrs. White was not inspired by the right spirit when she denied this. We know that her contradiction is not our infallible guide.

Now in order to better acquaint our readers with their argument about the cleansing of the sanctuary etc., we will first quote things

which they say about this, then give briefly some Bible comparison, and thus expose their error. In their book called "Biblical Institute," page 63, they make this very broad assertion: "The word Sanctuary occurs 146 times and both the definition of the word and its use show it to mean a holy or sacred place and a dwelling place of God. This fact should guard any one against applying it to any object which will not bear this definition, or to which it is not applied in the Scriptures. The earth is not the sanctuary, for it is not a holy or sacred place; and the Scriptures never call it the sanctuary. The land of Canaan is not the sanctuary for the same reason. Neither can the term be applied to any limited portion of the land." Again we read: "At the termination of the 2300 prophetic days in 1844 Christ changed his ministrations from the holy to the Most Holy place"—Spirit of Prophecy, page 269, Ed. 1884.

Now let us carefully note their further explanation: "The Sanctuary of the first covenant was a type of the heavenly sanctuary of the new. Moses, when he had made the Tabernacle, made it after a pattern (Ex. 25: 9, 46; 23:30; Acts 7:44; Heb. 8:3) that was made with hands (by man, Heb. 9:24). The one in heaven, not by men, but by the Lord. Heb. 8:2; 9:11. The earthly sanctuary is twice called a figure." Heb. 9:23, 24—Bible Institute, page 66. Note—After declaring that there was no sanctuary on earth, then the frank admission of an earthly sanctuary.

THE SANCTUARY EXPLAINED

The belief of the "Church of God" is that the cleansing of the sanctuary is on earth, not in heaven. We believe that the word "sanctuary" is used in various senses as a holy or sanctified place or a dwelling place of the Most High. They called that part of the temple of Jerusalem which was the most secret, wherein was the ark of the covenant, by that name, wherein none but the high priest might enter, and he but once a year, on the day of atonement. The same name was also given to the most sacred compartment of the Tabernacle which was set up in the wilderness and which remained for some time after the building of the Temple. Each of these were called the sanctuary or the Holy of Holies, the Most Holy place. Lev. 4:6; 1 Kings 6:16; see also 2 Chron. 20:8. "They . . . have built thee a sanctuary therein for thy name." "Until I went into the sanctuary of God." Ps. 73:17. "Thou shalt bring them in and plant them in the sanctuary, which they hands have established." Ex. 15:17; Lev. 16:33. Notwithstanding they declare that no part of earth is holy. God told Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Ex. 3:5; Should God be disputed?

The error of their Sanctuary theory lies in the thought that the

sanctuary of which Christ is now minister, is the antitype of the Mosaic Tabernacle, having two separate apartments. These two apartments, they believe exist in heaven. Their idea is of a tent or Tabernacle in heaven divided into two apartments, or two rooms separated from each other by a literal veil. We now ask them, Did the sacrifice made by Christ upon the cross pertain to the type, or the antitype? Was that service performed in the old Tabernacle of types or did that offering belong to the Heavenly, of which the old was a type? If it was not of the typical service, but pertained only to the real, then what compartment did it belong to? Did the veil which separated the holy place from the Most Holy typify something to remain in separating two rooms in heaven till 1844? Or was Christ already high priest in Paul's day? Heb. 4:15. Was not atonement already made for those who would accept in Paul's day? "We also joy in God through our Lord Jesus Christ by whom *we have now* received the atonement." Rom. 5:11.

Christ performed His duties in the first apartment while on earth; was made high priest after the order of Melchisedec; then entered through the open veil into the Most Holy apartment, into heaven itself. Christ was mediator, high priest and advocate to all who would come to God through Him before 1844. The so-called investigative judgment commencing in 1844 is absurd. When our names are written in the book of life, then all past sins are blotted out, no more to be investigated.

THE DESOLATION OF THE EARTH DURING THE MILLENNIUM

The desolation of the earth during the millennium is taught by the Seventh Day Adventists. They declare that, at Christ's second advent all the living wicked will be destroyed with fire; that Christ's feet will not touch the earth; that all the living righteous will then be made immortal, and incorruptible in a moment, in the twinkling of an eye; that at that moment all the righteous dead will be resurrected, and together with the living righteous they will be caught up to meet Jesus in the clouds, and that Christ will take them to heaven and reign with them 1000 years; that the wicked which are dead will not be resurrected till the 1000 years are expired, except those who assisted in the crucifixion to see Him, whom they crucified (Rev. 1:7; Dan. 12:2) then die again; that the whole earth will be desolated without an inhabitation, and that during this 1000 years no vegetable nor animal life will be here; that satan will thus be bound, by having no one to deceive; that this earth will be in a ~~molten mass without form and void~~; that Christ will make His third advent to the earth, when the millennium expires when the

wicked dead are resurrected, and destroyed; that this earth will then be renewed and inhabited by the righteous who have been reigning in heaven; that the Holy City, the New Jerusalem, will then come down to be the Metropolis of the New earth.

THE MILLENNIAL REIGN OF CHRIST ON EARTH

is taught by the "Church of God" (Rev. 20:6; 5:9, 10); therefore it is compelled to deny certain points of Adventist creed concerning the millennium. Acknowledging the fact, that there will be a "little season" (Rev. 20:3) of time, after the millennium, in which the last enemy of Christ will be destroyed, including the devil (Heb. 2:14); even death itself (1 Cor. 15:26). Then the earth will melt with fervent heat, and the works therein will be burned up (2 Peter 3:10). The atmospheric heavens about will also melt with fervent heat (verses 11, 12). All contagious, and disease germs, which were placed here as a curse, after the fall of man, to pray upon his moral existence must all be destroyed. But this all takes place *after* Christ reigns on earth with His saints (Rev. 5:9, 10) during the 1000 years. Rev. 20:6; 1 Cor. 15:24-28.

(1) We deny that the earth will be desolate, without an inhabitant, during the millennium; for not one text of scripture even intimates such.

(2) We deny that at Christ's second coming His feet will not touch the earth as is taught by the S. D. A. creed; for such is not scripture. Zech. 14:4 says His feet shall then stand upon the Mount of Olives. The Seventh Day Adventists argue that Zech. 14:1-4 refers to Christ's third coming after the millennium, when the wicked dead will be gathered together and try to take the camp of the saints. Rev. 20:9. Oh! dear reader, can you imagine that Jerusalem would still remain a city, after the earth has been ~~in a molten mass without form and~~ void, for 1000 years? Remember they say that the New Jerusalem will not come down till the earth is made new. Zechariah says that half of the city shall go into captivity. Can you imagine that half of the immortal righteous saints, who have been reigning in heaven for 1000 years, could be captured by these resurrected wicked people? Especially, since they would have not even a club to fight with, if all vegetation were destroyed. Can you further imagine, that immortal and incorruptible women could be ravished by these mortal beings? Such nonsense! No, Zechariah describes Christ's second advent to earth, when His feet will stand on the mount of Olives, which is before Jerusalem on the east, and the Lord shall be king over all the earth, *in that day*. Zech. 14:1-9.

We deny their argument about Christ's third coming; for they can not produce the text, and such argument is used to destroy certain truths, such as we have enumerated above.

We deny that the righteous will go to heaven with Christ, when

they are caught up to meet Him in the clouds. 1 Thess. 4:16, 17. Note that they are caught up meet Him; not that He comes down to meet them. After they meet, He comes down to earth. Job 19:25; Zech. 14:4. Not a text can be found to prove they go to heaven, but there is positive proof that they do not. *The righteous shall never be removed.*" Prov. 10:30. "Then Jesus said unto them, yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am thither ye cannot come." John 7:33, 34. Hear what Jesus told His disciples, who will be caught up to meet Him in the clouds when He comes: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go ye cannot come; so I now say to you." John 13:33. The Seventh Day Adventist deny this text, so we must differ from them, to accept this truth. They must get the righteous somewhere to make the earth uninhabited during the millennium.

(5) We deny what they teach about Christ's reign in heaven; for we still pray Thy kingdom come, thy will be done in earth as it is in heaven. We still believe that Christ will sit upon His father David's throne. David's throne was not in heaven, and they know it; for they quote Acts 2:34. Jesus said, "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God and you yourselves thrust out." Luke 13:28. Will this scene take place in heaven? Now ~~there shall be~~, What will you do? You can't say that this scene will be in the New earth, when all evil doers will be destroyed; for here they are. Will these evil doers look into heaven, and see Abraham, and Isaac, and Jacob and all the prophets in there? If so, where will these evil doers be located? You don't dare to say that this is the kingdom of heaven which now exists; for Abraham, Isaac, and Jacob are not now in there to be seen. So you must admit that "The Church of God" view is correct.

(6) We also must differ from you when you declare that The New Jerusalem will not come down from God out of heaven till the earth is made new, and as Thoughts on Daniel and Revelation, page 792 says, "The dark shadow of sin has forever passed from the universe." If this were true, why should the following be declared? "And these shall no wise enter into it (New Jerusalem) any thing that defileth, neither whatsoever worketh abominations, or make:h a lie: but they which are written in the Lamb's bok of life." Rev. 21:27. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and make:h a lie." Rev. 22:14, 15. This does not say just how close these may be allowed, but they will be somewhere on earth without the city. "There shall

be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." Luke 13:28. These are evidently thrust out to be destroyed. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire: and there shall be wailing and gnashing of teeth." Matt. 13:41, 42. Note, that this happens after the end of the world, and is in Christ's kingdom reign. These enemies are thus being put under His feet. 1 Cor. 15:25. Yes He will have kings and priests to reign with Him on earth. Rev. 5:9, 10. "The Lord shall send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Ps. 110:2. "The Lord at thy right hand shall strike through kings in the day of his wrath." Verse 5. Note—The rod of the Lord's strength shall go forth from Zion. This is the location for New Jerusalem, called the holy Mountain. Of course with its beautiful walls towering so high would appear as a mountain. "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain." Zech. 8:3. Thus we see the Lord will at His return dwell in Jerusalem at Zion. "But in the last days it shall come to pass, that the mountain of the Lord of host shall be established in the top of the mountain, and it shall be exalted above the hills, and people shall flow into it. And many nations shall come and say, Come, and let us go to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Micah 4:1, 2. The next two verses show clearly that this will be after Christ's second advent, and not before.

"And it shall be in that day, that living water shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea: in summer, and in winter shall it be. And the Lord shall be king over all the earth in that day." Zech. 14:8, 8. Is not this the pure river of water of life spoken of in Rev. 20:1 flowing from the New Jerusalem? This flows while there are seas, but in the new earth there will no more sea (Rev. 21:1); then it must be here during the millennium. Yes it is called "the beloved city." Rev. 20:9. Yes this city is called the bride, the Lamb's wife. Rev. 21:2, 9, 10. This is acknowledged by the S. D. Adventist. Will the bridegroom come, and the marriage supper be prepared, and guests appear according to the invitation, and the bride not appear for a thousand years?

"In the days of these kings (earthly kings) shall the God of heaven set up a kingdom." Dan. 2:44. *In the days of these kings* surely can't mean a thousand years after these kings. Christ told

His disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table and sit on twelve thrones judging the twelve tribes of Israel." Luke 22:29, 30. Will all this occur in heaven? Where will the twelve tribes be when thus judged? When Christ comes to judge the world in righteousness, and to reign on David's throne as King of kings, and Lord of lords, (2 Tim. 4:1; Luke 19:11-27; Dan. 7:13, 14), under the whole heaven, not in heaven (Dan. 7:27); on the earth (Rev. 5:9, 10) when He separates the righteous from the wicked, "Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. The dominion given unto Adam was not in heaven.

THE LORD'S SUPPER

We must also differ from the "Seventh Day Adventist" in partaking of the Lord's Supper, both in time, and manner. The Church of God believes that this church ordinance is a sacred memorial of Christ's broken body, and His shed blood. That being true, then the celebration of this memorial should be annual and at that very time when Christ offered Himself for us. He set the example for us to follow. Matt. 26:26-29; Luke 22:7-15. Note—Jesus waited for that hour to come (verse 14); as to the exact time read Ex. 12th chapter; Num. 33:3; 9:3-6; Lev. 23:5-7. This was observed just once a year (Ex. 13:10; Luke 2:41) and should be observed at supper time in the evening, or night (Ex. 12:6; Num. 9:35; John 13:30). Paul referring to the time and duties of this sacred memorial and how long his annual celebration should continue, said, "For I have received of the Lord that which also I deliver unto you, that Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come.*" 1 Cor. 11:23-26.

We understand at this time, our Lord also introduced the ordinance of feet-washing, as a token of humility, saying, after He had set the example for us, "If then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:1-15. Doesn't say this last part belonged to the twelve only, as some believe. Read Matt. 28:20: "Teaching them (all nations) to observe all things whatsoever I have commanded you." Why not obey all the foregoing implicitly and fellowship with the "Church of God"?

"The Church of God" loves to wear the true name; the name which the prophet Isaiah said the Lord should name. Isa. 62:2; the name which God did name. Acts 20:28; 1 Cor. 1:1; 2 Cor. 1:1, 2; 1 Tim. 3:4, 5; Gal. 1:13; 1 Thess. 2:14; 1 Cor. 11:22; 10:32; 1 Cor. 15:9; 1 Tim. 3:15. Various religious organizations assume nom-de-plumes by naming in honor of some man or some creed, or to emphasize some particular point of doctrine. Paul cried against such divisions and brands them as marks of carnality. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul and another, I am of Apollos are ye not carnal?" 1 Cor. 3:3, 4. Again he says, "Now this I say, that every one of you saith, I am of Paul; and I of Appollos; and I of Cephae; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" 1 Cor. 1:12, 13.

If Christ is the true vine of which we are as individual branches, and God is husbandman (John 15:1-6) why then not own Him in name? "For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15. Christ in heaven is head member of this body. Col. 1:18. In His prayer unto the Father, Christ said, "I have kept them in thy name." John 17:12; see also Acts 15:14-17. As individual members, they were sometimes called saints; brethren; Christians, etc., and small assemblies were addressed as little flock. But the church, or body of Christ is called "The Church of God" twelve times. Christ defines who may be called brethren. Matt. 12:50; Mark 3:35; Rev. 12:17; 14:12; 1 John 2:3-6.

We have endeavored to find records of history to thereby prove that such a body of true Christian brethren could be clearly identified in each decade from the apos'olic age to the present time, who not only kept God's commandments, but also wore His name. But during the dark ages of papal rule, 1260 years, the Church of God symbolized by the woman of Rev. 12:6, 14, had fled into the wilderness of seclusion to a place prepared for her of God, and thus our profane history only bear records about how some were brought out for trial and punishment for disobeying the established state and church rules. A few of such records inform us that she never ceased to exist, notwithstanding she underwent many severe trials. She never apostatized, as some argue. A few times some did arise speaking perverse things to lead away disciples after them, thus fulfilling Acts 20:30. Among these we now mention an incident which occurred on Oct. 1, 1860. James White, the husband of the late Ellen G. White, was president of the General Conference at that time. On this date a conference was held in Battle Creek, Mich. No resolution was passed to disorganize, so as to change the name;

but a resolution was passed to call ourselves Seventh Day Adventist. Argument was made that since that the keeping of the seventh day, and belief in the personal second advent of our Lord is very strange and unpopular doctrine; we should therefore advertise these two points of our doctrine by calling ourselves "Seventh Day Adventists." *Very few if any*, then, meant to quit the name, Church of God, as we will show.

A letter reads:— Waterbury, Vt., March 1923.

Dear brother, I have just received some valuable, and conclusive proof on the subject of the church name. A cousin in Rutland, Vt., has just made me a present of a hymn book printed by Eld. James White in Rochester, N. Y., office of the Advent Review, in 1855, the title being Hymns "For those who keep the commandments of God and the faith of Jesus." This book was owned until 1864 by my father's only sister The first words of the perface of this book as written by Eld. James White are these: "This work is prepared for the use of the Church of God scattered abroad." Again it says, "To the Church of God waiting for the coming of Christ is this book commended."

Signed R. F. Barton

The writer saw this book, and also another copy of the same hymnal.

The following is duplicate copy from "*The Review and Herald*" of April 1861.

S E C E S S I O N

Bro. Smith:— We conclude from present aspects that the name "Seventh Day Adventists" is being made obligatory upon our brethren in present truth, and if so be that it is considered a test of fellowship and loyalty to the precious cause of truth, we most earnestly request Bro. and sister White to call a Conference for Ohio at Gilboa, at their earliest convenience. This we deem necessary for the following reasons:—

"(1) Without further light Ohio cannot submit to the name Seventh Day Adventists, as either a test, or an appropriate name for God's people.

"(2) Second, being appointed a committee, at the last conference, and having now on hand means for carrying on the cause in Ohio, we could not conscientiously expend these means in any other than the advancement and extension of truth and Church of God.

"(3) If such means are to be expended otherwise, it will be necessary for the churches in Ohio to assemble in conference and give instructions to that effect and also chose some other committee to make the disbursements. Let this conference be at the earliest convenience leaving it to Bro. White to fix the definite time, and give notice of the same in "Review." Friends in Ohio, as far as

known, earnestly desired Bro. and sister White to attend this conference. Their expences will be attended to both to and from Ohio.

Committee: J. D. Dudley

L. E. Jones

J. P. Fleming

The following brief comment by Eld. James White attached to the above in *Review and Herald*, Apr. 9, 1861:

“The Ohio finance committee was appointed to collect and disburse means for extension of truth, and Church of God. A good work indeed—why not go forward?”

Then after a brief reprimand for holding, as he terms, egotistically to the name Church of God, as if, he says, God has no other name in his great Church book in heaven but theirs, he signs—J. W.