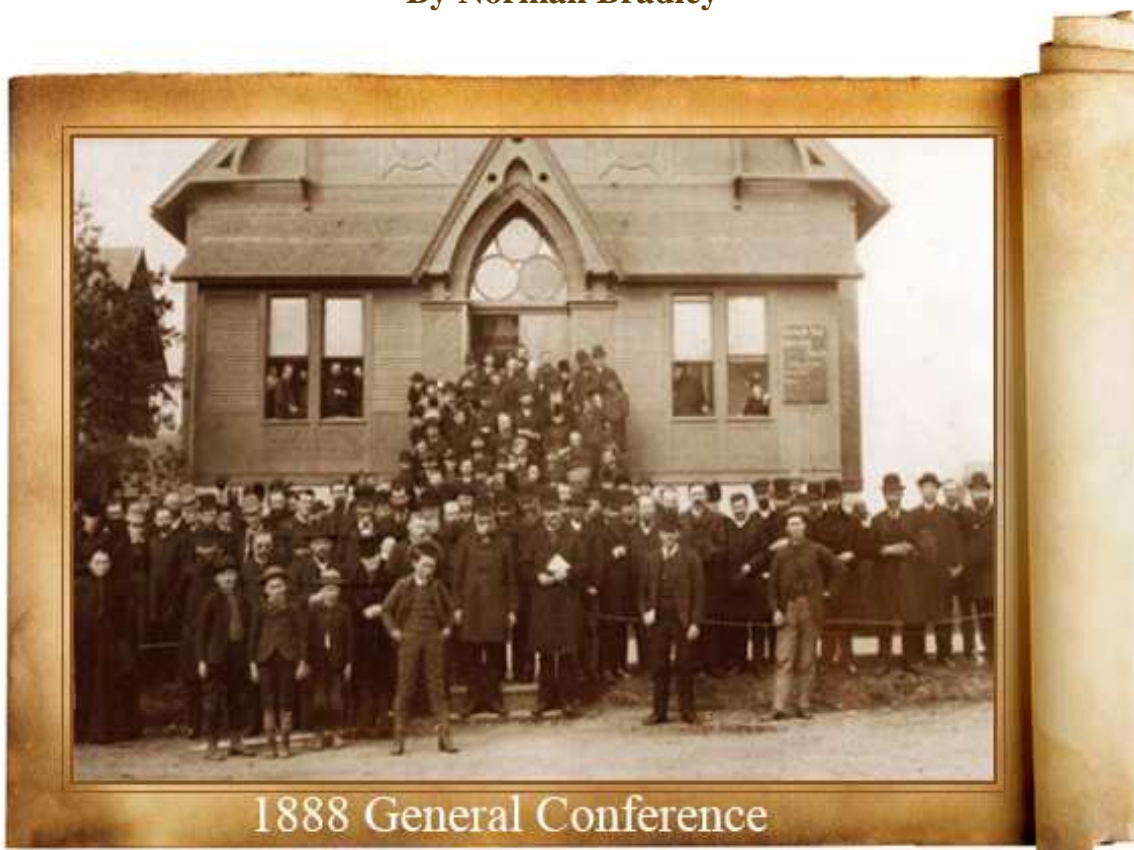


Exposing the Skeleton in the S.D.A. Closet of 1888

Unsealing the Mystery of the 1888 General Conference Meetings in Minneapolis

Part 1

By Norman Bradley



Disclaimer from this author Norman Bradley and John VanDenburgh of Bible Explorations, who is mentioned in the article— Kerrie French has asked to publish this article on her web site. Neither John VanDenburgh nor I believe in the teaching of the Lunar Sabbaths. I gave permission with the stipulation that this disclaimer be attached to the article when published. Again I do not accept the Lunar Sabbath teaching, but I do accept the love, trust and friendship of Kerrie and her friends who do believe in it. John said he appreciates Kerrie's willingness to share material that comes from others who do not share her belief in the Lunar Sabbath. I'm sure we all have the same goal in mind, to make this information widely known in the SDA church, so this erroneous teaching concerning God's feast days can be corrected. God's blessing on all who read this article.

This article may be difficult to understand if you were not raised a Seventh-day Adventist; however, it is full of very important information. There has always been a mystery as to what really happened at the 1888 Minneapolis General Conference meeting that created such an upheaval to the Seventh-day Adventist church. Many books and articles have been written about it over the past 120 years.

This article has a lot of negative things to be charged against past leaders of our church. A few guilty names will be exposed. More recent leaders have perpetuated this wrong teaching unknowingly. Unless they have researched the Archives, and the 1888 Materials by Ellen White, and the original Jones' and Waggoner's writings, [not just the censored ones], they might not otherwise know what this article reveals.

I'm sure most Seventh-day Adventist leaders today are honest God-fearing men and if they stay true to their calling, then they will help to correct this erroneous teaching that still prevails in our church today. This wrong teaching that started long before 1888, but certainly erupted at that time, is very likely keeping the Latter Rain from falling on God's people today. It can and will be corrected, God will make sure of that. And the Devil will make war against it, as he always does when truth is brought to the light.



Uriah Smith

In my research many names kept coming up such as Ellet J. Waggoner and Alonzo T. Jones that were chastised by their brethren and truly considered as two west coast trouble makers in 1888. To their credit, they were co-editors of the *Signs of the Times* magazine. The men were portrayed as fanatics and young upstarts by the leading General Conference officials such as George Butler, General Conference President, Uriah Smith,

Editor of the *Review and Herald*, Elder Morrison, Iowa Conference President, and many other prominent men.

These were not bad men even though they acted very badly for a number of years against the Waggoner and Jones message, and also against Ellen White after she took sides with Jones and Waggoner. The record shows that the major players calling for a more honest interpretation of Scripture eventually resigned themselves to the loss of a good cause. They were simply outnumbered, belittled and finally discouraged giving up the fight knowing it was a losing battle, and could lead to hard feelings and even the loss of souls.



Alonzo T. Jones

The damage that was done to their cause in 1888 has never been corrected even to the present time. There have been many books written saying it has, but the fact that we are still here on earth proves otherwise. The church still suffers from the loss of what was to have been (*Testimonies*, Vol. 8, p.104-106). This loss almost broke Ellen White's heart.

The hope of what could have happened had the Lord not stopped the Latter Rain was lost; the rain ceased to fall because of the blatant, rejection of the message, and the cynical attitudes displayed, more about that later. The stage was set for the return of the Lord in a few short years. If the church had been allowed to receive the messages of Jones and Waggoner, the outpouring of the Holy Spirit, and giving the loud cry, would have heralded the Three Angels Messages, as well as the final angel's message in Revelation 18. The world would have been called to repentance - - the Lord could have come.



E. J. Waggoner

The Laws in Galatians

Long before 1888 there was a controversy building on the question of which law in Galatians Paul was referring to. Was it the moral law, or ceremonial law? Too much of our theology today is the result of their wrong decisions regarding those two laws.

This whole situation was a clever plan of the Devil which he began to orchestrate 20 or 30 years before 1888. He knew what was coming and began to get the leaders to make a wrong decision about the two laws in the book of Galatians. During this period of 20-30 years there were heated arguments over this subject. The leaders were not willing to change even when they were proven wrong. This then became the basis for the great upheaval in 1888.

The following is the opening thoughts from General Conference President, Elder George Butler's book:

“What law is the principle subject of the apostle's discourse in the epistle to the Galatians? Is it the moral law? or the typical remedial system and laws peculiarly Jewish? Perhaps there has never been a theological question in all the history of our work concerning which there has been so much disagreement among our ministry and leading brethren as this. Such differences have existed more or less with varying phases, since the rise of the message, and at times have been discussed with more or less warmth. At other periods they have been tacitly left untouched. Generally, a mutual forbearance has been exercised, so that bitterness of feeling between brethren has been avoided.” *The Law in the Book of Galatians*, by George Butler, 1886.



This is the original I'm okay, you're okay – otherwise say nothing.

“Leading brethren have been on both sides of the question. In the early history of the work, it is probable that quite a majority of them accepted the view that the moral law was the main subject of Paul's consideration in the book of Galatians. But there came quite a change in this respect at a later period, when some of our leading brethren, to whom our people have ever looked as safe counselors in questions of perplexity, gave up the view that the moral law was mainly under discussion, and took the position that it was the ceremonial law. Many others, who have come later to act a part in the work, have accepted the latter view with strong confidence. It would be quite difficult to ascertain the comparative strength in numbers on either side; but to the best of the writer's judgment (and his opportunities of forming a fair opinion have not been meager), he would say that at the present time at least two thirds of our ministers hold the latter opinion.” *The Law in the Book of Galatians*, by George Butler, 1886.

Later we will discuss their incorrect reasons for changing from the moral to the ceremonial law in Galatians.

Here are two quotes from Waggoner's rebuttal to Butler's book on the ceremonial law. He was showing that Butler's interpretation was incorrect.

"I must go back to the tenth page, and notice an expression which I find concerning the relative position of the Jews and Gentiles after the passing away of the ceremonial law:— [Butler's quote on the tenth page] "There was no propriety, therefore, in still keeping up the wall of separation between them and others. They all stood now upon the same level in the sight of God. All must approach Him through the Messiah who had come into the world; through Him alone man could be saved." Ellet J. Waggoner, 1888, *The Gospel in the Law of Galatians*.

Here Waggoner objects.

"Do you mean to intimate by this that there was ever a time when any people could approach God except through Christ"? "If not, then language means nothing. Your words seem to imply that before the first advent men approached God by means of the ceremonial law, and that after that they approached Him through the Messiah; but we shall have to go outside the Bible to find any support for the idea that anybody could ever approach God except through Christ. Amos 5:22; Micah 6:6-8, and many other texts show conclusively that the ceremonial law alone could never enable people to come to God. These points will come in again later." Ellet J. Waggoner, 1888, *The Gospel in the Law of Galatians*.

Waggoner now moves ahead in Butler's book to the discussion on the Jerusalem council in Acts 15 to show that Butler could not differentiate between the moral and ceremonial laws.

"Do you really believe that the council took no cognizance of the Ten Commandments? If so, can you tell me of what law fornication is the transgression? Fornication is one of the four things forbidden by the council. Now I have a very distinct recollection of some plain talk which you gave on this subject at the General Conference, and of some still plainer testimony from Sister White, all of which I thought was very pertinent. You proved from Scripture that the seventh commandment may be broken by even a look, or a desire of the heart. And yet you claim that the council which forbade fornication took no cognizance whatever of the Ten Commandments. How you can make such a statement after reading the fifteenth chapter of Acts is beyond my comprehension." Ellet J. Waggoner, 1888, *The Gospel in the Law of Galatians*.

His book goes on to show the moral law is the predominate law in Galatians. The law against fornication is a statute law which was explaining the 7th commandment. They are a part of the moral law.

At first Ellen White was of the same mind set as the leaders. She believed the law in

Galatians was the ceremonial law at that time; but as time went on she saw that they could be wrong. “And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it.” *1888 Materials*, Book 1, p.221. Sometime later, she said both laws were there, but the moral law was predominate. *Selected Messages*, Vol. 1, p. 234.

It becomes more complicated as this problem unfolds. There were mind sets that clashed against each other in the pre-session and we do not have any records of the meetings that took place at that time. They either didn't record them or because of the seriousness of the battle that took place, it was decided to destroy or hide them from the church. I believe they were hidden, because later writers wrote about incidents that took place during that session. Another reason I believe they were hidden is because of Elder Robert Wieland's efforts to get certain information. Elder Robert Wieland was refused access to records three different times while doing research for his book, *1888 Re-examined*. Why? Why should anyone be denied access? This just makes it appear that something is being hidden.

As a result I have had to piece together the story from the many writings that we have following 1888. There is an abundance of these writings found in the Seventh-day Adventist Archives and the four volumes of the *1888 Materials* by Ellen G. White.

The Two Subjects Involved

There are really two different subjects involved in this dispute. One is over “something” that took place in the pre-sessions that was unacceptable to the leading brethren. There was so much disagreement over this “something” subject that it caused the leaders to reject Waggoner's teaching on “*Righteousness by Faith*” in the following 1888 General Conference session. This causes a problem when deciphering which subject is being spoken of in the many writings that are yet available to a diligent student.

Whatever the first “something” was, it was of such an objectionable nature that the feelings became explosive! No one will put a name to it except to call it “that subject,” the subject of the “something” that took place. Butler mentions in his book the need to keep unity on controversial subjects, but then John Paul II and Benedict XVI say the same. Sometimes it is called: *Unity in Diversity*. It can be helpful for a while, but nothing is really resolved until the matter is raised again—perhaps at a better time when tempers have cooled.

A letter by A. T. Jones to C. E. Holmes, May 12, 1921 illustrates this thinking on this mysterious “something” subject.

“I can't now name anyone who accepted the truth at that 1888 meeting openly [besides Ellen White, obviously]. But later many said they were greatly helped by it. One Battle Creek leader said at that meeting after one of Dr. Waggoner's meetings: ‘Now we could say amen to all of that if that is all there were to it. But away down yonder there is still something to come. And this is to lead us to that ... And if we say amen to this we will have to say amen to that, and then we are caught’ ...” Letter from A.T. Jones to C.E. Holmes, May 12, 1921.



This statement could not be made if the subject was simply about a vague expression such as “*Righteousness by Faith.*” What does that mean? Even today there are two or more explanations. No, it had to be about some subject that he would not name. I believe this leader was one of the opponents who were against Waggoner and Jones. If this was Uriah Smith, the subject of the statutes would fit in very well.

In 1893 when the subject of pork eating was being discussed using the statute in Deuteronomy 14:8, “Uriah Smith explicitly rejected the applicability of the Mosaic distinction:

“We believe there is better ground on which to rest [the prohibition on pork] than the ceremonial law of the former dispensation, if we take the position that that law is still binding, we must accept it all, and then we shall have more on our hands than we can easily dispose of.” *Manuscript Release 852.*

Pork eating is a statute, so the “all” must mean the rest of the statutes including the mysterious subject (probably the feasts).

Sometimes the saying “that subject” was used for *Righteousness by Faith* and sometimes it was referring to the “something subject” in the pre-session. This makes it difficult to decide to which meeting they were referring. As a result I have studied the different mind sets of the two groups and found this: The leading brethren had settled it in their minds that the ceremonial law was the Law in Galatians. This included the statutes which Butler called the “civil laws which God gave to Moses to govern Israel.” These are the laws that Elder Butler proverbially nailed to the cross.

What does Ellen White say about the statutes? The following quote was written 13 years before 1888.

“Inconsequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses the religious precepts which were to govern everyday life. These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.” *S.D.A. Bible Commentary*, Vol. 1, p.1104.6.

Apparently, George Butler, General Conference President, never read this *Spirit of Prophecy* quote or else he disregarded it, as he did the many testimonies given to him regarding health reform. *1888 Materials*, Vol. 1, p.192-193.

What does Waggoner say about this? In his commentary on Galatians 4, in his book *The Glad Tidings* p. 98 he quotes Malachi 4:4 “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” Waggoner considered the statutes and commandments as one law throughout his writings.

The leaders, on the other hand, did not nail all the statutes to the cross, such as marriage, morality, tithe, some health statutes, etc. Only the ones they did not want to keep were nailed to the cross.

This is Ellen White's view on those who pick and choose their way through the Bible. "There is no finite man that lives; I care not who he is or whatever is his position that God has authorized to pick and choose in His Word." *S.D.A. Bible Commentary*, Vol. 7, p. 919.2. "We want no one to say, 'This I will reject, and this will I receive,' but we want to have implicit faith in the Bible as a whole and as it is." *S.D.A. Bible Commentary*, Vol. 7, p. 919.9.

If the statutes were the big issue, we need to find out which of the statutes they would not accept.

The Lost Article on the Law

Ellen wrote an article on the law about 20 years before and she could not recall what it said. Perhaps its loss was the Lord's doing. Perhaps it explained the "something subject" it may well have been tabled for a later generation. Ellen White likened the rejection of truth to the experience of the Israelites who had to wait another 40 years before they got another shot at entering the Promised Land. She asked her office help to find the lost article on the law, but after searching for two years they never found it!

"I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown [that] his position in regard to the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years." *1888 Materials*, Vol.1, p. 21.

J.H. Waggoner was Ellet's father. She had been speaking to the leaders and she went on to say:

"Now, the words that were spoken here were that Elder Ellet J. Waggoner was running this meeting. Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in." *1888 Materials*, Vol. 1, p. 153.

Revelation 3:20 is the primary New Testament reference to the church of Laodicea letting the Savior in, or perhaps I should say, holding the Savior out at a time when He wanted in.

The apparently sought after Ellen White manuscript has never been found. Later, as tempers flared and as we shall soon see, the Holy Spirit insulted, she indicated they should drop the subject.

If the lost article had agreed with E. J. Waggoner's views on the Law in Galatians it would have caused a lot more controversy at that time than was already going on. From my reading of Galatians, I agree that both laws are there but the moral law, including the statutes is the predominate law spoken of. Ellen White later agreed on this also. {1 Selected Messages, p. 234} Waggoner's rebuttal book (in the Archives) to Butler's book on Galatians makes this clear. The subject of the law in Galatians was still not open for discussion for many years.



In 1902 Ellen White wrote a letter to Brother Bollman, leader of a publishing house in the South. She explained to him that the controversy over the law in Galatians should never have been made a test.

“They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.” *1888 Materials*, Vol. 4, p.1795.

“We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.” *1888 Materials*, Vol. 4, p. 1796.

If she was including digressing in discussion to the point of making matters of no special importance to be made a test of fellowship I can certainly agree. It should not be a test of fellowship, and no one should be slighted, withheld from church office, nor disfellowshipped because one's opinion is diverse from another's regarding the law in Galatians.

Her statement is clear that it should not be handled “as it then was.” Such an angry and caustic reaction should never be experienced again. On the other hand, at some time “this investigation must go forward” and “the light should be gathered up.”

I do not see the two laws in Galatians as a test, but something in the law is being the cause of a wrong teaching in our church. This could be responsible for the Lord's delay.

“What is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's word, because it excites opposition, than had earlier Reformers. The confession of faith made by saints and martyrs was recorded

for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. (See Revelation 18:1-4). Has God given light to His servants in this generation? Then they should let it shine forth to the world.” *Great Controversy*, p. 459.1.

But there was a disagreement over something in the law that Waggoner presented in the pre-sessions. **That is the skeleton in the closet!** In fact surely if the law in Galatians is moral as Waggoner and Jones believed, then it has to do with the determining of what that *righteousness* is that we are to accept by faith— this is what the leaders would not accept.

Righteousness by Faith Rejected

The devil was fighting for his existence in this struggle. Because if the leading brethren had accepted the new teaching of *Righteousness by Faith* that Waggoner and Jones presented and Ellen White agreed with, then the Latter Rain would have fallen in great measure. The Loud Cry would have been given and the world would have been warned and Christ would have come in a few short years.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” *Review and Herald* 11/22/1892

God’s Commandments represent His Righteousness.” (See Psalms 119:172)

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren E.J. Waggoner and A.T. Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, Vol. 1, p. 234-235.

“As it turned out the Latter Rain which had begun to fall was put on hold by God, and because of the rejection by the leaders the church failed to cross over into the Promised Land. Instead they were turned back to wander in the wilderness like the Israelites did at the Jordan. “For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s

professed people that have kept us in this world of sin and sorrow so many years.” *Manuscript 4*, 1883; *Evangelism*, p. 696.2.

Charge It Not to God.— “We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.”—Letter 184, 1901; *Evangelism*, p. 696.3.

In 1888 was the wrong course of action begun that has prevented us from entering heaven? Yes! Did Ellen White agree with the resultant course of actions? No! In 1893 at the General Conference session, Elder Jones was speaking to the delegates when the following conversation took place concerning the Loud Cry following 1888.

“Well then the latter rain-the loud cry -according to the testimony, and according to the Scripture, is “the teaching of righteousness” and “according to righteousness,” too. [Did you notice that in this case the use of the catch-all phrase “righteousness by faith” was not used? Instead “the teaching of righteousness” and “according to righteousness” is used.] 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.” A.T. Jones, *General Conference Bulletin*, 1893, p. 183.

What is a message of righteousness? It is a message that explains and encourages right doing. This logic would lead us to believe that there was an important message of right doing that appeared wrong to the leadership and was soundly rejected.

The third angel’s message and the Mark of the Beast power are taught in Scripture (Revelation 13 & 14.) The message of the third angel has to do with a mark that will be used to seal a lost people, as distinguished from the saved folk that are keeping all of God’s commandments (Revelation 14:9-12). This being the case, it seems that God will bring this beloved Laodicean church back to the same message of righteousness it faced in 1888, in the hope of our accepting it and becoming the righteous people the 144,000 are called on to be. Scripture says they will “have no guile in their mouths.” These holy words imply they will speak *the whole truth* without having a tongue in their cheek about anything.

Should we be given the power of choice again we must not get our backs up over it as we did in 1888. That means we will have to revive the true teaching of “Righteousness” by Faith as taught by Jones and Waggoner and verified by Ellen G. White.

From what I read in the Spirit of Prophecy, the church as a whole will never be converted, only the honest, pure in heart will accept the true “Righteousness” by Faith that would qualify them to receive the Latter Rain, obviously it wasn’t accepted then. For a long time I have believed that there is a remnant within the remnant church.

“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. ‘Where two or three are gathered together in my name, there am I in the midst of them’ (Matthew 18:20). Where Christ is even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church.” *Upward Look*, p. 315.

“God is now testing and proving His people. Character is being developed. Angels are weighing moral worth and keeping a faithful record of all the acts of the children of men. Among God's professed people are corrupt hearts; but they will be tested and proved. That God who reads the hearts of everyone, will bring to light hidden things of darkness where they are often least suspected, that stumbling blocks which have hindered the progress of truth may be removed, and God have a clean and holy people to declare His statutes and judgments.” *Testimonies*, Vol. 1, p. 332.3.

Were His statutes and judgments accepted in 1888? No! Were they presented? -- We shall soon see that they were.

Consider this: How can we expect God to pour out His Spirit on a church that says “We keep the commandments” and yet nails some of the statute commandments to the cross where they don’t belong? As a church we need to study the law and the Jewish economy more carefully as EGW says we should.

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. *Christ’s Object Lessons*, p. 133.

The Mysterious Subject

So far I have not given a name to this mysterious subject that is only spoken of as “this subject” or “that subject” or “something” that led to such statements as “If we say amen to this the we’ll have to say amen to that, and then we’re caught,” or “we shall have more on our hands than we can dispose of.” In the many writings following 1888, including Ellen White’s writings, I came to the conclusion that the statutes, including the annual feast days found in Leviticus 23 and all through the Bible, are still binding on God’s children. Because of my belief in the statutes, I looked for the word “statutes” in writings in and about 1888, but could not find it except when it was quoted in a Bible verse and in Ellen White’s writings. It became obvious that this was a taboo subject. That gave me a clue,

I'm looking for something they did not give a proper name beyond "this subject" or "that subject." This led me to think, what part of the statutes did they not like? They believed in many of them such as tithing, marriage, morality, honesty, and the Day of Atonement in 1844.

After looking carefully down the list of statutes it became obvious it was about the seven annual feast days. Jones and Waggoner both knew that the Catholic Church changed the Feast Days which are God's appointed times for solemn assemblies. In Jones' large history books [Great Empires of Prophecy and The Two Republics] he records how the Catholic Church changed the Passover to Easter. In his book *The National Sunday Law*, dated Dec. 1888, p. 68, Jones wrote that the Easter/Passover controversy caused the "thunder of excommunication to roar." This history is also found in Vol. 9 of the *S.D.A. Bible Commentary*, p. 365, under the heading "Easter Controversy".

Bishop Enright, leading Catholic in the USA, wrote a letter in 1905 stating that he would give a reward of \$1,000 to anyone who could give a scripture proving that the Sabbath had been changed to Sunday. He ended the letter saying "the Catholic church abolished not only the Sabbath, but all the other Jewish Festivals." The last part of this letter is seldom quoted by evangelists when presenting the Sabbath. Perhaps if they did they "might have more on their hands than they could dispose of."

Another quote from a Catholic Catechism, "The new law has its own spirit...and its own feasts which have taken the place of those appointed in the Law of Moses. If we would know the days to be observed... we must go to the Catholic Church, not to the Mosaic law." {From a Catholic Catechism as quoted in the *Signs of the Times*, November 4, 1919 }

At this point in time you may be thinking, as we have been taught concerning the feasts, that they were Jewish feasts and part of the ceremonial law, as the leaders in 1888 taught. And that is still being taught today as it is listed in the book *27 Fundamental Doctrines*, p. 243.3, under the heading "The Ceremonial Law." If so, remember Waggoner proved them wrong and Ellen White sanctioned his teaching, putting the statutes with the moral law. See quote, *S.D.A. Bible Commentary*, Vol. 1, p.1104.6.

Here is another insight into her thinking.

"I recalled the covenant which I had made with God at my husband's deathbed, that I would not become discouraged under the burden, but would labor more earnestly and devotedly than ever before to present the truth both by pen and voice; that I would set before the people the excellence of the statutes and precepts of Jehovah, and would point them to the cleansing fountain where we may wash away every stain of sin." *Life Sketches*, p. 269.

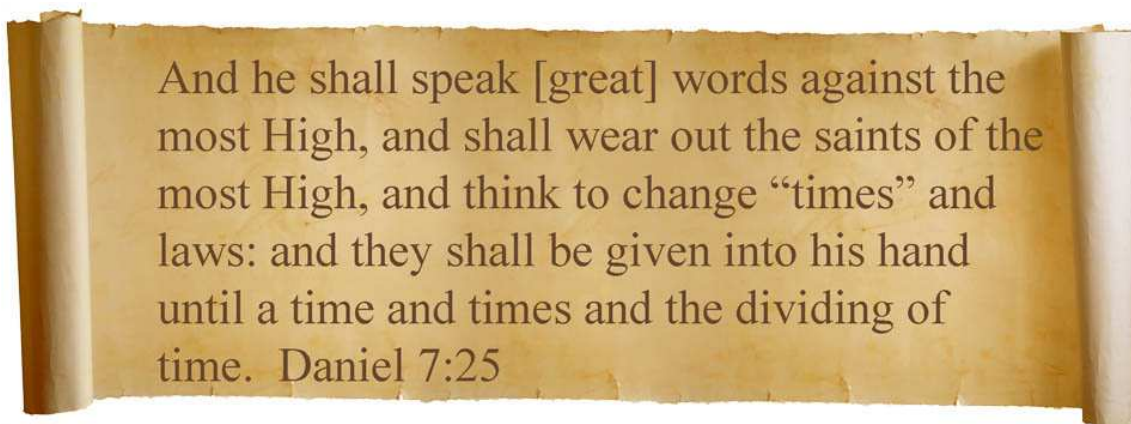
Notice that the cleansing fountain is to wash away their transgressions against the statutes and precepts of Jehovah.

In Leviticus 23:14, 21, 31, 41, the feasts are called statutes by God. These are not only Jewish feasts, but they are for all of God's people. God calls them "My Feasts." Who

should attend His feasts? His people. I ask how we as a church can keep teaching an error, even yet today, when it was proven to Uriah Smith and George Butler that they were wrong in placing the statutes within the ceremonial law?

***They were wrong in placing the statutes
within the Ceremonial Law.***

All the evidence in the Bible, Spirit of Prophecy and history tell us the Catholic Church is responsible for the change of the Sabbath and the Feast Days.



See also the following translations of “times” on Daniel 7:25: New American Bible—*“feast days,”* Good News Bible—*“religious laws and festivals,”* Moffat Bible—*“sacred seasons,”* New Catholic Translation—*“feast days.”*

A.T. Jones quoted these two scriptures [Isaiah 1:10-18; Amos 5:21-24] which were about the fact that Israel and Judah had fallen so far from God’s plan that He refused to accept their sacrifices, feasts, offerings, etc. They were making these things a means of their salvation and had become spiritually dead in formalism. In verse 16, God said, “Put away the evil of your doings from before My eyes.” Then Jones gave his own understanding of what the feast days meant to him.

“The Lord Himself had appointed these feast days and solemn assemblies, these burnt-offerings, meat-offerings, and peace-offerings; but now He says He hates them and will not accept them. Their fine songs, sung by their trained choirs, and accompanied with instruments of music, making a grand display, all this that they got off for wonderfully fine music. He called ‘noise,’ and wanted it taken away.

He had never appointed any feasts days, nor solemn assemblies, nor sacrifices, nor offerings, nor songs, for any such purpose as that for which these were being used. He had appointed all these as the means of worshipful expression of a living faith by which the Lord Himself should abide in the heart and work righteousness in the life, so that in righteousness they could judge the fatherless and plead for the widow; and so that

judgment could run down as waters, and righteousness as a mighty stream.”
Lessons on Faith, p. 95-96.

Antagonism

It appears that the same mind set [antagonism] is alive and dwells with our church leaders and laity today that governed the leaders from 1888-1903 and later. The church is still antagonistic to anyone who accepts the feasts today, regardless of how good a member they are. There have been many forced to leave their church and find another SDA church where they are accepted, or go outside the church for fellowship. This is the result of the teaching that the feasts are part of the ceremonial law and done away with at the cross. Most church members will not take the time to search this out and find the truth of this subject.

The leaders in 1888, and also the ministers who were under their control, treated Jones and Waggoner, and also Ellen White, in a very unChrist-like manner. The following is Ellen’s description of what took place.

“Her guide said, ‘Follow me.’ I followed my guide and he led me to the different houses where brethren made their homes, and he said, “Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but is from beneath.” *1888 Materials*, Vol. 1, p. 277.

The True Message Ridiculed

“I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief.” *1888 Materials*, Vol. 1, p. 277.

“Said my guide, “This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize and become spies upon Christ, the world’s Redeemer.” *1888 Materials*, Vol. 1, p. 278.

“I was told by my guide that there had been a witness to the Christless talk,

the rabble talk which evidenced the spirit that prompted the words. When they entered their rooms evil angels came with them, because they closed the door to the Spirit of Christ and would not listen to His voice. There was not a humbling of the soul before God. The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven.” *1888 Materials*, Vol. 1, p. 278.

What an ugly session of meetings that must have been! Did you notice the “close the door to the spirit of Christ”? Does that not remind us of Revelation 3:17-20?

I was then informed that at this time it would be useless to make any decision as to positions on doctrinal points, as to what is truth, or to expect any spirit of fair investigation, because there was a confederacy formed to allow of no change of ideas on any point or position they had received any more than did the Jews. Much was said to me by my Guide that I have no liberty to write. I found myself sitting up in bed in a spirit of grief and distress, also with a spirit of firm resolve to stand at my post of duty to the close of the meeting and then wait for the directions of the Spirit of God telling me how to move and what course to pursue.” *1888 Materials*, Vol. 1, p. 278.

Over fifty years ago, I was told by a former delegate to the meetings that he observed the same things happening. He was a young man at that time, but when he related the stories from those meetings, he was a 90 year old retired minister. I wondered at that time what kind of men had been leading our church. Answer – both kinds!

Exiled to Australia

Ellen and son, Willie White, were sent to Australia to get them away from the Conference office (1891). She did not want to go, and said it was not the Lord’s will. Later He told her to go in obedience to the orders of the leaders of the church. At 70 years old, while still in Australia, she thought she would never see America again. God did bring her back after doing a good work in Australia. {*1888 Materials*, p. 1622.} They removed her presence from themselves at the center of the work, but not from God’s presence. He kept her informed as to what went on in Battle Creek. It took three months for her letters to arrive but they were received just at the time they were needed most.

In 1921, which was 33 years later, Jones wrote a letter to C.E. Holmes, saying there had always been a “secret antagonism” going on beneath the surface during the years following 1888. The record shows this to be true. Ellen White called for repentance of the leaders over and over until they began to repent and apologize and make confessions. Years later, both she and Jones said that these were false confessions. Some of the proof is seen in the fact they sent Waggoner to England to work there. And in 1903 they sent 1888 delegate Elder G.G. Rupert to South America. G.G. Rupert had been President of the Oklahoma

Conference. He was also a delegate to that infamous 1888 General Conference. (*General*

Conference Daily Bulletin, Oct 19, 1888).

History from Outside Sources

The Church of God (Seventh-day) reports a visit to some of the churches Elder Rupert had overseen in South America: “An S.D.A. minister, G.G. Rupert brought with him the belief that the annual Sabbaths, in addition to the weekly Sabbath, are important for Christians to understand and to observe. This impacted upon sections of the Church of God, a few were already observing those days. During his time with the Seventh-day Adventist Church in the late nineteenth century, he performed missionary work in parts of South America. Years later, in the 1960’s, Worldwide Church of God ministers stumbled across many of these scattered remnants of Rupert’s missionary work. They never associated with any other Sabbatarian group, but continued to faithfully observe Sabbath, and in many cases, the annual Sabbaths. The Churches of God today have a Seventh-day Adventist elder to thank for bringing the annual Sabbaths.” From an article entitled, “Sabbatarian Groups – “A Scattered and Little Flock” www.giveshare.org/hrp/Scattered%20flock.htm. [Subtitle “The Historical Links Between Adventists and Churches of God”]

In another Collection of historical facts entitled, “Greenberry G. Rupert, Man of God!” is recorded on page 20, “Rupert was at one time an S.D.A. minister who left the S.D.A. church. He taught observance of the feasts of God. A number of S.D.A. churches in South America followed his lead, and pulled out of the S.D.A. organization. In the 1960’s Dr. Charles Dorothy and a few others came into contact with them.”

Another source records that in 1960 these folk were visited by Church of God leader, Dr. Charles Dorothy. He invited them to join the Church of God conference and their answer was “Thanks, but no thanks.” Collection of Information on Church of God Groups, compiled by C. White, p.21.

In still another publication entitled, “Servant’s News, February 1996, it is recorded that “Holy Day teachings among Adventists are not of recent origin. Greenbury G. Rupert, (1847 – 1922) was an S.D.A. minister for thirty years, including several years as a missionary in South America. He was President of the Oklahoma S.D.A. Conference, covering five states, and the time he left the Adventists at, or before 1902, Rupert had known Ellen G. White personally for forty years, but was led to break with the S.D.A.’s when he published books contrary to official S.D.A. teaching. (No doubt favoring the feasts, but also the concept that Orientals would conquer America.)

“He observed the Holy Days, eschewed unclean meats, held to the Church name of ‘Church of God’ with local autonomy, rejected Christmas, Easter, and other pagan holidays, believed in tithing, emphasized Bible prophecy, and the United States was part of Israel.” (Servant’s News” February 1996, Article: Church of God – Adventist.)

Then about ‘forty years’ later,’ S.D.A. Elder A.H. Britten was establishing an S.D.A. feast keeping church in Australia. In a Periodical entitled “Servant’s News, February 1996, under Church of God – Adventist, it is stated that “About the early 1930’s A.H. Britten, a former S.D.A., founded a group in Western Australia, which today is known as : “The

Remnant Church of God.” They observe the Holy days.” In a sermon paper presented by Pastor Bruce Dean, United church of God, at the “Friends of the Sabbath Conference” held in Sydney, July 1996, he states: “Outside the Adventist movement, data is a bit sparse on events from then until the late 1920’s and early 1930’s. A former Adventist minister, Pastor A.H. Britten, founded the Remnant Church of God in Western Australia. He left, or more likely, was put out of, that church because he questioned their teachings. ”

Being “put out” would involve Conference action. Evidently about 40 years after 1888 the issue of the feasts was a topic once again and resulted in a departure from the faith.

Still after another 40 years David Laughran was warned by one of our church leaders to be quiet regarding his discovery of the holy days. Six months later he claimed “I Cannot keep quiet.” By the early 60’s he was no longer welcome in the S.D.A. church. He then gave his fulltime to his new organization, “The Stewarton Bible School. The school still teaches several doctrines compatible with the S.D.A. church, a few slight differences regarding the anti-Christ, but the S.D.A. roots are obvious. To this day it still shares its belief in all of God’s Sabbaths. The Stewarton School can be contacted at the Stewarton Bible School, Stewarton, Kilmarnock, Scotland, UK.

Today, a third set of 40 years, that is about 120 years have gone by and Torah sensitive S.D.A.’s are appearing in the U.S. as well as in several of other countries around the globe. Positive books have been written by Adventist authors such as 1) *Paul the Feast Keeper and the National Sunday Law*, by Merwin Abbott. 2) *Armageddon and the National Sunday Law*, by Richard and Melody Drake. 3) *God’s Holidays*, by Richard and Melody Drake, 4) *An Innovative Approach to Holy History*, by John VanDenburgh and his most recent book, *New Discoveries from Old Manuscripts*. Thousands of these books have been purchased, distributed, and read. But on the other hand, as a result of all the interest among today’s Adventists, there has resulted a multitude of sermons by powerful preachers in high places speaking against them. Is the same controversy and the same old spirit starting to surface again?

Stopping the Latter Rain

The real subject the Devil was working against was not just about the “secret subject” of the pre-session, but the over-all acceptance of *Righteousness by Faith* in the General Conference sessions. He knew that if Righteousness by Faith was promoted by the church, it would have started the countdown to his last days. The “mysterious subject” of the pre-sessions was his way of preventing the Latter Rain from falling. This does not diminish the importance of the “subject” whatever it was, because it represented a refusal to obey God’s word. That let the devil get control of otherwise good men. After all, these men were elected to be the leaders of the church. Like so many other good leaders, they let power and pride get into their thinking. Therefore they made some big mistakes when Christ was no longer in control and Ellen White knew it.

Following is a letter by Ellen White written to Uriah Smith:

“But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled

men, the words spoken, the actions done in obedience to the powers of evil. *15 Manuscript Release*, p. 83.1.

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven. *15 Manuscript Release*, p. 83.2.

The words and actions of everyone who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted . . .”
15 Manuscript Release, p. 83.3.

I must take time here to give much credit to a grand old man, a true warrior of the cross, now 94 years old. He has done considerable research and has taken much criticism for his calling for corporate repentance over this 1888 problem. I am referring to Elder Robert Wieland, who has written many books on this crisis. He had to withstand much the same antagonism as was shown to Jones, Waggoner, and Ellen White. He had to gather much of his material from retired workers and church members who had some records of the 1888 period. While on furlough from the mission field in Africa, he was called before a General Conference committee and was told to make an “explicit confession” to the church for publishing his findings and asking for corporate repentance “for this insult to heaven”. Elder Wieland made the statement that he would make the confession, if they could show him where he was wrong. Their response was to authorize the book, “*Movement of Destiny*,” to counteract Wieland’s book entitled, “*1888 Re-Examined*.”

Rewriting of History

Leroy Froom authored the book, “*Movement of Destiny*,” and it seems to be a rewrite of the history of 1888. This book is more favorable to the leaders than to Jones and Waggoner and gives a different message than that of Elder Wieland’s writings. I have not consulted Elder Wieland about the details of this study. He may see the statutes and feasts as taught in the church today. I do not know his mind on this subject.

The silence of these missing words was deafening.

Because of my mind set, I was looking for the words “statutes” and “feasts” in the many writings in the Archives. The silence of these missing words was deafening, except in Ellen White’s writings. It became obvious to me that these words were not to be spoken.

Lest I be accused of building my study on preconceived ideas, I will now give a list of actual facts, and then some circumstantial evidence to prove my evidence is solid.

Actual Facts

Fact 1: There was a terrible problem in the pre-sessions of the General Conference meetings in Minneapolis in 1888.

Fact 2: That problem caused the leadership to reject the true message of *Righteousness by Faith* that Jones, Waggoner and Ellen White taught in the General Conference meeting that followed.

Fact 3: That caused the Lord to withdraw the Holy Spirit and the Latter Rain, which had begun to fall.

Fact 4: That delayed the church and the world from getting ready for Christ's return.

Fact 5: Because of the leaders' refusal to accept the message of *Righteousness by Faith*, insubordination is written in the ledgers of heaven against this church and we have been wandering in the wilderness for over 120 years.

Fact 6: The leadership has persistently refused to acknowledge the responsibility pointed out by Robert Wieland and Donald Short to do corporate repentance.

Fact 7: The church continues to teach the same "Righteousness" by Faith as is taught by Evangelicals, which will not prepare us for the Lord's coming and is not the same message as Jones and Waggoner taught.

Fact 8: Since Christ could have come in a few short years, and the church now says she is teaching the correct *Righteousness by Faith*, then why are we still here? True *Righteousness by Faith* as taught by Jones, Waggoner, and White is summed up in Jude 24, "Who can keep us from falling."

Fact 9: Today our church teaches that we keep many of the statutes; but the annual feast day Sabbaths, which the Bible determines are statutes in Leviticus 23: 14, 21, 31, 41, they state are nailed to the cross. This teaching cannot be proven by the Bible, the Spirit of Prophecy or history.

Fact 10: Something mysterious happened in the pre-session by which no one will give it a name. It is referred to as "this or that" subject, but the real name of the subject was apparently made taboo.

Fact 11: The Millerite movement used the title "The Seventh Month Movement." This points very heavily to the annual feasts days. They had to study the annual feast day calendar to arrive at October 22, 1844, for the actual Day of Atonement.

Circumstantial Evidence

Item 1: I had to use the process of deduction to detect the subject that has been carefully

kept secret. The question of which law, moral or ceremonial, in Galatians caused so much disunity that Ellen White said not to make this a test ever again. But there was something in one of the laws that created so much disunity that no one would, or perhaps could, speak of it again. It is as though generations must pass. It is interesting that 40 years later 7th-day Adventist Elder Britten was apparently dismissed by the Conference and raised a statute-observant church in Australia. One present day historian told me that before 1888, as many as one third of the ministers in the Church of God Seventh –day, which came out of the Seventh-Month Movement, were former SDA pastors. A former SDA pastor is in charge of their literature work today.

Item 2: Jones and Waggoner wrote in books before, during and after 1888 about the way the Catholic Church changed, not only the seventh-day Sabbath to Sunday but also the Passover to Easter. Later we learned that the Catholic Church replaced God’s Holy Days for her pagan festivals. Surely this must have come up in the pre-sessions while they were discussing the 4th chapter of Galatians.

Item 3: When the book, “*Lessons on Faith*,” which has Jones’ commentary on Galatians, was republished and edited, why was the controversial fourth chapter left out? And in Waggoner’s book “*Glad Tidings*,” the major comments on verse ten in chapter 4:8-11 were also missing. In the S.D.A. Bible Commentary, there is no reference of Ellen White’s comments on this chapter. As this study progressed, after seven months, we found the answer to these questions which will be discussed later in this article.

Item 4: The official church teaching of that day was that the law in Galatians was the ceremonial law, but Waggoner taught that it was the moral law with the statutes. This caused a separation to take place with the leaders. Why did the leaders pick the feast day statutes to be part of the ceremonial law, which they said ended at the cross?

Item 5: In 1893 Uriah Smith still spoke very strongly to leave the statutes alone or to be prepared to have “more on their hands than they could easily dispose of.” This was in regards to pork eating, when Deut. 14:8, a statute, was used to support the Biblical teaching to not eat pork. He preferred that our teaching be based on science than upon a statute.

Item 6: Why have so many authorized books, “*Movement of Destiny*”, “*Through Crisis to Victory*” and others have been written with a clearly opposite picture than that of Ellen White and A.T. Jones? It is almost as though they never read any of her writings on this problem. Froom said that they have carefully examined everything recorded on this subject. This makes for a big question! Why aren’t they telling the truth?

Item 7: The real secret of the pre-sessions is exciting. We were told there were no records kept of the pre-sessions, yet I find quotes in later writings that had to come from those pre-sessions. Is it possible these records were hidden? Since Jessie F. Moser Waggoner took shorthand notes of Waggoner’s sermons at the General Conference sessions and these are available, could it be that she also recorded the pre-sessions? If so, where are her notes?

Item 8: There were times that Elder Wieland requested access to the White Estate Vault, and other writings mentioned in the books written against him and he was denied that privilege. What are they hiding?

Item 9: What would be the reason for not doing corporate repentance, except for pride or stubbornness? Are they trying to protect guilty deceased leaders? There is a code of ethics among professionals that covers up a lot of wrong doing.

Item 10: Why hasn't the *Righteousness by Faith* teaching of today resulted in the Latter Rain being poured out? What does this teaching still lack?

I realize these are very serious charges to put on our leaders in the past, but if they refused to allow the true *Righteousness by Faith* teaching to be taught in the church to the degree of stopping the Latter Rain, and thus the world was not warned, therefore Christ could not come, someone should be held accountable.

Then: Am I in a different position if I know these things and refuse to let it be known? What if I am correct? I believe the evidence tells me that I am. If this message would help to bring our church back to the 1888 situation again, and this time if we believe and accept the full truth about "Righteousness" by Faith, could it help set the stage again for the Latter Rain? This time we could cross the Jordan into the Promised Land. Or are we so in love with the Evangelical world that we want to teach as they believe? God forbid that I should follow in the footsteps of our rebellious leaders of 1888. I have been in the church for fifty years. I have little to lose except my soul, if I should keep quiet and let this cover up continue.

"In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon who rests the burden of this work will not hold their peace when wrong is done; neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who rebukes evil the spirit of Christ should ever be revealed." *Prophets and Kings*, p.675.1.

Since the author believes this is from God, God Himself will take it from here and see that it gets made known.

Exposing the Skeleton in the S.D.A. Closet of 1888

Missing Evidence Found

Part 2

I noted above in Item 3 of circumstantial evidence, that I would explain about the missing material in the two books by Jones and Waggoner.

The skeleton is now out of the closet!

Finally, after seven months of searching, we have found the missing subject that caused the great controversy in the pre-session in 1888. The skeleton is now out of the closet! This will not set well with the leadership now, any more than it did with the leaders in 1888. **I'm going to expose a great cover up that has been going on even before 1888.** Those opposed to the message of A.T. Jones and E.J. Waggoner used Galatians 4: 8-11, in their determination to replace the moral law in Galatians with the ceremonial law. That is where the big switch was made. Reread George Butler's comment on page 2, paragraph 3. Also read the *S.D.A. Bible Commentary* of Galatians 4:8-10. ". . . Had the Galatians abandoned the rites and ceremonies of heathenism only that they might adopt those of Judaism? Paul here refers to the seven ceremonial Sabbaths and the new moons of the ceremonial system." This is the same teaching that Conference President Elder Butler used in his book on Galatians. This took place in the 1850's or 1860's, and appears to have been refuted by Waggoner, Jones, G.G. Rupert, and others by 1888 who taught that the Galatians had returned to their pagan feasts.

The Conference still teaches opposite to Elders Jones and Waggoner in this regard. Speaking of these "days, and months, and times, and years" in Galatians 4:9,10, the Sabbath School Quarterly July – Sept 2010, pages 14 and 108 says: "but perhaps in Rome it was particularly the Jewish Christians who had a hard time persuading themselves that they need no longer observe the Jewish festivals." Obviously, the interpretation that Elder Butler demanded would thus help do away with the feasts of God. Elder Jones and Waggoner, on the other hand taught, as we shall soon see, that the festivals referred to in Galatians were Pagan and not Jewish. This would make a big difference regarding whether or not God's feasts were discarded or preserved.

The proof of this change is found in the original writings of both Jones and Waggoner, where they show the correct view of Galatians 4:8-11. The entire chapter has been deleted from Jones' book and condensed in Waggoner's book, with the important part obviously missing when their writings were reproduced for modern times. These were godly men that reproduced them and may not have realized the importance of the material which they left out, or they may have realized it would open Pandora's Box again, or perhaps they knew where the change would lead; that is "to things not easy to dispose of."

The Catholic Church had changed God's Holy days with her own pagan festivals, which were inherited by the Protestant forefathers down through the Dark Ages. We all know which pagan days are celebrated by our churches today- Christmas, Easter, Valentine's

Day, and Halloween, Whit Sunday. In contrast, God's Holy Day's are Passover, Unleavened Bread, Pentecost, Trumpets, Day of Atonement, and Tabernacles, and of course the weekly seventh day Sabbath.

The Big Switch

Exchanging God's Feasts for Pagan Feasts—The Skeleton in the Closet

With the help of a researcher, we were able to find Jones' complete interpretation of Galatians chapter 4, which was deleted from the republished book. This helped to find Waggoner's book also. His interpretation was very much like Jones. They showed that it was the pagan feasts and not God's feasts in verse 10. This would take away the leaders teaching that these were God's feasts and not those of the pagans. If these were God's feasts then they could connect them to the teaching of circumcision that the Judaizers were teaching the Galatians. This would allow them to put them in the ceremonial law and nail them to the cross. This is what most church leaders still teach today. Since Jones and Waggoner were correct in saying these were pagan feasts, it took the cover off the leaders wrong teaching all these years, past and present. After the disappointment in 1844, it appears the Adventists erased all evidence that they [the Seventh-Month Movement] once believed in the feasts. The more I search, the more evidence I find on this cover-up on the truth about our S.D.A. roots. This is Jones' writing on Galatians 4:8-11. [Both articles are here reproduced in full from the Archives.]

Studies in Galatians— Galatians.4:8-11 by A.T. Jones

"How be it then, when ye knew not God, ye did service unto ["were in bondage to," R. V. and Greek] them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.



Alanzo T. Jones

The Galatians, having been Gentiles, knew not God, and, accordingly, were in bondage to them which by nature were no gods at all. To them the gospel had been preached. They had believed the gospel, and so were delivered from bondage, and had received the adoption of sons of God, and were, therefore, no more bondmen, but sons; and, being sons, were heirs of God, through Christ. But the Pharisees which believed, knowing nothing of true faith and the freedom which Christ gives, had, come among the Galatians, with their perverted gospel, which was not the gospel at all, had confused them, and turned them from faith to works: from the Spirit to the flesh, as the means of justification, and the hope of salvation. Galatians 3:1-3.

But when the "Galatians were turned from faith to works, they did not stop with the works which the Pharisees recommended and urged. Having at first been heathen, and having now been driven back from faith to works, they took up their own heathen works, as well as the works which the Pharisees recommended. Having been turned from the Spirit to the flesh, it was only

to be expected that they would do this: seeing that the ways of the heathen were more satisfying to their flesh than the ways of the Pharisees could be, because these were the things to which their flesh had formerly been accustomed.

This is certain from the very words of the text, in the inquiry: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" The apostle had just stated that before they knew God, they were in bondage unto them which by nature are no gods, and now, having been turned from God, they turned AGAIN to those things, and AGAIN to that bondage. And, as seen in the former lesson, these elements whereunto they were formerly in bondage, and to which they were now AGAIN in bondage, were "the elements of the world:" and the only elements of the world are "the lust of the flesh, and the lust of the eyes, and the pride of life: " the works of the flesh — in a word — are only sin.

Among these things in which they had formerly done service unto them which by nature are no gods, were the observances of certain days, and months, and times, and years: to the very things of the heathen which the Lord, even in ancient times, had condemned, as it is written: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. (Don't pagan times have an evil spirit accommodating them?) For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect ["upright, or sincere," margin] with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee to do so. Deuteronomy 18:9-14.

In the Galatian backsliding some of these things had entered; for the text says: " Ye observe days, and months, and times, and years." Well enough, therefore, might Paul write: "I am afraid of you, lest I have bestowed upon you labor in vain."

The one great lesson in this particular phase of the experience of the Galatians, is that there is no power but that which is in the "righteousness" of God which is by faith of Jesus Christ, that can save any man from the evil that is naturally in him: there is no half-way ground between the way of the Spirit and the way of the flesh. Every man is either in the freedom of the Spirit and of the righteousness of God, or else in the bondage of the flesh and of sin." *Review and Herald*, 1900 #20.

Waggoner's comments on Galatians 4:8-11—Heathen Bondage



E. J. Waggoner

“The apostle Paul, writing to the Corinthians, said, “Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” 1Cor.12:2. Even so it was with the Galatians. To them he wrote, “Not knowing God, ye were in bondage to them which by nature are no gods.” If this fact is borne in mind, it will save the reader from falling into some very common errors in opinion concerning this Epistle. The Galatians had been heathen, worshiping idols, and in bondage to the most degrading superstitions. Bear in mind that this bondage is the same as that which is spoken of in the preceding chapter -- they were "shut up" under the law. It was the very same bondage in which all unconverted persons are, for in the second and third chapters of Romans we are told that "there is no difference; for all have sinned." The Jews themselves, who did not know the Lord by personal experience, were in the same bondage,--the bondage of sin. "Every one that committeth sin is the bond-servant of sin." John 8:34, R.V. And "he that committeth sin is of the devil." 1Joh.3:8. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." 1Cor.10:20. If a man is not a Christian, he is a heathen; there is no middle ground. If the Christian apostatizes, he immediately becomes a heathen. We ourselves once walked "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2), and we "were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another" (Titus 3:3, R.V.). So we also were "in bondage to them which by nature are no gods." The meaner the master, the worse the bondage. What language can depict the horror of being in bondage to corruption itself?" E.J. Waggoner, 1900, *Glad Tidings*, p. 173.

In Love with Bondage

“Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?” Is it not strange that men should be in love with chains? Christ has proclaimed “liberty to the captives, and the opening of the prison to them that are bound.” (Isaiah 61:1), saying to the prisoners, “Go forth,” and to them that are in darkness, “Show yourselves” (Isaiah 49:9); yet men who have heard these words, and have come forth, and have seen the light of “the Sun of Righteousness,” and have tasted the sweets of liberty, actually turn round and go back into their prison, submit to be bound with their old chains, even fondling them, and labor away at the hard treadmill of sin. Who has not had something of that experience? It is no fancy picture. It is a fact that men can come to love the most revolting things, even death itself; for Wisdom says, "All they that hate Me love

death." Proverbs 8:36. In the Epistle to the Galatians we have a vivid picture of human experience." E.J. Waggoner, 1900, *Glad Tidings*, p.175.

Observing Heathen Customs

"Ye observe days, and months, and times, and years." This was an evidence of their bondage. "Ah," says someone, "they had gone back to the old Jewish Sabbath; that was the bondage against which Paul would warn us!" How strange it is that men have such an insane hatred of the Sabbath, which the Lord Himself gave to the Jews, in common with all other people on the earth, that they will seize upon every word that they think they can turn against it, although in order to do so they must shut their eyes to all the words that are around it! Anybody who reads the Epistle to the Galatians, and thinks as he reads, must know that the Galatians were not Jews. They had been converted from heathenism. Therefore, previous to their conversion they had never had anything to do with any religious custom that was practiced by the Jews. They had nothing whatever in common with the Jews. Consequently, when they turned again to the "weak and beggarly elements" to which they were willing again to be in bondage, it is evident that they were not going back to any Jewish practice. They were going back to their old heathen customs. "But were not the men who were perverting them Jews?"--Yes, they were. But remember this one thing, when you seek to turn a man away from Christ to some substitute for Christ, you cannot tell where he will end. You cannot make him stop just where you want him to. If a converted drunkard loses faith in Christ, he will take up his drinking habits as surely as he lives, even though the Lord may have taken the appetite away from him. So when these "false brethren"--Jewish opposers of "the truth of the Gospel" as it is in Christ--succeeded in seducing the Galatians from Christ, they could not get them to stop with Jewish ceremonies. No; they inevitably drifted back to their old heathen superstitions." E.J. Waggoner, *Glad Tidings*, p.175.

Forbidden Practices

Read the tenth verse again, and then read Deuteronomy 18:10:

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch." Now read what the Lord says to the heathen who would shield themselves from just judgment that is about to come upon them: "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." Isaiah 47:13. Here we see that the very things, to which the Galatians were returning, were forbidden by the Lord when He brought Israel out of Egypt. Now we might as well say that when God forbade these things He was warning the Israelites against keeping the Sabbath, as to say that Paul was upbraiding the Galatians for keeping it, or that he had any reference to it whatever. God forbade these things at the very time when He gave the commandment

concerning Sabbath-keeping. So far back into their old ways had the Galatians gone that Paul was afraid lest all his labor on them had been in vain. They were forsaking God and returning to "the weak and beggarly elements of the world," which no reverent person can think of as ever having had any connection with God. They were changing their glory for "that which doth not profit" (Jeremiah2:11); for "the customs of the heathen are vain." E.J. Waggoner, *Glad Tidings*, p. 176.1.

Isn't it strange that these two writings were the missing items that were left out of the two edited and republished books of Jones and Waggoner?

These missing items were not accepted by the leaders, because Smith and Butler both taught the "Jewish feasts" were the ones in this chapter 4, which Smith and Butler said were nailed to the cross.

In checking Galatians 4 in the *S.D.A. Bible Commentary*, Vol.6 p. 967, it gives the idea that the Galatians had turned back to Judaism rather than back to their old heathen pagan festivals. They could not turn back to something they had never believed before becoming Christians.

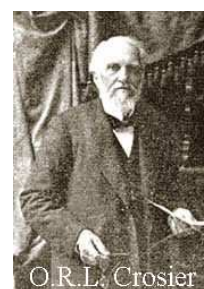
Since Jones and Waggoner said these were the pagan feasts, that meant that God's feasts were still here and binding on all. This was the real difficulty in the pre-sessions. This then would bring in as a part of that "Righteousness" by Faith that was rejected in the main sessions. If they had been arguing over whether the statutes were a part of God's moral law, and the law displays the character of Christ, then it is plain to see where all of this could lead, and indeed they might all have "more on their hands that they could dispose of" even if they wanted to. This is the "skeleton" in our S.D.A. closet all these years. The time has come to bring this out and clear up this long cover up of the truth on this subject. Because of this disagreement the subject of *Righteousness by Faith* was not going to be acceptable although Ellen White endorsed it many times.

At this point, let's look at the history concerning the feast days during the beginnings of our movement.

Seventh Month Movement

Samuel Snow first figured out the Oct. 22, 1844 date. In a camp meeting in Exeter, Maine, Joseph Bates was preaching. In the middle of his sermon, a woman told him, "There is a man here who has something important to say." Snow presented his October 22 date for the Day of Atonement in 1844, and stirred up the congregation. This message was slow to start but some of the Millerite preachers began to spread it and then it went like wildfire and became known as the Seventh-Month Movement. This movement was much like the Pentecost of old.

O.R.L. Crosier wrote an article on the Sanctuary and Ellen White was told by God to tell him to publish it, because he had the truth. Following is the Day Star article of 02/07/1846 entitled, "*The Law of Moses*," which explains God's Holy days and then is followed by a lengthy

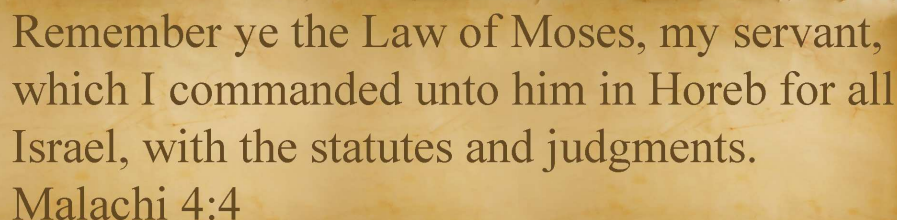


O.R.L. Crosier

article on the sanctuary, in which he brought out the pre-eminence of the Day of Atonement. The Day of Atonement was the most important day of the seven annual feasts. The fact that God instructed this writing to be published shows the importance God places on His feast days.

Ellen White explicitly endorsed Crosier's article in 1847 based on a vision the year it was published. "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, of the cleansing of the Sanctuary etc. and that it was His will, that Brother C. should write out the view; which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." {O.R.L. Crosier, 1846, *Law of Moses*, p. 36.1} An understanding of these phases of Christ's work provided the foundation of the doctrine of the sanctuary that continued to develop among Sabbath keeping Adventists. Crosier started his long article on the Sanctuary, with the article on the Law of Moses and the feasts.

The Law of Moses (Day Star Extra, 2/7/1846)



Remember ye the Law of Moses, my servant,
which I commanded unto him in Horeb for all
Israel, with the statutes and judgments.
Malachi 4:4

The commandment of this verse to remember the Law of Moses, is the last one in the Old Testament, and given in connection with a prophetic description of "the great and dreadful day of the Lord," as though the law contained something further descriptive of that day. Perhaps we have paid too little attention to the law, not seeing its import and the light it was designed to shed on "the good things to come." Our Saviour and the apostles taught from Moses as well as the prophets "the things concerning himself."

The Law should be studied and "remembered" as a simplified model of the great system of redemption, containing symbolic representations of the work begun by our Saviour at his first advent, when he "came to fulfill the Law," and to be completed in "the redemption of the purchased possession unto the praise of His glory." Redemption is deliverance purchased by the payment of a ransom, hence it cannot be complete till man and the earth shall be delivered from the subjection and consequences of sin; the last act of deliverance will be at the end of the 1000 years. To this the shadow of the Law extended. That the significance of the Law reaches beyond the first advent is evident from these considerations:

1. The cleansing of the Sanctuary formed a part of the legal service, (Leviticus 16:20:33) and its antitype was not to be cleansed till the end of the 2300 days; Daniel 8:14
2. The Sabbaths under the Law typify the great Sabbath, the seventh millennium; Hebrews 4:3.

3. The Jubilee typifies the release and return to their possessions of all captive Israel; this cannot be fulfilled till the resurrection of the just.
4. The autumnal types were none of them fulfilled at the first advent.
5. The legal tenth day atonement was not, neither could it be fulfilled at that time.

He was buried and arose, and shed down the Holy Ghost in direct fulfillment of the types, which would not have been the case if the significance of the law had terminated at the cross. In fact his anointing and crucifixion were only the beginning of its fulfillment, as being the beginning of that great system of redemption whose shadows were contained in the law.

All will admit that some of the types have been fulfilled and that others have not. As they are yet to be fulfilled, it becomes us to remember and study the law to learn their nature and import.

The Legal Types and Antitypes

“That some of the legal types have met their antitypes is beyond controversy. By learning the manner of their fulfillment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. There are two classes of yearly types - the Vernal and the Autumnal; Leviticus 23. The former met their antitypes at the first Advent, but the latter are to be fulfilled in connection with and after the second Advent.” O.R.L. Crosier, 1846, *Law of Moses*, p. 37.12.

“The vernal types were the Passover 14th 1st month, the feast of unleavened bread, 15th to 22nd 1st month, waving of the first fruits 16th 1st month, and the feast of weeks or Pentecost 50 days after the 3rd month. Leviticus 23:1-21.” O.R.L. Crosier, 1846, *Law of Moses*, p. 37.13.

“Our Savior was scrupulously precise in (commencing) their fulfillment at the very times they were respectively observed under the Law, as the brethren have repeatedly shown. But we have evidently erred in circumscribing the latitude of their fulfillment, they being fulfilled during the Gospel Dispensation.” O.R.L. Crosier, 1846, *Law of Moses*, p. 37.14.

NOTE: if they were repeatedly shown, then they must have been repeatedly discussed.

“The Passover, 1 Corinthians 15:3; "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures." 1 Corinthians 5:7 "Christ our Passover is sacrificed for us," Paul considered it of the first importance to deliver unto us the fact that Christ died for our sins in fulfillment of the slaying of the Paschal lamb. This he received from the law, though the law nowhere says the words that his crucifixion should be the antitype of slaying the Paschal lamb; yet so clear

was the fulfillment that it furnished unanswerable proof that Jesus was the Messiah. O.R.L. Crosier, 1846, *Law of Moses*, p. 37.15.

The Jews could not lay hands on him till his hour had come, then, being "brought as a lamb to the slaughter," he expired, "our Passover," in the very month, day, and hour, of slaying the legal Passover. It is ascertained that the Paschal antitype began at the crucifixion; but where must it end? Let the Savior answer. Luke 22:15-18 "And he said unto them, 'With desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not any more at thereof till it be fulfilled in the Kingdom of God.' And he took the cup and gave thanks, and said, 'Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come.'" The Paschal feast must be "fulfilled in the Kingdom of God," which according to verse 18, was then and is yet to "come." the Paschal antitype is not finished. The Lord instituted his Supper for the New Covenant in place of the Paschal feast of old, and as oft as we do it we show forth his death till he comes. One extreme of the Paschal antitype is his death, and the other his second coming, hence it spans and is fulfilled during the Gospel Dispensation. O.R.L. Crosier, 1846, *Law of Moses*, p. 37.16.

The Feast of Unleavened Bread, in the antitype appears to run parallel with the Paschal antitype. 1 Corinthians 5: 7, 8; "Purge out therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The type was carnal, the bread made of grains, the antitype spiritual, the bread is truth, the Word of God received in sincerity. The bitter herbs with which it was eaten seem fitly to typify the afflictive trials of Christians in this state. As they began on the 14th at the Passover to eat unleavened bread and bitter herbs, so the afflictive trials of the church began when the "Shepherd was smitten and the sheep scattered;" but they will end and the Bible be superseded "when the Chief of Shepherd shall appear" and gather the "flock of slaughter" with joy to our beloved Zion." O.R.L. Crosier, 1846, *Law of Moses*, p. 37.17.

First Fruits: This was a handful of the first ripe fruit or grain. 1 Corinthians 15:4, 20, 23; Ac. 26:23, show that Christ "rose again the third day according to the scriptures," "the first fruits of them that slept," thus laying the foundation of the resurrection to life. The fruits appear to be connected with O.R.L. Crosier's 1846, *Law of Moses*, p. 37.18.

"The Feast of Weeks, at which two loaves of the new flour baked with leaven were waved before the Lord. "When the day of Pentecost was fully come," the Holy Ghost, the principle of life, came upon the disciples. This, which is the only thing recorded as the antitype of the feast of weeks, is to abide with the church till it shall quicken the bodies of the saints "at his coming." It must now appear evident that the vernal antitypes having begun

with the opening of the Gospel Dispensation will close with its close. O.R.L. Crosier, 1846, *Law of Moses*, p. 37.19.

From analogy we must conclude that the autumnal antitypes will occupy a period of time relative to that occupied by their types in somewhat the proportion of the vernal antitypes. In other words, the period of their fulfillment must constitute a dispensation of many years." O.R.L. Crosier, 1846, *Law of Moses*, p. 37.20.

The following is by Ellen White:

"In like manner the types, which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month." {Lev.16:29-34} *Great Controversy*, p. 399-400

Because of the 1888 error most SDAs have no idea when the fall feasts (types) are, nor what they mean, nor even if they exist.

Seventh Month Movement

The following four articles are by James White on the seventh-month movement. This first article came shortly after the 1844 disappointment by James White. The next three he wrote the year before his death.

First Article:

Relative to the seventh-month movement, the "Advent Herald" for October 30, states:

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world - a healing of controversies and animosities - a confession of wrongs - a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed. Editor, James White, *Advent Review*, August, 1850, p. 6.2.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper

was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement - when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming." Editor, James White, *Advent Review*, August, 1850, p. 6.3.

Second Article:

“And those who participated in that movement are not the only ones who can now go back in their experience, and feast upon the faith-reviving, soul-inspiring realities of the past. Those who have since embraced the Advent faith and hope, and who have seen in the three messages, of Revelation xiv, the past consecration and blessedness, the present work of preparation, and the future glory, may go back with us to the autumn of 1844, and with us share the rekindling of the heavenly illumination. Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then as all Christians, as well as Christ's first disciples who were present on the occasion, have looked back to the day of Pentecost with pleasure and profit, so may these who have embraced the doctrine of the Second Advent since the memorable seventh-month movement, look back to that period with all that interest those can who participated in it. James White, 1868, *Life Incidence*, p. 181.1.

The impressions made and left upon the minds of believers were deep and lasting. However far one has since departed from God and his truth, there still remains upon the soul of the apostate traces of the work. Let him hear the subject afresh; let the simple facts be again brought before his mind, and he will feel upon this subject as he can feel upon no other. And those who took part in that work, who are far backslidden from God, yet cherish regard for the word of God and Christian experience, will yet feel deeply over this subject, and the faith of many of them will be resurrected to new life. God grant that these pages may prove a blessing to many such.” James White, 1868, *Life Incidence*, p. 181.2.

There are 136 hits on the Seventh Month Movement in the Words of the Pioneers C.D. There are several more written by James White. If you want to know what your Adventist

roots are, look them up and read them, then you will know what to expect in the future when the feasts are brought back in the church and the Latter Rain falls again.

Third Article:

“This and many other portions of Scripture of like import, having a direct application to the condition of believers at that time, served not only as an encouragement to them to hold fast their faith, but as a warning to them not to apostatize James White, 1880, *Life Sketches*, p. 110.1.

In the providence of God, in the seventh-month movement the attention of the people was turned to the types of the Law of Moses. The argument which had been given, that as the vernal types, namely, the Passover, the wave sheaf, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of Pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would on that day come out of heaven to bless his waiting people.” James White, 1880, *Life Sketches*, p.110.2.

Fourth Article:

“I will here give, as the closing testimony relative to the character of the seventh-month movement, one from the Advent Shield, published January, 1845. And let it be borne in mind that the Shield was a standard work, of 440 pages, for all Adventists at that time, and that the following testimony from it was not published till about three months after the seventh-month movement, when Adventists had taken time to review the past, and settle, as was supposed, upon a firm, united position. James White, 1880, *Life Sketches*, p.104.1.

It produced everywhere the most deep searching of heart and humiliation of soul before the God of high Heaven. It caused a weaning of affections from the things of this world, a healing of the controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel, commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping; and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked to him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him. Such was its effect upon the children of God.” James White, 1880, *Life Sketches*, p. 104.2.

What an experience this must have been. The tenth day of the seventh month was determined by much serious Bible study by Snow, Crosier, Hahn, and others. That gave proof that our founding fathers knew and understood the Jewish calendar that was based on the seven annual Sabbath days, called the feasts of the Lord.(Lev. 23: 1-2) Once this was understood and preached it caused such a moving of the Holy Spirit that everyone that heard it was deeply moved and it spread like wild fire. That is the way the world will be warned just before Jesus comes. It won't be man's devising. From what you have read so far, what do you think it would take to have this repeated so the Lord can come? Could we have another seventh-month movement again? If it gets started again, woe to anyone who would take up the battle against it as Smith and Butler did in 1888. Jones and Waggoner and Ellen White were getting it started once more. Remember it was in October and November the seventh Jewish month when the battle took place in 1888 and the Latter Rain had begun to fall— but was quickly halted.

How can we accept the Day of Atonement without accepting the other six feasts? They are all connected and interlinked to make up the Lord's calendar of events that show forth the whole plan of salvation. Those of us who have studied these feasts have an insight as to the last day events, which I have never learned as a member of the Adventist church.

Since the Seventh-Month Movement was a result of our pioneers studying the feast day calendar that God gave Israel, and since God poured out a large portion of His Spirit on them when they accepted this teaching, and since our very foundation teaching is based on the annual Day of Atonement (feast day), why are we so adamant about getting rid of these feasts and nailing them to the cross? Why do we not nail the Day of Atonement there also? In essence I guess we do, but then again by our sentiments regarding 1844 I guess we don't.???

In searching for another way to get rid of the feasts as the years went on after 1844, it seems that Uriah Smith did the most diligent study on this subject. He came into the church after the disappointment so he never experienced the powerful moving of the Spirit of God during the Seventh-Month Movement. In the January 17th and 24th issue of the Review and Herald in 1888, he gave a long detailed study in which he separated six of the annual feast day Sabbaths into an inferior position from the Day of Atonement Sabbath. It must have taken years to study out. He said he was doing this to respond to the charges the Sunday keeping churches were giving him, but he could have answered them in a more brief way. It appears he was really finding a way to get rid of six of the feasts while retaining one - the Day of Atonement.

This Day is the very root of our theological tree in Adventism. If we get rid of it we have no reason to be here. When we do away with the October 22, 1844 date, we lose all the other dates in explaining the 2300 day/year prophecy. Also we lose our teaching of the sanctuary and the investigative judgment, and there goes the Three Angels Message, etc. We lose our identity as Adventists. So Smith had to keep the Day of Atonement intact or quit being an Adventist.

After reading his article and seeing what he was accomplishing, I was reminded of the quote by Ellen White "there is no finite man that lives, I care not who he is, [Uriah Smith?]

or whatever is his position [editor of the Review and Herald?], that God has authorized to pick and choose in His word.”

In June 19, 1889, someone asked Ellen White about Smith’s article in the Review and Herald. This may or may not be referring to the article in Jan.1888. If not then Smith must have written another article of like kind to receive this comment by Ellen.

“Brethren, do not let any of you be thrown off the track. Well, you say, What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing.” *1888 Materials*, Vol.1, p. 348.

She also said in a letter to Elder Butler, Oct. 14, 1888, “I tremble for you and Elder Smith, for I know from the light God has been giving me from time to time for the last 45 years that you are working upon principles that are not altogether after God's order. Your understanding has become confused upon some things. You must not think that the Lord has placed you in the position that you now occupy as the only men who are to decide as to whether any more light and truth shall come to God's people. The spirit and influence of the ministers generally who have come to this meeting is to discard light. I am sorry that the enemy has power upon your minds to lead you to take such positions. They will be a snare to you and a great hindrance to the work of God, if God has ever spoken by me. I do not hesitate to speak to you decidedly, because the position you occupy is a responsible one and your relation to the cause and work of God makes it important that you be entirely clear and correct in your ideas of what is truth and what is light. While many are looking to you to lead the way, be very careful that you do not lead in the wrong direction.”

12 Manuscript Release, p.364.

SUMMARY

To put this all in perspective, this is how I understand it: The Seventh-Month Movement was all of God’s leading in 1844. But in the following years the leading men chose to get rid of six of the feast days, by changing the teaching of which law was spoken of in Galatians 4:8-11. The switch was made to put the Jewish feasts with the ceremonial law and nailing them both to the cross, instead of leaving them with the moral law and not nailing them to the cross. Check any of the writings on this last item in the S.D.A. Bible Commentary on Colossians 2:14-17, or the Twenty-seven Fundamental Doctrines, p. 243, also our Sabbath School quarterly for the 3rd quarter of 2010, p.14 and 108. Smith’s and Butler’s teaching is clearly presented yet today. Since Jones and Waggoner were trying to correct this erroneous teaching in the 1888 pre-sessions (which just happened to held in the seventh Jewish month, the leaders), Smith and Butler fought it vehemently.

The Latter Rain was beginning to fall when *Righteousness by Faith* was presented by Jones, Waggoner, and Ellen White and was accepted by some of the younger ministers and then among the people as it was presented at camp meetings. But the kingly powers prevailed and brought it to an end. This erroneous teaching became the standard teaching in our church and it still is today. Also the antagonism toward the feast days is still alive today. We might wonder since no repentance has been made if that is why the former anger and resentment still flares? Since Satan is behind the antagonism, be careful which side you choose.

The seventh month is still the time when God is willing to pour out His spirit if His people will rise up and follow His command to “come up to My feasts” (Deuteronomy 16:16). There are literally thousands in the SDA church keeping the feasts. God is calling those who are willing to step out and keep His feasts on their appointed times in many other churches. There is one group in Oregon, of 3-4 thousand from many different churches. One of these soon coming years, He will start the Seventh-Month Movement again. It may not be known by that name but will you be ready? Or will you still be keeping the pagan holidays?

I see a comparison in this feast movement with the time when Jesus said:

- “I am the living bread which came down from heaven.” John 6:51
- “He that eats my flesh and drinks my blood, dwells in me and I in him.” John 6:56
- “Many therefore of His disciples when they had heard this said, ‘this is a hard saying, who can hear it?’” John 6:60
- “From that time many of His disciples went back and walked no more with Him.” John 6:66
- “Then said Jesus unto the twelve, ‘will ye also go away?’” John 6:67
- “Then Simon Peter answered Him, ‘Lord, to whom shall we go? Thou hast the words of eternal life.’” John 6:68

In like manner, when I first heard about the feasts, it was a hard saying to me. It took a whole year of study before I was firmly convinced. This is not a study about the feasts but a study about the history of the feasts within the Seventh-day Adventist Church denomination. If you need any more information you can contact us. What you do with this information on our church history is a decision you should make only with much prayer and investigation. God be with you as you proceed.

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