

The greater sin, however, rests upon those who, in the face of all the evidence they have to the contrary, continue to uphold her inspiration in order to "save the cause." Years ago, one of the workers was represented as saying, "There is a loud murmur among the common people to the effect that we ourselves do not believe Sister White's writings on some points, and that we use them only to keep control over the people." This has become more than a loud murmur, and unless right and honorable means are employed to save the cause, will swell into a loud cry that will finish the work—the downfall of a movement so insecurely founded.

I humbly appeal to the ministry of this denomination to "preach the word" and not to shun to declare all the counsel of God to the people under your shepherdship who have long been "robbed and spoiled" of the gospel in its simplicity and power by the intricacies of a theory which many of them do not understand; and which, if the truth be told, must be sustained by unsound reasoning and a wresting of the scriptures.

I appeal to Bible workers who are presenting stereotyped studies to many people not to continue this work without making certain for yourselves whether these things are so.

I appeal to the laity not to let the fear of a "downward path to perdition" keep you from questioning most closely everything you have taken for granted as truth, regardless of consequences. God will take care of these consequences in His own wonderful way. He has health and healing for you in a true understanding of the atonement, as well as the fullest assurance of sins forgiven and

the knowledge of your complete acceptance with Him.

In answering for our faith we shall have to stand on the Bible and the Bible only. I have seen the utter confusion that comes to those who are asked to sustain their position from the word of God, when they have relied on Mrs. White's writings for what they have believed.

With a fervor heretofore unknown I long for the glorious appearing of our Saviour. I am so happy and grateful to have a part in spreading the good news of the gospel in which all who "view the cross aright" are united regardless of denominational divisions. There is more than one fold but there is only one flock, one body, one Spirit, one Lord, one faith, one baptism, one God and Father of all. All who have the Spirit of Christ are His. It is through this Spirit that God's great family on earth are bound together, and not by any man-made creed.

Those who keep their gaze fixed on the cross with a longing desire to understand its full significance will be led by the Holy Spirit into all the wonderful truths that center there. They will comprehend the true relationship between the law and the gospel. Those who have believed that the law of God was abolished at the cross will see it magnified as they behold the Creator paying the penalty for its transgression in behalf of man. They will come to realize that in His life, in His death, and in His resurrection "late on the Sabbath day" (Matt. 28:1, R.V.) Jesus honored this unchangeable law.

Berna Unruh Cooley.
P.O. Box 2584
Sacramento, California

MOORE COLLEGE
LIBRARY

A TESTIMONY AND AN APPEAL

21900
Twenty-five years ago I was led to join the Seventh-day Adventist denomination, having been convinced that the seventh day of the week is the Sabbath of the Lord according to the Scriptures, and the Advent of Christ a fundamental Bible doctrine. My conversion, however, was due to the direct operation of the Holy Spirit and not the preaching of doctrines held by this people. It was not until I had taken my stand for Christ and His Word that I heard any of these doctrines expounded.

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

Having been assured that Mrs. E. G. White was a prophetess of the Lord, I secured her regularly-published works and gave them diligent study. I took everything I read at full face value. But it was not long until I realized that others who had been long in the work did not do this. My zeal and ardor were often met with an indifference that to me was astonishing and distressing. Not until recently have I discovered the real reason for this attitude.

The perplexity which this brought to me increased with the years, as I found myself increasingly unable to join heartily in the work with others who, while upholding the Testimonies in their public teaching did not seem to sense the necessity of following them in their personal practise. The fact, too, that so little of the work along general and specific lines was carried on according to the

"blueprint," was not conducive to whole-hearted cooperation. As I served in various departments I found myself out of step with plans and policies at variance with what I had been taught was inspired instruction.

Time went on and I was getting farther away from the one ambition of my life—to find my place in the cause of God. I craved the witness of God's Spirit in the bestowal of His fullest blessing upon the work, but ever there seemed to be something beyond to which I was unable to attain. The earnest prayer of my heart was that I might have the experience and do the work God had for me—"At any cost, dear Lord, by any road." Little did I realize all that was involved in that prayer.

By a direct providence I was led, within recent months, to make a thorough investigation of the doctrines of Seventh-day Adventists without the aid of Mrs. White's writings, and especially to examine her earlier works and publications of the pioneers not now in general circulation. To my great amazement I found that much which I had believed was without foundation in the Word of God: first and foremost of which is her claim to be the special mouthpiece of the Lord. This is proved by the fact that the fundamental doctrine of the denomination, which is endorsed by her visions, is wholly unscriptural.

The sanctuary "question" in the original completely denies the fact that Christ made atonement for sin on the cross, and with all its subsequent revisions and modifications still veils and obscures this great central truth of the Bible, resulting in the deplorable spiritual condition of this people.

This teaching was the result of a predicament, which in turn was the result of an evident mistake. William Miller's reckonings were wrong both as to time and event. Some eighteen months after the "disappointment" a writer of that time said, "I believe it was a sincere, honest, human mistake, and it would have been an honour to anyone to confess it" and "not lay it to the Lord." (Quoted in Advent Review, p. 34.) Miller himself made such a confession, but some of his followers continued to "lay it to the Lord." This is a grievous thing and has resulted in serious consequences. The untimed preaching of the three angels' messages of Revelation 14; the erroneous teaching of an "investigative judgment"; the mistaken idea (resulting from the original "shut-door" theory) that Seventh-day Adventists are the only people who have "the truth" for this time: these and other errors have been perpetuated by a misguided belief in the so-called "spirit of prophecy"—a misunderstanding and misapplication of this expression found in Rev. 19:10. Much of Mrs. White's writings is at variance with the "testimony of Jesus" found in the "sayings of this book" (compare Rev. 19:10, 22:9) and other portions of the Bible. By revision, modification, elimination and suppression of her early writings, "the message" is not now what it was in the beginning. All of these facts are rapidly coming to light.

These startling revelations have served to explain many things that have long perplexed me; and while their solution has come in a manner so utterly unexpected, I now rejoice in the knowledge of the truth as it is in Jesus. I rejoice to know that the

Bible is an all-sufficient Revelation of God's will to man, and the Holy Spirit its one infallible Interpreter. Our individual dependence on Him to reveal His mysteries to us personally brings us in direct contact with the living God without any human "go-between." "The remnant shall return unto the mighty God." Isa. 10:21.

The assurance of sins already blotted out and a foretaste of the "refreshing" promised in Acts 3:19 make very real the words of Paul, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His," and renders the invention of a so-called "investigative judgment" a thing of ready relinquishment.

In spite of the inevitable reaction which comes as a result of my great disillusionment regarding the work of Mrs. White, I do not discredit the many good and worthy things she has said and done. It is possible that she was sincerely mistaken concerning her mission. There is evidence, however, that she was not wholly without blame. While she is reported to have stated more than once in large public gatherings, "I am not a prophet, I never made any such claim," she did not discountenance the false claims and actual misrepresentations that others made to uphold her inspiration. And it was no small revelation to me to discover that gems from her writings which I had treasured as "precious rays from the throne of God" were extracted from the writings of others, and that without due credit being given therefor. For lack of space I cannot insert a striking statement from her lips which perhaps more than anything else settled for me the question of the divine authority of her works.

MOORE THEOLOGICAL COLLEGE LIBRARY



2042 001308612