

SVD
Suggested Changes

Document File #
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Takoma Park Station, Washington, DC.,

April 26, 1910.

Elder W.C. White,

Sanitarium, Napa County, California.

My dear Brother:--

In harmony with your urgent request I have taken a little time to go through "Great Controversy," and to note some of the things which seemed to me to indicate the need of a revision. Inasmuch as the book covers the period beginning with the destruction of Jerusalem, and ending with the coming of the Lord and the new earth, it could hardly be expected that I should be able to deal in any way exhaustively with the facts of history which are treated upon in this book. I can only notice such matters, and make such suggestions, as are within the range of my reading.

There is one general feature of the book to which I will call attention, without attempting to refer definitely to each case, as this would require much space, and involve much repetition. Throughout the book there are very many quotations, both from other writers and from verbal conversations which ought to be accurate, and which I think ought to have in nearly all cases suitable references. It is very difficult now, however, to locate these quotations, as oftentimes there is no hint which would enable one to look them up. I shall call attention to some which

I have been able to locate, and suggest the need of much work in this direction. The inaccuracies which I have found in the few which I have looked up, suggest the need of doing this.

I will now deal with different places throughout the book which seem to need attention.

The edition which I have used in making this criticism is the Eleventh edition, revised and enlarged, published by the Pacific Press, 1889.

Page 24: It is stated that the temple---
"was rebuilt about five hundred years
before the birth of Christ."

Edwin
Reasons
note that
appears with
the picture

On the insert page following the date of rebuilding is given as B.C. 516. Smith's Bible Dictionary gives it "Cir. 520 B.C."

Page 26: The setting up of the "idolatrous standards of the Romans" just outside the city walls is stated to be the signal referred to by Christ for the flight of the disciples; but on page 31 the flight of the disciples is made to be after "the retreat of Cestius."

Page 28: The period between the doom of Jerusalem as pronounced by Christ and the overthrow of the city is said to be "forty years." As the city was overthrown A.D. 70, if this period is exact, it would make the time for his pronouncing the doom A.D. 30, and, consequently, his crucifixion in the same year; but in other places in this book the crucifixion is placed in A.D. 31.

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Page 31: After speaking of the retreat of Cestius, it says:

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"Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus."

The reader who is not informed concerning the history of this period would probably conclude that Titus immediately succeeded Cestius in the command of the Roman forces, as no hint is given of the campaign under Vespasian, the father of Titus.

6
Page 33: The efforts of Titus to save the temple are said to have been futile, because "One greater than he had declared that not one stone was to be left upon another." Does an event happen because it has been foretold by prophecy, or does the prophecy foretell events which happen for other reasons?

7
Page 43: Of the idolaters who united with the church it is said that "they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints." My understanding is that these idolaters were induced to unite with the church by an accommodation of the Christian doctrine to their beliefs and modes of worship, and that therefore they were brought into the church on the basis of the worship of images.

8
Page 50: It is declared that "the pope has arrogated the very titles of Deity. He styles himself 'Lord God the Pope,'" The definite reference

for this statement ought surely to be given, if such instance can be found; if no such instance can be found, it does not seem proper to make this assertion. In all my reading I have not found one such instance, although I have found instances where others have applied this term to the pope.

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Page 52: At least the vital portion of the decree of the council which "finally established this system of idolatry" ought to be cited, either here or in the appendix. This is a serious charge, and ought to be substantiated.

70

Page 52: It is said: "Satan tempered with the fourth commandment also." In other places the change of this commandment is referred directly to the pope or the papacy.

11

Page 52: Beginning at the bottom of the page this statement is found:

"While Christians continued to observe the Sunday as a joyous festival, he led them . . . to make the Sabbath a fast."

On page 53 it says:

"But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord."

It seems to me that in both these cases the

word "Christians" should be qualified by some word limiting its application. As they now stand these expressions seem too broad.

The same suggestion applies to the use of the word "Christians" on page 54, eighth line from the bottom.

12
Page 54: The argument in the last paragraph of this page would seem to favor commencing the 1260 years with the decree of Justinian in 533, as it says:--

"The bishop of Rome was declared to be the head over the entire church."

And immediately following it says: "And now began the 1260 Years." In various other places in the book, which will be noted later the 1260-year period is definitely stated to begin in 538.

13
Page 56: In the second paragraph I find this statement:

"About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were ²fogged by monks. Decrees of councils before unheard of were discovered," etc.

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Alexander
Justinian

The only thing in the history of the papacy to which this can possibly refer would be the forging of the pseudo-Isidorian decretals; but these were not brought forward until the middle of the ninth century; and Pope Nicholas I, who filled the pontifical chair from 858 to 867, was the first pope to make use of these forged writings in order to establish the authority of the papacy. Of course it does not say in this paragraph that these writings were forged in the eighth century, but to one acquainted with the facts the matter does not seem to be clearly handled.

Page 57: These two statements are found:--

"Another step in the papal assumption was taken, when, in the eleventh century, Pope Gregory VII. proclaimed the perfection of the Romish Church!"

"The proud pontiff next claimed the power to depose emperors," etc.

The natural inference from these statements would be that these two claims were put forth at different times; but both of them are found in one document, namely, "The Dictates of Hildebrand," a document which presents in a summarized form the leading claims and teachings of Gregory VII. It is of course barely possible that these claims were originally made at different times; but, as they now appear in ecclesiastical history, they are found in the same document. This document will be found in Mosheim's "Ecclesiastical

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copy also

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History," book 3, cent. 13, part 2, chapter 2, par. 9,
Note 1.

Page 59: Purgatory is defined as---

"A place of torment, in which the souls
of such as have not merited eternal damna-
tion are to suffer punishment for their
sins."

Purgatory is thus defined in "Catholic Belief,"
page 196:--

"Purgatory is a state of suffering after
this life, in which those souls are for a
time detained, who depart this life after their deadly
sins have been remitted as to the stain and guilt, and as
as to the exerlasting pain that was due to them; but
who have on account of those sins still some debt of
temporal punishment to pay; as also those souls which
leave this world guilty only of venial sins."

Page 59: The doctrine of indulgences is made to
mean "full remission of sins, past, present, and
future." But in "Catholic Belief," page 194, we
find this:--

"It is a pity that many Protestants should
be so ill-informed about the doctrine of Indulgences
as to suppose that it means the forgiveness of a sin,
or a permission to commit a sin.

"By an indulgence is meant not the forgive-
ness of a sin, or a permission to commit a sin, but the

remission, through the merits of Jesus Christ, of the whole or part of the debt of temporal punishment due to a sin, the guilt and everlasting punishment of which have, through the merits of Jesus Christ, been already forgiven in the sacrament of Penance."

There is no doubt that this teaching of the church has been perverted, and practically made to mean in many instances the forgiveness of sin, or possibly the permission to commit sin; but this is not the official teaching of the Roman Catholic Church. Would it not be proper to make this distinction?

19
Page 59: It is said that "all Christians" were compelled to believe in the "idolatrous sacrifice of the mass." The expression "all Christians" seems rather a broad one here.

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Page 60: The expression "Babylon the Great" is plainly applied here to the Roman church; but on page 383 it is declared that Babylon of Revelation 14 "can not refer to the Romish Church." Are there two interpretations of Babylon, one for Revelation 14, and one for Revelation 17?

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14
Page 60: The expression "The noontide of the papacy was the world's moral midnight" ought to be changed back into Wiley's original form of expression and quoted.

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Page 61: In the expression "Everything heretical, whether persons or writings, was destroyed," the statement seems overdrawn. Both heretics and heretical writings survived that period.

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Page 61: "Papal councils decreed that books and writings containing such records [of Rome's cruelty] should be committed to the flames." Reference ought to be made to one or more councils, and a brief quotation from the decrees given.

Page 62: At the bottom of the page it reads:

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"But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy." The facts as given in history are these: While walking through the slave market in Rome one day Gregory the Great saw some youths who attracted his attention. On inquiry he learned that they came from Britain. He was impressed with the beauty of their form and appearance, and thought that such a people ought to receive Christianity; and therefore sent Augustine, with about forty monks, to preach the gospel to them. I do not find anything in the history which indicates that Gregory knew of this country and determined to bring them under his pontifical power before he saw those young men in the slave market.

Page 63: The quotation put in the mouth of "the Romish leader," is not the same as that found in the

Historians' History of the World, Vol. 18, pages 44, 45.

Page 64: The expression "Those humble peasants . . . had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church," does not clearly express the writer's idea. *EW*
~~Historians~~ It should read---

"Had not, without the assistance of others."

Or,---

"Had not themselves first arrived at the truth."

What follows shows that they were simply defending the faith of their fathers.

Page 65: This statement is found:--

"Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday." *L*

With this compare the statement in Testimony Vol. 9, page 232:--

"The light given me by the Lord at the time when we were expecting just such a crisis as you seem to be approaching was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort."

Page 65: The statement reads:

"The Waldenses were the first of ~~all~~ the peoples of Europe to obtain a translation of the Holy Scriptures."

Ridpath, "History of the World," Vol. 2, page 42, says:--

"For seven years Ulfilas labored assiduously at the great task [translating the Bible] which he had undertaken. At the end of that time the whole Bible, with the exception perhaps of the book of Kings, had been translated into the vernacular. . . . The achievement of Ulfilas requires a more especial attention for the reason that the Gothic Bible thus produced was the first Bible ever written in a Teutonic language."

It would seem to me that this translation made by Ulfilas gave to the Goths the first translation of the Holy Scriptures.

Page 76: Some portion of the bull from Innocent VIII., to which reference is made, ought to be quoted, with proper reference.

Page 77: Some of the provisions of this bull are given, however in the language of another, but without any reference as authority for the translation.

Page 79: In view of what has been stated concerning the translation of the Bible by Bishop Ulfilas,

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is it proper to say that "except among the Waldenses ,
the Word of God had for ages been locked up in languages
known only to the learned"?

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Page 82: A quotation of very severe import
is credited to "one of the early fathers of the Romish
Church." This reference does not seem definite enough
to warrant the use of the quotation. The same seems
true of the quotation from Luther, found on the same page.

John

31
Page 84: At the top of the page the question
of "purchasing forgiveness with money" is suggested,
and in the same paragraph there is a quotation for which
no reference is given.

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Page 85: A quotation is given from one of
the tracts of Wycliffe, for which no reference is given.
This matter, as found in Neander, Vol. 5, of the five-
volume edition, page 137, runs thus:

John

"The pope and his collectors draw from
our country what should serve for the sup-
port of the poor, and many thousand ~~€~~ marks
from the king's treasury for sacraments and
spiritual things'---which is aimed against
the Simony encouraged and promoted at Rome.
'And certainly---says he---though our realm
had a huge hill of gold, and no man took
therefrom but this proud worldly priest's
collector, in process of time the hill would

be spent; for he is ever taking money out of our land, and sends nothing back but God's curse for his simony," etc.

In Neander this quotation is credited to Lewis's "History of the Life and Sufferings of J. Wiclif," page 32 (n.ed. 37).

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 Page 85: Three bulls are mentioned, "all commanding immediate and decisive measures to silence the teacher of heresy." Would it be possible to mention these bulls, or give some reference to where they may be found.

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 Page 86: The expression, "Two conflicting powers, each professedly infallible, now claimed obedience," raises the question of the proper use of the word "infallible." According to Roman Catholic doctrine, infallibility does not apply to the pope as a temporal king, as a private person, as a writer on general themes, or as a speaker; but merely refers to his utterances when made ex-cathedra in defining the belief of the church. See "Faith of Our Fathers," by Cardinal Gibbons, page 145, and following. From the Catholic standpoint the doctrine of infallibility is not impaired by the fact of there being two rival popes at the same time.

35
 23x
 Page 88: The quotation from Wycliffe in the first line, "but live and declare the evil deeds of the priests" read in Green's "History of England"

friars," reads in Green's "History of England," "but live and declare the works of the friars."

Page 97: Two statements are put into the mouth of Gregory VII., for which no reference is given. As these are very important pronouncements, they ought to have proper authority back of them. The same is true of the decree mentioned in the last line of the same page.

36
J. Green

J. Green

Page 103: It is declared that "all the gifts, offices, and blessings of the church were offered for sale." The word "all" makes this a very broad statement.

37

J. Green

Page 104: It is said that the council of Constance "was called, at the desire of the emperor Sigismund, by one of the three rival popes, John XXIII." This matter seems to be presented in somewhat different light by Bower in his "History of the Popes," under "John XXIII, the two hundred and fourth bishop of Rome," In the three-volume edition of Bower this matter is found in Vol. 3, pages 175, 176.

38
J. Green
This book is
Catholic Encyc.

J. Green

Page 106: In speaking of the treatment of Huss and his imprisonment, it says:--

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J. Green

"The pope, however, profiting little by his perfidy, was soon after committed to the same

prison."

From this statement, in connection with the preceding paragraph, it would appear that the pope was cast into the same prison in which Huss was first incarcerated. Bower, however, presents the matter in a different way, as will be seen by reading his account of the imprisonment of John XXIII, found in the same edition, on page 188.

Page 107: The words in italics and quoted, being of so much importance, and involving so serious a charge against the papacy, ought to have a proper reference for them.

Page 116: To supply what was needed for a crusade, it is stated that "In all the papal countries of Europe, men, money, and munitions of war were raised." The word "all" makes this statement a very broad one.

Page 122: The statement concerning Luther's discovery of the Bible would be more definite if it should read:--

"While one day examining the books of the library of the University of Erfurth."

Page 128: The expression "A salvation that could be bought with money," raises the same question as to the meaning of indulgences. There is little if

any doubt that Tetzel represented his indulgences as being the same as forgiveness of sin; but would it not be fair to the Roman Catholic Church to say that this was not their official teaching?

44
A-7 *
Page 129: The quotation from Tetzel at the top of the page, if authoritative, ought to have suitable reference. 77

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A-7 *
Page 160: The answer of Luther as here quoted varies somewhat from the language given by d' Aubigne, Book 7, chapter 8, which runs thus:--

77 *
"Since your most serene majesty, and your high mightinesses, call upon me for a simple, clear, and definite answer, I will give it; and it is this: I can not subject my faith either to the pope or to councils, because it is as clear as day, that they have often fallen into error, and even into great self-contradiction. If, then, I am not disproved by passages of Scripture, or by clear arguments,--- if I am not convinced by the very passages which I have quoted, and so bound in conscience to submit to the Word of God, I neither can nor will retract anything, for it is not safe for a Christian to speak against his conscience.' Then, looking around on the assembly before which he was standing, and which held his life in its hands, 'Here I am,' says he, 'I can not do otherwise: God help me! Amen.'"

Pages 202 and 203: The Protest at the Diet of Spires, as here quoted, does not agree with the same protest as found in d' Aubigne, Book 13, chapter 6.

Page 209: At the top of the page is this statement:---

"One of the principles most firmly maintained by Luther was that there should be no resort to secular power in support of the Reformation, and no appeal to arms for its defense."

This is true, but it is also true that, as the Reformation progressed in later years, Luther argued in favor of the use of the secular power to suppress heretical and fanatical teaching.

Page 234: The statement at the bottom of the page concerning the nature of Jesuitism is very broad and very strong. According to this statement Satan himself could not possibly do any worse. The same is true of the further description on page 235.

Page 235: The bull mentioned which reestablished the Inquisition, ought to be definitely located.

Page 261: The quotation concerning the assumptions of the pope are evidently taken from "Facts for the Times." After a long search I have found the quotation to the effect that the pope "can dispense

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above the law," etc.; but it is what is called an authoritative gloss upon the canon law, and not a direct utterance of the pope. The second quotation, "He can pronounce sentences and judgments," etc., I have been unable to locate. I do not think it wise to use these quotations, unless we can give very definite reference for them, as I fully expect that we shall be called to strict account for all these statements at some time in the future.

51
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Page 266: In the first paragraph, "the holy city," mentioned in Rev. 11: 2, is interpreted to mean "the true church;" but on page 427 the holy city is made to be the bride, and the virgins to represent the church. Note the full argument on page 427.

1260 years 1798 - 538

52
Page 266: The 1260 years of papal supremacy are made to commence "with the establishment of the papacy in A.D. 538," and to terminate in 1798. It does not seem to be in harmony with history to say that the papacy was established at this time, and the whole question of the proper application of 1260 years needs reconsideration, and a new interpretation made.

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Page 267: The statement that "through the influence of the Reformation, the persecution was brought to an end prior to 1798," seems a very loose one, in view of the fact that the Reformation occurred

nearly four centuries before the date mentioned here.

54
Page 268: In the last paragraph it is assumed that the 1260 years ended in 1798.

55
Page 269: Reference is again made to the year 1798, on the basis of its being the date for the end of the 1260 years. On the same page the French Revolution is called "the Revolution of 1793;" but at the top of page 282 it is said:--

"At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined."

This concession was made at the convocation of the States-General in 1789, which would, according to this statement, then be the opening of the Revolution. This is historically correct. But the Revolution could then not properly be spoken of as "the Revolution of 1793."

56
Page 271: When we think of the persecutions carried on by the papacy under the inquisition in Spain and in other countries, it seems a little strong to say that--

"In no land [other than France] had the spirit of enmity against Christ been more strikingly displayed."

Page 272: In the middle of the page the statement is made that---

"The great bell of the palace, tolling at dead of night, was a signal for the slaughter."

All the histories dealing with the French Revolution which I have been able to consult, state that it was the original plan to toll the bell of the palace as the signal, but owing to special circumstances the signal was given by ringing the bell of the church of St. Germain l' Auxerrois.

On the same page the number that perished throughout France is stated to be "seventy thousand." The estimates vary from fifty to one hundred thousand. Would it not be better to say "about seventy thousand.?"

On the same page a quotation is given concerning Pope Gregory's reception of the news of the massacre. In view of the fact that Roman Catholics dispute this whole ground, ought there not to be some authoritative reference for this paragraph concerning the reception of the news in Rome?

Page 273: It is stated that "Bibles were collected and publicly burned with every possible manifestation of scorn;" and on pages 286 and 287 reference is made to a decree passed in 1793, prohibiting the Bible, and the rescinding of the same decree three years and a half later. Both of these statements appear to have been taken directly from "Thoughts on Revelation;"

and the statement concerning the decree suppressing the Bible, as found in "Thoughts on Revelation", is taken *verbatim*, but without credit, from an article by George Storrs, one of the early Adventist writers.

Two or three of us have made a very careful search of all the histories of the French Revolution to be found in the Congressional Library, in an effort to find some authority for this statement concerning this decree suppressing the Bible; but thus far we have been utterly unable to find any reference to any such action. Of course if this can not be established, it will affect quite a number of paragraphs based upon this statement.

59
 Page 276: A quotation is made, beginning---

"the popular society of the museum
 entered the hall," etc.,

which is also found in "Thoughts on Daniel" (Notes on Dan. 11:38), where it is credited to Scott's "Life of Napoleon," without any page being given.

It seems to me that the expression "the popular society of the museum," must be a mistranslation of the French name of some society of that period.

And the expression "the breviaries of the Old and New Testaments," should read, "the breviaries and the Old and New Testaments."

Page 277: The words put into the mouth of the pope as spoken to the regent of France ought surely to be authoritatively located. And the same is true as to the words of "a papist dignitary."

61
Page 282: There appears on this page this statement:

"The war against the Bible inaugurated an era which stands in the world's history as 'The Reign of Terror.'"

The whole outbreak of the French Revolution is interpreted in this chapter as being a war against the Bible; but the histories of that period represent this outbreak as being a protest against the arbitrary authority of both state and church. In harmony with this idea is the fact that the king was beheaded previous to the inauguration of the Reign of Terror, and before the worship of the Goddess of Reason was established.

62
Page 284: It is stated that "in the short space of ten years, millions of human beings perished." When used in this way, "millions" would be taken to mean several millions, and it is a question whether so broad an expression is warranted.

63
Page 285: At the bottom of the page reference is made to the decree prohibiting the Bible, to which attention has already been called.

64
 Page 288: The statement ~~that~~ Adoniram Judson was sent as a missionary to Burma under the auspices of the American Board of Foreign Missions, does not seem warranted, as I understand the facts. Judson sailed under the auspices of the American Board, but on the voyage changed his views on baptism, and became a representative of the Baptists. His going to Burma was not a direct design on the part of any one. On account of trouble which he got into in India, he was obliged to leave the country suddenly, and, going to the harbor, sought to find some ship sailing to any other country. Finding one going to Burma, he took passage. It would not seem that he was sent to Burma by any one, but that he merely went there to get away from India.

65
 Page 292: Of the Pilgrim fathers it is stated--

"The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others."

W. W.

But on page 441 it says:

"The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation

of civil and religious liberty."

Page 306: It is here again stated that the 1260 years terminated in 1798. And the expression "In those days," found in the Text "In those days, after that tribulation," is made to refer to the 1260 days. On this basis the statement is made---

"Between these two dates [1793--1798], according to the words of Christ, the sun was to be darkened."

This interpretation involves the necessity of explaining why all the other signs mentioned in Matt. 24 come outside this period, and this is a difficult matter to establish satisfactorily. It seems to me a much more consistent interpretation of this passage to regard the expression "In those days, after that tribulation," to refer to the indefinite period beginning with the close of the period of tribulation and extending to the time of the second advent, thus taking in all those events mentioned in Matt. 24: 29, 30.

Page 306: A quotation is here credited to "Herschel the astronomer." I have spent some time in running down this quotation, and find no basis upon which it can be stated that these words were uttered by Herschel, the astronomer. On the contrary, there is good ground for inferring that he never did make such an expression. This statement is here quoted as found

in a book entitled "Our First Century," by R.M.Devens, being used as a sort of "text" at the beginning of his article on the Dark Day, where it is attributed simply to "Herschel." No one seems to know who this "Herschel" is, although it has been suggested that it was Dr. Herschel, a converted Jew, who believed in the near coming of Christ, and preached on this subject in this country in 1845.

69
 Page 325: In connecting the prophecy of Daniel 9 with that of Daniel 8, it is said:--

"There was only one point in the vision of chapter eight which had been left unexplained, namely, that relating to time."

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Edw (✓)
 "71"

It seems to me, however, that there are several points in the vision of Daniel 8 which were not explained by the angel, as recorded in that chapter; namely, the daily, the transgression of desolation, the sanctuary, and the time period.

69
 Page 326: Of the decree releasing the Jews from Babylon, it is said:--

"In its completest form it was issued by Artaxerses," etc.

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Does not Ezra 6: 14 regard the decrees of Cyrus, Darius, and Artaxerses as really one decree, all of which went to make up the full decree?

(✓)

Page 327: In dealing with the decree of Artaxerxes, it is stated that--

"~~It~~ went into effect in the autumn of B.C. 457."

On the basis of this interpretation the 483 years are made to extend to the autumn of A.D. 27, when, it is stated on the same page, that---

"Christ was baptized by John."

Further interpreting "the midst of the week" to mean the middle of the week, it is stated, on the same page, that---

"In A.D. 31, three and a half years after his baptism, our Lord was crucified."

The same method of beginning the 2300 days in the autumn of B.C. 457 is used in the argument on pages 398, 400, and 410; and the time of the baptism is definitely fixed as the autumn of A.D. 27, and the crucifixion as the spring of A.D. 31. No proof is given, except the claim that the 2300 years commenced in the autumn of B.C. 457. But the scripture statement is very plain; it says:--

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the prince, shall be seven weeks, and three score and two weeks," etc.

It is very difficult for me to see how the expression "from the going forth of the commandment,"

can be made to mean from the time that Ezra commenced to build the city, at least six months after the commandment went forth.

Furthermore, in my investigation of this subject, I find much good argument for placing the baptism in 27, but either the spring or the summer of 27; and for placing the crucifixion either in A.D. 29 or 30; but I find no authority for making it as late as 31, except the marginal chronology of the Authorized Version of the Bible, which is Usher's chronology. This chronology has been accepted by our writers to establish the baptism in A.D. 27, but has been rejected so far as it relates to the crucifixion, which is placed by it in A.D. 33.

It seems to me abundantly evident from the scripture and history that the 2300 days commenced in the spring of B.C. 457; that the baptism was not later than the early part of A.D. 27; that the crucifixion was not later than the early part of A.D. 30; and that the 2300 days must end in the spring of 1844. This interpretation appears to me to be in harmony both with the scripture and history.

And this was the original interpretation of William Miller, as stated on page 328:--

"Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year."

I am unable to see that the prophecy does point to the autumn of that year.

The diagram inserted between pages 328 and 329 places the crucifixion in A.D. 31, the setting up of the papacy in 538; the ending of the 1260 years in 1798, and the ending of the 2300 years "in the autumn of 1844."

71
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Page 334: A quotation given in the first paragraph is credited to Henry Dana Ward. I have looked up the original article from which this quotation is taken, as found in the NEW YORK JOURNAL of COMMERCE, of November 14, 1833, and find a long article to which no name is appended, and it appears that Henry Dana Ward was not one of the editors of the paper. If he wrote this article, there is no proof of it in the paper itself. *What*

72
Page 334: The statement is made that Josiah Litch, in interpreting the prophecy of Revelation 9, specified "not only the year but the very day on which" ~~the Ottoman empire would fall.~~ It appears from one of Litch's pamphlets which is preserved in the General Conference Library that he did not name the definite day until after the event, but simply claimed that the prophecy would be fulfilled "in August, 1840." In a later edition, after the fall of the Ottoman empire, he stated that now, that the event had actually occurred, he could fix the definite date as being the 11th day of August, 1840. *J.E.H.*

Page 334: At the bottom of the page,
referring to the 11th day of August, 1840, it states---

"At the very time specified, Turkey,
through her ambassadors, accepted the
protection of the allied powers of
Europe, and thus placed herself under
the control of Christian nations.
The event exactly fulfilled the pre-
diction."

The history of this period shows that on
that date the demand of the allied powers was placed
in the hands of the Pasha of Egypt, this being some
time after these powers had assumed the control of
Turkey. The explanation as here given does not
harmonize with that which is found in other books which
we have published.

Page 340: The general statement that "the
papal church withholds the Bible from the people,"
seems to need modifying, in view of the fact that the
Roman Catholic Church now prints its own translation of
the Bible, and a recent pope has recommended the reading
of it to the people.

Page 356: The 1260 years are made to end in
1798.

Page 368: The statement---

"The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people," seems strictly in harmony with the scripture statement, rather than the claim that the 2300 days extended to the fall of 1844.

769 77
 Page 376: Barnes's commentary is spoken of as one "so widely used." But at the present time all these old commentaries have been discredited and thrown aside by the more liberal theologians.

78
 Page 380: The "worldliness, backsliding, and spiritual death which existed in the churches in 1844" is made very prominent; but the condition of the churches at the present time seems much worse than then. In view of these more recent developments, should the matter not be handled a little differently?

79
 Page 381: It is stated that the term Babylon— "is employed in ~~the~~ Scripture to designate the various forms of false or apostate religion."

This raises the question of whether the Babylon of Revelation 14 is different from the Babylon of Revelation 17 and 18. In this connection read pages 382, 383.

Page 410. In the edition which I use it states that the command of Artaxerxes went into effect in the autumn of "A.D. 457." Of course this should be "B.C. 457."

The argument on pages 412 and 413, concerning the covenants and the sanctuary seems to follow the lines laid down by Elder Smith in his argument, in which he makes the old covenant to run from Sinai to Christ, and the worldly sanctuary to stand with it. He claims that the new covenant was not in force until the death of Christ, and that at that time both the old covenant and the worldly sanctuary passed away, and the new covenant and the heavenly sanctuary superseded them.

On page 413 an argument is based upon the word "also" in Heb. 9:1. This is the argument made by Elder Smith in "Looking Unto Jesus, pages 109, 110. But the Revised Version destroys the force of this argument by rendering the verse thus:

"Now even the first covenant had ordinances of divine service," etc.

Page 415: I am unable to find any direct statement in the epistle to the Hebrews which would warrant the claim that ---

"Paul declares that that pattern was the true sanctuary which is in heaven."

This seems to me to be rather an inference than a direct statement.

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Page 438: At the bottom of the page it is stated that "the dragon, primarily, represents Satan." But at the top of page 439 it declares that the papacy "succeeded to the power and seat and authority once possessed by the ancient Roman Empire." This would seem to suggest, at least, as Elder Smith directly states, that it was the Roman Empire, and not Satan, which gave to the beast "his power, and his seat, and great authority." A little change in the wording here would make the interpretation more harmonious.

Page 439: The 1260 days are again stated to begin with the establishment of the papacy in 538, and continue to 1798.

Beginning with page 440 there are references at the bottom of some of the pages to various publications as authority for the quotations. This would seem to indicate that there was no objection to introducing such references, and it would seem proper to do so in the other parts of the book as well.

Page 447: It states that the papacy's first resort to the power of the state "was to compel the observance of Sunday as 'the Lord's day.'" Very soon after A.D. 538 Pope Vigilius appealed to Narses, the representative of Justinian, to use force in putting down the heretics; but no reference is made in that

connection to the observance of Sunday. In connection with the statement made on page 447, it seems that some reference should be made to the first instance of such use of the power of the state.

89
97 x
Page 453: Referring to the Sabbath and other special truths, it says:--

"These truths, as presented in Revelation 14, 6, in connection with the 'everlasting gospel,' will distinguish the church of Christ at the time of his appearing."

This would suggest that these truths were something separate from the everlasting gospel; but it seems to me that they are the essential part of that gospel.

84
Page 457: It is here declared that---

"The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment."

June

If this should state "in the spring of 1844," it would seem better to me.

80
Page 524: The denial of the divinity of Christ is spoken of as a dangerous error, and it is apparently made synonymous with the denial of the pre-existence of Christ. In the present theological

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controversy it is the deity of Christ which is denied, while his divinity---using the term in a modern sense--- is acknowledged. It would seem necessary to change this language on page 524, in order to make it in harmony with the present situation.

91
 Page 549: In the quotation from Martin Luther, to which no reference is appended, the word "prodigies" is used, where it seems to me the word "progeny" would be more appropriate. At all events it does not seem that the word "prodigies" is the right word. *Defense Prof 21.*
In 1520. In Carrington's it is translated "all these innovations of human hands" &c.

32
 Page 557: At the bottom of the page it is stated that---

"Believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life."

According to present-day teaching, the advanced theologians, who are not classed as Spiritualists, deny the miracles of Christ altogether.

13
 Page 563: At the bottom is the quotation,--

"Never erred, and never can err,"--

27
 to which ~~no~~ reference is made on page 57 as one of the propositions put forth by Gregory VII. The original proposition as put forth in Latin, when properly translated, reads:--

"The Roman Church never has erred, nor, according to the testimony of Scripture, will it ever err."

This is somewhat different from the statement that it "never can err." *Bonarius An. 1576. Hildebrand Epist. 55*

94
 Page 565: A quotation is made from the oath of allegiance to the pope, which does not agree with the words of this oath as found in the original Latin, and given in "Delineation of Roman Catholicism," by Rev. Charles Elliott, D.D., pages 3 and 4. His translation of this sentence runs thus:--

"Heretics, schismatics, and rebels, to our said Lord, or his foresaid successors, I will, to my power, persecute and oppose."

Some of the statements on pages 567 (middle of the page) and 569 seem very severe, in view of the caution which has been given us to say nothing harsh about the papacy, as we shall later be called to meet these same statements.

96
 Page 575: The references to "an ecclesiastical council", and also to "a synod held in Rome," seem very indefinite. Should not the time when these meetings were held be stated definitely.

97
 Page 577: Reference is made to "an edict from the king of Scotland." But neither the time when

the edict was made nor the name of the king is given.

On the same page reference is made to "a papal council held in the sixteenth century." But the definite date is not given, and there is no reference for the quotation.

On the same page reference is made to "an edict . . . forbidding the observance of the Sabbath." But it is not stated what edict is referred to.

98
Page 579: The expression "the abolition of the papacy in 1798," seems likely to be misunderstood, in view of the fact that the papacy still exists.

99
Page 580: Reference is made to the claim that the pope---

"Can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man."

100
And as authority for this quotation, a reference is made to "The 'Decretalia!'" If a brief sentence should be quoted, and the authority should be stated to be "the Encyclopedia Britannica," it would be just as valuable and just as definite a reference as this one, inasmuch as the "Decretalia" cover centuries of time and many volumes.

Furthermore, I have been utterly unable thus far to locate this quotation. It is evidently taken from "The Facts for the Times," where it is also credited to the "Decretalia."

Page 587: Not all the "popular teachers" who substitute Sunday for the Sabbath---

"Declare that the law of God is no longer binding."

Some of them attempt to base Sunday-observance upon the fourth commandment.

Page 681: In Note 3 the argument is made at length concerning the 2300 days, and the conclusion is drawn at the bottom of the page that these days---
"must extend to the autumn of 1844 A.D."

In the paragraph at the top of page 682 it is stated that the proof that these days ended "in the autumn of 1844, stands without impeachment."
This question has already been dealt with elsewhere.

Pages 685: The statement, in the first paragraph, that---

"One class who relinquished the view that 'the door of mercy was shut,' were led to do this because they discovered that other messages were to be proclaimed," etc.

Is there not danger that this statement may be used to show that the early believers in this message did teach that there was no longer salvation for sinners after 1844?

W. L. Miller
Eden

J. A.

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Page 686: In Note 10 attention is called to the rapid growth of the influence of the papacy in Europe but since this note was written, quite a change has taken place in this respect, and the papacy has lost much ground, notably in France.

In this same note, on page 687, statements are made on the authority of the Converted Catholic concerning former members of the President's cabinet, which seem out of date at the present time. The same is true of statements on pages 688 and 689.

104
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Page 690: In Note 13 it is stated that the terms "mark" and "sign" are used in the Scriptures as synonymous with seal, as in Rom. 4:11.

I am unable to see that "sign" and "seal" are used synonymously in Rom. 4:11. It is true that the sign of circumcision is called a seal of righteousness, but that does not make the two words synonymous.

105

Throughout the book in dealing with Roman Catholics the word "Romish" is used very frequently. Roman Catholics regard this term as an insult. It is true that various Protestant writers of good standing use the word Romish; but it is a question whether we ought to follow their example.

106
107

As an indication of the number of instances in which quotations are used in this book without any reference, I submit herewith, in a separate sheet, a

long list of pages where such quotations are found.

Allow me to say in closing, that it has been quite a shock to me to find in this book so many loose and inaccurate statements; and what I have submitted for your consideration will indicate how much of an undertaking it will be to revise this book so that it will be in harmony with historical facts, and with the interpretation of the prophecy concerning the 1260 days which we are now adopting.

If I can be of any assistance in locating any of the quotations, I will be willing to do what I can in this matter.

Yours faithfully,

R.