

The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING
UNBIBLICAL TEACHING & MOVEMENTS

Volume 36, Number 3

July • August • September 2017

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*"Hereby know we the spirit of truth
and the spirit of error" 1 John 4:6*

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Religion Analysis Service

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Published Quarterly

Price \$10.00 for 4 issues

Foreign subscriptions \$14.00

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WITH THIS ISSUE

We begin this issue with several news stories that we trust will be of interest to our readers. Seventh-day Adventism (SDA) is the focus of the articles in this issue. The first looks back at the founder of Religion Analysis Service, E. B. Jones, and his valiant stand against the cultic doctrines of the SDA Church. The article includes an historical perspective of the SDA Church including an assessment of the current status of the Church.

The second article is by Jim Valentine of Christian Apologetic Research and Information Service of Milwaukee Wisconsin, a pioneer and expert in the area of counter-cult evangelism and apologetics. His article examines an episode in the life of SDA Prophetess Ellen G. White and her involvement with spiritism.

And as always, a tradition initiated by our former editor Larry Sutherland, our quiz. The topic for this issue is *Cults and Places*. We look forward to hearing from you with your comments and questions. We hope you enjoy this issue!

God bless,

Steve Lagoon,
President, Religion Analysis Service

NEWS AND COMMENTARY

God's Amazing Creation

The New York Times recently reported about new research concerning an amazing creature known as Polykrikos Kofoidii, a “dinoflagellate, common in oceans worldwide” (Science Take: *One-Celled Hunter With Impressive Weapon*, James Gorman, The New York Times, April 4, 2017, D-3).

Gorman said, “Humans did not invent the harpoon gun. Some sea snails and jellyfish shoot darts at prey. And one single-celled predator even fires a projectile with a line attached so it can tow its prize away.” The article describes a very intricate process by which this creature captures its prey.

Another similar report recently caught our attention (*Gecko Strips Down to Escape Danger*, New Services, Minneapolis Star Tribune, February 19, 2017). The report describes how “The fish-scale gecko has a freaky way of eluding danger. When snatched by an attacker, it rips off its scales and skin so it can slip away unscathed. The torn-away scales reveal the gecko’s pink flesh, through which you can see its spine and blood vessels . . . The gecko isn’t hurt. Scales grow back in a different pattern.”

To believe that such amazing creatures and functions can arise by mere chance is to stretch credulity. We are quite reasonable in seeing in them reflections of the glory of their Creator! See video of this research at <http://nytimes.com/sciencetake>

Dino Bones and Soft Tissue

The standard story we have all heard is that dinosaurs died out on earth roughly 65 million years ago, following a cataclysmic asteroid impact on the Yucatan Peninsula near the southern end of the Gulf of Mexico. It would seem unthinkable that soft tissue could remain in dinosaur bones that are 65 million years or older. Yet, evidence continues to accumulate proving this is so.

Amina Khan of the Los Angeles Times reported about such research (Amina Khan, *A Whole New Window Inside Dinosaurs Bones*, Science & Health, Minneapolis Star Tribune, February 19, 2017, SH2). Khan

reported, “Scientists say they have discovered collagen preserved in a 195-million year old rib from a long-necked Lufengosaurus.”

Further, “The protein fragments, described in the journal *Nature Communications*, are more than 100 million years older than the previous record-holder, shattering the notion that such soft tissues are short lived and cannot be preserved.”

The conventional belief had been that such preservation was not possible:

For a long time, scientists believed . . . soft tissues like cartilage and muscle typically decay long before they can be preserved. Recent studies have begun to challenge that notion. A study in 2015 found evidence of collagen fibers and red blood cells within a 75-million-year-old claw from a carnivorous dinosaur. That finding met with no small amount of skepticism, said Susannah Maidment, a vertebrate paleontologist at the University of Brighton.

It seems that such skepticism is justified. Not the discovery of soft tissue in dinosaur bones, but rather the conclusion that such tissue can remain for hundreds of millions of years. Pardon me for mentioning the elephant in the room, but could it be that rather than accepting the far-fetched notion that soft tissue can survive so long, it might be more plausible to suppose that these dinosaur bones are simply not millions of years old? Just Saying!

Jehovah’s Witnesses in Russia

The USA Today reported (*Russian Suit Filed Against Jehovah’s Witnesses*, March 17, 2017, News 3A) about Russian government action being taken against Jehovah’s Witnesses living in Russia. The report stated, “Russia’s Justice Ministry filed a lawsuit with its supreme court to declare the national headquarters of the country’s Jehovah’s Witnesses an extremist organization.”

The report also cited the Watchtower’s reaction to the lawsuit, “. . . the religion says on its website that such a declaration, if successful, would ‘entail disastrous consequences for freedom of religion in Russia’ and affect about 175,000 followers at more than 2,000 congregations in the country.”

The Watchtower has earned this kind of persecution by secular governments around the world because of its use of unethical mind control and manipulation of its followers. Nevertheless, we encourage governments everywhere to protect religion freedom.

The Chaplain of the Gods

Several years ago, I (Steve Lagoon) considered being a medical chaplain. I intended to receive Clinical Pastoral Education (CPE) training to work as a professional in various medical settings (e.g., hospitals, senior living facilities, hospice, etc).

My conscience eventually led me to discontinue the CPE training in the face of compromises arising from participation in the program. As a Protestant chaplain, I would have been expected to minister to patients of all faiths, having to affirm the equality and truth of other religions, and necessarily inhibit the unique truth of the Christian gospel. I simply could not do this; these Syncretistic practices and requirements were more than my conscience could allow.

A recent newspaper story confirms my experience (Jean Hopfensperger, *Hospital Chaplains Answer a New Call*, Minneapolis Star Tribune, February 19, 2017).

The article described the work of the Rev. Verlyn Hemmen, a long-time chaplain who began his career ministering primarily to Christian patients:

Today, roughly a third of patients are something else, estimates Hemmen, who oversees spiritual care at Twin Cities Allina Hospitals. They're Muslim, Jewish, another faith, or nothing at all. His chaplain closet still holds bibles and a minister's stole, but there's also a stack of Qur'ans, Muslim prayer rugs, a 'singing bowl' for Buddhist meditation, Jewish menorah's, and a soft leather pouch holding tobacco, sage and an eagle feather for American Indian rituals. The hospital chapel below his office—Which already has a sign pointing to Mecca—is being remodeled to embrace diverse spiritual practices.”

It is difficult to understand how a Christian pastor can minister in such conditions without yielding to the demands to compromise truth in the name of toleration and expediency.

Further, the article states, “Chaplains today are trained to work in interfaith ways, looking for spiritual or emotional connections that go beyond religious creed.” This “anything-goes” approach is even extended to the chaplains themselves:

They're also working to diversify the face of chaplaincy to include Muslims, Jews *even non-believers* . . . Myo-O Habermas-scher, a Zen Buddhist priest raised in the Jewish faith, is among 45 staff chaplains serving Fairview Health Services' hospitals

and hospice care. The group is mainly Protestant, but includes an imam and chaplains from Jewish, Buddhist, and American Indian faith traditions *as well as a nonbeliever*.

Bible-believing Christians must now consider that the chaplain they request for spiritual comfort may not be a Christian minister, nor even a believer at all!

Finally, the article explains the interfaith syncretistic approach:

Sitting in her office, with small Tibetan prayer beads strung above her desks, Habermas-Scher explained how she presents herself to patients. "I explain we are all interfaith chaplains, that we are here to support you in any way," She said."

While receiving medical care, it is increasingly unlikely that the chaplain will be a conservative Bible-believing Christians. Rather, they are more likely to be a liberal Christians with a greater commitment to interfaith spirituality than to biblical truth and the gospel of Jesus Christ.

As the article shows, we will increasingly find our chaplains to be members of other world religions or not believers in God at all. In the face of this changing reality, Christians are better to reserve their spiritual care to the hands of ministers from their own church than to play spiritual roulette while receiving institutional medical care.

The Truth About Sybil and Multiple Personality Disorders (MPD's)

Anyone living in our culture has heard of Sybil and her 16 personalities at one time or another. Sybil was a false name used to protect the real identity of Shirley Ardell Mason, the focus of the book Sybil (which sold more than 6 million copies) and two made-for-television movies by the same name.

Ostensibly, Mason had 16 distinct personalities as diagnosed by her psychiatrist Cornelia Wilbur with Multiple Personality Disorder (now more properly known is dissociative identity disorder).

Her story led to a dramatic increase in diagnoses of Multiple Personality Disorder (known today as Dissociative Identity Disorder).

But research is increasingly calling into question her story, while also revealing the fraudulent claims that made her story famous. A recent newspaper story relates some of the details (Curt Brown, *Meet the*

Minnesotan Behind Sybil, Minneapolis Star Tribune, February 26, 2017, B-4).

Brown reported that “Shirley Ardell Mason grew up in the 1920s in a strict Minnesota household. Other sources identify her family’s religious faith as active Seventh-day Adventist (Lynn Neary, *Real ‘Sybil’ Admits Multiple Personalities Were Fake*, Morning Edition, October 20, 2011, <http://www.npr.org/2011/10/20/141514464/real-sybil-admits-multiple-personalities-were-fake>).

Brown stated: “Since her death, much of her account has been debunked as a fabrication fueled by a patient’s desire to please her psychiatrist-plus the runaway train of pop culture and pop psychology success that Mason cashed in on, along with the doctor and the book’s author. The *Sybil* story included explosive tales of abuse, with details of lesbian orgies and her mother raping her with kitchen utensils. Experts have since determined the worst of the abuse never occurred.”

Here psychiatrist Cornelia Wilbur seems to have broken virtually every ethical rule imaginable in her work with Mason. Audio tapes suggest that she led Mason in creating the various alleged personalities and rewarded her with needed attention and financial incentives including paying her rent.

Curt Brown reported that Wilbur used “Short-acting barbiturates such as Sodium Pentothal—the so-called truth serum.” Nevertheless, before the book was even completed Mason confessed to Wilbur that her claims were false. Brown reported, “Mason actually admitted making up the many personalities. ‘I do not really have any multiple personalities,’ she wrote in a letter to her psychiatrist . . . I have been lying.”

Amazingly her psychiatrist “Chalked it up to a defensive ploy to avoid deeper therapy.” But Brown reveals the more likely reason that Wilbur resisted abandoning the project in the face of Mason’s admission: “By then, Dr. Wilbur was giving presentations and the book deal was in the offing.”

Clearly, Mason suffered from emotional trauma related to her childhood, and she used the guise of the various personalities to say what was difficult for her to say directly. Studies have increasingly shown the unhealthy psychological effects of being raised in a family deeply involved in a cultic movement, and there can be little doubt that the extreme legalism of the Seventh-day Adventist Church that

Mason experienced in her childhood was a major contribution to her later problems.

Perhaps we can learn from Mason's story the reality that professionals in the psychological and Psychiatric fields are not immune from faddish ideas and hence we should resist the temptation to simply accept everything they espouse. Mason's story shows just how wrong these 'experts' can be!

E. B. JONES: THE FOUNDER OF RELIGION ANALYSIS SERVICE AND HIS STAND AGAINST THE CULTIC TEACHINGS OF SEVENTH-DAY ADVENTISM

by Steve Lagoon

In this article, we will examine the courageous stand taken against the Seventh-day Adventist (SDA) cult by the Rev. Ernest Bradshaw or E. B. Jones, a former member of the group and later the founder of Religion Analysis Service (RAS).

E. B. Jones was a member of the Seventh-day Adventist Church from 1914 until he voluntarily withdrew from the church in 1936. He served the Seventh-day Adventist Church in various capacities including time spent as a missionary in India where he worked in the SDA publishing house, a work he also performed in the United States.

After leaving the SDA Church, Jones was the author of various booklets and tracts exposing the theological errors and practices of the Seventh-day Adventist Church. These included: *Forty Bible Supported Reasons Why You Should Not Be a Seventh-day Adventist*, which appeared in several editions. His other titles include *Free Indeed*,¹ *The Answer to False Seventh-day Adventism*² and *Camouflaged Seventh-Day Adventism: Why I Renounced It and Why You Should Shun It*.³

Toward the close of his life, E. B. Jones made reference to an unpublished manuscript:

The completed manuscript for my proposed book titled *New Look: Seventh-Day Adventism Tested by Scripture*, is in my file where it still awaits publication, God willing.⁴

Official SDA Response to E. B. Jones

It seems that E. B. Jones was having an effective ministry exposing the false teachings of the SDA Church. In fact, SDA leaders prepared and published responses directly attacking Jones.

1 Text available at: <http://www.exadventist.com/Portals/0/Repository/Free%20Indeed%20by%20EB%20Jones.pdf>

2 The text is available at: <http://www.exadventist.com/Portals/0/Repository/The%20Answer%20To%20False%20Seventh-Day%20Adventism%20by%20EB%20Jones.pdf>

3 The original typewritten text on file in the Religion Analysis Service office.

4 A Post-Script to his *An Open Letter statement about the Martin SDA affair*, and on file in the office of Religion Analysis Service.

For instance, in a letter⁵ signed by Arthur L. White (Ellen G. White's Grandson), Secretary of Ellen G. White Publications dated January 6, 1959, Mr. White referred to a pamphlet authored by Milton (M. E.) Kern titled, *Bible Reasons You Should Be a Seventh-day Adventist*⁶ published in 1945, and to another work entitled *Some Facts About E. B. Jones*.⁷

Both of these publications were published by the Review and Herald Publishing Association and written by Kern, who was President of the Adventist Theological Seminary and who had also served for many years as Secretary of the General Council of the Adventist Church. It seems that Kern had personal knowledge of Jones since Kern led an SDA outreach in Battle Creek Michigan at which Jones began his involvement with the SDA Church.

Kern's publications were a direct response to E. B. Jones as the subtitle of *Bible Reasons You Should Be a Seventh-day Adventist* shows: "An Answer to the False Charges and Unscriptural Teachings of E. B. Jones."

In *Some Facts about E. B. Jones* Kern says that Jones joined the Seventh-day Adventist in 1914 and voluntarily resigned in 1936. In *Some Facts about E. B. Jones*, Kerns unfairly created the impression that Jones was not psychologically stable, but was rather a man given to extremes.

The Truth about the Integrity of E. B. Jones

Indeed, Jones' service within the Seventh-day Adventist Church was viewed in a much more positive light while he was still in the movement. For instance, when Jones resigned from his work with the SDA publishing house in India in 1923, W. W. Fletcher -Vice-President of the General Conference of Seventh-Day Adventist for Southern Asia- said to Jones: "We are sorry, Brother Jones, that you should have to leave us and the work in this country."⁸

Again, the same W. W. Fletcher stated:

I wish to say, Brother Jones, that I would be most unlikely to dismiss you and your work with the off-hand statement that you 'did not do right' in India, for I do not regard you and your work

5 <http://ellenwhite.org/content/file/forty-bible-supported-reasons-why-you-should-not-be-seventh-day-adventist-e-b-jones-19#document>

6 Text available at: <http://ellenwhite.org/content/file/bible-reasons-why-you-should-be-seventh-day-adventist-df-427#document>

7 The text is available at: <http://ellenwhite.org/content/file/some-facts-regarding-e-b-jones-df-427#document>

8 Copy of letter on file in office of Religion Analysis Service. Additional similar statements of praise for E. B. Jones by his former Seventh-day Adventist associates and are on file in the office of Religion Analysis Service

in that way. I entertain feelings of warm love and high regard for you, Brother Jones, and always feel indebted to you as to one whom the Lord used to bring to me a much-needed spiritual awakening and opening of the eyes. The change in your life, your fervency in prayer, and your insistent call for repentance and holiness of life, impressed me . . . I have every confidence in your sincerity, and I love you very much as a brother in Christ, and shall never forget the benefits I have received in the Christian life through association with you.⁹

My sense is that Jones was a man of deep conviction; a man who held nothing back in his commitment to the truth. This explains the controversies Jones was involved with while in the SDA Church; he objected to those who were not faithful to Mrs. Ellen G. White and her alleged “spirit of prophecy.” Eventually, this same commitment to truth led Jones to see the errors of Mrs. White in particular, and of the Seventh-day Adventist Church in general. This is in accord with his own statement regarding his motives:

Because I was possessed of a strong unabating urge to search the Scriptures for myself, and to “prove all things,” holding fast only that which was good, I at long last came to see the light of truth, and in that glorious light was made to perceive the appalling darkness of Seventh-Day [sic] Adventism.”¹⁰

In and Out of Darkness

Indeed, it is interesting to note Jones’ claim that he was saved before entering the Seventh-day Adventist church:

Many years ago, through the miracle of the new birth, I became one of the Good Shepherd’s “own sheep.” That was before I, in ignorance of what Seventh-Day Adventism really is, identified myself with that false system. But the time at last came when I clearly heard the Good Shepherd’s call. As a result of my new birth experience, I had come to ‘know’ instinctively His “voice,” and I joyfully followed Him as he led me “out”—completely out of Adventism’s darkness and its subtle enslaving power.”¹¹

In the many years I have been involved with counter-cult ministry, I have heard many similar testimonials to that described here by E. B. Jones, in which a young believer is caught up in a deceptive

9 Copy of letter on file in office of Religion Analysis Service

10 http://ras.org/archive/archive.html?issue=1996_1&page=9

11 E. B. Jones, *Camouflaged Seventh-Day Adventism: Why I renounced It and Why You Should Shun It*, 1951, The Original Typewritten text on file in the Religion Analysis Service office.

cult. It would seem that Satan preys upon new believers, hoping to take them captive to do his will. But two things are manifest in these examples. First, that eventually the truth of God's Word and the influence of the Holy Spirit will eventually lead them out of the darkness and into the truth.

Second, that in pondering why God would allow such to occur, it seems that God can use the experiences of such ones to become effective witnesses to those still trapped in the cult. One needs only to consider the example of E. B. Jones to see how this is so. Jones stated:

One who by Sovereign grace comes into possession of the 'sheep' nature may, by one means or another, be caused to wander temporarily in false paths; and such a one may for a time even become seriously entangled in the mire of some deep, foul, dangerous pit. But his new, Spirit-imparted nature and his Spirit-wrought relationship to the Good Shepherd, do not under such circumstances become changed. And, what is more, the all-seeing, always-loving "Shepherd of the sheep," being ever aware of every need of each of "His own sheep," comes in love and faithfulness (and never a moment too late!) to call His wandering, ensnared, and bewildered one to Himself. He comes, unflinchingly, to lead the stray sheep "out" and to make him 'free indeed'!¹²

These words of E.B. Jones should provide hope and comfort to all those who have loved ones trapped in the Seventh-day Adventist Church (and other cults), and to those working to share gospel truth with them.

God Brings Good out of Evil and Light from Darkness

Jones further elaborates how he escaped cultic darkness and found the light of life in Christ:

Such a marvelous experience of deliverance was mine. As, by the impelling power of the indwelling Holy Spirit, I came to sense (in a small measure only, at first) the falseness of Seventh-Day Adventism, I sought God most earnestly for light, and prayerfully studied His word. By the Spirit of God I was led to make an exhaustive comparison of the teachings of the system with the truths of the Bible, and as I did so, He made me to see that the "message" (creed) of the Adventist sect is, as another declares, made up of a veritable "brood of errors and heresies." Finally, I came to realize that Seventh-Day

¹² E. B. Jones, *Camouflaged Seventh-Day Adventism: Why I renounced It and Why You Should Shun It*, 1951, The Original Typewritten text on file in the Religion Analysis Service office.

Adventism is one of the most erroneous, blasphemous, and deceptive of all the false cults within Christendom today. After many years of delusion, this was indeed a shocking revelation. And this is why I renounced Seventh-Day Adventism. My deliverance was all of grace, all of God.¹³

Martin & Barnhouse's Rapprochement with the SDA in 1955–1956

It is interesting to note the reaction of E. B. Jones to the decision by Walter Martin and Dr. Gray Barnhouse to reclassify the standing of the Seventh-day Adventist Church from cult status to that of evangelical orthodoxy.

Let us consider the background of this decision. Walter Martin and Dr. Grey Barnhouse met with leaders of the Seventh-day Adventist Church in 1955 and 1956 to clarify and perhaps to reconsider the cultic classification of the SDA Church.

The results of the meetings did indeed include a reassessment of the Seventh-day Adventist Church with the shocking conclusion (to many on both sides of the issue) that Seventh-day Adventism was within the pale of orthodoxy (and thus not fairly assessed as cultic). This was followed by the publication of the book *Questions on Doctrine* by the Seventh-day Adventist Church, which attempted to put the SDA church in a positive light to evangelicals. Stephen Pitcher explained:

In retrospect, it is clear that, although the Adventist church published QOD [*Questions on Doctrine*] using words that sounded much more like mainstream Christianity than any of their previous publications, the book did not signify any change of doctrine or belief. Moreover, the church moved quickly to reassure its members that there was no change in Adventist doctrines.¹⁴

Pitcher provides an excellent presentation regarding the background of this episode in the *Proclamation* magazine article cited.

Case in Point: The SDA Doctrine of the Investigative Judgment

There are many false teachings held by the Seventh-day Adventist Church including the place held by Ellen G. White as the 'Spirit

¹³ E. B. Jones, *Camouflaged*.

¹⁴ Stephen Pitcher, *Did Adventist Leaders Lie to Walter Martin: A Look Back at the Adventist/Evangelical Dialogues in the Mid 1950's*, July–September 2010, *Proclamation Magazine*, Life Assurance Ministries, p. 12, available online at: <http://www.lifeassuranceministries.org/proclamation/2010/3/waltermartin.html>.

of Prophecy,' Sabbatarianism, and legalism. However, the central error of Seventh-day Adventism is the doctrine of the Investigative Judgment.

Anton Hein of Apologetics Index explains the belief:

The “investigative judgment” is a doctrine unique to the Seventh-day Adventist Church, which claims that a divine judgment of Christians has been in progress since 1844. When Jesus did not return in that year, Hiram Edson—a Millerite—claimed to have received a vision that explained the true meaning of Daniel 8:14. He preached that the verses did not refer to the Second Advent of Jesus, but rather to his entrance into the Most Holy Place of the heavenly sanctuary in order to begin an “investigative judgement.” Wikipedia notes that “This became the foundation for the Adventist doctrine of the sanctuary, and the people who held it became the nucleus of what would emerge from other ‘Adventist’ groups as the Seventh-day Adventist Church.”¹⁵

Walter Martin further explains the SDA Sanctuary and Investigative Judgment doctrine:

But the early Seventh-day Adventists, relying upon the ‘vision’ of Elder Hiram Edson, transferred the location of the sanctuary from earth to heaven, and taught that in 1844 Christ went instead into the second apartment of the sanctuary in Heaven . . . there to review the cases of those deemed to be worthy of eternal life. This phase of our Lord’s ministry the Seventh-day Adventists call the “investigative judgment” . . . When concluded, the Investigative Judgment will usher in the Second Advent of Jesus Christ, according to the Seventh-day Adventist theology, and the devil, prefigured by the second or scapegoat of Leviticus 16 (Azazel), will bear away unto eternal destruction or annihilation his responsibility for causing sin to enter the universe.¹⁶

To this explanation of the doctrine, Martin provides this critical evaluation:

The Bible explicitly declares that when one accepts Christ as Lord, God freely forgives all his sins and ushers him from spiritual death to spiritual life solely on the merits of the perfect

15 Anton Hein, Apologetics Index, *Seventh-Day Adventism Church*, <http://www.apologeticsindex.org/3100-seventh-day-adventism>

16 Walter A. Martin, *The Kingdom of the Cults*, Revised and Expanded Edition, 1985, Minneapolis MN (Bethany House Publishers, 1985) 473-474

life and death of the Lord Jesus Christ . . . In John 5:24 the Greek deals a devastating blow to the Seventh-day Adventist concept of investigative judgment: “He that hears my word and believes him that sent me has everlasting life and shall not come under judgment but is passed from death to life.” Christians, therefore, need not anticipate any investigative judgment for their sins . . . To this writer’s mind, the great error of the sanctuary and investigative judgment teachings is the premise that sins confessed by Christians are not fully dealt with until the conclusion of the investigative judgment, a position Scripture will *not* allow.¹⁷

Martin’s assessment is from an appendix entitled, *The Puzzle of Seventh-day Adventism* in his classic book *The Kingdom of the Cults*. While Walter Martin will always be a hero of mine for his great work on cults, I am yet puzzled and perplexed by how he seems to have given the Seventh-day Adventist Church a free pass in the face of such serious soteriological heresy quite in dissonance with essential biblical teaching.

Anthony Hoekema Shows the Error of SDA Investigative Judgment Doctrine

In this regard, we find Anthony Hoekema’s assessment to the point:

The doctrine of the investigative judgment, as taught by the Seventh-day Adventists, ought therefore to be rejected by all Christians, and by the Adventist themselves, as unscriptural and untrue.¹⁸

Hoekema then lists several errors related to the investigative judgment doctrine. For instance:

In fact, the entire distinction between the forgiveness of sins and the blotting out of sins—which is basic to Seventh-day Adventist theology—is foreign to the Scriptures . . . In the New Testament the word commonly used to *forgive* is *aphieemi*. The root meaning of this word is to *let go* or to *send away*; hence it has acquired the additional meaning: to *cancel*, *remit*, or *pardon* sins. Is there, now, any justification for the view that one’s sin can be canceled without being blotted out? When Jesus, for example, said to the paralytic, “Son, be of good cheer; thy sins are forgiven”(MT. 9:2), did He mean: your sins are now forgiven, but not yet blotted out; if you do not continue to live up to all my commandments, these sins may still be held against you?

¹⁷ Walter A. Martin, *Kingdom of the Cults*, 476, 479.

¹⁸ Anthony A. Hoekema, *The Four Major Cults*, Grand Rapids MI (William B. Eerdmans Publishing Company, 1963) 147

. . . We conclude that the Seventh-day Adventist distinction between the forgiveness of sin and the blotting out of sin is completely foreign to Scripture and robs the believer of all assurance of salvation.¹⁹

Again, Hoekema highlights the legalistic tendencies of the Seventh-day Adventist Sanctuary and Investigative Judgment doctrines, showing the legalism and works-based nature of the SDA scheme of salvation supporting this with a quote from Mrs. White:

The investigative judgment is to be rejected [because] *it jeopardizes the Biblical teaching that we are saved by grace alone* . . . Mrs. White describes those who ‘pass’ in the investigative judgment as follows:

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.”

The stipulation that the characters of these individuals must be found to be in harmony with the law of God before their sins can be blotted out suggests that they must have attained a certain legal righteousness of their own before they will receive full salvation.²⁰

In stark contrast to these SDA doctrines, the biblical gospel emphasizes the finished work of Christ at Calvary. “It is finished,” cried Jesus from the cross (John 19:30); the debt for sin is paid in full. Our salvation does not hang by the thin thread of the filthy rags of our own righteousness, but only upon the basis of the righteousness of Christ applied to the believer: “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God”(2 Corinthians 5:21).

Christ didn’t die for some of our sins, He paid for them all. We don’t have to wait till death and wonder if we will be saved, we can have the assurance now: “I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life”(1 John 5:13). Our salvation does not hinge upon our meticulous

19 Anthony A. Hoekema, *The Four Major Cults*, 152–153.

20 Anthony A. Hoekema, *The Four Major Cults*, 157.

and continuous confession of sins, but merely upon our faith in the finished work of Christ on the cross!

This brief consideration of the SDA's investigative judgment doctrine demonstrates the cultic nature of the Seventh-day Adventist Church which E. B. Jones fought so valiantly to expose.

E. B. Jones Reaction to the SDA Reassessment

Virtually from his deathbed, E. B. Jones made clear his concern at the alarming decision to reassess the status of the Seventh-day Adventist Church by Martin and Barnhouse:

A very unfortunate development of recent years, bringing much injury to the cause of Christ, was the rather sudden and unexpected reversal of the late Dr. Donald G. Barnhouse concerning the doctrinal position of Seventh-day Adventism. It was a great blow to me personally that this prominent evangelical leader, as well as one or two of his close associates in editorial capacities, was so singularly deluded. Acting in grateful accord with the so-called "Barnhouse boost to SDAism," the sect's leadership has zealously endeavored to perpetuate the false impression that their movement is in harmony with all Gospel-believing people. However, I wish it clearly understood that the change in Dr. Barnhouse in no way affected my understanding of SDAism and the need for its being uncompromisingly exposed as a non-Scriptural system . . . the emphasis which in recent years has been given to the supposed fact that they [SDA Church] have made certain rectifying alterations in their doctrinal position, SDAism as it exists today is precisely what it has always been: a deceptive religious trap for the unwary . . . I give praise to God for this opportunity (which will likely be my last) to communicate with you.²¹

This final warning about the false teachings of the Seventh-day Adventist Church by E. B. Jones at the close of his life is reminiscent of similar warnings made by the apostle Paul about false teachers in his last two epistles—First and Second Timothy—which are a powerful message to stand against heresy and for the truth.

And now, more than fifty years later, the assessment of E. B. Jones concerning the cultic nature of the Seventh-day Adventist Church remains as true and alarming today as when he first sounded the alarm.

21 E. B. Jones, *An Open Letter*, February 24, 1964?

SDA Moving in the Wrong Direction toward Traditional Cultic Beliefs

E. B. Jones did not arrive at his determination of the cultic nature of the Seventh-day Adventist Church lightly. Rather, his analysis resulted from a depth of personal experience and intensive study of the SDA Church. The serious theological defects of the SDA Church have made necessary the continued stand that Religion Analysis Service has consistently maintained against the Church.

We recognize that the SDA Church has various segments, some of which are more evangelically oriented while others are more oriented toward the cultic teachings of the Church. Edmund Gruss, in his book *Cults and the Occult*, provides an informative assessment of the Seventh-day Adventist church by researcher Kenneth Samples:

With respect to the charge that Traditional Adventism is a non-Christian cult, it must be emphasized that the structure of Adventism is largely orthodox (accepting the Trinity, Christ's deity, virgin birth, bodily resurrection, etc.). Presently, however, it would appear that Traditional Adventism is at least aberrant, confusing or compromising biblical truth (e.g., their view of justification, the nature of Christ, appealing to an unbiblical authority). It must also be stated that if the traditional camp continues in its departure from *QOD* [*Questions on Doctrine*, 1957], and in promoting Ellen White as the church's infallible interpreter, then they could one day be fully deserving of the title 'cult,' as some Adventists recognize . . . Many in Adventist leadership are attentive to the vocal traditionalist segment, and, unfortunately, have headed Adventism in the wrong direction. If those in Adventist leadership who love the Reformation gospel (and there are still many) do not speak up and stand for their convictions, Adventism has little hope, because Traditional Adventism is theologically bankrupt. Its perverted gospel robs Adventist Christians of assurance and puts them on a treadmill of trying to measure up to God's holy law in order to be saved.²²

Samples made this assessment of the battle within the SDA in 1988. Thirty years later the battle rages on, and unfortunately, the traditionalist cult segment seems to be gaining ground.

²² Kenneth R. Samples, *From Controversy to Crisis: An Updated Assessment of Seventh-day Adventism*, Christian Research Journal, Summer 1988, 14. As quoted by Edmond C. Gruss, *Cults and the Occult*, Third Edition Revised and Expanded, Phillipsburg New Jersey (P & R Publishing, 1994), 114.

Life-Assurance Ministries

In 2010, Dale Ratzlaff, a former Seventh-day Adventist pastor, author, and founder of Life-Assurance Ministries reported on the election of Ted N. C. Wilson as President of the Seventh-day Adventist Church General Council. Ratzlaff stated:

The tone and content of his talk moved significantly in the direction of historical Adventism . . . If we are to take President Wilson's sermon as representing the direction of his leadership, it appears that any attempts to jettison Adventism's cultic historical teachings are null and void. For many years I had hoped and prayed that the Adventist church would openly admit and renounce the historic errors of Adventism. I thought that exposing them to the evangelical world would nudge them to respond truthfully. However, based upon the statements of the previous General Council president, Jan Paulson, and the current president, Ted Wilson, all hope seems to be gone. Therefore, we feel it is our [Life-Assurance Ministries] duty to expose the errors of the Adventist movement even more openly to keep unsuspecting truth-seeking people from being caught in the deceptive net of traditional Adventist evangelism. We feel this way for one main reason: Adventism teaches a confused gospel very similar to that being promoted in Galatia. 'But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!'(Gal.1:8).²³

Ratzlaff's concerns have been born out as time goes forward. In a more recent issue of *Proclamation*, Coleen Tinker reported on a speech made by General Conference President Ted Wilson on the occasion of 150th anniversary of the founding of the Seventh-day Adventist Church. She summed up the current direction of the SDA Church:

Wilson assures his flock that the General Conference itself will not be "decentralized, neutralized, or sidelined"—in spite of many Adventists' deviation from proclaiming historic Adventism . . . No matter what progressive Adventists may say, nothing has changed. Adventism is still the self-proclaimed remnant church of Bible prophecy, and Ellen White is still at the helm. Ted Wilson is doing exactly what she would have wanted.

²³ Dale Ratzlaff, *New Adventist President Sets Course: Affirms the Adventist Gospel*, *Proclamation*, July–September 2010, Life Assurance Ministries, 24, 29.

Conclusion

This is the assessment of Life-Assurance Ministries, a group of former Seventh-day Adventists who are actively engaged in ministry to those still active in the SDA Church. For excellent information exposing the errors of Seventh-day Adventism, Life-Assurance Ministries publishes *Proclamation* magazine and hosts a great website as well (<http://lifeassuranceministries.org/>). We share their conviction concerning the need to sound the alarm about the false doctrines of the SDA Church.

ELLEN WHITE CONSULTS WITH HER DEAD HUSBAND

by James Valentine with Colleen Tinker

Q: What do Ellen G. White and King Saul have in common?

A: They both consulted the dead...but we are getting ahead of our story.

Saul, the first king of Israel, was nearing the end of his life. He had not honored God in his monarchy, and as the years passed, he became consumed with jealousy of David, the young man he had taken into the palace as his armor-bearer, the man who eventually became a mighty warrior for Saul and Israel. In fact, Saul's rage was so intense he began looking for ways to kill David.

Our story begins as Saul's reign nears its end. Samuel, the prophet and judge who transitioned Israel from a theocracy to a monarchy, had died. During his life, Samuel had been the man of God who had anointed both Saul and then David as kings over Israel. He had been the one to whom Saul had looked for guidance on the occasions when he turned to God, and he had been the man God used to establish David as the successor to the throne when Saul would finally die. David was hiding from Saul, but he was still fighting against Israel's enemies, knowing that God would give him the throne in His time.

The infamous Philistines were once again mustering their armies to fight Israel. Saul gathered the Israelite armies together and camped in Gilboa, prepared to fight. When he saw the Philistine army arrayed against him, however, he was terrified. The ensuing story—

perhaps the best-known story about Saul—is recorded in 1 Samuel 28:3–19.

His heart trembling with fear, Saul asked God for advice, but God did not answer him, “either by dreams or by Urim or by prophets” (v. 6). Desperate, Saul looked for an alternate source of information—and donning a disguise, he went to the witch at Endor.

Saul’s disguise was necessary, he believed, because he had previously “removed from the land those who were mediums and spiritists” (v. 3). God’s law forbade consulting mediums or necromancers (Lev. 19:31) and stated that God would cut off from Israel anyone who did consult them (Lev. 20:6). Moreover, God declared that mediums and necromancers should be stoned to death (Lev. 20:27). In fact, Deuteronomy 18:9–12a says,

“When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations. There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an abomination to the LORD.”

Saul knew that consulting a medium was an abomination before God and had previously purged Israel of spiritists. Saul, however, was desperate. He had apostatized and had turned away from God, and now, faced with the terror of the Philistines before him, he revealed the darkness of his own heart. He went to a witch.

So Saul disguised himself and put on other garments and went, he and two men with him. And they came to the woman by night. And he said, “Divine for me by a spirit and bring up for me whomever I shall name to you.” The woman said to him, “Surely you know what Saul has done, how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?” But Saul swore to her by the LORD, “As the LORD lives, no punishment shall come upon you for this thing.” Then the woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.” When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, “Why have you deceived me? You are Saul.” The king said to her, “Do not be afraid. What do you see?” And the woman said to Saul, “I see a god coming up out of the earth.” He said to her, “What is his appearance?”

And she said, “An old man is coming up, and he is wrapped in a robe.” And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage (1 Sam. 28:8–14).

The witch, who was used to conjuring spirits, was terrified when she saw Samuel and instantly understood the truth: the disguised man before her was Saul. She knew she had been deceived.

The Bible continues,

Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do.” And Samuel said, “Why then do you ask me, since the LORD has turned from you and become your enemy? The LORD has done to you as he spoke by me, for the LORD has torn the kingdom out of your hand and given it to your neighbor, David. Because you did not obey the voice of the LORD and did not carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day. Moreover, the LORD will give Israel also with you into the hand of the Philistines, and tomorrow you and your sons shall be with me. The LORD will give the army of Israel also into the hand of the Philistines” (1 Sam. 28:15–19).

Those details came to pass exactly. Saul ushered in the end of his own life by doing the very thing for which he knew God would cut him off from His people: he consulted a witch. He went into this ultimate act of disobedience and apostasy with his eyes wide open—and he knew that Samuel spoke the truth. He had trampled God’s law, and he sought information from a spirit. He knew he had turned his back on God.

God is sovereign; even evil must do only what He permits, and God can “trump” evil with His will.

What about Ellen?

Ellen White knew the biblical prohibitions against spiritism, necromancy, and witchcraft. She knew the Bible forbids consulting the dead. In the chapter “Ancient and Modern Spiritualism” of her *Patriarchs and Prophets*, condensed version, Ellen discussed the story of Saul and the witch of Endor. She wrote,

Modern spiritualism and ancient witchcraft—both holding communion with the dead as their vital principle—are based on that first lie by which Satan deceived Eve in Eden: “You will not surely die. For God knows that in the day you eat of it...you will be like God.” Genesis 3:4,5. Based on falsehood, both are from the father of lies.

God said: “The dead know nothing...Nevermore will they have a share in anything done under the sun.” Ecclesiastes 9:5,6.¹

Moreover, in chapter 67 of *Patriarchs and Prophets*, the full edition, she wrote:

The belief in communion with the dead is still held, even in professedly Christian lands. Under the name of Spiritualism, the practice of communicating with beings claiming to be the spirits of the departed, has become wide-spread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Spiritual beings sometimes appear to persons in the form of their deceased friends, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead men to believe that their dead friends are angels, hovering over them, and communicating with them. Those who thus assume to be the spirits of the departed, are regarded with a certain idolatry, and with many their word has greater weight than the word of God.²

She continues:

Modern spiritualism, and the forms of ancient witchcraft and idol worship, —all having communion with the dead as their vital principle,—are founded upon that first lie by which Satan beguiled Eve in Eden: “Ye shall not surely die; for God doth know that in the day ye eat thereof,...ye shall be as gods (Gen. 3:4,5). Alike based upon falsehood and perpetuating the same, they are alike from the father of lies.

The Hebrews were expressly forbidden to engage, in any manner, in pretended communion with the dead. God closed this door effectually when he said: “The dead know not anything.... Neither have they any more a portion forever in anything that is done under the sun” (Eccl. 9:5,6). “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” [Ps. 146:4]. And as the Lord declared to Israel: “The soul that turneth after such as have familiar spirits, and after wizards,

1 EGW, “Ancient and Modern Spiritualism,” *Patriarchs and Prophets*, condensed version, pp. 345–346.

2 EGW, “Ancient and Modern Sorcery,” *Patriarchs and Prophets*, 1890, 1913, 2005, p. 684.

to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people” (Lev. 20:6).

The “familiar spirits” were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon-worship.³

Clearly, Ellen wrote against consulting the dead or thinking an appearance of a dead person was legitimate. She was very clear that one cannot listen to, take advice from, or seek counsel from the dead. In fact, she concludes her chapter “Ancient and Modern Sorcery” with this warning:

The word of the Lord to ancient Israel is addressed also to his people in this age: “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them;” “for all that do these things are an abomination unto the Lord.” (Lev. 19:31; Deut. 18:12).⁴

Importantly, these things Ellen wrote have remained in every reprinting of *Patriarchs and Prophets*. These clear warnings appeared first in 1890 when she published the book; they were in the 1913 version, and they are in the 2005 edition as well.

Ellen consults with James

In 1990, Arthur White, Ellen’s grandson, published a compilation of “gems of thought that have been gleaned from her letters, manuscripts, books, and periodical articles, many of which were written after she was 65—the 23 years from 1892–1915.”⁵ (Interestingly, the book *The Retirement Years* is “temporarily out of stock via the Adventist Book Center web site. Some local stores may have stock. Please call your local store.”⁶ This book has, in fact, been out of stock online and in most stores for at least seven months.)

In this book is a portion of a letter Ellen wrote to her son Willie five weeks after her husband James had died. She wrote:

A few days since, I was pleading with the Lord for light in regard to my duty. In the night I dreamed I was in the carriage, driving, sitting at the right hand. Father was in the carriage,

3 *Ibid.*, p. 685.

4 *Ibid.*, p. 689.

5 Advertising copy from the website of the Adventist Book Center, <http://www.adventistbookcenter.com/the-retirement-years.html>

6 <http://www.adventistbookcenter.com/the-retirement-years.html>

seated at my left hand. He was very pale, but calm and composed. "Why Father," I exclaimed, "I am so happy to have you by my side once more! I have felt that half of me was gone. Father, I saw you die; I saw you buried. Has the Lord pitied me and let you come back to me again, and we work together as we used to?"

He looked very sad. He said, "The Lord knows what is best for you and for me. My work was very dear to me. We have made a mistake. We have responded to urgent invitations of our brethren to attend important meetings. We had not the heart to refuse. These meetings have worn us both more than we were aware. Our good brethren were gratified, but they did not realize that in these meetings we took upon us greater burdens than at our age we could safely carry. They will never know the result of this long-continued strain upon us. God would have had them bear the burdens we have carried for years. Our nervous energies have been continuously taxed, and then our brethren misjudging our motives and not realizing our burdens have wakened the action of the heart. I have made mistakes, the greatest of which was in allowing my sympathies for the people of God to lead me to take work upon me which others should have borne.

"Now, Ellen, calls will be made as they have been, desiring you to attend important meetings, as has been the case in the past. But lay this matter before God and make no response to the most earnest invitations. Your life hangs as it were upon a thread. You must have quiet rest, freedom from all excitement and from all disagreeable areas. We might have done a great deal for years with our pens, on subjects the people need that we have had light upon and can present before them, which others do not have. Thus you can work when your strength returns, as it will, and you can do far more with your pen than with your voice."

He looked at me appealingly and said, "You will not neglect these cautions, will you, Ellen? Our people will never know under what infirmities we have labored to serve them because our lives were interwoven with the progress of the work, but God knows it all. I regret that I have felt so deeply and labored unreasonably in emergencies, regardless of the laws of life and health. The Lord did not require us to carry so heavy burdens and many of our brethren so few. We ought to have gone to the Pacific Coast before, and devoted our time and energies

to writing. Will you do this now? Will you, as your strength returns, take your pen and write out these things we have so long anticipated, and make haste slowly? There is important matter which the people need. Make this your first business. You will have to speak some to the people, but shun the responsibilities which have borne us down.”

“Well,” said I, “James, you are always to stay with me now and we will work together.” Said he, “I stayed in Battle Creek too long. I ought to have gone to California more than one year ago. But I wanted to help the work and institutions at Battle Creek. I have made a mistake. Your heart is tender. You will be inclined to make the same mistakes I have made. Your life can be of use to the cause of God. Oh, those precious subjects the Lord would have had me bring before the people, precious jewels of light!”

I awoke. But this dream seemed so real. Now you can see and understand why I feel no duty to go to Battle Creek for the purpose of shouldering the responsibilities in General Conference. I have no duty to stand in General Conference. The Lord forbids me. That is enough. —Letter 17, 1881.⁷

This letter reveals that, even though she knew she was seeing James in a dream, Ellen took his words to be God’s answer to her prayer for direction. “The Lord forbids me,” she concluded as she announced her decision to refuse to go to Battle Creek to take on General Conference duties.

Adventist apologists have attempted to normalize this account, citing her frequent statements condemning any sort of consultation with the dead as evidence that she really didn’t think she was getting advice from James, that this was merely another of her prophetic dreams from God.

In fact, Ellen did claim to receive many visions and dreams from God supposedly revealing His will to her. Moreover, in 1875 she claimed that “a young man of noble appearance” had repeatedly come to instruct her over a period of 26 years.⁸

She frequently claimed that an angel of God stood by her, guiding her. In fact, in 1904 she wrote, “‘Angels of God are in this room.’ The glory of the Lord was revealed. Light seemed to shine all through the

⁷ EGW, *The Retirement Years*, 1990, pp. 161-163. See also Manuscript Releases, Vol. 10, P. 38-40.

⁸ *Signs of the Times*, Nov. 11, 1874, quoted in *Counsels on Health*, p. 465. Quoted from Sydney Cleveland, *Whitewashed*, p. 129.

house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God.”⁹

In fact, Ellen was used to seeing men and angels in her dreams, visions, and even in real life as explained in the previous quotation. She was used to receiving direction, information, and even illumination about the Bible from these beings. For her to dream of talking with James and taking his advice would have been a familiar experience.

She was used to receiving spirit guides to give her direction; James's counsel to her confirmed her next decisions, and it was by no means unusual for her to claim that God was responsible for the counsel. She responded to James as to her familiar spirit guides.

No matter how one attempts to explain away this incident, the fact remains: Ellen consulted with her deceased husband James when she dreamed of riding with him. James was unusually detailed, considering he was a dream character, and he gave her direct and specific instructions. Ellen took his advice—and then she attributed that advice to God.

No matter how one might rationalize Ellen's dependence upon angels and men who accompanied her in her dreams, this particular story is clear. In spite of her frequent warnings against consulting with the dead, in spite of her repeated declarations that appearances of dead people were manifestations of evil spirits, Ellen White consulted with and obeyed her dead husband when he appeared to her in this dream. She contradicted her own counsels, and she contradict.

And when they say to you, “Inquire of the mediums and the necromancers who chirp and mutter,” should not a people inquire of their God? Should they inquire of the dead on behalf of the living? (Is. 8:19).

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Proclamation Magazine / Life-Assurance Ministries, Inc / Camp Verde Arizona

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⁹ EGW, *Selected Messages*, Book 1, p. 207; quoted in Cleveland, *Whitewashed*, p. 131.

QUIZ: CULTS & PLACES

1. What cult is headquartered in Salt Lake City, Utah?
 - a. Church of Jesus Christ of Latter-day Saints (Mormons)
 - b. Watchtower Bible and Tract Society (Jehovah's Witnesses)
 - c. Christadelphians
 - d. The Taffyites

2. This group's Bethel Headquarters used to be in Brooklyn, New York
 - a. Harlem Globetrotters
 - b. The Shakers
 - c. The Amish
 - d. Watchtower Bible and Tract Society (Jehovah's Witnesses)

3. Where did Mormon 'Prophet' Joseph Smith Jr. claim to find golden plates that he 'translated' as the Book of Mormon?
 - a. In an attic of a Masonic Temple in Washington D. C.
 - b. From an Egyptian merchant while visiting the Pyramid at Giza.
 - c. In the Hill Cumorah near Palmyra New York.
 - d. Camp David

4. What is the town where founder and leader of Mormonism, Joseph Smith, Jr. was put to death by an angry mob (while incarcerated in the local jail for destroying a newspaper printing press that had reported his polygamy)?
 - a. Independence, Missouri
 - b. Carthage, Illinois
 - c. The burned-over district in upper New York State
 - d. Deadwood, South Dakota

5. Home of the Unity School of Christianity founded by Charles and Myrtle Fillmore
- a. Lee's Summit, Missouri
 - b. Pikes Peak, Colorado
 - c. Lessismore, Tennessee
 - d. Somewhere in California
6. Home of the Christian Science Mother Church i.e., The First Church of Christ, Scientist
- a. Portland, Maine
 - b. Niagara Falls, New York
 - c. Sleepy Hollow, New York
 - d. Boston, Massachusetts
7. Town where David Koresh and the Branch Davidians died in an inferno after a siege by the Bureau of Alcohol, Tobacco, and Firearms (ATF) in 1993
- a. Jackson, Mississippi
 - b. Jackson, Tennessee
 - c. Jackson Five
 - d. Waco, Texas
8. Home of the New Age cult Eckankar
- a. San Francisco, California
 - b. Salem, Massachusetts
 - c. Chanhassen, Minnesota
 - d. Portland, Oregon
9. City where the Seventh-day Adventist Church was originally founded
- a. Battle Creek, Michigan
 - b. Grand Rapids, Michigan
 - c. Old Milwaukee, Wisconsin
 - d. Newport News, Virginia

10. The Bahai National Center in the United States

- a. Hello-Goodbahai, Ohio
- b. Evanston, Illinois
- c. The Four Valleys, Arizona
- d. Springfield, Illinois

Answers:

1, a; 2, d; 3, c; 4, b; 5, a; 6, d; 7, d; 8, c; 9, a; 10, b

Personal Notes on the Articles:

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