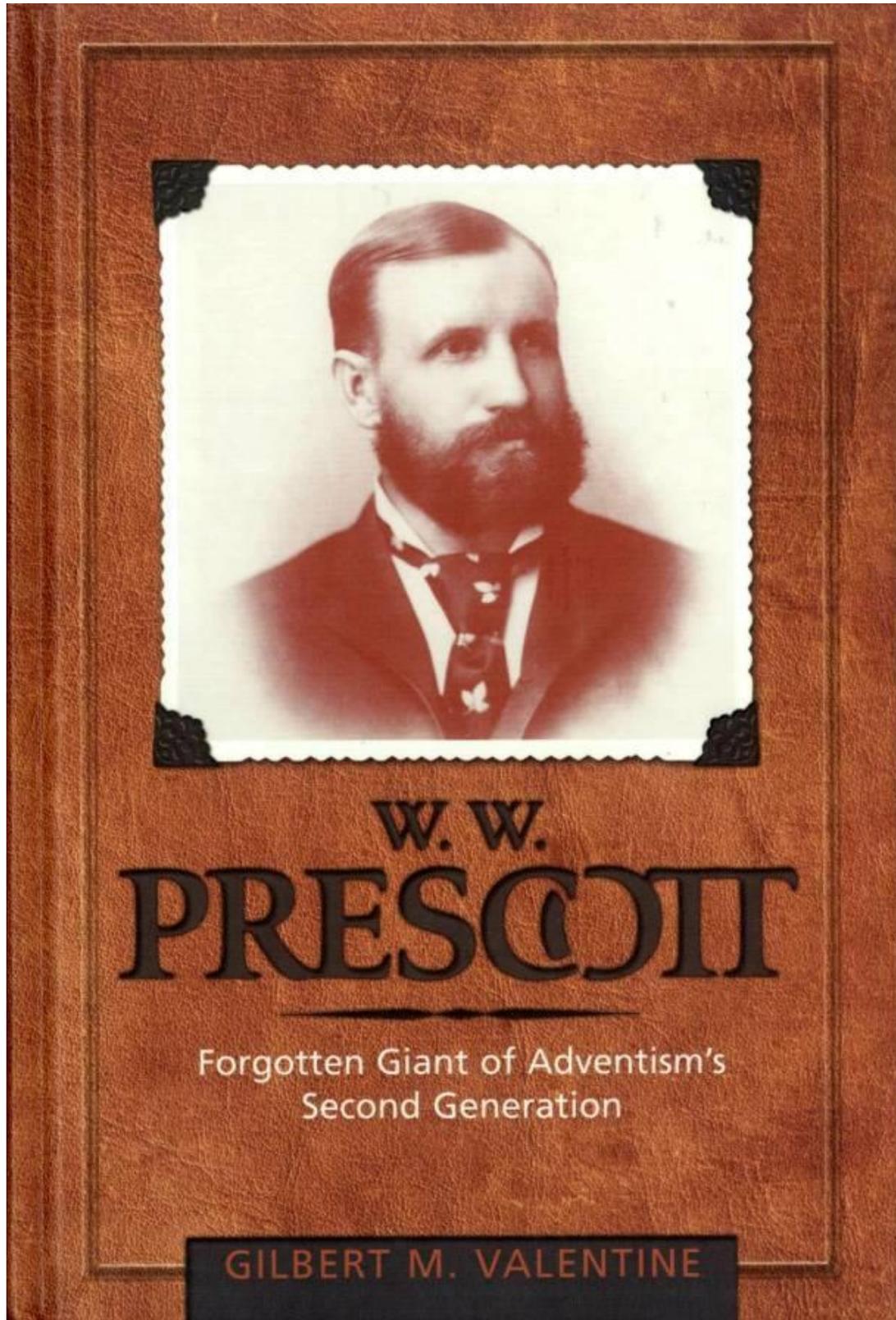


Book Review: W. W. Prescott

Review and comments by Lester Atkins



W. W. Prescott by Gilbert M. Valentine

Compiled by

Lester W. Atkins

March 24, 2015

Subtitle: Forgotten Giant of Adventism's Second Generation

Note: This paper is a compilation of quotations taken from the book *W. W. Prescott, Forgotten Giant of Adventism's Second Generation* by Gilbert M. Valentine, 336 pages, published by Review and Herald Publishing Association, copyright 2005. The quotations were selected to show W. W. Prescott's views on the Doctrine of the Trinity and his influence on bringing this doctrine into the Seventh-day Adventist Church. Unless otherwise noted, **all boldface and underlining are mine**. The page numbers refer to the page in the book where the following quote was taken from.

A word to the reader by Gilbert M. Valentine

p. 14

“And, to a certain extent, his [W.W. Prescott] name still carries a little of the aura of controversy. Why? Because even though more than 60 years have passed since his death, many of the issues that so agitated the professor (such as righteousness by faith, **the eternal deity of Christ and the Trinity**, the nature and authority of Ellen White's inspiration, the interpretation of Daniel 8, and the reliability of modern translations of the Bible) are still very much alive in the church.”

“For Prescott, to live was to grow, and to grow was to change. Wherever change was taking place in the church, the professor always seemed to be at the forefront. He was what modern social psychologists call a 'change agent'. If there was a debate or some difference of opinion in the church, one could be sure Prescott was not far away.”

p. 17

“At various times he [W.W. Prescott] was also involved in the preparation of her [Ellen G. White] manuscripts for publication.”

“His [W.W. Prescott] insider’s perspective on the way in which Ellen White and her helpers worked enabled him to articulate a more factual understanding of inspiration.”

p. 18

“This present volume represents the recasting on an earlier publication, *The Shaping of Adventism: The Case of W. W. Prescott*, published by Andrews University Press in 1992. The revised edition incorporates much more reference material and footnoting than was possible in the first work. It has also provided opportunity to expand the discussion of Prescott’s role in the church’s theological development in the area of Christology and **the doctrine of the Trinity.**”

Foreword by George R. Knight, Consulting Editor, Andrews University

p. 21

“Other controversies would include Prescott’s ongoing battle with S. N. Haskell over the daily of Daniel 8 and **his enthusiasm to set forth Trinitarian concepts** that were in harmony with both the New Testament and *The Desire of Ages.*”

Main Text of the Book

p. 26

“His [W.W. Prescott] words and ideas had already helped to shape the church’s educational system. In a marked way they had also **reshaped the theology** and the policies of the church.”

p. 44

“The skills he [W.W. Prescott] had honed as newspaper editor he later found useful in **his vigorous and articulate advocacy of new theological and educational ideas** in the denomination now seeking his services.”

pp. 90 & 91

“The annual summer visit to his parents’ home in North Berwick, Maine, no doubt provided some relaxation and a chance to recuperate in the cool summer weather of New England. But even that time he usually spent writing articles for church publications **or in catching up on editorial**

work on Ellen White's education manuscripts or other projects for the book committee."

pp. 95 & 96

"Prescott continued to collect her [Ellen White] writings on education, some of which came to him as personal correspondence and some of which she published in various periodicals. He also continued to wrestle with the problems of how to implement the ideas they contained. In 1892 he suggested that a book specifically on the topic of education might help church members better understand the basic principles. Surely, he reasoned, a more informed constituency would be more receptive and willing to cooperate in pointing the college in a new direction. As so often happens, **the enthusiastic advocate received the task of compiling and editing the book himself.** Completed by October the following year, it was published as the 251-page *Christian Education* (1893).

"With Ellen White away in Australia at the time, Prescott did the editing as best he knew without her direct supervision. Uncertain as to how much liberty he should exercise in altering the prophet's words, he made only 'such changes as seemed to be necessary for clearness.' **However, later involvement with her editorial staff during 1895-1896 and observation of their work in the preparation of *The Desire of Ages* convinced him that he had been too cautious, so he subsequently advised that the book be revised with 'a more careful editing of the matter.'**⁴ Again in 1897 he assembled and edited a third collection of Ellen White's articles that he had received during the mid-1890s, this time under the title *Special Testimonies on Education*.

The following quotation is from p. 109 and is footnote 4 from the preceding paragraph quoted from p. 95:

⁴WWP [William Warren Prescott] to EGW, July 30, 1896. In 1930 W. C. White reported to T. G. Bunch, 'I wish to say with all truthfulness and emphasis that Professor Prescott had nothing to do with the preparation of her manuscripts for the printer' (WCW [William Clarence White] to TGB [T. G. Bunch], Sept. 21, 1930). His comment to Bunch did not take into account Prescott's involvement at this time (1896) nor his role when at times as *Review* editor in 1907 he corrected a manuscript before he sent it to press. It appears to be an overstatement if taken as a general principle. Perhaps he may have been referring to the specific question as to whether it was Prescott who introduced the American Revised Version into Ellen White's manuscripts. W. A. Spicer, on the other hand, considered that too much had been made of the emphasis by her 'book-makers' that all the work had

been done 'under observation' and that this therefore guaranteed 'correct work' (WAS [William A. Spicer] to LRC [Louis R. Conradi], Nov. 30, 1914)."

"Prescott's lengthy stay with the Whites in Australia during 1895-1896 gave him the opportunity for many further talks on education with Ellen White. He was eager to discover how to implement the philosophy, how to make it work. The 70-year-old Ellen White clearly enjoyed the discussions. Prescott 'drew me out' just as her husband used to do, she reported, thus helping her to clarify her own thinking **and enabling her to say things she 'otherwise might not have spoken.'** We could see some matters in a clearer light, ' she remarked after one visit.⁵"

The following quotation is from p. 109 and is footnote 5 from the preceding paragraph quoted from p. 95:

⁵EGW to JEW [J. Edson White] and ELW, Feb. 16, 1896; EGW MS 62, 1896."

p. 98

"The conviction slowly settled on him [W. W. Prescott] that progress in implementing reforms would result only through removing the uncooperative faculty. But even that he found difficult to accomplish."

p. 100

"In practical terms, the convention produced three major initiatives: a four-year 'biblical course' (for ministerial training, parallel to the classic course), a four-year sequence of history subjects to be taught from a biblical perspective, and a series of college-level Bible subjects. Prescott was particularly happy with the latter initiative because it represented a major shift toward incorporating **the new theological emphasis into the curriculum.**"

p. 103

"Ironically, as the academic year got under way the professor was industriously studying and editing manuscripts for Ellen White's *Christian Education*."

p. 113

"Ellen White also utilized his [W. W. Prescott in Australia] editorial help in working through some difficult sections of *The Desire of Ages*."

pp. 114 & 115

“The public interest astonished the church workers, particularly in light of the widespread prejudice against Adventists that had developed in the community [Armadale, in Melbourne, Australia in late 1895]. Colporteurs had widely distributed Uriah Smith’s *Thoughts on Daniel and Revelation*, and its Arian slant on the preexistence of Christ caused many to view Adventists as a heretical, sub-Christian sect that denied the divinity of Christ. Prescott responded to the criticism by preaching sound Christian doctrine. ‘His theme from first to last and always is Christ,’ reported an ecstatic W. C. White. ‘Preaching Jesus as Professor Prescott has done,’ added local conference president Arthur G. Daniels, ‘seems to have completely disarmed the people of prejudice.’ He felt that the professor had ‘completely revolutionized’ the public image of Adventists. But it was not just the public perception of Adventism that had altered. **Adventism itself was changing. The Armadale meetings, as we shall note later in this chapter, led to profound shifts in Adventist thinking and understanding on Christology. A quiet revolution was truly under way.**”

p. 120

“One of the questions that grew out of his [W. W. Prescott] study involved the preexistence and eternal deity of Christ and its implications for the church’s generally accepted teaching on the Godhead. Many Adventists at the time associated the doctrine of the Trinity with Catholicism. But was that necessarily a valid linkage? **Prescott had visited a secondhand bookstore shortly after first landing in Sydney in August and bought himself a copy of Augustus Neander’s classic, Lectures on the History of Christian Dogmas.** The book, now in the Andrews University Library, contains extensive underlining by Prescott’s editorial blue pencil. The chapters that he has marked are those that deal with the Christological controversies of the early centuries. **Clearly he was intently studying the specific issues of the Trinity, and the divinity of Christ had obviously occupied his close attention.** As noted earlier, the widespread prejudice against Adventists in Melbourne arising from the circulation of Uriah Smith’s *Thoughts on Daniel and Revelation* also bothered the professor. Its strongly Arian slant on the preexistence of Christ no longer seemed adequate in the light of his new study of the fourth Gospel with its strong emphasis on the divinity of Christ. He felt that the fact that the public viewed Adventists as a heretical, sub-Christian sect denying the divinity of Christ was most unfortunate.”

p. 121

“As a result of his continued studies in the Gospel of John, Prescott’s preaching at the Cooranbong institute specifically emphasized the full eternal sonship of Christ and the need for Adventist teaching to have a clear Christological focus. He preached a series on the great ‘I am’ statements of the Gospel of John, and talked of Jesus being the Jehovah of the Old Testament.²⁸

The following quotation is from p. 129 and is footnote 28 from the preceding paragraph quoted from p. 121:

“²⁸By February Prescott had completed the manuscript for the second quarter of lessons on John and had been reading volume 1 of the ‘Life of Christ,’ which at that time was almost complete. WWP [W. W. Prescott] to OAO [Ole A. Olsen], Feb. 10, 1896.”

“Daniels, with his renewed spiritual experience, had begun to adopt the same approach and was also preaching the same theme. Following the Armadale meetings and prior to the Cooranbong institute, denominational personnel in Melbourne under his leadership had followed up the interest stimulated by Prescott and had been studying the doctrine of the Holy Spirit in their daily staff meeting. **As a guide to their study of Scripture on the subject Daniells used a book by Anglican theologian Andrew Murray, *The Spirit of Christ*. Soon the ministers were actively discussing the work and the person of the Holy Spirit.**³⁰”

The following quotation is from p. 129 and is footnote 30 from the preceding paragraph quoted from p. 121:

“³⁰**Daniells had found the little book in a secondhand bookstore** and had been impressed with its teaching. He reported to Prescott that it had been a blessing to himself and his workers. AGD [Arthur G. Daniells] to WWP [W. W. Prescott], Mar. 3, 1896; HCL [H. Camden Lacey] to AWS [Arthur W. Spalding], June 2, 1947.”

“As already noted, Ellen White and her team were focused on the manuscript that eventually became *The Desire of Ages*. **She had solicited Prescott’s help in critically reading her material from literary, biblical, and theological perspectives.**³³ (Boldface and underlining mine).

The following quotation is from p. 129 and is footnote 33 from the preceding paragraph quoted from p. 121:

“³³It was Ellen White’s pattern to seek such assistance. She had earlier sought the help of Jones and Waggoner in editing a

manuscript from a biblical and theological perspective. **If they detected ‘any passages that are still obscure, or anything that is apparently contradictory, or conflicting with the Scripture,’ they were to let Ellen White’s editorial staff know.** WCW [William Clarence White] to CHJ [Charles H. Jones], May 18, 1887.”

My Comments: Is there an implication here that Ellen White might write something under the inspiration of the Holy Spirit that might be “conflicting with the Scripture”?

pp. 121 & 122

‘According to H. Camden Lacey, W. C. White’s brother-in-law and one of the young Avondale teachers at the time, Marian Davis, Ellen White’s leading book editor, was struggling with the arrangement of material for the first few chapters of *The Desire of Ages*. She found the professor’s help invaluable. **His assistance and emphasis, Lacey reported, brought about a clearer and more decided presentation of Christ’s deity in the book. ‘Professor Prescott’s interest in the ‘Eternity of the Son’ and the great ‘I Am’s’ coupled with the constant help he gave Sr. Davis in her preparation of the ‘Desire of Ages’ may serve to explain the inclusions of the above-named teachings in that wonderful book.**³⁴

The following quotation is from p. 129 and is footnote 34 from the preceding paragraph quoted from pp. 121 & 122:

³⁴HCL [H. Camden Lacey] to LEF [LeRoy E. Froom], Aug. 30, 1947. See also WWP [William Warren Prescott] to OAO [Ole A. Olsen], Feb. 10, 1896; EGW MS 62, 1896; MS 64, 1896. **The ‘Life of Christ’ manuscript was actually reworked and not published for another two years.**”

p. 122

Lacey had been at the Armadale meetings and the later Melbourne sessions with Daniels. His particular responsibility at Armadale had involved the nurture of the new believers. **He reports that his own interest at the time had been in emphasizing ‘the personality of the Holy Spirit’ and that the subject had also been an important part of the doctrinal and theological agitation at the time.** Although Lacey wrote his memories down in the 1940s, they are consistent with the primary source documentation available from the period. He does not seem to have overstated his case, nor did he see Prescott’s help as undercutting Ellen White’s claim to inspiration.³⁸

The following quotation is from pp. 129 & 130 and is footnote 38 from the preceding paragraph quoted from p. 122:

³⁸Lacey's letter to LeRoy Froom came as response to a request from Froom specifically inquiring about any 'agitation or discussion' of any sort occurring in Australia at the time the much clearer statements on the eternal deity of Christ appeared in *The Desire of Ages*. M. L. Andreasen had been suggesting there had not been (LEF [LeRoy E. Froom] to HCL [H. Camden Lacey], Aug. 8, 1947). But Froom took the view that 'the spirit of prophecy was never the instrument to initiate doctrine, or other truths among us' (LEF [LeRoy E. Froom] to HCL [H. Camden Lacey], Sept. 26, 1947). Lacey, connected to Ellen White's extended family circle through marriage, was, in a sense, part of the 'inner circle' as it were and is thus an important witness. The two families were closely connected. Lacey's aged parents, who had moved to Cooranbong from Tasmania to be with their children. In his response to an earlier inquiry from Spalding on the same issue, **Lacey cited some of the changes Adventists had adopted in the lyrics of certain of the 'outstanding hymns of the Christian Church' to avoid overt references to the Trinity and the personality of the Holy Spirit** (as well as some allusions to righteousness by faith). The changes to the wording had bothered his Anglican church-musician mother when she became an Adventist. **Lacey was glad that the 1941 Church Hymnal had reverted to the original wordings--- although the compilers still could not bring themselves to include the verse to the hymn 'Holy, Holy, Holy' that referred to the Trinity.**"

"M. L. Andreasen, a leading denominational Bible teacher in the 1930s and 1940s, also recalled how the new emphasis in *The Desire of Ages* made a large impact on the church. 'I remembered how astonished we were,' he wrote, 'for it contained things that we considered unbelievable: **among others the doctrine of the Trinity.**' Most Adventists considered such statements about Christ life being 'original, unborrowed, underived' as almost revolutionary. **Many decades would pass before the church would develop any unanimity of conviction of the Trinity, but Prescott left Australia having solidly helped set the church on a path toward that end.**"

p. 175

"Two months later the theological issue [pantheism in *The Living Temple*] came to a head at the October council of the General Conference in Washington, D.C. A strong representation of medical personnel led by David Paulson persuasively argued the doctor's [Kellogg] case and almost

swayed the delegates in favor of accepting the ideas in *The Living Temple*. Only the timely arrival of explicit testimonies from Ellen White during the session turned the tide. Although she had received a copy of the book earlier in the year, she had not gotten around to glancing through it until September 23. Kellogg's embarrassing claim that the book was 'in perfect harmony' with her own writings prompted her to look at it. Then she immediately saw its dangers. Prescott felt vindicated."

pp. 175 & 176

"Faced now with Ellen White's clear nonendorsement and her warnings concerning its theology, Kellogg publicly agreed to eliminate all theological references. Evidently, in an attempt to demonstrate his orthodoxy, he also engaged in several friendly but unconvincing theological discussions with Daniells and Prescott. **If Daniells' account is reliable, the doctor now asserted that he had changed his views on the Trinity. He now believed that 'it was God the Holy Ghost, and not God the Father, that filled all space and every living thing.'** It did not impress the General Conference president. He was certain that Kellogg neither understood himself 'nor the character of his teaching.'"

p. 178 & 179

"Ellen White's first address at the session [1904 Lake Union Conference] on Wednesday, May 18, brought the theological issues into the open. (The session's conveners had asked her to conduct the early-morning devotional series.) Directly addressing the problem of pantheism in *The Living Temple*, she related how that when she had eventually given close attention to the book in September she recognized the problem and then compared the ideas to those she had encountered in the 1840s. The sermon strongly warned the church not to accept the concepts."

p. 179

"Prescott had also planned to address the topic of pantheism in his major Friday evening address. Ellen White, whom he had consulted on the topic, advised him to go ahead. But later, on second thought, she changed her mind, fearing that some in the audience might feel called to defend the doctor. **She passed a short note to W. C. White and asked him to deliver it to Prescott. It never got there. For some reason, her son deliberately chose to keep the note in his pocket until after the professor had delivered the talk.**"

p. 181

“Finally Kellogg himself revised the troublesome book and reissued it under a different title, *The Miracle of Life*.”

pp. 185 & 186

“For example, he [Prescott] encountered it [pantheism] at the 1919 Bible conference in Washington when he was preaching a series on the mediation of Christ. His emphasis on the indwelling Christ was so strong that some thought they heard pantheism. Responding to the accusation, Prescott recounted his 1904 experience. ‘I was accused of having held exactly the same views as Dr. Kellogg had, and yet it fell to my lot to fight him face to face...and through the *Review*.’ How could that be if we were just the same? He asked. The vital difference, he still maintained, was that Kellogg made no room for Christ as mediator. **For Kellogg, God was ‘immediately’ in each human being. For Prescott, God was ‘mediated’ to humanity through Christ.**”

p. 186

“Later opponents of Prescott, such as evangelist Judson S. Washburn, also circulated the allegations of Prescott’s pantheism in a pamphlet war during the early 1930s.”

NOTE: I quote many passages from pages 194 thru 199 as it is rather revealing how men will operate to get their way even against specific council from Ellen White. Also, note how the author of the book, Valentine, writes in such a way as to make these men appear in a good light. This is typical of the way these authors portray how things came about in their rewriting the history of the church. A person is forced to check out their sources, if they can access them, to learn what the truth really is. It takes a lot of effort, but the truth is worth it!

p. 194

“Uriah Smith, fellow board member and longtime editor [of the *Review*], evidently did not understand the General Conference president’s push for reorganization, or if he did, he just didn’t like it.”

“In an editorial in the *Review* smith pointedly protested the suggestion that the place smelled badly. ... But transferring ownership of the property to the church, Smith objected, would not cure that problem. The editorial troubled Daniells. With Smith so clearly and publicly opposed to his reform movement, how would he ever succeed with the publishing house or even with the church? It was clear that new blood was needed, and the General Conference president [Daniells] knew where to get it.”

“At the stockholders’ meeting [of the Review Publishing House] about a month after the Week of Prayer **he** [Daniells] **persuaded his colleagues to elect Prescott to the board.** Daniells seemed to know where he was going. **Three days later the new management board set up a subcommittee of three** to formulate new policies for the business. It included the General Conference president [**Daniells**] and **Prescott** with the new publishing house manager, I. H. Evans, as the third member.

p. 195

“By mid-February the General Conference Committee was ready to replace him [Uriah Smith as senior Review editor]. But with whom? The assistant was his son Leon, who was much like his father. Daniells recalled years later that the committee that met on a Saturday night to consider the matter felt ‘greatly perplexed.’ The situation was critical and the potential replacements so few. Finally the committee engaged in a ‘most earnest season of prayer.’ When they arose from their knees and looked at the matter again, the General Conference president reported, their minds were clear. **‘Brother Prescott should be elected editor.’**”

pp. 195 & 196

“Smith took the demotion extremely hard [being replaced by Prescott as senior editor of the Review], especially since only 10 months earlier he had been reinstated as senior editor after having been relegated for three years to the role of an associate to A. T. Jones. According to his wife, Harriet, the news ‘cut him to the quick,’ **and that night he suffered a stroke from which he never fully recovered.** Although tempted at first to pull out of Battle Creek and retire to an orchard in the South, Smith eventually decided to bear the decision gracefully and stay with the Review. **A year later he was dead.**”

p. 196

“Being appointed editor in chief was certainly not good news for Prescott, either. It ‘dumbfounded’ him, and for days afterward he could not sleep well. Smith was a man for whom Prescott had the greatest respect, **even though he did not always agree with him.** He understood what the blow had done to the editor, and it embarrassed him acutely.”

My Comments: The statement “**even though he did not always agree with him**” was a gross understatement. (See the quote from pp. 114 & 115.)

“During the week that followed, the much-troubled Prescott ‘studied’ to find a way out of the difficulty. **Finally he came up with a compromise.** He shared his thoughts with Kellogg, with the Review and Herald manager, I. H. Evans, and even with Smith himself.”

My Comments: As the next two paragraphs will show, this was no genuine compromise, only a smoke screen to cover up their real intentions---get Uriah Smith out of the way.

“Perhaps **the board could simply elect all three men**---Smith, **Prescott**, and Smith’s son, Leon---as editors without making any statement as to the relative standing of each. **Then a separate action would appoint Prescott as managing editor** and list him underneath the other names on the masthead. In this way, at least Smith’s name would still appear at the head of the column.”

My Comments: Please don’t let it slip by you that **Prescott is on the board** that would elect him to this position.

“According to Prescott, the idea helped Smith’s feelings ‘quite a good deal.’ **The board also saw light in the professor’s suggestion** and agreed that it was ‘in harmony with the spirit of the counsel received from the General Conference.’ Thus Prescott’s editor in chief designation subsequently changed to managing editor. **His role, however, would remain the same.** He had reported to Daniels that the two Smiths clearly understood that ‘there could be but one managing editor.’ **The action ‘will leave the editorial management in my hands,’** he assured the president. Would Daniells ‘waive the technical part of the question’? Prescott hoped that his letter to the General Conference president would reach him before he talked with Ellen White. She would then understand the situation ‘just as it is.’ He realized that it was an exceedingly delicate matter.”

My Comments: **Translation:** Prescott hoped that Daniells could pull the wool over Ellen White’s eyes so that she wouldn’t see what their intentions really were---to silence the pen of Uriah Smith while creating the public allusion that Smith was still in charge.

p. 197

“Leon Smith was another who became quite a bitter Prescott opponent, at least partly because of the way he felt his father had been demoted at the *Review* **because of his theological views.**”

“Ellen White, contrary to the rumors flying around Battle Creek that she had rebuked Prescott and Daniells over the matter, stated that she was

pleased that Prescott had joined the Review and that Smith would not be bypassed or dropped from the masthead. Painful though the task was, the denomination's leadership obviously felt they had done the right thing. They had no regrets.¹⁷"

The following quotation is from p. 211 and is footnote 17 from the preceding paragraph quoted from p. 197:

¹⁷ERP [Edwin R. Palmer] to AGD [Arthur G. Daniells], Mar. 26, 1907; EGW [Ellen G. White] to WWP [William Warren Prescott], Mar. 30, 1902; AGD [Arthur G. Daniells] to WCW [William Clarence White], Feb. 15, 1932."

My Comments: Valentine refers in footnote 17 to a letter from Ellen G. White to Prescott of March 30, 1902. I found at least a partial copy of that letter on the EGW CD as "Letter 54, 1902, p. 1 (March 30, 1902). {10MR 352.2}." Notice that Valentine does not quote the letter, but instead paraphrases it in such a way as to make it appear that Ellen White was "pleased" with what Prescott and Daniells had done to Uriah Smith. I quote the letter below:

"Prescott to Assist Uriah Smith in Editing the Review (To Elder and Mrs. W. W. Prescott)--I wish that I could see you. I should like to talk with you. I shall feel thankful indeed if you can connect with Elder Smith in the editorial work on the Review and Herald. You have had experience as an editor, and you can be a great help to Elder Smith. He should not be left out of the editorial work. In no case drop his name off the editorial list. You should cooperate with him in the work, that you and his son Leon may together be the strength that he needs. . . . {10MR 352.1}

You can be a real comfort and blessing to Elder Smith, and he can be a decided help to you. The Lord will aid you, my brother, in this good work." --Letter 54, 1902, p. 1 (March 30, 1902). {10MR 352.2}.

I quote from another letter Ellen White wrote in 1902 from which it can be readily seen that what Prescott and Daniells did to Uriah Smith was in direct opposition to what Ellen White says as the way "God would have it":

"Unselfish Labors of Uriah Smith.--We can easily count the first burden bearers now alive [1902]. Elder [Uriah] Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the Review and Herald at the

head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne. {PM 29.4}

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them. **I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept and said, "Thank God." May it always be there, as God designs it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation.**—*Selected Messages*, Vol. 2, p. 225. Also *The Publishing Ministry* page 29.4 & 5 and from Letter 47, 1902.

As far as author Valentine's comment is concerned, "the denomination's leadership obviously felt they had done the right thing", I will let the scriptures comment on that:

"There is a way which seemeth right unto a man, but the end thereof [are] the ways of death." Prov. 14:12.

p. 197

"Prescott assumed his duties immediately upon his appointment, his name appearing in the masthead of the very next issue, February 25. Obviously concerned to avoid stirring the waters further and wanting to give readers time to adjust to the changes, he waited six weeks before adding the designation of managing editor to his name. Furthermore, in deference to Smith's age and experience, **Prescott continued to refer to his predecessor as senior editor.** The transition went smoothly, with Smith accepting the inevitable. He did his best to make things easy for Prescott. 'During the last year,' the professor remarked at Smith's funeral in March 1903, he had done 'all that a Christian could do to make my editorial work comfortable.' He lauded Smith's gracious spirit.¹⁸"

My Comments: Prescott tried to make Uriah Smith comfortable while he slowly removed him from his influential position. I found the following documentation for the date of Uriah Smith's death:

W. W. Prescott by Gilbert M. Valentine

“**Smith, Uriah** (1832-1903)”. *Seventh-day Adventist Encyclopedia*, Revised edition Commentary Reference Series, Vol. 10, p. 1355 (published 1976).

Uriah Smith (May 3, 1832 – March 6, 1903).
http://en.wikipedia.org/wiki/uriah_smith

“At age 71, Smith died of a stroke on his way to the Review Office.” www.whiteestate.org/pathways/usmith.asp

p. 197

“In the same week that the editorship tangle occurred, the sanitarium burned down.

My Comments: I found the exact date of this fire from the following source:

“Then, in the early morning of **Feb. 18, 1902**, the main sanitarium building and the hospital burned down.” *Seventh-day Adventist Encyclopedia*, Revised edition Commentary Reference Series, Vol. 10, p. 138 (published 1976), from the article *Battle Creek Sanitarium*.

p. 199

“It was only a partial surprise to many church members to learn, on the last day of 1902, that the entire Review and Herald publishing house had burned to the ground the night before. It was an unforgettable interruption to the Week of Prayer meeting Prescott was about to start in the nearby Tabernacle. Some may have suspected arson, but the most readily accepted explanation of the calamity was that it was an act of divine judgment. Ellen White emphatically stated it to be so, and a majority of the local church members concurred.”

My Comments: I found the exact date of this fire from the following source:

“On **Dec. 30, 1902**, the publishing house was totally destroyed by fire of an unknown origin.” *Seventh-day Adventist Encyclopedia*, Revised edition Commentary Reference Series, Vol. 10, p. 1213 (published 1976), from the article *Review and Herald Publishing Association*.

p. 198

“Right at the outset he [Prescott] understood the role of the Review editor to be a primary influence in shaping the future of the church. He [Prescott] grasped the opportunity with relish.”

“**His [Prescott] first self-assigned task [as editor of the *Review*] involved instructing the church on ‘what our gospel message really is.’**”

My Comments: I might add, “what our gospel message really is” **according to Prescott** as well as those who put him in his new position for the specific purpose of propagating their ideas to the church. The following letter from Ellen White indicates that Daniells and others were advocating some doctrines that were different from what had been held in the past:

“MR No. 1470 - Doctrines to Be Investigated; Unity to Be Sought

(Written May 24, 1910, from Sanitarium, California, to Elder and Mrs. S. N. Haskell.)

I have been waiting for the time when there should be an investigation of the doctrines that Brother Daniells and others have been advocating. When is this to be? {20MR 223.1}

If Elder Daniells thinks that some of the interpretations of Scripture that have been held in the past are not correct, our brethren should listen to his reasons, and give candid consideration to his views. All should examine closely their own standing, and by a thorough knowledge of the principles of our faith, be prepared to vindicate the truth. {20MR 223.2}

We must not be inconsistent in this matter. God requires clean hearts, pure minds, and an intelligent belief in the truth. "Faith is the substance of things hoped for, the evidence of things not seen." At present there is not that unity that should exist among our brethren, and the Lord says, "Come together." This should be done as soon as possible, for we have no time to lose. {20MR 223.3}

Is not the present a favorable time for you and others of our ministering brethren in this conference to meet with Elder Daniells for a thorough examination of the points of faith regarding which there are different views?

[Isaiah 11:1-16; 12:1-6, quoted.] {20MR 223.4}

I am directed to write these Scriptures for the consideration of those who shall assemble for the purpose of blending together under the guidance of the Holy Spirit.

"Bind up the testimony, seal the law among My disciples." A special work now rests upon us of solemnly investigating these matters, and in the name of the Lord to unify.--Letter 50, 1910."

p. 199

"Prescott had begun to see that the doctor's [Kellogg] emphasis on God in nature was tending to weaken faith in the ministry of Christ 'by substituting a human conception of the presence of God for the reality of His presence in Christ through the Holy Spirit. It was the first of many warnings he would make through the *Review* during the next five years."

My Comments: Huh? See the quotation on page 176 which I quote again below:

"If Daniells' account is reliable, the doctor [Kellogg] now asserted that he had changed his views on the Trinity. He now believed that 'it was God the Holy Ghost, and not God the Father, that filled all space and every living thing."

Please note that Prescott also believes that the Holy Spirit is God and a person. Therefore, Kellogg and Prescott both end up believing basically the same thing, as far as the Trinity and the Holy Spirit it concerned.

"By mid-1903 the conflict with Kellogg had become the preeminent item on the church agenda. When the Review and Herald board reappointed Prescott in June of that year, the specific mandate spelled out for him was 'to keep constantly before the people, the distinctive doctrines of this denomination.' **When, a few months later, Kellogg began publicly quoting Ellen White's writings in his defense, the battle was joined.** Prescott felt an editorial duty to begin educating the church more thoroughly. Thereafter, discussions of 'new theology,' 'higher criticism,' 'Christian pantheism,' 'speculative knowledge,' and 'the sure foundation' filled the pages of the Review. Between December 1902 and December 1907 more than 100 of Prescott's editorials related either directly or indirectly to the Kellogg crisis. 'We purpose that our people shall understand,' he wrote, outlining his editorial policy. 'When the true situation is clearly understood, then an intelligent choice can be made.'" "Kellogg sympathizers at times criticized Prescott for 'pushing [the issue of] pantheism hard' through the *Review*. He responded by insisting that he was not overstating the problem. Besides, he claimed, Ellen White

expected him to make a stand. **Should anyone blame the church for 'refusing to leave the original platform'?**

My Comments: See the quotes and footnotes taken from pp. 121 & 122 (previous in this paper) that deal with the influence that Prescott and Lacey had on the wording in *The Desire of Ages*. One wonders if what Kellogg was quoting from Ellen White's writings was none other than what Prescott and Lacey had put into those writings.

Another point that should raise a red flag is that Prescott could say (when it served his purpose to do so) "**Should anyone blame the church for 'refusing to leave the original platform'?**", when in fact he spent most of his life trying to get the church to leave the original platform, specifically introducing his ideas that Jesus had no beginning and trying to get the church to accept the doctrine of the Trinity. In this context, the suspicion rises, that Prescott and company were using Kellogg as the Antithesis in the **Hegelian Dialectic** to move the thesis to the synthesis to create a new thesis---the new norm or platform---and this process continues until those who are applying this method achieve their goal.

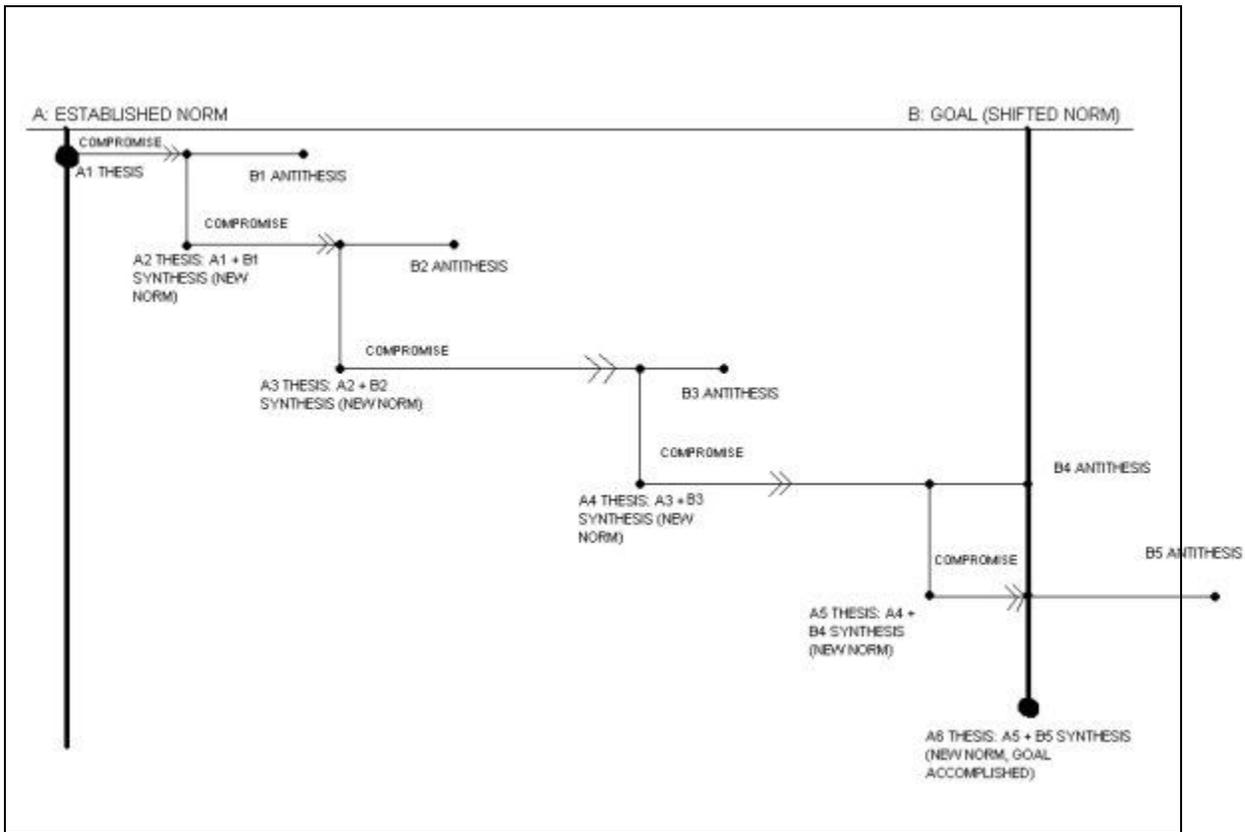
What follows is the best explanation I have seen of the **Hegelian Dialectic**. It was authored by Daniel Pouzzner. I copied it from his website, which I note below:

<http://www.mega.nu/ampp/intro2.html>

"The dialectical method of Georg Wilhelm Friedrich Hegel (1770-1831) consists of two main steps: the invention of artificial extremes ("thesis" and "antithesis") which superficially conflict with each other, and the synthesis from that conflict of a goal, which is made to appear to be the product of consensus. The artificial extremes are chosen and propagandized (*marginalizing* the population) in such a way that the goal is naturally synthesized from them. It is, essentially, a trick - a fraud. It is a strategy of ideological divide-and-conquer. The dialectic ruse dissipates the energy and coherency of its targets - unless they recognize the ruse as such. Another caveat of the Hegelian dialectic is that few if any of society's members are earnestly loyal to the synthesis (they are still attached to the dialectic poles, and the synthesis is only a heartless concession), so it cannot be sustained (and destructive confrontation cannot be inhibited)

without an over-powerful central state to enforce and sustain the synthesis through threats and artifice.”

The diagram below was copied from a general website with lots of similar diagrams on the Hegelian Dialectic.



NOTE: The next section of quotations deal primarily with what became known as the 1919 Bible Conference which convened in Washington, D.C. in July. This was another opportunity which was exploited by the “change agents.”

p. 276

“Full verbatim transcripts (more than 1,300 pages of typescript) of the meetings offer valuable insights both into Prescott’s preaching and into an important stage in the theological development of the church.”¹⁹

The following quotation is from p. 284 and is footnote 19 from the preceding paragraph quoted from p. 276:

¹⁹The document, forgotten in the General Conference Archives, came to light only in 1974. See Donald E. Mansell, 'How the 1919 Bible Conference Transcript Was Found,' July 6, 1975. GCAr."

p. 277

"The Bible and history teachers' council convened in the evenings during the Bible Conference and continued for 12 days after the Bible Conference concluded. Sixty-five participants attended and discussed a number of topics that clustered around Christology and prophetic interpretation. Prescott himself was the major speaker. He gave more than a third of the 69 presentations and contributed largely in many of the discussion periods. His theme? As one would expect: How to give the Adventist message a Christocentric focus. His talks seem to have had as their basis the manuscript he had developed in 1917 and had used in eastern Asia."

pp. 277 & 278

"The reaction to Prescott's presentations amply demonstrated the church's need to achieve greater clarity and a stronger **consensus** in its Christology. For example, on July 6 quite a number of delegates strongly resisted his assertion that Christ was without a beginning, was coeternal with the Father, and was therefore truly God. To say (as many Adventists did) that He had a beginning was to make Him a dependent being and therefore not equal with the Father. The professor ably argued his case from the Greek text, citing grammar and syntax freely. The church, he argued, needed to adopt a more scriptural, Trinitarian view on the eternal deity of Jesus. **But when challenged over how to interpret the traditional subordination texts such as John 5:26 that spoke of the Father granting the Son 'to have life in himself' and others that used the terminology of Christ as the 'first-born of all creation' (RSV) and the 'only begotten of the father,' the professor stumbled. Adequate language eluded him.** ... He strongly asserted the full eternal deity of the Son, who was 'equal with the father' and identified with the 'I AM' of the Old Testament (very God), but yet at the same time he felt that there must be a 'proper' way of somehow dealing with His eternal generation as indicated by the subordination passages."

p. 278

"Now, in the second generation and in the light of the continuing study of Scripture, Adventism was painfully and slowly making its way back to a more orthodox Trinitarian view of the Godhead, although the word 'Trinity' still remained essentially a no-no in church usage---probably because it was a nonbiblical word and was associated with the creeds.²³"

The following quotation is from pp. 284 & 285 and is footnote 23 from the preceding paragraph quoted from p. 278:

²³1919 Bible Conference transcript, July 6, 1919. See Jerry Moon's two chapters on the historical background of this area of Adventist theological development in *The Trinity* (Hagerstown, Md.: Review and Herald Pub. Assn., 2002), pp. 190-231. The book is coauthored by Woodrow Whidden, Jerry Moon, and John W. Reeve. Even though **F. M. Wilcox had published in the Review in 1913 that Adventists believed in the divine Trinity**, the statement avoids discussion of inner-trinitarian relations, stating that Jesus is 'the Son of the eternal Father' rather than the eternal Son. RH, Oct. 9, 1913, p. 21. **Semi-Arians such as Washburn could live with it.** (Boldface and underlining mine).

My Comments: If one looks at the ample historical evidence, "**Semi-Arians such as Washburn could live with it**", much like Caleb and Joshua "**could live with**" going back into the wilderness with the apostate Israelites to wander 40 years.

My Comments: The term "second generation" is referring to the fact that many of the founding members of the Adventist Church had either died or were retired and basically out of church leadership positions, which was being passed on to the "second generation."

"H. Camden Lacey, with his strong High Church Anglican background, came to the professor's defense with attempts to express the difficult truths in different language, suggesting that the term 'second in rank' was a more appropriate expression.²⁴

The following quotation is from p. 284 and is footnote 24 from the preceding paragraph quoted from p. 278:

²⁴Lacey had been with Prescott in 1896 in Australia when together with Marian Davis they had studied ways to express the concept of Christ's divinity and eternal sonship clearly in the right language when assisting with the editing of *The Desire of Ages*. See chapter 8."

My Comments: I have a novel suggestion, **why not just stick with the words of Scripture?** Those second generation men pushing the Trinity all got their information outside of the Seventh-day Adventist Church and outside of the Bible, then they try to bring

these ideas into the church and have trouble forcing their ideas on the Bible. Why can't this be seen and acknowledged?

H. C. Lacey: Lacey came out of the Anglican Church and brought the Trinity doctrine with him. He never gave it up. He said so in his own words in a letter to LeRoy Froom of which I have a copy. Also, in the same letter he mentions attending a non-Adventist convention where it was being taught that the Holy Spirit was God and was a person. This convention renewed his interest in the topic and he went back to Australia and presented lectures on this. Marian Davis was in the audience "taking copious notes". This was while Marian Davis was charged with putting *The Desire of Ages* together for Ellen White and she repeatedly asked Lacey to assist her with that project, which he admits he did. When *The Desire of Ages* came out, he noted that the ideas he was trying to present in his lectures were now found in *The Desire of Ages*. (Letters between H. C. Lacey and LeRoy Froom – August and September 1945).

W. W. Prescott: Apparently studied his way into the Trinity from a book he found at a second hand bookstore.

Augustus Neander's classic, Lectures on the History of Christian Dogmas (See the quote above in this paper from p. 120.)

A. G. Daniels: As a guide to their study of Scripture on the subject Daniells used a book by Anglican theologian Andrew Murray, The Spirit of Christ. (See the quote above in this paper from p. 121 and footnote 30.)

"If it is true that whether a people are 'orthodox' or not is more clearly indicated by what they deny than by what they affirm, clearly Prescott was fully orthodox Trinitarian. And so the Seventh-day Adventist Church would be, because that is what Scripture taught."

My Comments: Wait a minute! I thought this was why there was so much opposition to the Doctrine of the Trinity at the conference--**-because they couldn't make the language of the Scripture support the Trinity.** Just because I "deny" myself sexual relations with other women does not make me married! This is fallacious reasoning in the highest sense of the word!!!!

FIRST we find out what the Scriptures say, THEN we align our doctrines with the Scriptures. We should not accept the doctrine,

THEN try to make the Bible say what we already came to believe before we studied the Bible.

“Christ was not a created being---He was coeternal with the Father.”

My Comments: The fact that Jesus was not created, does not give rise to the conclusion that He was coeternal---more fallacious reasoning. The Bible is abundantly clear that the Son of God was begotten, born or brought forth, proceeded from the Father, etc.

“How then, challenged the professor, could the denomination continue to circulate Uriah Smith’s *Daniel and the Revelation* with its clear Arianism and thereby leave itself open to criticism that it was a sub-Christian sect? He recalled the embarrassment of his time in Melbourne in late 1895 (see p. 120).

My Comments: Since when did the consensus of the general populace or apostate Christian Denominations become a criterion for what is truth or whether we should circulate a book or not?

Another point is that there is very little evidence as to exactly what Arius actually did believe. His books were burned and anyone found with his writings was subjected to death or torture.

It is always a tactic of those who cannot prove their point to start deflecting the attention away from themselves to others or other things hoping to take the heat off themselves.

p. 279

“But how could you not maintain a punctiliar beginning for Jesus, responded those who disagreed, if you took the subordination texts of the fourth Gospel and elsewhere at face value? Furthermore, was not the doctrine of the Trinity really a Roman Catholic aberration, a product of the falling away of the church during the first three centuries? **The clash with the dominant anti-Trinitarian sentiment produced considerable tension.** At one point during the discussions **Daniells** also had to come to the professor’s defense. ‘Let’s not get a bit nervous or scared,’ he said. ‘Don’t let the conservatives think that something is going to happen and the progressives get alarmed for fear it won’t.’ Then he asked the stenographer to discontinue transcribing the discussion until tempers had cooled.”

My Comments: If the “**anti-Trinitarian sentiment**” was **dominant**, then how can “**F. M. Wilcox**” publish “**in the Review in 1913 that Adventists believed in the divine Trinity**”? It should be plain that

these men pushing the Trinity repeatedly stoop to unethical and dishonest tactics as well as fallacious reasoning and partial truths to promote their beliefs. (See footnote 23 on page 278.)

“Some participants also reacted to Prescott’s strong emphasis on the indwelling Christ, because it sounded too much like Kellogg’s teaching. The suggestion that he was teaching ‘pantheistic ideas’ stung the professor and brought an angry response. How could people misunderstand so easily? The vital distinction between Kellogg and himself was this very Christocentric emphasis. **How could one who was so strongly Trinitarian, who believed in the full deity of Jesus and the personality of the Holy Spirit on the one hand, be perceived as being pantheistic on the other?** Again the meetings came to a halt. Prescott refused to continue with his lecture until the matter had been sorted out.”

“By and large, however, the delegates appreciated the professor’s emphasis on the centrality of Christ as it became clear that his purpose was ‘not to present a theory about the person of Christ’ but to bring people to a knowledge of Him. ‘The preaching of the gospel is not to persuade people to agree with me in my theological views,’ he asserted. ‘The preaching of the gospel, so far as I am concerned, is to bring people into personal association with that person with whom I have fellowship.’”

My Comments: Regarding the above quotation, I am left wondering how one is supposed “to bring people to a knowledge of Him” [Christ] without presenting information, theory or otherwise, about “the person of Christ”?

pp. 279 & 280

“More gratifying to the professor than a vote of thanks was the recommendation that his material be published in book form. It appeared in two volumes as *The Doctrine of Christ* shortly after the meetings, with a second one-volume edition issued in late 1920. ... Interestingly, the book does not deal with the Godhead, nor does it mention the doctrine of the Trinity anywhere---strange indeed for a book of that title. **The avoidance of the terminology indicates the extent of the aversion to the concept itself in the denomination.**”

My Comments: Yet another strong indication of the stiff resistance that the “change agents” were meeting with in their effort to bring the doctrine of the Trinity into the Seventh-day Adventist Church.

p. 281

“As already noted, the Bible and history teachers’ council ran concurrently with the Bible Conference [1919]. Its meetings at first convened during the evenings. They then continued on for a few days after the Bible Conference concluded. Prescott gave two lectures during it. His extensive remarks in two other freewheeling discussions on Ellen White’s writings, however, brought him more notoriety than anything he said in his formal presentations. The two main topics listed for discussion indicate that church leaders were making a serious attempt to set some sensitive issues out in the open. The topics were “The Use of the Spirit of Prophecy as Related to the Inspiration of the Bible.”

pp. 281 & 282

“Prescott’s burden in the two discussions was to have teachers understand that **Ellen White’s writings needed to be placed ‘under’ the authority of Scripture and that they were not inerrant. They needed correction. He substantiated his point by illustrations from his work on the revision of *The Great Controversy*.** The kind of questions that came from the delegates indicated that many were uncomfortable with his ‘liberal’ viewpoint, and Daniells again found himself supporting his colleague. What Prescott was saying was true to the facts, the General Conference president asserted, even if it did make people nervous.”

p. 282

“Since Adventism’s earliest days its writers had strongly affirmed the teaching that Scripture was ‘verbally inspired.’ They meant by this that the Bible was inerrant in its autographs.”

Most ministers and Bible teachers in the denomination strongly shared the position. It was extremely difficult for them, therefore, to acknowledge the possibility that Ellen White could write something that might need correction. **But corrections were necessary, Prescott insisted, not only in the choice of words or in expression but also in ‘thoughts,’ as illustrated by some of *The Great Controversy* revisions. For example, how else could the editors in 1911 add the word ‘alone’ to a sentence and thereby actually reverse the meaning of the passage?** Prescott knew the particular example well. He had suggested it, and Elmshaven had adopted it.”

pp. 282 & 283

The sensitive nature of the discussion on the Spirit of Prophecy and also the emotion-laden reaction by delegates to presentations on the ‘Eastern

question'---a disputed reinterpretation of Daniel 11 that removed the focus from the nation of Turkey---persuaded Daniells to change his mind about circulating the transcript of the conference after it ended. Originally it had been planned to make the transcript into a permanent public record of the proceedings of the conference, as had occurred with earlier educational conventions. Conference organizer Prescott had hoped that the document would serve as a helpful educational resource for college teachers and pastors. The General Conference president's wisdom prevailed, however, and **the transcript remained locked away and forgotten in the General Conference vault until Ron Graybill found it 55 years later.**"

p. 283

"Two scurrilous pamphlets circulated widely in the early 1920s by Washburn and C. E. Holmes focused strongly on the 1919 Bible Conference. They bitterly attacked Daniells' administration and figured largely in making the 1922 General Conference session in California one of the most politicized sessions in denominational history. A deadlocked nominating committee held up the business of the session for many days, giving rise in the meantime to sensational reports in the newspapers. **Eventually the denomination formally repudiated Washburn's and Holmes's pamphlets as 'un-Christian propaganda.' A vote of the 1922 session publicly condemned the efforts of the two men and their supporters to 'destroy the good names of honored officials.'** Nevertheless, it replaced Daniells as General Conference president, naming W. A. Spicer in his place and appointing Daniells as secretary."

p. 298

"According to LeRoy Froom, editor of the new Ministry magazine, many of those available as Bible teachers were so 'orthodox' they were leaning 'backwards.' They constituted a perplexity to the leadership 'and to the reverent body of scholarship in the movement.' Others were too 'mechanical and doctrinarian.' The church needed teachers with a 'vision' and a 'forward look.' But there were precious few of the latter."

My Comments: When one studies the changes Froom orchestrated into the Adventist Church, as documented in the books *Movement of Destiny* and *Questions on Doctrine*, it is easy to understand how he would be frustrated by stalwarts who got in his way.

p. 300

“Froom shared his anxiety about the atmosphere of suspicion and ‘reactionism’ that had recently ‘swept over’ the church. ‘Men who think, no matter how reverently and loyal,’ he observed, found themselves feared. The denomination had adopted a ‘policy of evasion of fundamental questions,’ and ‘the hard dogmatism’ of such fundamentalists as Benjamin G. Wilkinson, an ultraconservative Bible teacher from Washington, was preferred by too many church leaders. Such a policy, in Froom’s opinion, was ‘unworthy of this remnant movement.’ Theological positions ‘which have to be **protected by ecclesiastical legislation** and popular sentiment . . . are weak indeed.’ The trend to ‘codify and creedalize’ church teachings alarmed him. It would only result in Adventism’s becoming ‘rigid and static as other reform movements before us.’ The ideal Bible teacher, he argued, should instruct their students ‘how to think safely and soundly,’ but the prevailing and widespread climate of distrust prevented that.”

My Comments: The Doctrine of Trinity which LeRoy Froom was most instrumental in bringing into the Adventist Church was, as he pretends to protest against, ‘**protected by ecclesiastical legislation**’ since around 325 AD. These are tactics wolves in sheep’s clothing use, they pound away at the stalwarts who are the guardians of the truth until they are neutralized or die, then after they have achieved their goals through the Hegelian Dialectic, they turn around and fight those protesting against the apostasy they just brought in with the same tactics they accused so ruthlessly of the stalwarts who fought against the change agents. The apostasy becomes the new norm, the new standard, the new doctrines of the church, which they now use the church to protect.

p. 311

“Prescott had developed a warm friendship with Froom. They shared a similar vision for the ministry, and both men possessed broad minds.”

“The professor [Prescott] clearly impressed Froom. They were both on the same wavelength.”

My Comments: Birds of a feather, flock together.

p. 313

“Prescott’s public falling out with B. G. Wilkinson occurred in late 1928, just a few months after the professor concluded his term of service at Union College. Wilkinson, the academic dean and Bible teacher at Washington Missionary College, had launched a vigorous attack on the **American Revised Version (ARV)** of the Bible in a series of public

lectures in Washington, D.C. Advertised in the major newspapers, his first meeting drew a large attendance. The next day the Washington Post carried the headline 'Dean of Washington College attacks American Bible.'

"The ARV, according to Wilkinson, originated with the Jesuits and attacked the Incarnation, the deity of Christ, the Sabbath, the law of God, and atonement by blood. It was the product of higher critical scholarship and sought to undermine the fundamentals of Christianity as well as the distinctive Adventist message. **Prescott, who attended the first session, could not believe his ears. He felt ashamed for Wilkinson 'and for the denomination.' Never before had he heard such 'a display of arrant ignorance.' The next day he protested to the General Conference officers.**

"The church leadership did not do anything to restrain Wilkinson, however, until he distributed another batch of 'sensational' advertising. Again protests bombarded the General Conference, Prescott's as well as others. This time W. A. Spicer, the General Conference president, wrote to Wilkinson and his superiors requesting that they not discuss the subject."

My Comments: Let the modern versions gain a foothold while the people sleep. See what Ellen White has to say about this approach to "religious crisis."

"If God abhors one sin above another, of which his people are guilty, it is of doing nothing in a case of emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime; and equal to the very worst type of hostility against God." *The Review and Herald* by Ellen G. White, September 30, 1873 par. 9.

pp. 313 & 314

"Meanwhile, in California G. B. Starr and F. C. Gilbert were also giving the Revised Version 'quite a black eye.' A. O. Tait, editor of the *Signs*, reported that he had personally heard Starr relate an alleged conversation with Ellen White in which she supposedly said 'that she would like to know who was responsible for the Revised Version's being used in her later writings.' According to Starr, she had stated that 'she had never given authority for anything of that sort.'"

p. 315

"Spicer [Current president of the General Conference 1922-1930] was in a hard place. Knowing what he did, he could not for a moment side with the

Wilkinson school. He himself had submitted some of the revisions for *The Great Controversy* and thus understood the issues. But now he was president and had to wear a president's hat, one that was sometimes uncomfortable. Quarrels in the church made his work more difficult.

Given the circumstances, he argued, the discussion of 'the faultiness of Bible manuscripts' was 'ill-timed and harmful.'"

My Comments: To choose **peace over truth** is to gain neither.

p. 316

"Baker, who was in charge of the promotion [marketing the *Signs* that had published Prescott's series of articles on the history of the Bible], was indignant, but he tried to be tactful. How could the Columbia Union single out the *Signs* for an embargo when the *Review* of January 2 had taken a positive position of the ARV? Did not the standard college textbook also observe that the ARV was technically superior to the KJV? 'These things have been taught for years in our denomination,' the associate editor pointed out."

My Comments: The following comments from Ellen White should show the fallacious reasoning used above.

"Error never becomes truth, though it may be hoary with age." *The Review and Herald*, August 9, 1898 par. 12.

"Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students." *General Conference Daily Bulletin* by Ellen G. White, March 6, 1899, par. 12.

"Four months after Prescott's series concluded, he published a 258-page rejoinder entitled **Our Authorized Bible Vindicated**. Greeted with derision and mirth by the California editors and Bible teachers alike, the book, according to Baker, lauded the King James Bible Version 'as the only inspired Bible in the English language.' Teachers and editors appealed to Prescott to get the General Conference to take some action on the matter. But there was little the General Conference felt it could do, even though it was hearing plenty from the field about the book. **Vice president J. L. McElhany wrote to union and local conference presidents, giving some background, and suggested that circulation of the book 'would be of no particular help to our work.'** **The General Conference simply wished the issue to go away.**"

p. 317

“Prescott had prepared a critical review of the book and Watson had used it as a basis for discussions with Wilkinson. **It was clear to the officers, however, that any response with Prescott’s name attached would not carry any weight at all**---at least in the Columbia Union. **Instead, they commissioned L. E. Froom and education secretary W. E. Howell to write up a formal review of the book (a task made easier by the material already submitted by Prescott).**”

My Comments: When one person you have been using to push an idea that the stalwarts are not willing to accept becomes ineffective, due to all the “*dirt*” associated with them, put someone else in there but continue to push the same idea until you wear the opposition down or they just die off with time.

“Another illustration of Prescott’s educational efforts that resulted in his image as a troublemaker and suspected heretic concerned the interpretation of the number 666 in Revelation 13:18. Early during his time on the *Protestant Magazine* the professor’s research on Catholic issues had led him to conclude that the church’s traditional application of this number to the phrase Vicarius Filii Dei was incorrect. He had shared his findings with the General Conference Committee and found a sympathetic response.”

p. 322

“Prescott demonstrated his intimate acquaintance with the topic in his vigorous rebuttal of the charge that he had openly disagreed with *The Great Controversy* statement that Christ had begun his work ‘after His ascension.’³⁸ The next day the professor produced four other Ellen G. White statements that clearly asserted that Christ had begun His ministry before Calvary. Why, he asked, should people refer to the one in *The Great Controversy* and ignore the others?”

The following quotation is from p. 328 and is footnote 38 from the preceding paragraph quoted from p. 322:

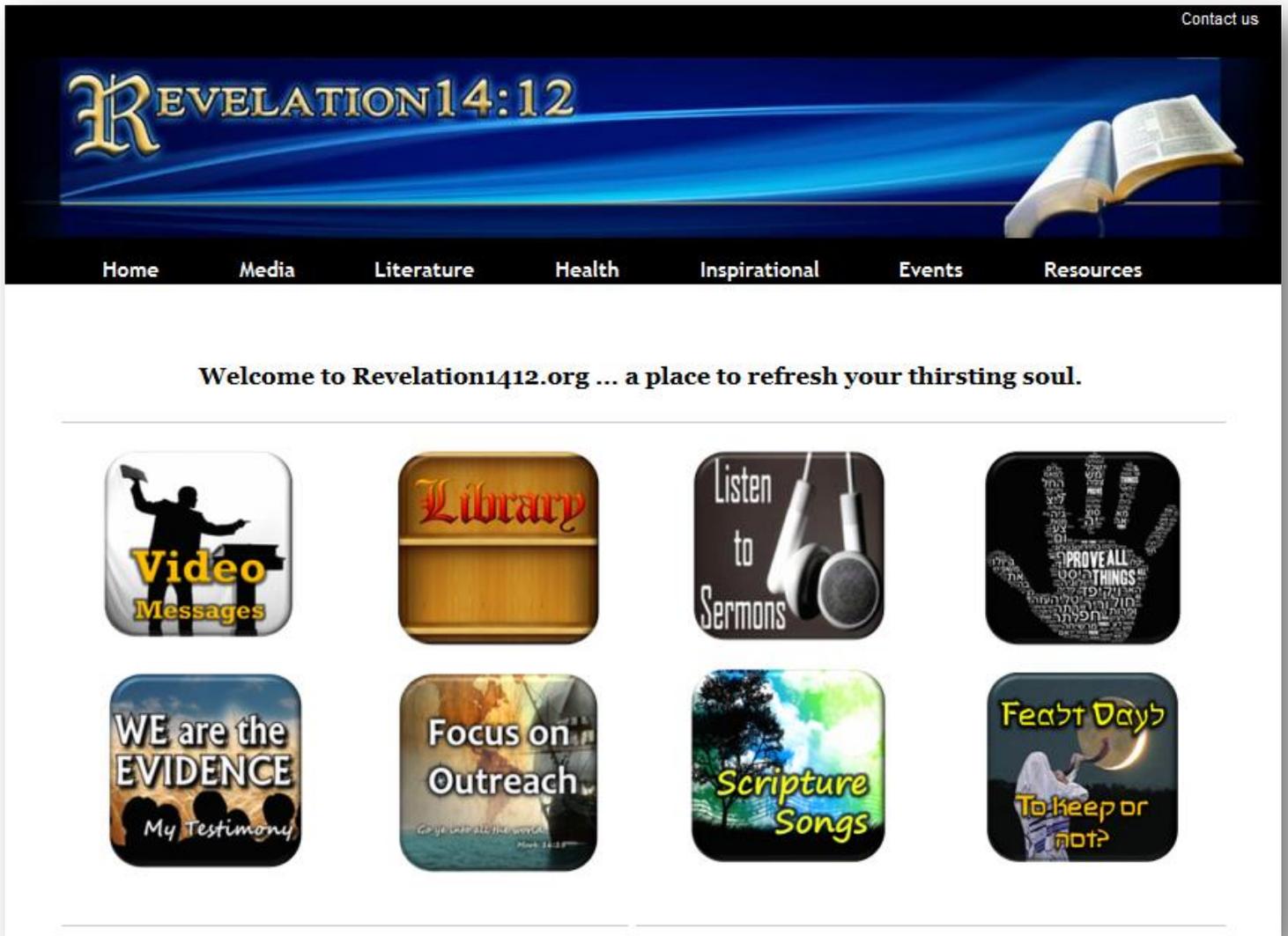
³⁸EGW, *The Great Controversy*, p. 420. Branson’s manuscript had cited the statement. The other passages Prescott quoted were *The Desire of Ages*, pp. 625, 680, 751, and *Fundamentals of Christian Education*, p. 403. GCOMin, Mar. 6, 1937.”

p. 326

“He [Prescott] died peacefully in his eighty-ninth year on Friday, January 21, 1944.”

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The screenshot shows the website's header with the title "REVELATION 14:12" in a stylized font and an image of an open book. Below the header is a navigation menu with links for Home, Media, Literature, Health, Inspirational, Events, and Resources. A "Contact us" link is located in the top right corner. The main content area features a welcome message: "Welcome to Revelation1412.org ... a place to refresh your thirsting soul." Below this message is a grid of eight icons representing different content categories: Video Messages, Library, Listen to Sermons, Prove All Things, WE are the EVIDENCE My Testimony, Focus on Outreach, Scripture Songs, and Feast Days To keep or not?

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