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Pankheir

E.G. White Research Center
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A SUMMARY OF THE THEOLOGY OF THE SPIRITUALIZING ADVENTISTS, 1844-1854.
(Sometimes called "Spiritualists.")

"the meaning is no more than that subtle, unseen, spiritual or divine influence will attend the gospel and affect mankind more or less favorably. This will be according to the conception of the spiritualist. The notion must be vague--it must differ in the minds of all the leading (spiritualizers) . . . it can just as well be shaped into a Shaker or Swedenborgian form. . . .

"Jesus of Nazareth, though born of Mary, according to the Holy Scriptures, is made to be identical with Jehovah, consequently it is inferred that He cannot come except 'in spirit.' . . ." --J.B. Cook, in Advent Harbinger 17:59, Aug. 12, 1848.

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"this will of the Devil which has accomplished an awful work of death. . . . Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844." Present Truth, Vol. 1, May, 1850, p. 74, col. 2, note, sec. 3.

"you and others teach openly that we are not to expect 'the Son of Mary'. . . to be manifested personally and visibly but that Christ has already come, not in the body raised from the dead, but in the saints, who have never seen death, and in fulfillment too of the prophecies respecting his second coming, and his promises before he went away. What arguments, what scriptures, what influences can be brought to bear against such perversions, of the plainest language?" R.F. Pomeroy, JS9:1, Dec. 27, 1845

"But although the time has passed, there still seemed to be something yet to be manifested to us and we remained waiting and expecting until the doctrine that 'the Bridegroom HAS COME,' greeted our ears. . . .the Bridegroom, that came, was none other, than our Lord Jesus Christ, as in Mal. 3. [the Lord, whom ye seek, shall suddenly come to his temple, Mal. 3:1] This messenger came to his temple (whose temple ye are) and has been sitting as a refiner and purifier of silver.

"I believe there has been a 'remnant' all along in this trying process, who could not give up their former experience. . . .the Lord has been sitting upon their hearts, purging and purifying them, and preparing them for HIS BUILDING, which is to be built up of 'lively stones,' and is coming together. . . . Yes, we are receiving the Kingdom.

"We have been passing through one severe trial after another, not the least of which was, to find and confess, that we had been mistaken in reference to the manner and event of Christ's coming, and then to be willing to be called by the very odious name of 'Spiritualizers.' " DS9:10,11, Jan 3, 1846. E.G. Hedge (Sister)

"We that have thus far looked mostly at the literal interpretation have been verily ignorant of much of the blessedness and power of a class of scriptures, that teach the glory that shall be ~~f~~ revealed in us at the revelation of Jesus. Also respecting the church representing the body of Christ and being members of his body, of his flesh, and of his bones while he is still "HEAD over all things to the Church" and the "head of the church." further plea for unity Sr. Clorinda S. Minor, DS8:30, Nov. 22, 1845.

"We were earnestly looking for something to explain our position, when in the spring of 1845 there came certain brethren to us, who ~~said~~ said we proclaimed the right time, but were wrong in the manner. By ingenious, and mystified interpretations of many scriptures, too numerous to mention, they made it appear that we had come to the dispensation of the fullness of times, that there was a change from natural or literal interpretations of scripture, to spiritual, 1 Cor. 15:46. . . . We were soon led to believe that we had been carnal, in looking for a literal person of Jesus to come, and in looking for that city above, "the mother of us all." In short the fire of spiritualism soon burned up the person of Jesus, the Heavenly Jerusalem, and all the glories of heaven. We began to talk about God and heaven in us, so we could no longer look up to our dear Father in heaven, and family prayer was soon neglected. . . . " RH2:103, March 2, 1852. (cf. p. 104, col. 3)

"I must confess that in my letter last summer, I said some harsh things about the spiritualizers, but God has ~~gix~~ forgiven me. . . . I have been born again into God's everlasting Kingdom, and have obtained eternal life. Christ is in me--the Resurrection is in me. . . . He has come and is doing ~~p~~ up his last work, in this last time. I do believe we are in the last thousand years in the day of God, so often spoken of in the Bible. It is the day of vengeance! We are in the great Sabbath! Glory to God, forever! . . . We used to cry, The Lord is coming and that was right. But now the cry is, The Lord has come! Glory to God!"
Benjamin P. Manning, DS9:49, Feb. 14, 1846.

"This [that Jesus cannot come except in spirit] is the great point, if we take the fundamental or primal idea of spiritualism--if we spiritualize the ~~his~~ birth or person of Jesus, we should also spiritualize the judgment, the resurrection, --the saints and the restitution. But on the other hand let us believe in one God the Father and one Lord Jesus Christ, the Son of the Father--let us believe in his distinctive eternal being; then we must, to be consistent, believe in a real, personal second advent of Jesus--a personal resurrection of his saints and an actual restitution of the earth." J.B. Cook, Advent Harbinger, 17:59, Aug. 12, 1848

"he may be saved from falling by the flattering temptations of those that have fallen into the delusive error that Christ has come, and that all we are to see of the revelation of the Lord Jesus, from heaven with his mighty angles, [sic] is such a revelation as has been made ~~xxxxxx~~ in a few poor, mortal body's. . . . We had a full chance of hearing them describe the fulness of glory their faith inspired, we witnessed it also and know it to be the glory of fanaticism fanned by a heated imagination. The Shakers have enjoyed it long from the fact that their second coming of Christ took place in the person of Ann Lee, and I will be bound that their evidence will vie with the ~~xxx~~ evidence of this ~~xxx~~ last class.

"It seems strange that ~~these~~ these people do not see where their system of spiritualising leads them. . . . I could take any one of them, ~~xxx~~ through the town of P. and convince them that they are not in the New Jerusalem that the scriptures describe, or through the streets of Boston and convince them they are not yet in Paradise and although I am averse to witnessing physical suffering and pain. . . . I could in a few minutes prove to them that they are not yet immortal. . . ."

. . . Walker, writing from Portsmouth N.H., Dec. 18, 1845, published in DS9:22. Jan 17, 1846.

"I must say that you as an editor, have been more ready than most others to admit to your paper those ~~scriptural~~ scriptural arguments of the Character, Personality, and Deity of our Lord Jesus Christ, which as you understand them, you are pleased to call 'anti-scriptural spiritualisms.' I have been watching for some time to see some ~~high~~ little testimony against the views of those brethren who believe with Paul, that when Jesus Christ is revealed from heaven with his mighty angels (clouds of heaven) in flaming fire, that that revelation will be 'in his saints;' . . . We endeavor to show from the word, that 'he is the true God and eternal life;' 'The only wise manifest in the flesh;' 'The word was with God and the word was God;' 'All things were made by him;' 'But he that built all things is God;' 'The word (or God) was made flesh, and dwelt among us;' 'God is a Spirit;' 'No man hath seen God at any time,' 'Who only hath immortality dwelling in the ~~light~~ light which no man can approach unto, whom no man hath seen or can see, to whom be honor and power everlasting, Amen'. . . Having quoted a few passages to show ~~the~~ what the person and character of Christ is, and ~~which~~ which makes him none other than the Great Jehovah, and that this God whom we serve is a Spirit and ~~is~~ can never be seen by man; we put the question to all the brethren, and ask if the first coming when Christ was born of Mary, (God manifested in the flesh,) so far as the Deity was manifested, ¹⁰⁰⁴ was not a spiritual coming, as well as a literal coming in 'the fashion of a man'?. . . Again, let the ~~brethren~~ brethren ask the question; will not this revelation be both literal and spiritual for when he appear, we shall be like him, and see him as he is; or as Job says, 'In my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not a stranger,' (margin.) Job had the faith 'once delivered to the saints' of which Jude speaks, for he expected to see Christ in his own flesh and be 'partakers of the Divine nature,' 2 Peter 1:4. Amen!! This is the true God, and Eternal Life. Little children keep yourselves from idols. Amen."

". . .Now turn to Rve. 14:1; here is the Lamb standing on mount Sion, and with him 144,000 (symbol of the brinde, the Lamb's wife,) having his Father's name ~~written~~ written in their foreheads. Did not this eom to pass on the 10th day of the 7th month? and has it not been shown as such, by the angel having the 7 vials full of the 7 last plagues, when he took us in the Spirit to mount Zion? . . .Brother, is it not time for us to look at the character of the Son of Man and the manner of his appearing? John 4:24, God is a Spirit; Psa. 139:4-14, Whither can we ~~flee~~ flee from his presence? Do I not fill heaven and earth?siath the Lord; Eph. 4:10, He that descended is the same also that ascended up far above the ~~h~~ heavens that he might fill all things; John 3:13, And no man hath ~~xxx~~ ascended up to haven, but he that came down from heaven, even the Son of Man which is in heaven. here we learn something of the Deity and Omnipresence of the Son of Man. Who can compresend, or by searching, find out THE THREE ONE GOD. . . .I have heard a voice out of heaven saying, the tabernacle of God is with men, and feel more and more thirst for the living water--Christ in us "the hope of glory," with which (John 6:50-58,) God to me will be ~~xxxx~~'a comsuming fire.' May the Lord by his word and Spirit, dwell (Rom. 8:11;) in us, and lead us on from ~~faith~~ faith to faith, until we are b changed into the same image as his immortal glory."

HL Smith, DS6:17,18. June 10, 1845

"Third, thousands who have been looking for the personal appearing of the Lord Jesus from heaven in these last days, have, in their dissapointment about his coming, given up the only Scriptural view, and are not teaching that he has come in spirit and this is all we shall ever see of him here." Preface to The Opening Heavens, Joseph Bates, published in New Bedford, 1846 dated May 8, 1846.

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"The editor of the Day Star asks, 'why we stand gazing up into heaven; can you (meaning, I suppose, any one) tell where this same Jesus is coming from?' 2d. 'Can you prove God the Father to be in one place, in any greater degree and power, than he is in any and every, and every other place?'

". . . .if we cannot understand. . .the location of the heavenly Sanctuary, the new Jerusalem, God's dwelling place, other than is figuratively discerned, then, I say, we that truly believe in God, 'are of all men the most miserable;' and the sooner we hoist the Shaker's flag, and bring too under the lee of thier camp, the better." *ibid.*, p. 16.

"Another writer in the same paper undertakes to prove that this same City has began to appear; has been developing itself since the fall of 1844. Who has seen this City? Oh, he says, it is evident, that it is the saints. Is it possible that the Saints have been coming down from Heaven this eighteen months! Why, there is not the least particle of proof that the righteous dead have yet been ~~xxx~~ caught up? *Thes. iv:16,17.*" *ibid*, p.19

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"The handling of God's word deceitfully, . . .has led the professed world into this labyrinth; and men are now being ridiculed and laughed at (not only because they believe and are looking for the Lord himself to descend from heaven)because

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they are now sending forth their epistles to (as they think) enlighten their brethren and friends concerning the coming of Christ in the 'clouds of heaven,' by subscribing themselves 'yours, no longer gaze up into heaven;' 'yours, in the clouds of heaven--meeting the Lord in the air;' while another one in the Shaker's camp in N.H., is shouting and rejoicing that he has found the Mount Zion (meaning, of course, the ~~h~~ holy city) and that the Germans from Europe are gathering to it, while another, from another quarter... has attempted to prove that the powers of the heavens have been shaken, and the sign of the Son of man ~~is~~ in heaven has been seen; and another one saying that 'God is as much in one place as another!' while another is shouting Hallelujah, because he believes it to be so clear that the 'saints are the holy city;' and yet another subscribes himself 'yours, in the kingdom.'" *ibid.*, p. 34.

'We have been grieved in heart at the perversions which some have made of God's word.--Feet-washings and holy kissings, which were only among the hospitalities of the east, some have enjoined as religious observances to be practiced in public and mixed meetings. Some have taught second and third immersions into*third covenants, inculcated the duty of selling chairs, tables, etc., and sitting and eating on the floor. . . .Others are teaching the very reverse of all our hope,--denying any personal coming of Christ. A paper just issued at Utica. . .teaches that heaven is only in the hearts of God's children, that all the body Christ has, is the church, that the only advent of Christ we are to look for is 'in the bodies of his saints, by causing the Spirit dwelling in them to shine out through the ~~entire~~ entire man,' that when Christ descends from heaven it will only be descending from the hearts of Christians--the heaven where he now is--to their ~~own~~ bodies, that the holiest of all, even heaven itself, is only in our hearts, that to look 'with natural eyes into the heavens for Christ,' is 'antichrist,' that 'there is no such thing as a literal body of Jesus in the universe of God! ! ! that we are to stop 'gazing up into heaven,' and that to look for the personal coming of Christ is 'carnal,' etc. etc." Advent Herald, 9:69, April 9, 1845. (Utica paper reference to Orlando Squires' Voice of the Shepherd, see MW8:117, Ap. 10, 1845)

[~~M~~ Morning Watch 8:117, April 10, 1845 quotes directly from Squires--same material as is summarized above]

* third covenants: apparently the third covenant is that which pertains to the period between Oct 22, 1844 and Christ's coming as king in glory
see MW 8:125 Ap 17, 1845

"Soon after this [the 10th of the 7th month], as we [Himes] learn, Bro. J. Turner and others, took the ground, that we were in the great Sabbath-- that the 6,000 years had ended--consequently, no Adventist should perform any more manual labor. . . .

"While waiting in this position of idleness, as to worldly, manual labor, a new light, as it was thought, shone upon Bro. Turner's mind, viz., that the Bridegroom HAD COME--that he came on the 10th of the 7th month, of the Jewish year last past--that ~~in~~ the marriage then took place--that all the virgins then, in some sense, went in with him to the marriage, and the door was shut!--None of these could be lost, and none without could be saved. Thus all the spiritual affairs of this mighty globe were finished!"

MW8:192, June 12, 1845.

"These persons are of that class of come-outers who are under the dispensation of 'Ishmael,'--their 'hand against every man's,'--they are also spiritualists of the rankest form; and we are told, practice the largest of that kind of 'gospel liberty' which consists in outraging all the decencies and proprieties of social life, and in abolishing all the commands of the decalogue--especially the seventh. These had found sympathy from some cause or ~~in~~ other, with a few sincere Adventist who~~xxx~~ believe that the door was ~~in~~ shut, and who allowed them to quarter in their tent, and to engage in such 'exercises' as they saw fit without any restraint." AH10:77, 78, Oct. 15, 1845.

"Some months since, a man named Almon Dwight, left his family in Auburn, N.Y., and joined a woman who refuses to give any name but Martha, who deserted her husband at the same ~~in~~ time, in Hamburg, Erie county, N.Y., and as a spiritual pair, they have since lived in Toronto, ~~xxxx~~ Canada, removing thence back to

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New York, from there to Cleveland, and on the 17th they came to the residence of & the Rev. Mr. Pickands, who, knowing all this, kept them till their arrest. On the trial, Mr. Pickands refused to be sworn as a witness, but at length offered to tell the story, (the bove is the substance) under the penalties for perjury. Pickands and Kidder justified the conduct of the defendants on the ground, that it was consistent with their doctrine, which would permit a 'spiritual matrimony without sexual connection.' Justice Converse, however, differed from them in opinion, and ordered the defendants to find bail in the sum of \$200 each, on the charge of adultery" quoted from Akron, Ohio paper

"They believe they shall not die; that they are ~~the elect~~ of the elect 144,000, who are to 'follow the Lamb wheresoever he goeth,' which is revealed to them daily; whoever joins them must leave all relatives, ffriends, and possessions. These women call themselves Kings, and as they travel, the appoint men to act as priests."/ AH11:72, April 8, 1846.
from the Akron Democrat