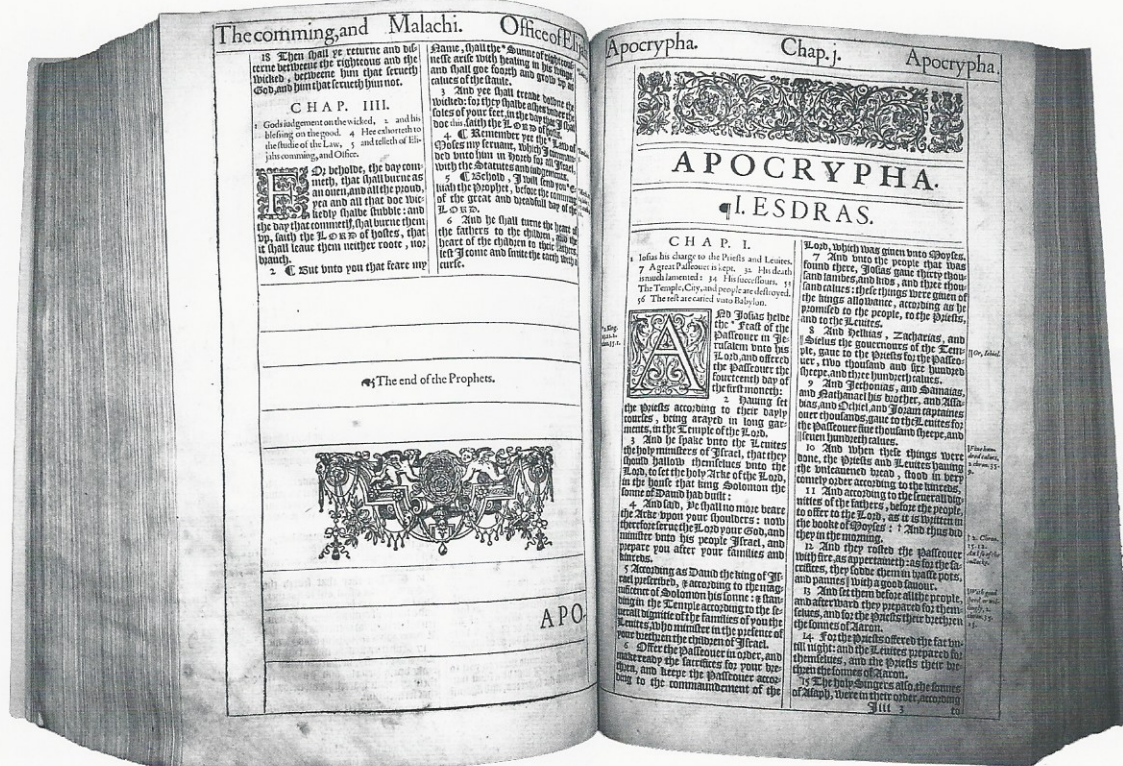


Adventism's Hidden Book: A Brief History of the Apocrypha

BY MATTHEW J. KORPMAN



1611 printing of the King James Bible featuring the Apocrypha

Many are undoubtedly aware of the fact that the early Christians, during periods of persecution, utilized code language and symbols to identify themselves to another. For example, one Christian might draw part of a fish with his foot and, if the other completed the symbol, the two knew they were of the same faith. Yet how many Seventh-day Adventists are aware that some early Adventists had their own similar secret codes? Moreover, how many realize that the way to identify who was Adventist in those days was to complete a quotation of scripture, one which is no longer included in Adventist Bibles today?

According to an account by J. N. Loughborough, in the

earliest days of Adventism when he was traveling with a certain Elder Cornell, his companion spotted a man and exclaimed, "I am going to ask that man the question that it says in the Apocrypha of the Old Testament shall be asked of the people."¹ The question spoken of was a quotation from the Apocryphal work of 2 Esdras (5:11) and, according to Loughborough, the stranger answered back with the answer that Esdras says the people should give back, confirming that the two were Advent believers. This odd story illustrates how well studied and important the books of the Apocrypha, a collection of seven works and additional material included in the middle of the King James Bible, were for early Adventist believers.

On no less than thirty occasions, Adventists (including some such as James White and J. N. Andrews), between the years 1845 and 1912, espoused the explicit belief or, at the very least, the implication, that the Apocryphal book of 2 Esdras was inspired scripture (to say nothing of the other works included in that collection). Adventist missionaries such as D. T. Bordeau, who traveled through Italy, saw the outbreaks of diseases overseas as fulfillments of Esdras prophesies and saw those prophesies in Esdras as being linked with Ellen White's own testimonies for the Adventist faith.² Study Bibles that contained the Apocrypha were given to Adventists at camp meetings. Adventist pioneers such as J. H. Waggoner would expound on the prophetic interpretation of the visions contained within 2 Esdras in the pages of early Adventist periodicals.

However, by the beginning of the 1920s, almost all memory of this issue had disappeared from Adventist recollection and a new alliance with the rising forms of Fundamentalism and Evangelicalism buried whatever might have risen again. One might think that exploring what constitutes canonical scripture for Adventism would have received more attention, but it has been written about by only two Adventist scholars. In the 1980s, Ronald Graybill was the first scholar to publish a historical review of Adventism and its relation to the Apocryphal writings.³ In 2002, Dennis Fortin wrote about Ellen White's use of the Apocrypha for the *Adventist Review*.⁴

With the recent digitization of the denomination's periodicals,⁵ national newspapers, and popular nineteenth-century publications, one can now more easily explore the development and disappearance of the Apocrypha within the Millerite and Adventist movements. This article will expand on the work done by Graybill.

1842–1849: The Millerite Push

The history of Adventism's relationship with the Apocryphal writings began long before any denomination formed with that name, beginning in its early Millerite roots. The first promul-

gation of the Apocrypha appears to have begun in 1842 when Thomas F. Barry, a Millerite lecturer in New Hampshire, promoted the idea that the work of 2 Esdras⁶ contained a prophecy in its eleventh and twelfth chapters which confirmed William Miller's arguments for the soon return of Christ in the coming year. In that ancient Jewish prophecy, alleged to have been written by the biblical Ezra,⁷ Barry argued that America's final presidents were predicted in the imagery of the vision's giant eagle rising out of the sea.

He shared his views with other Millerites, garnering attention from certain newspapers which took to mocking the strange idea. "The force of folly can no further go," wrote one, noting with disdain that "the Millerites are every day finding out some new mystery."⁸ Barry is known to have continued to spread his ideas well into 1843.⁹ Yet, while Barry's interpretation did not immediately galvanize all of the Millerites, some ministers took note. One newspaper, previously unknown to Adventist historians, reports that some Millerite preachers began to spread Barry's basic premise alongside William Miller's arguments and charts, proposing that although "the books of Esdras were called *apocryphal*... they were just as good as any other book in the whole Bible."¹⁰

Two of these ministers, E. R. Pinney and O. R. Fassett, saw the work as authentically inspired scripture and presented on the subject in the faith-defining year of 1844, in New York, to a good reception from their fellow



Headpiece to 2 Esdras from the Bowyer Bible, featuring an eagle with three heads rising out of the sea and empowered to 'reign upon earth'



Tailpiece to 2 Esdras from the Bowyer Bible. A dove is represented as descending in glory above a sheep bound for sacrifice.

Millerites. One of those most impressed was Joseph Marsh, the editor of the local Millerite paper, *The Voice of Truth*, which published their views for a larger audience. The response to the articles revealed that many Millerites were open to accepting more books as inspired scripture, even if not everyone agreed upon the interpretation proposed by Barry and the others.

Most notably, Millerite prophets, such as William Foy, arose around this time, claiming visions from God. It is remarkable that so much of the content of Foy's first two visions, as recorded in his published pamphlet, seems to be derived from the Apocryphal work of 2 Esdras (though not with credit). Foy not only utilized 2 Esdras as a resource but described the same vision that the pseudepigraphic work had. In so doing, he implicitly confirmed its inspiration.¹¹

After the Great Disappointment passed and Pinney and Fassett's interpretation failed to come true in April of 1845, rather than giving up on the inspiration of the work, other

Millerites proposed new interpretations, such as D. B. Gibbs, who proposed that the prophecy spoke of America's founding, not its final end. It is important to note that throughout this chaotic time period (and before), a young Ellen Harmon was aware of all of these developments. Not only had she been personally exposed to Foy's depictions of 2 Esdras' visions (and later cherished his written volume of them), but she too would come to have a similar vision, echoing the same chapter in Esdras. Published in *The Day-Star*, her first vision, like Foy's, though not explicitly mentioning the Apocryphal work, nevertheless provided it with validity by seemingly confirming its authenticity through vision.

When re-published in a pamphlet by James White, titled *A Word to the Little Flock*, "scriptural" footnotes were provided for her vision in which six of the eight or so references to 2 Esdras were noted, along with a quotation she had used from a different Apocryphal work, the Wisdom of Solomon. By this time, the Millerite remnant seems to have become increasingly more open to the idea of a larger understanding of the canon. For example, in the same pamphlet that reprints the visions, articles by James White and Joseph Bates each utilize the Apocryphal works as equal to other canonical scripture. Bates, like others, had been an avid reader of the *Voice of Truth* publication and had most certainly read Pinney and Fassett's argument for the validity of 2 Esdras. He was a vocal proponent of its inspiration. In 1849, for example, he specifically affirmed that 2 Esdras has "very important truths for those that keep God's laws and commandments." He remarked that the work would "probably benefit no others."¹²

By the end of 1849, early Adventists were

coming closer to embracing a new and enlarged canon that accepted *all* of the works within the binding of their Bibles. A report by several believers in Maine recorded that the newly married Ellen White had supernaturally perceived that their family Bible was missing the Apocrypha, prompting the visionary young woman to launch into an extended discussion about the subject (the details of which were unfortunately not recorded). Similarly, a previously unreleased vision of Mrs. White's was finally made public in 2014, unsurprisingly without much publicity.¹³ In the transcript recorded by eye-witnesses and friends, Mrs. White was described as carrying a Bible in her hand, declaring that *all* of the Apocryphal writings, and not merely one or a select few, were "thy word" or "the Word of God." She likewise states that recent attempts in her day to remove from the Bible the "hidden book," which she called a "remnant," were by people "led captive by Satan."¹⁴ She implored the early Adventists around her, with regard to the Apocrypha, to "bind it to the heart" and "let not its pages be closed," begging them to "read it carefully."

1850–1879: Growing Popularity

At the beginning of 1850, Mrs. White made the effort to write down her views from the previous vision, noting that, "I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it."¹⁵ As the first Sabbatarian Adventist publications began to be disseminated, scriptural citations of Apocryphal works began to occur within their pages.¹⁶ Yet, after such an auspicious start, much of the decade saw little further public discussion until a fascinating editorial was published in the pages of the *Review and Herald* in 1858. In that paper, the editors, including James White and

Bowyer Bible headpiece to 1 Esdras



Uriah Smith, publicly endorsed the Apocrypha as "containing much light and instruction." It promoted, in order, the works of 2 Esdras, Wisdom of Solomon, and 1 Maccabees as being the three most valuable works for Adventists to study. Though noting which church councils had canonized the works, the editors noted that "the question of the inspiration of these books [as a whole] ... we have never made a subject of particular study, and are not therefore prepared to discuss."¹⁷

The 1860s saw a significant growth in the popularity of the Apocryphal writings. The *Review*, in the wake of the Civil War, published an article in which it was noted that "many interpret a passage" from 2 Esdras as having the weight of inspiration for a Bible study of the end times.¹⁸ In November of 1863, Joseph Clarke admonished Adventists, telling them "let us go back to the testimony of Esdras, who wrote centuries previous to the Christian era..."¹⁹ Other articles likewise affirmed the authenticity of differing Apocryphal works.²⁰

Most noteworthy among these was an article published by J. H. Waggoner, in which he

“Ten thousand dollars are wanted to publish a new hymn book, the second edition of [Ellen White’s] *Spiritual Gifts*, [and] an edition of the Apocrypha.”

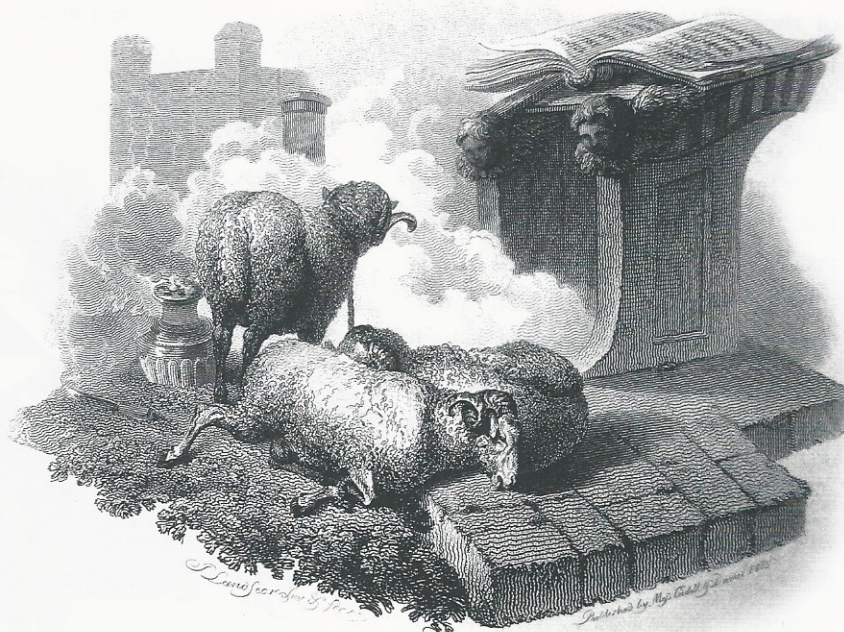
argued at length regarding the interpretation of the famous vision in 2 Esdras 11.²¹ Some apparently had come to understand the Eagle as a symbol of the United States, and its two heads the North and the South. Waggoner instead argued that the Eagle was Rome, “especially Papal Rome.” He concluded that “a correct understanding of this matter is most important at this time, as the view above referred to serves to sustain an-

other error, namely, that the dissolution of the Union will be the development of the horns of the two-horned beast.” For Waggoner, the inspiration of the book was not in question; his only concern was whether Adventists interpreted it correctly.

In 1869, Adventism’s relationship with the Apocrypha reached a new level when James White wrote in the February edition of the *Review* that “The Association will probably issue an edition of the Apocrypha with references soon, which, well bound, can be sold for about seventy-five cents a copy.”²² Nearly twenty years after Ellen White’s vision about the Apocrypha, her husband announced to the newly founded Seventh-day Adventist Church that there would be an official publication of the Apocryphal books by Adventists for Adventists. The motivation behind this decision was no doubt the fact that the new Bibles being printed since 1826 were increasingly lacking the inclusion of the Apocrypha, making it harder for Adventist families to procure a copy. The Apocrypha, as James envisioned, would become a new Adventist colporteur specialty.

James White’s dreams would soon meet sig-

Bowyer Bible tailpiece to 1 Esdras



nificant obstacles. The next month, in March of that same year, he wrote a sharp rebuke to certain subscribers of the *Review* whom he called “Delinquents,” because they had not been paying their subscription “in advance” and were sometimes up to two to three years behind. He warned these readers that God would call them “to answer respecting it.” As to why the money was so needed, White clarified that it was not only for the upkeep of the paper itself, but that “ten thousand dollars are wanted to publish a new hymn book, the second edition of [Ellen White’s] *Spiritual Gifts*, [and] an edition of the Apocrypha...” If there was any question as to how much James White valued the project of the Adventist edition of the Apocrypha, one need only notice that he ranked it right beside one of his wife’s prophetic writings as a publishing project. He noted with a warning that if the “delinquents” did not pay up, “this work [the project] must be crippled.” It is unclear currently whether the publication was ever published and as such, may well have been crippled as James feared.²³

Finally, near the close of the decade, D. M. Canright wrote an article in which he implied

that “although the books of the Apocrypha are not commonly regarded as being inspired,” some thought they were.²⁴ Canright himself appears to have struggled over the issue of the Apocrypha, apparently accepting the possibility that 2 Esdras was inspired, but later writing articles urging Adventists to reject the rest. Such views however do not appear to have been widely shared amongst Adventists at this time. Evidence of this can be seen in May of 1871, when J. N. Andrews wrote a short homily on Tobit 4:8–9, extolling its positive messages about charity.²⁵

As noted earlier, in August of that same year, D. M. Canright wrote an article for the *Review* in which he drew attention to 2 Esdras, specifically its second chapter, writing that “it seems to me to give good evidence of its inspiration.”²⁶ Again and again, one finds early Seventh-day Adventists keeping an open mind about the Apocrypha, if not affirming outright that parts of it such as 2 Esdras were inspired. This spirit of open-mindedness also coincides with Ellen White’s public announcement that she was reading the Apocryphal works of the New Testament, including, but apparently not limited to, the Infancy Gospel of Thomas.²⁷

1880–1899: Growing Dissension

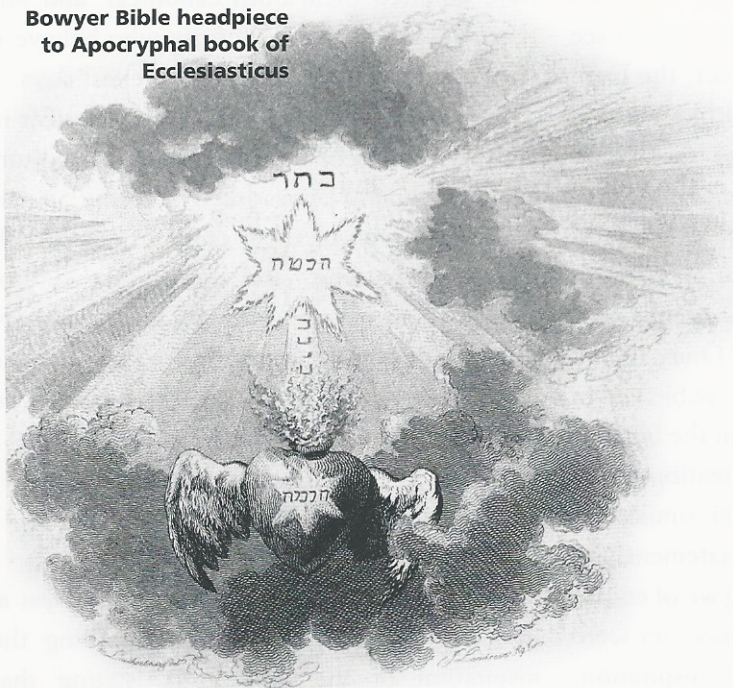
The decade of the 1880s saw continued popularity, but likewise growing public dissension on the subject of the inspiration of these Apocryphal books. Illustrating the continuing interest, individuals such as J. N. Loughborough reported that “many persons asked me to obtain for them a pocket edition of the Apocrypha” and he proudly reports that he found “a fine one from London” which he offered for \$1.00 each to whatever Adventist wanted one.²⁸ Likewise, in September of 1881, the *Signs of the Times* announced a series of new family Bibles to be supplied at that upcoming Adventist camp meeting, which, it advertised, would include the Apocryphal books and “other helps, specially selected by W. C. White.”²⁹ One finds that at the highest levels of Seventh-day Adventist leadership there is no sense of hesitation in the purposeful promotion of the Apocrypha amongst fellow Adventists.

Many Adventists continued to espouse its inspiration. D. T. Bordeau, for example, who, while serving as a missionary in Italy, remarked in the *Review* that the prophecies of 2 Esdras were coming to pass. Another writer observed that the Wisdom of Solomon was “evidence that the... testimony of the Apocrypha is true.”³⁰ Other Adventists, likewise, argued that the additional chapters of Daniel included in the collection of the Apocrypha were “also quite in harmony” with the rest of the canonical work.³¹

Yet, not all Adventists were as certain in this regard. An article in the *Review* appeared in 1881, entitled “Why We Reject the Apocrypha,”³² and likewise, later in 1887, G. W. Morse answered the question of the Apocrypha’s inspiration with a terse “No.”³³ That November, the *Bible*

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**Bowyer Bible headpiece
to Apocryphal book of
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Echo and Signs of the Times republished an article from the *London Spectator* in which the author remarks (with exuberance): "... we cannot but admit that for ordinary readers, amidst the hurry and pressure of the modern conditions of life, the Bible placed in their hands for familiar use is well rid of the encumbering element of the Apocrypha."³⁴ Though this dissension was clearly small, it was vocal and growing.

The 1890s saw a steady onslaught of hostility from a new wave of Adventists who wanted a divorce from their old Apocryphal heritage. Articles began appearing that picked up and repeated the common Protestant attacks against these works, such as an article that ridiculed books like 2 Maccabees for potentially teaching anti-Protestant ideas. Another writer, R. S. Weber, wrote a concentrated attack on the books, noting that "it is often asked if these books are inspired" and replying that "I answer, No; they are no part of the word of God." He later went on to relate their teachings as similar to the "papists."³⁵

1900–1909: The Return of the Apocrypha

When Ronald Graybill originally wrote his groundbreaking article on this subject, he proposed that due to the evidence of the proceeding two decades, the Apocrypha had breathed its last by about 1888. While it is easy to see how that may have seemed correct, the truth is that Adventist opinion shifted like a wave. No sooner did it appear that these books were gone, than some Adventists began to promote them once more. A notable example of this phenomenon is the presence of a "Word Square" game which required knowledge of 1 Esdras to successfully complete.³⁶ One can find in the pages of *The Youth Instructor*, published in October of 1901, a quotation from the book of 2 Esdras in a discussion of the creation week. This however, unlike many other similar instances, is followed by the brief statement: "As to the inspiration of the foregoing we of course cannot say."³⁷ Other Adventists however were less roundabout in their belief in its inspiration.

In the December 1904 edition of the *Bible Training School*, following a quotation from John Calvin, the writers state that, "The testimony of the Biblical writers is equally conclusive." This is immediately followed by quotations from 2 Maccabees, 2 Esdras, Psalms, and Hebrews. The word Apocrypha is not once mentioned, and no distinction is made between the books.³⁸ Likewise, in 1904, the editors of the *Signs of the Times* replied to a reader's question regarding where he could buy an edition of the Apocrypha by informing him that they themselves would be pleased to supply him with one.³⁹

This renewed revival of the Apocrypha persisted further. In 1906, in the "Question Corner" of the April 18 edition of the *Signs of the Times*, in response to a question regarding the books, the anonymous writer notes that "2 Esdras by some is considered to be an inspired book."⁴⁰ Another Adventist, a certain J. M. P., wrote the *Signs of the Times* asking if they could "tell me why the Books of Esdras were rejected from the Canon?" He notes that "there seems to be a remarkable prophecy concerning the latter days in Second Esdras." Rather than dismiss the books as spurious or fictitious, the anonymous editor replies that "some scholars have counted them both canonical" and further adds that "there are those who believe it (2 Esdras) to be predictions of the last days."⁴¹ This same thinking appeared the next year in another edition of the *Signs*, when the editors again respond to a question by a reader, in part replying: "some of them contain most excellent moral reading," and adding that "one or two of them may be inspired books, but are not so considered generally."⁴² This attitude toward the Apocrypha can also be evidenced by its general use as if it were scripture.

1910–1919: The Final Death of the Apocrypha

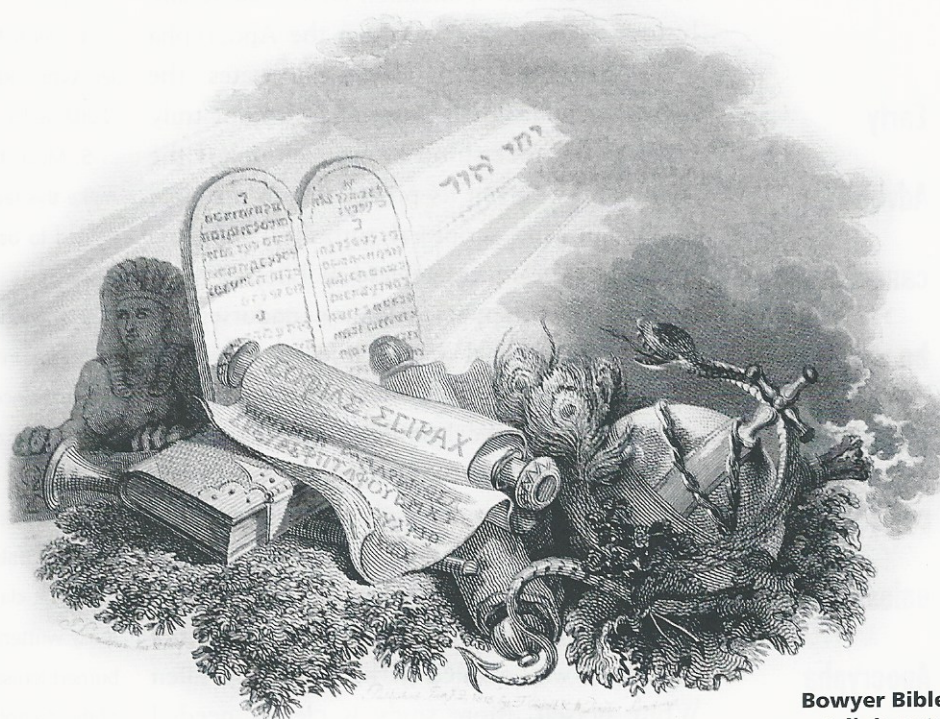
In June of 1910, the editors of the *Signs of the Times* answered a question regarding the inspiration of the Apocrypha, stating that

"it is possible, of course, that some parts of The Apocrypha may be true Scripture, but The Apocrypha as a whole is not considered and does not seem to be written as inspired Scripture, but as useful exhortations to God's children."⁴³ In direct contrast to the previous statement however, only another month later, the editors of the same publication once again answered a similar question, writing that "there is good reason to reject them."⁴⁴ This same negative sentiment was repeated by the same publication in the following year, but with a notable difference.

In the September 1911 issue of the *Signs*, the editors received a question from an Adventist who complained that he couldn't find "the book of Esdras" in his Bible.

It appears that he was referencing an Adventist pamphlet that had quoted 2 Esdras. The editors replied that "all Protestants have held them as books which are uncanonical, altho some [Adventists] have believed that 2 Esdras was of greater authority than the First..."⁴⁵ He admits, in essence, that Adventists have and continue to accept 2 Esdras in spite of his personal contempt of the works. Later, in 1913, the editors of the *Signs* would respond to a similar question, this time answering that "Some have thought that 2 Esdras was inspired."⁴⁶

Various writers at this time continued to quote passages from the Apocrypha as if they were either scripture or authoritative. It is of great interest that at the close of 1914, a revival of sorts was attempted for 2 Esdras. A new Adventist interpretation (the sixth known to exist) saw the famous vision of the eagle as depicting England and Germany's conflict as the beginning of World War I commenced.⁴⁷ There does not seem, however, to be any evidence that this "revival" of the prophecy suc-



**Bowyer Bible
tailpiece to
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ceeded in gaining traction.

After the death of Ellen White in 1915, reference to 2 Esdras within Adventist publications seem to have died as well. The Apocrypha was consistently viewed with contempt and any questions sent to publications asking about it were almost always met with a range of disparaging views. It is worth noting, however, that there were anomalies amongst Adventist literature even during this time. Perhaps the most curious of these was printed in September of 1918 in the *Christian Educator*. While outlining her suggestions for Bible classes, one teacher recommended that Adventist instructors of a sixth-grade classroom "secure a copy of the Apocrypha and read part of it to the class."⁴⁸ Aside from this, though, it would mark the last suggestion of its kind before the word Apocrypha and all that it meant was mostly swept into obscurity for new generations.

Conclusion

While more could be said about this transition

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(especially during the 1920s) and the tendency of official church spokesmen later to deny any historical connection between the Apocrypha and Adventism, this article illustrates the following point: early Adventism cannot truly be properly understood or assessed unless the Apocrypha is given its proper due as a source of thought and scriptural authority for some within it. The recent release of Ellen White's previously unknown visionary endorsement of the Apocryphal works underscores their importance both for historical research, as well as current theological thought. This article has not explored *how* the Apocrypha shaped early Adventist theology (though there is certainly evidence that it did), but it has simply sought to demonstrate that the Apocryphal books most certainly were in a position to do so in a significant way, rivaled perhaps only by Ellen White herself. More study is clearly needed with regard to this area of Adventist history and it is my hope that our church's scholars, and others, will neglect it no longer. ■



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Footnotes:

1. J. N. Loughborough, "The Church: Sketches of the Past — No. 88," *Pacific Union Recorder* 9:24 (1909): 1.
2. D.T. Borgeau, "Switzerland: Notes by the Way," *Review and Herald* 61, no. 40 (1884): 635. "French papers say that this kind of cholera was unknown in France until thirty years ago. Is it not one of the 'retributive judgments' with which God is visiting the earth? We believe it is. (See 2 Esdras 16:19, 20; also recent testimonies)."
3. Ron Graybill, "Under the Triple Eagle: Early Adventist

Use of the Apocrypha," *Adventist Heritage* 12 (Winter 1987): 25–32.

4. Denis Fortin, "Sixty-six Books or Eighty-one? Did Ellen White Recommend the Apocrypha?" *Adventist Review* (2002) 8–13.

5. Much thanks is due to Bert Haloviak for his efforts to make this reality possible for all Adventist historians. He has helped to open up a new world of possibility for Adventist research.

6. The work of 2 Esdras is also known in academic circles as 4 Ezra. In the King James Bible, it appears as the former title and since this is what it was known as in early Adventist history, that older designation is retained for the purposes of this article.

7. The work of 2 Esdras / 4 Ezra is also classified as pseudepigrapha (falsely attributed writings) due to the fact that although it claims an authorship from Ezra, it was in fact actually written by an anonymous Jew living after the Romans burned Jerusalem. Early Millerites and Adventists were aware of this "scholastic" conclusion, but dismissed such arguments in the same way modern Adventists reject currently scholarly opinions about the authorship of other books in the Bible. When someone wishes to believe something, they typically do so regardless of scholarship.

8. New York Plebeian, *The North Carolina Standard* 9:449 (June 7, 1843): 2.

9. Ibid.

10. Crazy Sam, "From the Asylum Journal," *Vermont Phoenix* 9, no. 12 (November 18, 1842): 3.

11. William Foy's visions as printed in his *Christian Experience*, show direct literary and factual dependence on 2 Esdras 2:42–48 (KJV). A more in-depth analysis of this correlation is provided in a thesis I am currently writing as part of my university studies.

12. Joseph Bates, *A Seal of the Living God* (New Bedford, Massachusetts: Benjamin Lindsey, 1849), 66.

13. Ellen White, "Remarks in Vision," Manuscript 5, 1849. In the published release, Karlman noted that "since... Ellen White never wrote out an account of this vision, our understanding of it remains partial." Perhaps with a good dose of dry humor, he wrote that, with regard to this otherwise previously hidden and unacknowledged material, "there has been little published comment on [it]." Roland Karlman, Ellen G. White, *Letters and Manuscripts*, vol. 1 (Maryland: Review and Herald, 2014), 181, 183.

14. The references by Mrs. White are likely directed to the

decision of the British and Foreign Bible Society who in 1826, decided to stop funding the creation of Bibles with the Apocrypha included, a decision that ultimately meant that new Bibles would largely lack the non-canonical section and ultimately led to their disappearance from most Bibles by the late 1870s.

15. Ellen White, "A Copy of E. G. White's Vision, Which She Had at Oswego, N. Y., January 26, 1850," Manuscript 4, 1850.

16. See Joseph Bates, "Dreams," *Review and Herald* 1, no. 9 (1851): 70–71. There, on two occasions, is an example of Sirach being quoted beside Jeremiah as equally authoritative. See also Editors, *Review and Herald* 11 no. 15 (1858): 121.

17. Editors, "To Correspondents: Old Style and New," *Review and Herald* 12, no. 12 (1858): 96. The comment is odd, considering Ellen White's earlier admonition about their inspiration. I would venture to guess that the *Review's* hesitancy with regard to this issue reflects their tendency early in the movement not to utilize Mrs. White to derive doctrinal positions.

18. Editors, "The Tree of Life," *Review and Herald* 15, no. 18 (1860): 140.

19. J[oseph] Clarke, "Self," *Review and Herald* 22, no. 24 (1863): 187. This Adventist, much like James White and Joseph Bates, affirms that the testimony of Esdras is trustworthy (and authentic). He would later in 1878 write an article for the *Review* in which he would quote the work authoritatively as "Esdras says." "Overcoming," *Review and Herald* 51, no. 22 (1878): 170.

20. See reprinted article in the *Review* taken from the book *American Antiquities* in which it is asserted that the Wisdom of Solomon was actually written by King Solomon. Wm. C. Gage, "Gleanings," *Review and Herald* 26, no. 25 (1865): 197.

21. J. H. Waggoner, "The Eagle of 2 Esdras XI," *Review and Herald* 18, no. 23 (1861): 183.

22. James White, *Review and Herald* 33, no. 6 (1869): 48.

23. It seems to me that it would be a great idea if James White's vision could eventually be realized and an Adventist edition of this literature (with commentary) might eventually be published by some of our church's eminent scholars, of which a number are experts in these works. As recently as last year, attempts were made to start such a project, but they were ultimately rejected.

24. D. M. Canright, "Nature of Man and Punishment of the Wicked, As Taught in the Apocrypha," *Review and Herald* 34, no. 5 (1869): 33.

25. J. N. Andrews, "Excellent Advice Concerning Giving," *Review and Herald* 37, no. 20 (1871): 156.

26. D. M. Canright, "2 Esdras 2," *Review and Herald* 38 no. 8 (1871): 58.

27. Ellen White, "Life of Christ – No. 2," *Youth Instructor* 20, no. 4 (1872): 29.

28. J. N. Loughborough, "Note for Review," *Review and Herald* 57, no. 10 (1881): 160.

29. [M. C. Israel], "Family Bibles," *Signs of the Times* 7, no. 36 (1881): 432.

30. R. F. C., "Nature and Destiny of Man. – No. 2," *Review and Herald* 56, no. 23 (1880): 361.

31. J. M. Buckley and D.D., "Daniel Adown the Centuries," *Signs of the Times* 12, no. 16 (1886): 245.

32. H. A. St. John, "Synopsis – No. 10: Why We Reject the Apocrypha," *Review and Herald* 58, no. 3 (1881): 41.

33. G. W. Morse, "Scripture Questions," *Review and Herald* 64, no. 25 (1887): 394. In 1888, the same author, when faced with a similar question, responded by quoting another book which in part read: "... a child may perceive the difference between them and the holy scriptures." "Scripture Questions," *Review and Herald* 65, no. 7 (1888): 105.

34. Editors, "The Apocrypha," *Bible Echo and Signs of the Times* 3, no. 11 (1888): 171, reprinted from *London Spectator*.

35. R. S. Webber, "The Apocryphal Books," *Review and Herald* 71, no. 30 (1894): 466.

36. Anon., "Word Square," *Signs of the Times* 32, no. 23 (1906): 351.

37. O. C. Godsmark, "Easy Lessons in Bible Astronomy. Chapter 5: Our Earth Before the Flood," *The Youth Instructor* 49, no. 39 (October 3, 1901): 306.

38. Anon., "The First Verse in the Bible," *Bible Training School* 3, no. 7 (1904): 107–08.

39. Editors, "Question Corner," *Signs of the Times* 30, no. 22 (1904): 343

40. Editors, "Question Corner," *Signs of the Times* 32, no. 16 (1906): 245

41. Editors, "Question Corner," *Signs of the Times* 32, no. 39 (1906): 589

42. Editors, "With Our Inquirers," *Signs of the Times* 33, no. 38 (1907): 594

43. Editors, "Question Corner," *Signs of the Times* 37, no. 23 (1910): 354

44. Editors, "Question Corner," *Signs of the Times* 37, no. 29 (1910): 450

45. Editors, "Question Corner," *Signs of the Times* (1911): 450.

46. Editors, "Question Corner," *Signs of the Times* 40, no. 26 (1913): 402

47. See references to Manasseh's Apocryphal prayer, S. N. Haskell, "Josiah and His Times No 1," *The Bible Instructor* 12, no. 4 (1913): 3–4. After quoting 2 Chronicles where it mentions that Manasseh wrote a prayer, Haskell quotes the Apocryphal Prayer of Manasseh as the authentic words of the king. Other than his reference to it coming from "The Apocrypha," nothing would lead an Adventist to believe that Haskell thought any less of the prayer than he did of 2 Chronicles. Also, for Baruch, see Editors, "Notes & Comments: Peculiar Superstition," *Australian Signs of the Times* 31, no. 13 (1916): 193. Baruch 6:18 is used as proof of ancient Babylonian practices.

48. Sarah Rudolph, "Teaching Notes – Grade by Grade," *Christian Educator* 10, no. 1 (1918): 26.