



Vol. 29

RIVERSIDE, CALIF., MAY, JUNE 1941

NO. 3

GENERAL CONFERENCE SPECIAL

**A PRESENTATION of STARTLING FACTS
LITTLE KNOWN by THE YOUNGER WORKERS
THESE FACTS ARE DESERVING of SERIOUS
CONSIDERATION by THE
DELGATES or REPRESENTATIVES of THE
SEVENTH-DAY ADVENTIST
GENERAL CONFERENCE
TO IGNORE THESE FACTS IS TO INVITE
CONFUSION AND DEFEAT IN THIS WORLD
AND ETERNAL LOSS IN THE NEXT**

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TO MY SEVENTH-DAY ADVENTIST BRETHERN

"Am I therefore become your enemy, because I tell you the truth."
Galatians 4:16.

Is a father an enemy to his son because he points out his child's mistakes and tries to correct his wrong course? Were the prophets enemies to Israel because they condemned their sins and called them to repentance? Was Luther a renegade because he denounced the ungodly conduct of the Pope and his followers? If it is a sin or heresy to condemn the preachings or practices of the church, then all the prophets and reformers were great heretics and sinners.

Do you consider yourselves enemies of Baptists, Methodists, Presbyterians and all the other churches because you try to correct their teachings and practices? No doubt you will answer all of these queries with a decided No!

Then why should you consider me your enemy, a heretic, a renegade, and represent me as "doing the work of the devil" for sustaining the same relation to you as all the prophets and reformers sustained to the people of their day? I have never indulged in anything like the harsh language that the Bible writers and the reformers used, or that you and your prophet used in speaking of the other churches.

If the things we are publishing are the truth, then the denomination is in a most deplorable condition; but if they are not true then I am a lost man, and I have the blood of lost souls on my skirts. This is a most serious condition for either you or me, and should receive very prayerful consideration.

There is one outstanding fact that confirms me in the course I am following: That is, no representative of the denomination has attempted to show wherein I have misrepresented you in your practices or teachings. You have not only neglected to do this but you have refused to sit down and talk with me in order to correct what you may consider mistakes in our publications.

Furthermore we have repeatedly offered, and continue to offer, as much as one-half of our paper for an unlimited time to any recognized representative of the denomination to point out to our readers any or all of the false teachings you think you have discovered; and no one has accepted our offer. Through a liberality of a group of our friends we offered to pay for a series of broadcasts and give you one-half of the time without expenses if you would discuss our viewpoints over the radio. This liberal offer was declined.

Continued on the inside back cover.

THE GATHERING CALL

4138 Mulberry Street, Riverside, California
Published Bi-Monthly at Riverside, California

Entered as second-class matter, June 29, 1915, at the post office at Riverside, California, under Act of Congress of March 3, 1879. Subscription price, 50 cents per year; single copy, 10 cents

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The Beginnings of Seventh-Day Adventists

The history of this denomination began with the Miller movement of 1844. Wm. Miller was an honest man; but possessed a very limited education. He became a very earnest Christian after spending some years in infidelity, and after his conversion began an intensive study of the Bible, specializing on time prophecy. He honestly thought he found at least five time prophecies which terminated in 1843, which were later adjusted to terminate in the fall of 1844. Mr. Miller was an unselfish, honest man with a deep Christian experience. His education was too limited to qualify him as a reliable interpreter of unfulfilled prophecy.

After the disappointment he honestly published to the world that he had been mistaken. His confession is worthy of a wide reading. We reproduce a part of it: "We expected the personal coming of Christ at that time; and now to contend that we were not mistaken is dishonest. . . .

"I have no confidence in any of the new theories that grew out of that movement, namely, that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trum-

pet then sounded, OR THAT IT WAS A FULFILMENT OF PROPHECY IN ANY SENSE." "History of the Second Advent Message," by Isaac C. Wellcome, p. 412.

James White, Joseph Bates and Mrs. Ellen G. Harmon were the outstanding trinity of founders of the Seventh-day Advent branch of the Miller movement. Ellen Harmon, who became the wife of James White in 1846, began soon after the disappointment to have visions. This gift under the direction of Elder White gave them all but an undisputed leadership.

Fanaticism and extremes in practice and teaching ran wild for at least a decade after the disappointment and not a few of these crude beliefs have been cemented into the very foundation of their denominational structure.

With their many errors they have mingled some well fortified Bible truths which they have broadcast to the world with commendable zeal. Our purpose in publishing this document is to influence these people to separate the chaff from the wheat that the truths which they teach may not be clouded or obscured by the errors with which they are entangled.

Some of their members try to make this testimony of their inspired (?) prophet apply to the churches just following the 1844 movement. Mrs. White even went so far as to change the tense of some of her abusive statements in her book "Early Writings," in order to make it appear that these harsh statements applied to those of the time of the Miller movement; but this attempted explanation will not stand investigation, for Mrs. White says: "I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt." "Early Writings," p. 273.

Calling Members of Other Churches "Children of Their Father, The Devil"

They go so far as to call members of other churches "children of their father, the devil." "I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness and corruption, that the most diffident child of GOD would have no hesitancy in calling them by their right name, children of their father, the Devil; for his works they do." Id. 128.

They even go to the extreme of condemning the work of such evangelists as Knapp, Hammond,

and Moody.

"This state of religious declension among the popular churches has been a marked condition with them since 1844. The most devoted among them saw and deeply deplored it then. . . . Their condition in this respect has not improved since; and **the spasmodic and emotional efforts of a Knapp, Hammond, Moody, and other modern revivalists, are not affording any permanent improvement.** There is an advance truth for this age, and no permanent work of religious reform can be accomplished except in connection therewith." "The Biblical Institute" by James White and Uriah Smith, p. 88, 1878. Emphasis ours. (d)

Elder J. N. Loughborough was their pioneer historian. He prepared a history of the church, the second edition of which was pub-

(d) Elder James White and Uriah Smith conducted a "Biblical Institute" at Oakland, Calif. Apr. 1-17, 1877. These studies were considered so valuable that in the following year, they published this series of lectures in a book containing 254 pages. It was used as a text book on S.D.A. doctrines in the Battle Creek College. Some of the students who used it while they were attending the college, are still alive. This same quotation was republished in 1884 by the denomination in "Synopsis of Present Truth" written by Uriah Smith, page 44-45.

lished by the denomination in 1905 with the title of "The Great Second Advent Movement." For many years they carried in their "Catalog of Publications" the following announcement: "This book gives a history of **the greatest and most important religious movement this world has ever seen.** It contains a wealth of information which no other book contains." Emphasis ours.

Let the reader weigh the

meaning of this boasting! This means that the "Miller Movement" which was built on misapplied scriptures, and so acknowledged by its leader, after the disappointment, was greater than the Exodus under Moses; greater than the work of Christ and His apostles; greater than the reformation under Luther or the Wesleys. Did ever a people resort to more idiotic and unholy boasting?

What Is The S. D. A. Sanctuary Doctrine?

After the disappointment in the fall of 1844, the followers of Miller were thrown into great disappointment and confusion. In April of 1845, there came a very marked division among the adventist believers. We will speak of these two divisions as the Seventh-day Adventists and the First-day Adventists (commonly called Advent Christian Church). The latter held a conference on April 29, 1845, at Albany, N. Y. From this meeting they went forth to teach that the coming of the Lord was near at hand, and to labor as formerly for the salvation of sinners in general. They continued for a number of years to fix different dates for the termination of the 2300 day period.

S. D. A.'s stuck tenaciously to Oct. 22, 1844 as the time when the prophetic periods ended. One party speculated regarding the beginning and ending of the time, while the other speculated as to what happened, transferring their speculation to heavenly scenes. S. D. A.'s taught for seven years that probation for all the world excepting the advent believers, closed on Oct. 22, 1844. They taught that Christ went from the first to the second apartment of the heavenly sanctuary on the above date to make atonement for sin, and, as the high priest sprinkled the blood seven times in the most holy place, so Christ would be seven years making the atone-

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ment. Therefore, they expected the Lord to return in October, 1851. (a)

During these seven years, the most bitter controversy raged between the two divisions, the S. D. A.'s being very critical towards their former brethren. When Christ did not appear at the end of the seven years in the fall of 1851, they were thrown into new confusion. They had been so bitter against the F. D. A.'s condemning them for trying to save "sinners whom God had rejected," that these became quite sarcastic against the S. D. A.'s, demanding of them to explain what happened if the prophetic periods ended in 1844. They were too proud to acknowledge their mistake; so they invented the sanctuary theory as a

(a) Note: "The seven spots of blood on the Golden Altar and before the Mercy Seat, I fully believe represents the duration of the judicial proceedings on the living saints in the Most Holy, all of which time they will be in their affliction, even seven years. God by his voice will deliver them, 'For it is the blood that maketh atonement for the soul.' Lev. xvii, 11. Then the number seven will finish the day of atonement, (not redemption.) Six last months of this time, I understand, Jesus will be gathering in the harvest with his sickle on the white cloud." "Typical and Anti-Typical Sanctuary" by Joseph Bates, pp. 10, 11, 1850.

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substitute for an acknowledgement of their blunder. James White, their outstanding leader, endorsed the present sanctuary tenet in 1857 or 1858, and most of his followers, including their prophet, soon followed.

The Sanctuary Tenet Defined

The sanctuary teaching of this people is based on the tabernacle service, instituted by Moses in the wilderness. They claim that the services performed by the high priest in the tabernacle, were an exact duplicate of the service conducted in heaven. (b)

The denomination teaches that when an Israelite in the ancient service was convicted of sin, he brought a lamb or a goat to the tabernacle, placed his hands on the head of the animal, confessed his sins, thus in figure transferring them to the innocent animal. He then slew the animal and the priest caught the blood in a basin, carried it into the tabernacle and sprinkled it before the vail. Thus the confessed sins were lodged in the first apartment of the tabernacle. This accumulation of sins continued to pile up till the day of atonement when the high priest

(b) Note: "And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary." "Great Controversy," p. 420.

cleansed the sanctuary by removing these sins, bringing them out and placing them on the head of the scapegoat.

This ancient service in the earthly sanctuary they claim was a shadow of what Christ is doing in the heavenly sanctuary, especially the service of the day of atonement, which He began on Oct. 22, 1844.

In order to maintain their sanctuary dogma, they are obliged to teach that the sanctuary was defiled by the confession of sin, and that only confessed sins were carried into the sanctuary:

“The only way that sin can get into the sanctuary is by confession and the offering of a substitutionary sacrifice. Therefore only the sins of those who have accepted Christ as their Redeemer are found there. . . . Thus all confessed sins are transferred to the sanctuary, and in this manner the sanctuary is defiled.” “Reply to Canright” by Branson, p. 235.

The Bible and common sense unite in teaching that it is the commission of sin that defiles, and not confession of sin. We will cite a couple of Bible examples where sin is represented as defiling:

“And the Lord spake unto Moses, saying; again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or

of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.” Lev. 20:1-3.

“And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire.” 21:9.

That the absurdity of their position may be more clearly seen, we will introduce an illustration. Suppose your boy should steal your neighbor's watch, and the detectives discovered it in his possession. By this conduct of your son your family is disgraced. If the boy, either before or after being detected, should confess his sin, would the confession bring disgrace upon your family? Society recognizes that it was the stealing of the watch that brought disgrace upon you and your good name, and not the confession of the sin of your boy. It is ridiculous to teach that the confession of sin defiles anything.

Not Far From Blasphemy

They are driven to a position not far from blasphemy in maintaining their false creed. They teach that the blood of Christ defiled the heavenly sanctuary, and this is taught by their prophet who, they claim, wrote only by inspiration:

“As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded.” “Great Controversy,” old edition, p. 266.

The Bible teaches that the blood of Christ, whenever applied, represents a cleansing:

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 Jn. 1:7.

“Unto him that loved us, and washed us from our sins in his own blood,” Rev. 1:5. Their posi-

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tion compels them to teach that the blood of Christ defiled the heavenly sanctuary, and the application of more of that blood cleansed the sanctuary. It is sad that these people cannot see the inconsistency if not the blasphemy of their theory.

I realize that many of their ministers do not believe or teach their own peculiar view; but they dare not deny it lest they bring themselves into disrepute for doubting the “testimonies.”

Retaining Christ in the First Apartment for 18 Centuries

Their sanctuary doctrine necessitates their retaining Christ in the first apartment of the heavenly sanctuary from the time of his ascension until 1844.

“The ministration of the priest throughout the year in the first apartment of the sanctuary, ‘within the veil’ which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension.” “Great Controversy,” p. 420.

Moving the Throne To Fit the Creed

They not only retain Christ in the first apartment, but, contrary to the united testimony of the prophets, they require God to move His throne from the most

holy to the holy apartment of the heavenly sanctuary, and remain there from the ascension of Christ until 1844. (c)

“Further, there is plain evidence to show that when Christ commenced his ministry above, on the throne of his Father, that throne was in the first apartment of the heavenly sanctuary.” “Looking unto Jesus,” p. 134, by Uriah Smith.

“When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil.” “Early Writings,” p. 251.

“FIFTY-NINE years ago the investigative judgment began. Christ arose, and the throne of God moved from the outer apart-

(c) “When we are told, therefore, that Christ sat down on the throne at the time of His ascension that should not be taken to mean that He went at that time into the most holy place of the sanctuary; for we learn from a careful study of the sure word of prophecy that God did not occupy the throne in the most holy place of the sanctuary until the time came for the opening of the judgement in 1844.” “Reply to Canright,” p. 224 by Branson, vice president of the Gen. Con.

“But Rev. 4:5 shows us the throne of God in the Holy place. . . . On the change of ministration from the holy into the most holy place, God’s throne was evidently moved from the one to the other.” “Biblical Institute,” p. 80; by James White and Uriah Smith.

ment in the heavenly sanctuary into the most holy place. He was escorted by more than 100,000,000 angels. It was the grandest scene that heaven had ever witnessed. It was shadowed forth in the law of Moses, but in 1844 the real event transpired in the heavenly courts. The Father rose from His throne in the outer apartment, and in a flaming chariot entered the holy of holies and sat down. Then Jesus rose up, and in a cloudy chariot, with wheels like flaming fire, was borne to the holiest where the Father sat. The door into the holiest was not opened until the mediation was finished in the holy place of the sanctuary in 1844.” “Bible Training School,” p. 73, by S. N. Haskell, Oct., 1903.

This position which they have taught for nearly a century, is the very corner stone of their sanctuary doctrine. The whole subject gives way, if Christ did not remain in the first apartment of the heavenly sanctuary until 1844, and then move therefrom to the second apartment. This is very definitely stated by an outstanding leader among them, Uriah Smith, who for nearly fifty years was editor of their denominational paper, the “Review and Herald”; he was also author of many of

their books.

“Christ’s mediation in the holy place of the heavenly sanctuary ceased in 1844, and his mediation in the most holy commenced. **This must be so, or our views of the sanctuary subject are all wrong;** than which there is not a plainer doctrine in all the Bible.” “The Visions,” p. 28. Emphasis ours.

The Importance of Their Sanctuary Teaching

The importance of the sanctuary question in the Seventh-day Adventist church, is well attested both by the pioneers and the present writers. They claim that they are called of God to give to the world the truth regarding the sanctuary. They make the boast that they are the only religious body that is stressing this doctrine. In an editorial in their denominational paper of Jan. 4, 1940, p. 6, we have this statement:

“This people is preaching nothing that is new to Christian faith as it has been held in its purity during the Christian dispensation, unless it be our contribution to that body of faith in the subject of the sanctuary and its relation to the atonement. Every other doctrine that we hold has been held by other Christian groups.”

In the Review & Herald of
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Nov. 14, 1940, p. 2, we find the following statement:

“**Every truth of the gospel centers in the light of the sanctuary. It is the great fundamental on which the whole system and message of present truth is based. So naturally when such fundamentals are denied, the whole bulwark of the message of God crumbles in the dust.**”

In the same paper dated May 27, 1937, page 7, we read:

“**Today our preaching of the doctrine of the sanctuary is the preaching of the most timely truth that could be presented to men.**”

And in their issue of Aug. 10, 1939, page 4, a present-day writer says:

“**The subject of the sanctuary is the distinct contribution of Seventh-day Adventists to religion. No other denomination is laying stress upon this phase of the work of Christ.**”

Elder James White, who is recognized as the real father of the S. D. A. movement, commits himself in no uncertain terms in regard to the importance of their sanctuary teaching. In “Life Incidents,” published in 1868, pp. 308, 309, he says:

“The subject of the cleansing of this sanctuary, then, is one of most thrilling interest, especially

to all Adventists. **It is the key to the great Advent movement, making all plain. Without it the movement is inexplicable.**"

"Seventh-day Adventists cannot spare the subject of the sanctuary, as it is the great center around which all revealed truth relative to salvation clusters, and contributes more toward defining their present position, than any

other." Emphasis ours in the above quotations.

Mrs. White puts her sanction, which they regard as infallible, upon their sanctuary doctrine in the following language:

"I know that the sanctuary question stands in righteousness and truth, just as we have had it for so many years." "Gospel Workers," p. 303.

Seventh-Day Adventists Deny That The Atonement Was Made On The Cross

Their sanctuary teaching demands a denial of the atonement made by the death of Jesus on the cross. They teach that Christ did not begin the atonement until He moved from the first to the second apartment of the heavenly sanctuary. (*)

In 1877 Uriah Smith, then editor of the Review and Herald, prepared a book of 352 pages on

(*) "The blood of Jesus was then shed, which was to be ministered by himself in the heavenly Sanctuary. . . Jesus entered the Most Holy of the heavenly, at the end of the 2300 days of Dan. viii, in 1844, to make a final atonement for all who could be benefited by his mediation, and to cleanse the Sanctuary." Spiritual Gifts, Vol. 1, p. 162, 1858. Slightly changed in E. W. p. 253.

"THE SANCTUARY" which the denomination published. In this he emphatically denies the cross atonement. **"Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the mind."** (Emphasis ours) p. 276. That this was not a hasty or unguarded statement is proven by the fact that the same author twenty-two years later published a book entitled "LOOKING UNTO JESUS" in which he repeats this statement in exactly the same words. See p. 237.

Their position on the atonement forces them to reverse and distort the ancient order of service. In the tabernacle service the

high priest served in the first apartment for 364 days before performing any of the services of the day of atonement, on which day he slew the Lord's goat and carried the warm blood directly into the most holy and sprinkled it on and before the ark. But the denominational position represents Christ shedding His blood on the cross — which corresponded to the death of the Lord's goat, and then saving that blood for 18 centuries while He went back and served in the first apartment until 1944, when He again took up the work of the day of atonement and began offering His eighteen-hundred-year-old blood, thus separating the performances of the day of atonement for nearly two millenniums.

A Solar Plexus Blow to The Sanctuary Doctrine

The cleansing of the sanctuary as taught by the S.D.A.'s is based on the assumption that the blood of the sacrificial offerings was carried into the sanctuary and sprinkled before the vail, thus piling up the confessed sins of the worshipers. This accumulation of sins during the year necessitated their removal from the sanctuary on the day of atonement. This is one of the main pillars of their sanctuary edifice.

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The pioneers, including their prophet, have taught this false doctrine for over 80 years, and some are still teaching it. Evidence of this is legion. We will introduce but one; that one, however, is from their prophet which they claim was written by inspiration:

“The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the vail, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.”
“Patriarchs and Prophets,” p. 354.

Mrs. White knew this was not so when she wrote the book, as we will prove in another chapter.

This is all wrong; not a drop of goat's or lamb's blood was ever carried into the sanctuary except on the day of atonement. Read what the word of God says: “If a ruler hath sinned, he shall

bring his offering, a kid of the goats, . . . And the priest shall take the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering." Lev. 4:22-26. The same service was conducted "If any one of the common people" sinned. Verses 27-30. Read the first nine chapters of Leviticus and you will discover that no blood was carried into the tabernacle, aside from the day of atonement, except when the priest, sinner, or the whole congregation transgressed, and then it was the blood of a bullock.

As the blood of the lambs and goats offered for sin was not carried into the tabernacle their sins were not deposited there; and as their sins were not in the tabernacle, there were no sins there to be carried out on the day of atonement. And as they teach that the service in the heavenly sanctuary is an exact duplicate of the earthly service, therefore every honest Bible student cannot escape the fact that there were no sins in the heavenly sanctuary to be taken out; hence no "cleansing of the heavenly sanctuary" is taking place there, or began in heaven in 1844. How can any honest S. D. A. fail to recognize that his

sanctuary teaching is like the house built upon the sand after the floods came? "And great was the fall of it." X

Rewarding the Devil

For His Devilry:

A Parable

A farmer having five daughters employed a young man by the month to assist him. He agreed to pay him so much a month with board and room; then promised that he would increase his wages \$5 per month for every one of his girls that he would ruin morally. Such a man would be too wicked to find any place to classify him. Nevertheless, Seventh-day Adventists put God in just that position. According to their teaching, He offers the devil a reward for being diligent in his business of destroying souls.

To most S. D. A.'s this charge will sound harsh and abusive; no doubt it will be denied; but here is the proof: we will first introduce the testimony of Uriah Smith, then that of Mrs. E. G. White.

"It would have been far better for him if he had never led men into sin. But having entered upon this work, we see that he has a personal motive of the most powerful kind to induce him to hold persons in sin to the last; for then

they receive the punishment for their sins which he otherwise must suffer. And every one who escapes from his power and secures salvation through Christ, adds an additional weight to his accumulating load of woe." LOOKING UNTO JESUS, page 271.

"Also it would be for his [Satan's] own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus, will suffer the pen-

alty of their own sins." EARLY WRITINGS, page 178.

Look this squarely in the face, my S. D. A. brother, until the awfulness of such a teaching makes an impression on the retina of your soul. This represents God as saying to the Devil, "If you are diligent and faithful in ruining my creatures you will escape no small amount of punishment; but if you "lay down on the job" and allow the sons of Adam to find salvation, I will multiply your suffering." It puts God below the very dregs of fatherhood. Isn't it time that you were revising your sanctuary doctrine?

WILL OCTOBER 22, 1844 BEAR INVESTIGATION?

Oct. 22, 1844 has been a crucial time with S. D. A.'s since their pioneers fixed upon it for the second coming of the Lord Jesus Christ; and they still stand tenaciously for this date in spite of all facts to the contrary. The Day of Atonement fell on Sept. 23 in 1844 instead of Oct. 22. This can be easily demonstrated by consulting any Jewish almanac of that time, or any orthodox Jewish authority. They celebrated the Day of Atonement in 1844 on Sept. 23.

The defenders of the creed de-

clare that while the orthodox Jews may have celebrated the Day of Atonement on Sept. 23, the Karaite Jews observed it on Oct. 22. We have made careful investigation, and we find that this is a false claim. The leading Karaite rabbi of Cairo, Egypt, Youseff Ibrahim Marzork, in reply to an inquiry as to the day on which they celebrated the atonement in 1844, wrote:

"As to the dates of the Passover and Yom Kippur they are the following:—

"According to the Karaite Jews in the year 1843 the Yom Kippur is on Wednesday 4th October, and

just the same date according to the Rabinnical.

"In the year 1844 it is on Monday 23rd September for both the Karaite and Rabinnical."

If being ignorant of the movement of Christ from the holy to the most holy was such a great sin that their prayers were answered by the devil, how about Mrs. White and her followers who continued to pray just the same as these condemned people did for a month after Christ had made His move. If Christ made this transfer on the Day of Atonement in 1844, then He moved on **Sept. 23**, that is, twenty-nine days before Mrs.

White and her followers knew that he had moved. If the other group who continued to direct their prayers to Christ as they did before, how about the S. D. A.'s who continued to direct their prayers to the same place between Sept. 23 and Oct. 22?

Yes, this is extremely ridiculous; but you cannot escape the fact that according to S. D. A. teachings, either Mrs. White was mistaken in claiming that one class of people were praying to the devil, or else she and her followers were praying to the same devil for a month after Sept. 23, the Day of Atonement in 1844.

THE INVESTIGATIVE JUDGMENT IN ADVENT HISTORY

After the great disappointment of Oct. 22, 1844, the advent believers lived in almost daily expectation of the Lord's return. As they continued to look and wait they were plunged into deeper and deeper perplexity. Explanations of their disappointment multiplied. As new theories were advanced the Advent band was divided into many factions. There were two outstanding differences of interpretation which resulted in parting the Advent believers into two

very hostile camps. These two teachings related to the close of probation and the termination of the 2,300 days. The division became very pronounced before the introduction of the seventh-day sabbath.

Early in 1845 one group began teaching that they had made a mistake in their reckoning and therefore the 2,300 days did not end in 1844. They readjusted their figures and continued to set dates.

for the termination of the prophetic periods and the coming of the Lord. For a time they also taught the "shut door" but in April, 1845 they met in conference at Albany, N. Y., and repudiated the "shut door," and went to work to convert sinners. This group was called First-day Adventists, now known as the Advent Christian Church.

The other group, led by James White and wife, Joseph Bates, and others, continued to stand stoutly for the termination of the 2,300 days in 1844, the "shut door" and later, for the Sabbath. They of course were called Seventh-day Adventists. These outstanding differences which distinguished the two groups, no well informed, honest Adventist will deny.

Both factions continued to set time for the Lord to return: the one by readjusting the time of the termination of the 2,300 days; the other by speculating on what was going on in heaven.

The followers of the Whites never varied from their teaching that the 2,300 days terminated Oct. 22, 1844. Having fixed the date their only explanation lay in the event that took place in 1844. Both groups were blessed with fertile imaginations and they made good use of them. One ran wild

on shifting dates for the beginning and ending of the prophetic periods, while the other kept pace by portraying heavenly scenes, and by this means shifted dates for the Lord to come.

Early in their disappointment the S.D.A.'s taught that Christ went into the presence of the Father to receive His kingdom, and would therefore return to the earth after the coronation. This was of short life. Then He had gone into the most holy to make atonement; later they had to be sealed with the Sabbath. The last and most permanent theory, the one still taught, is known as the investigative judgment.

The investigative judgment as taught by the denomination is an invention, and not a discovery. It was the outgrowth of a series of very grievous disappointments.

The Investigative Judgment Defined

We will let James White and Mrs. E. G. White define what they mean by this dogma.

"The investigative judgment takes place prior to the second advent, and the resurrection of the just, that it may be known who are worthy of the first resurrection." James White, "Life Incidents," p. 323.

"This work of examination of character, of determining who are

prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." Mrs. E. G. White, G. C. p 428.

For brevity we will use I. J. for investigative judgment.

Trying To Dodge The Absurdity Of The I. J.

We are aware of the fact that some of the present-day leaders are trying to deny the teachings of the pioneers. An editorial in the Review and Herald, Oct. 29, 1931, affirms that the I. J. is not to inform God, because He knows, "because He is infinite; but men and angels do not know because they, both men and angels, are finite. The reason for a judgment, then, is that finite beings may not only **believe** that God is just, but that they may **know** both the perfection of His justice and the depth of His mercy."

In this statement the denominational paper puts itself squarely against their own prophet in two points. First, Mrs. White and all the denominational literature teach that the I. J. is for the purpose of informing God; and second, Mrs. White repeatedly states that the angels **do know** as well as God. In Test. Vol. 1, p. 544, she says: "Heavenly angels are acquainted with our words and actions, and even with the thoughts

and intents of the heart." See also Vol. 2, pp. 181, 442; G. C. p. 486.

The R. and H. teaches that the dead are unconscious until the resurrection, therefore no I. J. can inform the dead till after the coming of Christ when they are returned to life. Also, the denomination, including Mrs. White, teach that the I. J. is finished before the resurrection, that God "may know who are worthy of the first resurrection." If the I. J. is all finished before the first resurrection, then poor, finite men will never have the privilege of knowing either "the perfection of his justice" or depth of His mercy."

Then how inconsistent to teach that an I. J. began in 1844, if God and the angels know "every secret sin" and "the thoughts and intents of the heart" and the dead are unconscious till the I. J. is all finished.

If the I. J. is for the purpose of enlightenment of "finite beings," wouldn't it be much more sensible to wait till they are resurrected so that they may understand? Neither the dead nor the living are getting any benefit from the judgment they claim is going on in heaven. We, as well as the dead, will have to wait till Christ comes to get any of the results of the

work the Father, the Son and the heavenly angels have been carrying on in the most holy apartment of the heavenly sanctuary for nearly a hundred years. The I. J. is both unscriptural and unreasonable from whatever point you view it.

The Investigative Judgment In Progress Ninety-Seven Years

“The judgment is now passing in the sanctuary above. Forty years has this work been in progress. Soon — none know how soon — it will pass to the cases of the living.” Mrs. E. G. White, Spirit of Prophecy, Vol. 4, p. 315. Published 1884.

If it had been in progress for forty years in 1884, it has now been in progress for over ninety-seven years.

James White Stoutly Opposed The Investigative Judgment

The theory of the I. J. is not only contrary to the Scriptures, but is also contrary to the teachings of the pioneers. Capt. Bates taught it not many years after the disappointment, but James White vigorously combated Bate's theory. After quoting Matt. 25:31-33, he says:

“This scripture evidently points out the most important events of the day of Judgment. That day will be 1000 years long. — 2 Pet.

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3:7, 8. The event which will introduce the Judgment day, will be the coming of the Son of Man, to raise the sleeping saints, and to change those that are alive at that time. . . .

“It is not necessary that the final sentence should be given before the first resurrection, as some have taught; for the names of the saints are written in heaven, and Jesus, and the angels will certainly know who to raise, and gather to the New Jerusalem.” James White in Word to the Little Flock, p. 24. This was published in May, 1847.

I. J. Without Foundation In The Word Of God

But we have more positive evidence on the part of James White against the I. J. In the Advent Review of Sept., 1850, James White says:

“Some have contended that the day of judgment was prior to the second advent. **This view is certainly without foundation in the word of God. . . .**

“Daniel, ‘in the night visions’ saw that ‘judgment was given to the Saints of the Most High,’ but not to mortal saints — not ‘until the Ancient of days came,’ and the ‘little horn’ ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming.

“I charge thee before God, and

the Lord Jesus Christ who shall judge the quick and the dead at (not before) his appearing and his kingdom'. — 2 Tim. 4:1.

"The advent angel (Rev. 14:6, 7) 'saying with a loud voice, Fear God and give glory to him: for the hour of his judgment is come,' does not prove that the day of judgment came in 1840, or in 1844, nor that it will come prior to the second advent."

Language could not be stronger to show that James White did not believe in an investigative judgment up to the close of 1850, six years after the disappointment. Notice some of the strong expressions in this article: "**that the day of judgment was prior to the second advent . . . is certainly without foundation in the word of God.**" Notice that he also states most positively that the first angel's message "**does not prove that the day of judgment came in 1840, or 1844, nor that it will come prior to the second advent.**"

Also it is worthy of note that Elder White uses Dan. 7:9-11 to prove that the judgment could not begin prior to the second coming of Christ. For seventy years this scripture has been used by the denomination to prove that the I. J. began in 1844: while Brother White uses it as forcibly to prove that it could not begin prior to

the first resurrection.

Since about 1857 till a few years ago the denomination has been united in teaching that Dan. 7:9, 10, 13, 14 announced the beginning of the I. J. Of the many proofs in support of this fact we cite but one. After quoting the above scripture Mrs. White says:

"Thus was presented to the prophet's vision the opening of the investigative judgment." Spirit of Prophecy, Vol. 4, p. 307.

Some of the Bible students in the denomination have recognized the shallowness of such an application and have tried to correct the blunder.

In the Sabbath School Quarterly for third quarter, 1927, page 30, is found a lesson on the I. J. We reproduce two questions from this study: "Question 17. Who are to be judged **after the saints are taken with Jesus to Heaven?** 1 Cor. 6:2, 3; 2 Pet. 2:9. Emphasis mine.

"Question 18. How is this judgment scene described? Rev. 20:4; Dan. 7:9, 10."

This is the true interpretation of Dan. 7:9, 10, and agrees with the position of James White in 1850.

Another worthy effort has been made to correct this long-standing blunder. The denomination publishes a little semi-monthly known

as Present Truth, intended for general missionary purposes. It is very widely circulated among the general public. In the edition of April 1st, 1929, is given a Bible reading. Question No. 3 reads as follows:

"3. When the papacy falls, what will take place?" In answer they quote Dan. 7:13, 14, 27.

The S. S. Lesson teaches that Dan. 7:9-14 describes a judgment scene "**after the saints are taken with Jesus to Heaven,**" and Present Truth teaches that it takes place after the "**papacy falls.**" Did the papacy fall in 1844? Have the saints been taken to heaven yet? Then the judgment scene in Dan. 7:9-14 is still future. In spite of the honest efforts of the writers of the S. S. lessons and the editors of the Present Truth to correct this aged error the editor of the Review and Herald continues to teach the old blunder.

I. J. Not Indorsed For Ten Years After 1844

The investigative judgment as it is held today, was not introduced into the denominational literature aside from Capt. Bates' privately published pamphlets, for at least ten years after the disappointment.

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James White Reverses Himself

In the R. & H. of Jan 29, 1857, James White reversed himself and endorsed the teaching of an I. J. For a number of years after the 1851 disappointment they floundered without any definite message regarding the advent. They felt most keenly the lack of something to mark the close of the 2,300 days. Every explanation thus far had proved to be a dismal failure. The First-day Adventists were teaching that the 2,300 days did not terminate in 1844. This the S.D.A.'s most stoutly combated. The people were demanding an explanation of what **did** take place in 1844 if the 2,300 days ended at that time. They were completely without an answer. They **had** to find something to mark the termination of this long period or capitulate to their most bitter critics, the First-day Adventists. The I. J. offered their only escape. Therefore James White shut his eyes to his former position and enthusiastically supported the I. J. which a few years before he had stoutly combated.

In 1855 James White prepared a pamphlet of 48 pages on "The Four Universal Monarchies," and Uriah Smith wrote one of 32 pages on "The 2,300 Days and the Sanctuary." These two documents

were bound together. There is not the first mention of the I. J. in either of these tracts. This is positive evidence that it was not believed by them as late as 1855. No treatise of the sanctuary doctrine since that date fails to deal with the Investigative Judgment.

“WITHIN THE VAIL”

The I. J. stands or falls on the meaning of the term “within the vail.” For over 80 years the denomination has taught that “within the vail” meant in the holy, or first apartment of the heavenly temple. Proof of this is legion, but because of limitation of space we will introduce but one testimony—but one which no S. D. A. will dare to dispute. We quote from G. C. p. 420.

“The ministration of the priest throughout the year in the first apartment of the sanctuary, ‘within the vail’ which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension.”

But if it can be shown from the Scriptures that the expression “within the vail” is applied to the most holy apartment of the sanctuary, then Christ entered the most holy at His ascension and the argument that He waited till Oct. 22, 1844 before entering the most

holy apartment of the heavenly sanctuary falls to the ground.

“Within the vail” is a Bible term, therefore we must go to the Bible to find what it means. My S. D. A. brother, are you willing to test your interpretation by this standard and abide by the evidence?

The phrase “within the vail” is found but once in the New Testament, but it appears five times in the Old. It being a borrowed term from the time of the tabernacle service we must necessarily go to the Old Testament for an explanation of its meaning. For the convenience of the reader we reproduce below every example of its use in the O. T. in the order in which they appear. (a)

(a) Ex. 26:33. “And thou shalt hang up the vail under the taches, that thou mayst bring in thither **within the vail** the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy.”

Lev. 16:2. “And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place **within the vail** before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.”

Lev. 16:12. “And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it **within the vail.**”

Lev. 16:15. “Then shall he kill the

Here we have five verses in which "within the veil" occurs, and there are no other examples in the O. T. In every case, without a single exception, the term refers to the most holy place. We challenge any one to deny this fact.

Without the Veil

If **within the veil** refers to the second apartment then **without the veil** must apply to the first apartment in which were located the candlestick, the altar of incense, and the table of shewbread. This expression is found four times in the Bible. We reproduce them all. (b)

goat of the sin-offering, that is for the people, and bring his blood **within the veil**, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."

Num. 18:7. "Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and **within the veil.**"

(b) Ex. 26:35. "And thou shalt set the table **without the veil**, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side."

Ex. 27:20,21. "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation **without the veil**, which is before the testimony, Aaron and his sons

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As truly as the term "within the veil" refers to the most holy place, the term "without the veil" refers to the holy place. There are no exceptions.

Before the Veil

"Before the veil," like "without the veil," always refers to the first apartment. It is used but four times. (c)

The word "veil" as applied to the tabernacle is found 25 times in the Old Testament, and in every case it is applied to the curtain between the first and second apartments. True, the door to the tabernacle was a curtain, but the O. T. writers never called it a **veil**, much less "**the veil.**" It is called

shall order it."

Ex. 40:22. "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, **without the veil.**"

Lev. 24:3. "**Without the veil** of the testimony, in the tabernacle of the congregation, shall Aaron order it (the lamp,) from the evening unto the morning before the Lord continually."

(c) Ex. 30:6. "And thou shalt put it (the altar of incense.) **before the veil** that is by the ark of the testimony."

Ex. 40:26. "And he put the golden altar in the tent of the congregation **before the veil.**"

Lev. 4:6. "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, **before the veil** of the sanctuary." Verse 17 is a duplicate of the 6th.

“the hanging for the door” or “the door of the tabernacle,” and “before the door of the tabernacle” always refers to the court in front of the tabernacle.

The Vail in the New Testament

The word “vail” (or veil, as it is spelled), referring to the temple, is found six times in the New Testament. In Matt. 27:51, Mark 15:38, and Lu. 23:45 we find the account of the rending of the veil at the death of Christ. That the veil in these three gospels refers to the curtain between the first and second apartments no loyal S. D. A. will dare deny, for Mrs. White says, “At the moment in which Christ died, there were priests ministering in the temple before the vail which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the vail of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar’s palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze.” Spirit of Prophecy, Vol. 3, pp. 166, 167. See also Desire of Ages, pp 165, 756.

These citations show that Mrs.

White taught that when the N. T. uses the term “the vail” without qualification, it means the curtain between the two apartments. And let no one try to dodge the force of this fact by affirming that the temple in the time of Christ had but one curtain, for Mrs. White, at least twice speaks of the curtain that was rent at the time of Christ, as “the inner veil.” See Desire of Ages, pp. 165, 765. If it was “the inner veil” then there must have been an outer veil.

The other three uses of the veil in the N. T. are found in the epistle to the Hebrews. Heb. 9:3. “And after the second veil, the tabernacle which is called the Holiest of all.” All agree that this refers to the most holy place. The fact that it calls it “the second veil” has no significance whatever, only to show that there was a curtain at the door, which no one denies.

Heb. 10:20. “By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” The 19th verse shows that it applies to “the holiest.”

We now come to the climax of the controversy; what does “within the veil” mean in Heb. 6:19, 20? It reads “Which entereth into

that **withtin the veil**; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

In every other place where the phrase "within the veil" is used in the entire Bible, it always, without exception, refers to the most holy place. Wherever the word "vail" or "veil" is found in the entire Bible, used in connection with the sacrificial services, it also means the curtain between the first and second apartments, unless it is this one in Heb. 6:19. Mrs. White herself defines "the veil" when used without qualification, as the curtain dividing the two apartments.

With all this array of evidence, what authority has any one to teach that "within the veil" in Heb. 6:19 refers to the first apartment? There isn't a heresy in all the religious world so hopelessly without Bible foundation as the teaching that "within the veil" means in the first apartment. If the S. D. A.'s have a right to teach that "within the veil" means in the first apartment, then the Sunday advocate has an equal or greater right to teach that "Sabbath" in the N. T. means the first day of the week. And my brother, they may drive you into a very uncomfortable corner unless you correct

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this outstanding blunder.

What Does It Mean?

If "within the veil" means in the most holy place of the heavenly sanctuary, then Christ was in the most holy place when Paul wrote the letter to the Hebrews. If Christ was in the most holy place in the days of Paul, then **He did not move from the holy to the most holy in 1844.**

The idea that Christ waited till 1844 to go into the presence of the Father is not only an unadulterated piece of imagination, without even the shadow of support in the entire Bible, but is contrary to the united teachings of the Scriptures. Whenever the position of Christ in the heavenly sanctuary is mentioned, He is always placed in the presence of the Father. Mark says, "He was received up into heaven, and sat on the right hand of God." 16:19. Peter places Him "by the right hand of God exalted." Acts 2:33; 1 Pet. 3:22. Stephen saw Him "standing on the right hand of God." Acts 7:55. Paul, no less than seven times recognizes Christ at "the right hand of God." See Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2.

No Bible student this side of John, aside from S.D.A.'s, ever thought of retaining Christ in the first apartment of the heavenly

sanctuary a single day after His ascension.

The Investigative Judgment denatures the gospel. If God doesn't know who is worthy of salvation, then how can poor feeble man know his relation to his God. If God has to wait until He examines the books to know whom to resurrect or whom to translate, then no one should ever be so presumptuous as to believe he is saved; and this doctrine has led their prophet to take just such an absurd position, viz:

"Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading." — Christ's Object Lessons, p. 155.

Such a position is entirely contrary to the teachings of Christ and the apostles. If space would permit, we would reproduce many scriptures which give one the privilege of rejoicing in the knowledge that he is "accepted in the beloved."

THE SECOND ANGEL'S MESSAGE

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

No one can herald the second angel's message unless he has a right understanding of "Babylon." In the eighteenth chapter a call is given to God's people to come out of Babylon. How could one warn the people of God to come out of Babylon if he did not know what or where Babylon was?

Suppose Jonah had gone to Jerusalem instead of Nineveh and given the message committed to him, would it have been the mes-

sage of God? San Francisco had a great destructive earthquake and fire in 1906. If God had committed a message of warning to one of His servants to give that city before the catastrophe, would he have carried out the commission if he had sounded a warning that Los Angeles was to be destroyed? Such a message to Los Angeles would not only have been a failure but would have been an injustice to the southern city and a sin against San Francisco.

In like manner a wrong understanding of Babylon in the second message would not only be a failure but an injustice to some

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one.

What Is Babylon

Babylon is found six times in the book of **Revelation**, and in every case it is used as a symbol. She is called a **woman six times**, and a **whore four times**. It is a universal principle of interpretation that when the Bible gives a definition of a symbol, that definition must be applied to every use of the symbol unless the context shows that another meaning is intended.

The seventeenth chapter of Revelation is the dictionary of the book; and no one can understand either the second or third message without accepting the definitions given in this chapter. Here is God's definition of the woman, Babylon: "The woman whom thou sawest is the great city, which reigneth over the kings of the earth." Rev. 17:18. R. V. The margin reads, "hath a kingdom over the kings of the earth," and such a translation is according to the Greek.

The denomination accepts this definition of Babylon of the seventeenth chapter, therefore we will not introduce evidence beyond a quotation from Mrs. White.

"The woman (Babylon) of Revelation 17, . . . that for so
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many centuries maintained despotic sway over the monarchs of Christendom, is Rome. And no other power could be so truly declared 'drunken with the blood of the saints' as that church which has so cruelly persecuted the followers of Christ." G. C. p. 382.

There is but one Babylon of the book of Revelation, and any one who attempts to teach otherwise is a careless student, or blinded by a creed. My brother, if you contend that Babylon of Rev. 17 represents Rome, and Babylon of Rev. 14:8 represents Protestant churches that fell morally in 1844, how can you meet the Sunday Sabbath advocate if he contends that "Sabbath" of the book of Acts, or "the Lord's day" of Rev. 1:10 means Sunday? One is no more inconsistent than the other. To contend that Babylon of the second angel's message represents fallen Protestantism one is obliged to ignore God's definition of Babylon and violate one of the most fundamental rules of sound interpretation.

No doubt some of our readers will ask, "Who teaches that Babylon represents Fallen Protestantism?" Seventh-day Adventists have taught it for 70 years, and some of them are still teaching it.

THE FALL OF BABYLON THE GREAT

We will now inquire What is her fall?

Nearly all the old Protestant writers agree that Babylon the Great of Rev. 17, is Rome with its ecclesiastical kingdom which has "for many centuries maintained despotic sway over the monarchs of Christendom."

But if Babylon the Great of the fourteenth and eighteenth chapters is Rome, what is the meaning of the announcement that she "is fallen?" How can **Rome backslide** when she has been spiritually fallen for centuries?

The explanation is found in the truth that the term "fallen" has no reference to the backsliding of Babylon the Great, but to her **destruction, her doom.**

What is meant by her fall is plainly pictured in Rev. 18:21, as rendered in the Revised Version:

"And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty **fall** shall Babylon, the great city, be **cast down**, and shall be found no more at all." The word "fallen" in Rev. 14:8 and 18:2 is not the word for **apostasy** as used in 2 Thes. 2:3, "except there come a **falling away** first." The word is used twenty-one times in the

Revelation, and in all other instances refers to a **falling down** and not a back-sliding. "Rocks, **fall** on us and hide us," (6:16); "and the tenth part of the city **fell**," (11:13); "and the cities of the nations **fell** (16:19; "five are **fallen**," (17:10); "I **fell** at his feet," (19:10).

Is the Moral Fall of Protestants Good News?

If the "fall" of Babylon is the spiritual fall of the Protestant churches as formerly taught, is it good news to announce that Methodists, Baptists, and Presbyterians have backslidden away from God? But it is good news to announce the destruction of that apostate church-system that has made herself drunk with the blood of the saints.

Now that it is clear that the fall of Babylon is her "**final destruction**," how is it that God's people are called out of Babylon, **after the announcement of her fall? Is it not rather late to call them out after her destruction has come?**

The term "is fallen" has led to the conclusion that it must mean a moral fall. For how could it refer to a "final destruction" when the call "come out of her," **follows** the announcement of her **fall?**

Had they studied the announcement of old Babylon's fall, this would have been explained.

In Jer. 51:8, we have the announcement of the fall of old Babylon, and the term "**is suddenly fallen and destroyed**" was used while she was in the **height of her glory**. The explanation of this is that the prophet **sees in a vision the city in ruins**, and announces **what he sees**, and therefore he uses the **present tense**.

Again in verses 41, 43 we have the prophet's vivid description of the ruin which his prophetic eye beholds:

"How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities **are** a desolation, a dry land, and a wilderness, a land wherein no man **dwelleth**, neither **doth** any son of man pass there-by."

That the prophet is describing a **future** destruction is clear from verses 60-64.

"So Jeremiah wrote in a book all the evil that **should** come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When
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thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

Here we have a complete parallel with the announcements concerning modern Babylon. First her destruction is announced in the **present** tense, then the people of God are called out (v. 45), and next a stone is tied to the prophecy and it is cast into the Euphrates with the announcement that "**thus shall** Babylon sink."

In like manner the "final destruction of modern Babylon" is announced in the **present** tense, because that destruction is seen by the prophetic eye of Christ whose testimony the angel announces (Rev. 1:13), and this is followed by the call, "Come out of her my people:" and the **nature** of the fall is pictured by the "mighty fall" (R. V.) of a millstone cast into the sea, with the words announcing a **future** ruin.

“Thus with a mighty fall shall Babylon, the Great city, be cast down, and shall be found no more at all.” Rev. 18:21. R. V.

With this scriptural explanation of the use of the present tense, all is clear.

The Second Angel's Message Finished In 1844.

The pioneers taught that the second message was finished in the fall of 1844. Elder White taught that “The second angel's message reached to the fall of 1844, when the cry — ‘Come out of her my people’ closed.”

“This work is done. This angel has flown. Babylon, the nominal churches, is fallen. God's people have come out of her. She is now the ‘synagogue of Satan’. Rev. iii, 9. ‘The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird.’ Rev. xviii, 2.” Present Truth, pp. 68, 69, — 1850.

That the second message was an announcement of the fall of Protestant churches and was given in the summer of 1844 is confirmed by Mrs. White.

“When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second. . . . This message was understood by Adventists to be an announcement

of the spiritual fall of the churches in consequence of their rejection of the first message. The proclamation, ‘Babylon is fallen,’ was given in the summer of 1844, and as a result, about fifty thousand withdrew from these churches.

That Babylon represented fallen Protestant churches was the united position of the denomination until 1911. Some of the Bible teachers among them began to recognize that there was but one Babylon in the book of Revelation, and in every case it referred to the Roman church. But the “Spirit of Prophecy” had said that it could not refer to Rome, so they had to correct “inspiration” as well as their creed.

In 1888 “Spirit of Prophecy,” Vol. 4, was revised and published as “The Great Controversy.” On page 383 of this edition is found the following: “The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore **it cannot refer to the Romish Church**, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a

message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith."

Doctoring Inspiration

In 1911 Great Controversy was again revised and an attempt was made to bring it into harmony with the Bible. Besides a few unimportant alterations, two major changes were made in the above paragraph under the approval of Mrs. White herself.

The more important change was made by the insertion of the word "alone," making it read, "therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries." The second change is the omission of the words, "in a message which is yet future."

If any one of normal intellect will carefully read this doctored paragraph and note how inconsistently silly it now reads, further comment would be unnecessary. Yet the defenders of inspiration contend that the insertion of "alone" does not alter the mean-

ing in the least, but only makes her meaning plainer.

If you were tried for a capital crime and the jury brought in a verdict, "We find that the accused is not guilty of the crime charged against him," would it make any difference to you if the clerk read and recorded the verdict. "We find that the accused is not guilty **alone** of the crime charged against him?"

Read Rev. 14:8 and 18:1-5 and you will see at once that one is but the enlargement of the other. The 18th chapter only brings out the details of the second angel's message. The brethren saw this, so when they revised G. C., Mrs. White consented to leave out the statement that the message of the 18th chapter was still future. Why? Because if the message of the 18th chapter is still future then the second angel's message is still future.

Brother, which is inspired, the editions of 1884 and 1888 or the edition of 1911? One says the Roman church cannot be Babylon; the other says it is Babylon. One says the second angel's message is still future; the other says it was given in 1844. Both cannot be inspired. If both are inspired some one will have to manufacture a new name for this brand of inspiration.

The insertion of "alone" in G. C. paved the way for the denomination to put itself right on the second angel's message. In 1913 the Sabbath School lessons for the second quarter taught that the second message is still future and is an announcement of the destruction of "Modern Babylon, the Church of Rome." It also calls it a "gospel message."

When "Bible Readings" was revised in 1916 it was made conformable to the previously published S. S. lessons. In speaking of the second message a note says, "The gospel message announcing her final overthrow should be a cause of rejoicing to every lover of truth and righteousness." The three closing questions of the study on the second angel's message are as follows:

"22. What final call to come out of Babylon is to go forth?"

Answered by Rev. 18:4, 5.

"23. How complete is to be the fall of modern Babylon?"

Answered by verses 21-24.

"24. What song of triumph follows the overthrow of Baby-

lon?" Answered by Rev. 19:6, 7. Bible Readings, p. 258.

This same Bible reading, slightly abbreviated, was again published in "Present Truth," Dec. 1, 1929.

The denomination has put itself right on the second angel's message; it is now in harmony with the Bible: but from 1844 to 1913 it was completely out of harmony with God's word. That is, for nearly seventy years they taught a message that was not the second angel's message; was not a message of the Bible at all, but of merely human invention. It was not merely a false message but was a gross injustice to the Protestant world.

Again, the true second message has never been given to the world; then how about the third? Is the third angel's message to be given to the world before the second? Some more revising seems to be necessary. Some more very radical modifications must be made in Mrs. White's writings before the second message can be given by the denomination.

SPIRIT OF PROPHECY EXAMINED

By the term "Spirit of Prophecy," Seventh-day Adventists refer to the gift as manifested in Mrs.

E. G. White. She and her followers claimed she had visions, and

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that all her writings were not her words, but direct revelations from God.

We will let Mrs. White speak for herself on this subject: "In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit. There never was a time when God instructed his people more earnestly than he instructs them now concerning his will, and the course that he would have them pursue." 5 T 661.

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sr. White. You have thereby insulted the Spirit of God." 5 T 64. She quotes the Saviour as saying to her: "It is not you that speaketh; it is the Lord that giveth the messages of warning and reproof." R. H. July 26, 1906, and Sept. 20, 1928.

These writings are usually spoken of as "the testimonies," and it is hard to exaggerate the importance that the denomination places upon her visions and writings.

On the two pillars — the sanctuary teaching and the visions of Mrs. E. G. White, rests the whole structure of the S. D. A. movement. From our earliest child-

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hood, the common conversation and the confiding assurance that we, the S. D. A.'s were the true church was the fact that we had a living prophet of which no other Protestant church can boast.

Who Was Mrs. Ellen Gould Harmon White?

Mrs. E. G. White was born Nov. 26, 1827, and died at St. Helena, Calif., July 16, 1915; and was buried at Battle Creek, Mich. She was just near her 17th birthday anniversary when the great disappointment under the Miller movement passed. She was an ardent admirer of Miller and his teachings, and shared the great disappointment as keenly as the leaders themselves. She was married to James White, August 30, 1846, and gave birth to four sons; the first-born Henry died at the age of sixteen, and the last-born died in infancy. James Edson and William C. outlived their mother. She was hit in the face by an angry playmate in her early years which so affected her health that she was unable to continue school. Therefore she was uneducated from the standpoint of school training.

Soon after the disappointment she began having what her followers called visions. Those who have witnessed her "in vision" declare that she did not breathe and

her eyes were open. At times she talked freely; sometimes she walked about, and exercised what her followers consider supernatural power. These manifestations were very frequent, and continued until she reached the age of 51, after which she never had any of the physical manifestations of visions. Her condition on these occasions was very similar to what the medics call a cataleptic state. After the age of 51 she continued to have what she calls "visions of the night"; but these were not accompanied by any physical phenomenon.

Date of Her First Vision

There is considerable uncertainty regarding the time of her first vision. In "Life Sketches," old edition, prepared jointly by Mrs. White and her husband, on page 327, it is recorded that she had her first vision "in the month of December, 1844" and on page 221, Mrs. White says: "I had no vision until 1845." This same declaration is found on page 73 of Vol. 1 of the "Testimonies." In the new edition of "Life Sketches," page 104, prepared by Mrs. White herself, we find a photographic duplicate of one of her letters written July 13, 1847, in which she says she had her first vision in 1844.

Among S. D. A.'s, the expression "the testimonies" is a term

which they apply to any and all of her writings. The denomination published a series of nine volumes under the title of "The Testimonies."

The Importance of The Testimonies

The position the denomination sustains regarding the writings of Mrs. White is stated in the Review & Herald Supplement of August 14, 1883:

"Our position on the testimonies is like the key-stone to the arch. Take that out, and there is no logical stopping-place till all the special truths of the message are gone . . . **Nothing is surer than this, that this message and the visions belong together, and stand or fall together.**" Emphasis ours.

This declares in no uncertain tones that the advent movement would be hopelessly wrecked without the writings of Mrs. E. G. White. In this they have expressed an unadulterated truth.

The writings of Mrs. E. G. White among S. D. A.'s are one of, if not the primary pillar of their doctrinal structure. A quotation from the testimonies, especially in public, is an end of all controversy regardless of what the Bible may say. They very emphatically deny that Mrs. White's writings are an addition to the Bible;

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nevertheless, they place them on an equality with the Bible, or even above the Bible.

The Review & Herald, their denominational paper, is their outstanding spokesman for the denomination, and its chief editor, Elder F. M. Wilcox, is recognized as one of the most prominent leaders. He emphatically denies that the denomination puts Mrs. White's writings on an equality with the Bible; nevertheless, he puts her writings side by side with the writings of the Bible prophets. In the "Review & Herald" of Oct. 4, 1928, he says:

"The writings of Mrs. E. G. White were never designed to be an addition to the canon of Scripture. They are, nevertheless, the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. **As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet to Israel in the days of the captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the Church of Christ to-day. And the same as the messages of the prophets were received in olden times, so her messages should be received at**

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the present time."

In another issue the Editor says: "Like the prophets and messengers of old, her work belongs to the prophetic order. . . . **By the same Spirit by which the prophets and messengers of old were guided in their work, she was directed and guided in her work as a prophet of God, as His messenger to the church in this generation.**" R. & H., Sept. 20, 1928, p. 16. Emphasis ours.

If the writings of Mrs. White are on the same basis as the teachings of Samuel, Jeremiah, John the Baptist and "the prophets of old," and are received by the same Spirit of God, how dare anyone deny their being on an equality with the Bible? How inconsistent for them to deny the charge that they place Mrs. White's writings on an equality with the Word of God? They do not show the honesty of the Mormons, for they openly teach that the writings of Joseph Smith are an addition to the Bible. It is time for S. D. A.'s to be honest and acknowledge that they have an addition to the Word of God.

Inasmuch as a divine comment stands above the original upon which the comment is written, it is positive proof that Mrs. White's writings, in the minds of S. D. A.'s, stand above the original writings

of the Bible.

Mrs. White, herself, claims that everything she has written is inspired:

“In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.” 5T 67.

Will Mrs. White's Writings Bear Inspection?

If Mrs. White's writings are inspired, and, as she says, are the Word of God, and not her own, then all of her writings should be free from mistakes in the statement of facts. The leaders will not admit that some of her writings are inspired while others are not; in fact, they very emphatically denounce such a position. (a)

(a) “A person who accepts one portion of the Testimonies and rejects other portions, places his influence directly against this gift in the church. His influence for evil is much more potent than if he openly and consistently opposed all the writings.” F. M. Wilcox in *The Testimony of Jesus*, p. 106.

“Those who have helped souls to feel at liberty to specify what is of God in the Testimonies, and what are the uninspired words of Sister White, will find they are helping the devil in his

The Bible gives us a rule by which to test the claims of prophets. This test is found in Is. 8: 20:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

No one should be condemned for applying this Bible test.

Mrs. White's First Vision

Mrs. White's first vision came soon after the 1844 disappointment. It was first published by James White in May, 1847, in “A Word to the ‘Little Flock’ ”; and it has never been published complete by Mrs. White or her followers since. It had been printed before but not by any of the S. D. A. leaders.

There has been no small controversy over this first vision. We reproduce that portion which has been the center of controversy:

“The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. **It was just as impossible for them to get on**

work of deception.” Mrs. White, *Message to Elder Amadon*, June 15, 1906, quoted in *The Time, The Need, The Message*, p. 109.

the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming." "A Word to the 'Little Flock'," page 14.

All that part which is printed in bold faced type has been omitted from all reprints of her first vision. The omitted portion should appear on page 15 of Early Writings.

The Topsham Vision

"Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated.

"I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut.

"I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to

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worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

"My accompanying angel bade me look for the travel of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past." Present Truth, P 22. Aug. 1849.

The emphasized portion of this vision is also omitted from all reprints. It should appear on page 45 of E. W. Present Truth was the first periodical they published. The first number appeared in July, 1849, the last, the eleventh, Nov. 1850. James White was the editor.

What Was the "Shut Door"?

William Miller and his followers believed their "work for the world" closed on Oct. 22, 1844, and they ceased to work for sinners. Miller and most of the Advent believers abandoned this position at the Albany convention in April, 1845; but those who afterwards became known as Seventh-day Adventists continued to teach for at least seven years, that probation closed at that time.

One of their most common scrip-

tures which they discussed at their gatherings was the parable of the ten virgins of Matt. 25:1-12; dwelling particularly on the expression "and the door was shut." The term "shut door" in their pioneer literature always meant the close of probation on Oct. 22, 1844. Mrs. White defines the term as meaning the close of probation. (b)

It was the divergent views on the close of probation that caused the division between the two groups. Those who afterwards became Seventh-day Adventists very bitterly denounced the First-day Adventists for giving up the shut door and going out to save sinners "whom God had rejected." The division came at the time of the Albany conference, where the followers of Miller declared they would continue to teach that the coming of the Lord was near at hand and would continue to labor for the salvation of sinners. This conference was held at Albany, N. Y., April 29, 1845, nearly two years before the Whites accepted the Sabbath. So far as our rec-

(b) In speaking of Adventist believers and their experiences after the disappointment, she says: "All this confirmed them in the belief that probation had ended, or, as they expressed it, 'the door of mercy was shut.'" Spirit of Prophecy, Vol. 4. p. 268.

ords reveal, none of the pioneers of the S. D. A.'s attended the Albany conference. We reproduce below the resolution which caused the Whites and their followers to turn their weapons of abuse on their former brethren. (c)

After the Whites accepted the seventh-day Sabbath, "present truth" to them was "The Sabbath and the shut door."

Joseph Bates on The Shut Door

Joseph Bates was one of the most bitter critics of the F. D. A.'s for abandoning the "shut door." He accused them of "sinning against God"; of showing by their work and teachings that "the Son of God" . . . had "uttered a falsehood"; and went so far as to

(c) "What now is our work? To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season, and to build ourselves up in our most holy faith. While doing this, we are to continue, in obedience to the great commission, to preach the Gospel to every creature: so long as the love of Christ dwells in us, it will constrain us. We shall not be released, while in our present state, from our obligations to be 'workers, together with God.'" Memoirs of William Miller by Sylvester Bliss, p. 305.

call them "liars." (d)

James White on

The Shut Door

In November, 1850, James White was editing three distinct periodicals; "Present Truth," "The Advent Review," and the "Review & Herald." All of these three publications were stoutly contending for the Seventh-day Sabbath and the Shut Door. He was not only

(d) In commenting on a statement of the First-day Adventists saying they believed the 1844 movement was of the Lord, he says:

"When they say they believe it, they prove themselves liars; for after the formation of the Laodicean state of the church at Albany, N. Y., April 29, 1845, the greater portion of the lecturers went through the land, advocating an open door, in direct and immediate opposition to the work of the Midnight Cry. For that work shut the door without the shadow of a doubt.

"We say then, that here is positive proof that they have been **SINNING AGAINST GOD EVER SINCE**, in writing, preaching, and in various other ways, by opposing and setting at naught the very and identical point in their Advent experience, which was the '**MAINSRING**' to the whole vision. Yes, after the Albany Conference in 1845, where they organized the Laodicean Church, they went out openly and boldly declaring to their hearers, that the door was wide open."

"Now if they have opened the door, then they have gained the victory over the Son of God, and proved him to have uttered a falsehood. In no other

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publishing strong articles from Joseph Bates, David Arnold, E. P. Butler, Geo. W. Holt, O. R. L. Crosier, and many others, but he was writing the strongest articles on the same subject himself.

way could they get one true Gentile convert. . . . We know that these people are saying, and will still insist, that they have reclaimed hundreds of backsliders, and that scores have been converted to God, under their teaching, since the Albany Conference, April, 1845.

"We say, that as long as they continue rebellious against their lawful Prince, it is morally impossible for them to beget for him one peaceful subject."

"Talk about searching out sinners, that the work of the Midnight Cry left in outer darkness six years ago!" Joseph Bates in the Second Advent Review, Vol. 1, No. 3, December, 1850. This article was endorsed by the Editor, James White.

"The 'Present Truth,' then, of this third angel's message, is, **THE SABBATH AND SHUT DOOR**." The Sanctuary, by Joseph Bates, p. 16, published 1850.

Speaking of Seventh-day Adventists he says: "The shut door and Sabbath, then, are the two prominent marks by which they are known." The Seal of the Living God, p. 56, published in 1849. All the emphasis, capitals, punctuation, are just as they are in the original.

Pages could be produced of a like character, but enough has been presented to convince any honest reader that Joseph Bates believed that probation closed in 1844.

No. 6 of "Present Truth" is wholly given to proving that the door was shut in 1844, and all through the eleven numbers the same theme is emphasized.

The first Vol. of the R. & H. issued from Nov. 18, 1850, to July, 1851, is alive with the most emphatic declarations that probation closed in 1844. And the second Vol. which begins in Aug., 1851, teaches the same doctrine till early in October. After that date little is said on the subject. Remember that James White was editor of all of these three publications.

We introduce below one quotation from James White. (e)

(e) "When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished forever. . . .

"Then shall the kingdom of heaven be likened (compared) unto ten virgins,' etc. When? At this very time, when the faithful servant is giving meat to the 'HOUSEHOLD,' (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen." Present Truth, No. 10, p. 79, published May, 1850. Emphasis and interpolations as in the original. The title of the article is: "THE SANCTUARY, 2300 DAYS, AND THE SHUT DOOR." The article was afterwards

Elder Loughborough On The Shut Door

Elder J. N. Loughborough, the outstanding historian of the denomination, was nearly 13 at the time of the disappointment. At an early age he began preaching for the First-day Adventists, but in Sept. of 1852 he accepted the seventh-day Sabbath and at once entered the ministry with S. D. A.'s. He was a man of detail, and kept a diary practically all his life. This, with his many years of close association with Elder and Mrs. White and the other pioneers, qualified him for the position of denominational historian. He put out two editions of his first history under the title of "Rise and Progress of Seventh-day Adventists." In 1905 he revised this work and issued it as "The Great Second Advent Movement," and it was published by the denomination. His closing years of activity were spent under a commission from Mrs. White to visit Adventists the world over in defense of her inspiration.

In speaking of the First-day Adventists he says:

"Lest the term Adventists should be misunderstood, we will here-

printed in pamphlet form and widely circulated. "The parable" referred to is the ten virgins in Matt. 25: 1-12.

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after speak of this people as First-day Adventists; It is of these that Mrs. White speaks thus in one of her publications:” —

He then quotes as follows from Spirit of Prophecy, Vol. 4, page 268:

“After the passing of the time of expectation, in 1844 Adventists still believed the Savior’s coming to be very near; they held that they had reached an important crisis, and that the work of Christ as man’s intercessor before God, had ceased. Having given the warning of the Judgment near, they felt that their work was done, and they lost their burden of soul for the salvation of sinners. . . . All this confirmed them in the belief that probation had ended, or, as they then expressed it, ‘the door of mercy was shut.’”

He then adds this comment: “In this quotation Mrs. White states the position taken by the First-day Adventists. She does not even intimate that she believed it.” The Great Second Advent Movement, 221, 222.

Again we quote Elder Loughborough:

“Even as late as the year 1848, there remained here and there an individual who held that there was no more mercy for sinners. These, however, were not Seventh-day
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Adventists.” Page 234.

All of these statements are false and we are prepared to prove that he knew they were false when he wrote them.

When Elder L. penned the above statement regarding Mrs. White he had in his possession a personal letter from her in which she wrote:

“With my brethren and sisters, after the time passed in forty-four **I did believe no more sinners would be converted.**” The Testimony of Jesus, p. 86. Emphasis ours. Yet after receiving this positive statement from Mrs. White he had the boldness to teach that she did not believe probation closed in 1844.

In 1861 the leaders presented an address to the conference at Battle Creek, Mich., with the view of persuading the brethren to organize a general conference. This address was published in the R. & H., June 11, 1861. We produce one paragraph: (f)

(f) “If we go back to a period of from six to nine years, we find the believers in the Third Angel’s Message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for ‘the world’

This was signed by J. H. Waggoner, James White, J. N. Loughborough, E. W. Shortridge, Joseph Bates, J. B. Frisbie, M. E. Cornell, Moses Hull, and John Byington. These were all prominent leaders at that time. In reply to an inquiry on the part of the writer as to who the person was that was "nearly refused the message," Elder Loughborough replied: **"I am the 'one' referred to in that document, 'the conference address'."** And the one who thought he couldn't be saved "because he was not in the '44 move'," was none other than the outstanding leader, and writer, J. N. Andrews.

After spending eight years among the First-day Adventists, part of the time as a minister, and never hearing them preach the shut door, and then as late as 1852 being convinced of the Sabbath, by a very prominent Seventh-day Adventist, who almost refused him communion with them because the minister, J. N. Andrews, was so sure that the door was shut: and after signing the above statement, Elder Loughborough so submerged

was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in the '44 move'."

his conscience as to deny that Seventh-day Adventists ever believed or taught that probation closed in 1844.

On page 263 of the Great Second Advent Movement, Elder L. quotes a statement from Joseph Bates regarding Mrs. White's visions taken from "A Word to the Little Flock," page 21:

"I believe the work is of God, and is given to comfort and strengthen his 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work . . . in October, 1844." But he left out three words "for the world" where the omission marks appear. Why didn't he put in those three words? Unquestionably because he knew that the reader would see that Bates believed the door was shut in 1844.

In this Mrs. White was equally guilty, for she left out the same three words in quoting this statement. See Life Sketches, p. 98.

We will introduce one more "exhibit" and then rest the case of Elder Loughborough with the jury of honest readers. He again quotes a statement from James White taken from page 22 of a Word to the Little Flock. It is a defense of Mrs. White's visions.

"The author does not 'obtain the sentiments' of her visions

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'from previous teachings or study.' When she received her first vision, December, 1844, she and all the band in Portland, Maine (where her parents then resided), had given up the 'midnight cry' as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen. She then related her vision to the band, and they acknowledged their seventh-month experience to be the work of God." Pages 263, 264.

The omission of the words "for the world" was bad enough, but he was honest enough to indicate that something had been omitted; but in the last quotation he throws all honesty to the wind and omits the most vital part of the testimony without marks of omission...

In the original it reads: "had given up the midnight cry, and shut door, as being in the past." Why this dishonesty? Because he knew that if he printed those three words, "and shut door," every reader would recognize that she taught the shut door while in vision, for the Lord showed her in vision that it was wrong to give up the shut door. And Mrs. White herself defines the "shut door" to mean the "close of probation."

These sins were called to the

attention of Elder Loughborough at least five years before his death, but instead of confessing his sin, he tried to justify his course.

Be it said to the credit of the denomination that they have taken this book off the market. We published these facts for more than a dozen years before they discontinued its sale.

Elder A. G. Daniels

On The Shut Door

After the passing of J. N. Loughborough, Elder Daniells became the undisputed prince of "Testimony" defenders. Mrs. White led him to victory in his quarrel with the medical superintendent of the Battle Creek Sanitarium and in token of appreciation he defended her against all attacks. He wavered not even to the end. His last effort was "The Abiding Gift of Prophecy," a book of 378 pages, finished just before his death.

In the Review and Herald of Nov. 25, 1926, Elder Daniells presented a lengthy article dealing with the question of the shut door in relation to Mrs. White's writings between the years 1844 and 1851. His article, together with an editorial by Elder F. M. Wilcox, was published in tract form; and later reprinted in the R. & H. and a second time printed in a pamphlet. Our space will permit of

but brief consideration of this defense. He introduces his article with eight general statements. We will introduce the main portion of statement 8:

“But while, after the passing of the time in 1844, they continued for a period to believe that salvation for sinners was past and that Christ would quickly appear, there was no statement from Mrs. E. G. White to the effect **that it had been revealed to her** that probation for the world had closed, and that there was no longer salvation for the unsaved.

“There is a vast difference between holding a personal belief regarding a question, and declaring that this belief has been obtained by a direct revelation from the Lord. To illustrate: the apostle Peter and his associates **believed** that the gospel message they were to proclaim was to be confined to the Jewish nation. . . . They not only believed this, but clung to it tenaciously. None of them, however, declared that this **had been revealed to them in a vision or revelation from God.**” The Shut Door, pp. 5, 6.

A Boomerang Illustration

His illustration would have been most fitting had he completed it. But suppose Peter had written his first epistle before he went to the

home of Cornelius, and in it had said: “Those Jews who accepted Christ and later lost sight of Jesus, fell off the path on which we are traveling. It was just as impossible for them to be redeemed as all the wicked Gentiles which God had rejected.” And in another chapter had written: “The reformations which Paul and his associates are reporting among the Gentiles, are not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some of these Gentiles appeared to have been really converted, so as to deceive us, the converted Jews; but if their hearts could be seen, they would appear as black as ever.” Then after Peter had visited Cornelius he decided to put out a new edition of this epistle, but for fear some one might misunderstand his divine revelation (?) he thought it best to eliminate all these references to the Gentiles. What then would you think of Peter’s inspiration and honesty?

There is this difference between Peter and Mrs. White. Peter probably did believe that the Gentiles could not be saved; but God kept him from expressing his false be-

lief in his inspired epistles: but Mrs. White wrote her false views in what she claimed was a divine revelation. The illustration that Bro. Daniells uses is very fitting indeed, but not as he intended it.

Elder Daniells affirms that Mrs. White eliminated this statement from her first vision because she saw that some might misunderstand it. He also contends that to understand it to mean the close of probation makes it "conflict with the message of which it forms a part." Page 15. Both of these statements are entirely false.

Let any living believer in Mrs. White's inspiration take the eliminated portion of her first vision, "It was just as impossible for them to get on the path again and go to the city, as all the wicked world which God had rejected," and rewrite it so it could not be misunderstood. How could it be misunderstood as it is? What other construction could any one read into it than that God had "rejected all the wicked world?" And Mrs. White eliminated them because she knew the reader would understand them just as she understood them when she wrote them. In these eliminated sentences there isn't the slightest conflict with the rest of the message nor with any other message during that period,

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either from the pen of Mrs. White or any of the other pioneers.

We challenge any one to produce a single citation from the literature of the pioneers that is in the least degree out of harmony with this portion of her first vision. Let the conference appoint a committee to carefully examine the literature from 1844 to 1851. If they find statements from the pioneers—including Mrs. White—out of harmony with the interpretation we put on this part of her first vision we will pay the expense of such committee and publish their findings in the Gathering Call with our apology. If this isn't fair, please point out how we can be more fair. If such statements cannot be found, is not the conference under obligation to repudiate such false arguments?

Our limited space compels us to pass over many statements by Elder D. which are entirely misleading. We will introduce a part of his conclusion.

"The writer believes that any one who will study this subject impartially, with only the desire to arrive at the truth, must come to the conclusion that while the early Adventists . . . believed for a time that probation closed on the tenth day of the seventh month of that year, there is no evidence to show that Mrs. E. G.

White ever taught this error. The statements relied upon by some to show this, do not prove it. And it is certain that other things she wrote between 1844 and 1851 are entirely inconsistent with such a view." pp. 26, 27.

The only truth in this statement is that "Adventists for a time believed that probation closed on the tenth of the seventh month of that year."

We are very positive that any "one who will study this subject impartially, with only the desire to arrive at the truth, must come to the conclusion" that there is an abundance of "evidence to show that Mrs. E. G. White" believed that probation closed in 1844, and that she saw this while in vision. We are so confident that our view is the correct one that we will bear all the expense of impaneling a jury of impartial men or women to hear the evidence if we do not get a unanimous decision.

A Grievous Deception

We will now turn to Elder Daniells' last publication, written just before his death. In defending Mrs. White against the charge that she was influenced by others in writing her testimonies he uses her first vision to prove his point. We quote from page 271 of "The Abiding Gift of Prophecy:" "It is, however, worthy of note that

this vision was not of such a nature as to confirm them in what they already believed. Not only they, but Ellen Harmon herself, prior to this vision, had become persuaded that the 'midnight cry' movement, through which they had passed, was a mistake. This was the general conclusion that had been reached by most of the leaders in the movement. . ." Therefore, the substance of this vision cannot be accounted for as in anywise springing from the personal belief of Ellen Harmon, or that of her associates. That it served to change that belief is a strong evidence of its having been given to her by an intelligence outside of her own consciousness."

Notice that he says that they "had become persuaded that the 'midnight cry' movement, . . . was a mistake." He quotes "midnight cry" in this statement. This is evidently quoted from the testimony of James White as found in "A Word to the 'Little Flock'," page 22. Elder White is using this first vision for the same purpose that Elder Daniells used it — to prove that she was not influenced by others. For comparison we reproduce a part of Elder White's argument:

"The author **does not** "obtain the sentiments" of her visions

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“from previous teaching or study.” When she received her first vision, Dec. 1844, she and all the band in Portland, Maine, (where her parents then resided) had given up the midnight-cry, and **shut door**, as being in the past. It was then that the Lord shew her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their 7th month experience to be the work of God.”

Notice Elder Daniells omits the three words “and shut door.” Why this omission? Because he knew that if he had inserted them where they belonged his readers would recognize that Mrs. White was reproved in her first vision for giving up the “shut door,” which, in the pioneer literature, **always meant the close of probation.**

It is strange that a man of Elder Daniells’ standing should use this vision to prove that it came from heaven when he knew that it proves that she and the Portland band were convinced **by this vision** that probation closed in 1844. And Elder Daniells is not alone in bearing the shame of these deceptions. Elder L. E. Froom, editor of “The Ministry,” assisted Elder D. in preparing the **Page Forty-six —**

manuscript for this volume. We feel safe in affirming that no other man in the denomination is more familiar with the literature of the pioneers than is Elder Froom. He wrote the “Introduction” in which he says: “It is truly refreshing, therefore, to have a presentation so conspicuous for soundness and balance. These basic qualities have been happily blended with unswerving loyalty to the word of truth, and fidelity to the facts of record.” No one knew better than L. E. Froom that if “all the facts of record” were placed before any body of honest people they would indignantly declare both Froom and Daniells flagrant misrepresenters of “the facts of record.”

And the whole denomination stands guilty with these two, for this book was put on “The Ministerial Reading Course” for 1936.

Ex-President W. A. Spicer Tries To Defend Mrs. White

Elder Spicer was president of the General Conference for eight years. In 1926, while he was president, he furnished the R. & H. a series of six articles under the heading, “Moments with Old-Time Volumes and Our Pioneers.” They ran from March 18 to April 29. At least 20 times in this one series he makes statements which are not only not true but are just the

opposite of the truth. We will reproduce a few samples of these false statements.

“Present Truth was the first periodical to begin to carry this threefold message to the world.” Article No. 1

“Those early believers were quickly out winning souls on the right hand and on the left.” No. 2.

“And mark this, all the time, from the very beginning, the spirit of prophecy was not only setting forth an open door, but was telling these pioneers of a great world-wide work of which they had had little idea.” No. 2.

“In the midst of it all came these calls thru the spirit of prophecy to a world-wide work.” No. 4.

“On the contrary, the record shows that the spirit of prophecy was ever calling the pioneers to shape their plans to carry the gospel message to sinners in every land. And all thru those years Sister White herself was out preaching the gospel and seeking to save sinners.” No. 4.

After quoting a part of the Topsham vision (See page 36.) Elder Spicer says: “Only one who is blind can fail to see that the messages Sister White bore on this very page declared the open door of salvation to every soul who had not fully and finally cast away

divine grace.” No. 5.

Every one of these statements is false, wholly false, and if Elder Spicer did not know they were false, it was because he deliberately refused to read the evidence on every page of the documents from which he quotes. James White and Mrs. White testified that they believed probation closed in 1844; and Elder Daniells and Editor Wilcox plainly admit that the pioneers believed it, and both of them concede that probably Mrs. White may have believed it, but Elder Spicer denies in toto that any of them even believed it.

Two Most Deceitful Claims

There are two claims used by all of Mrs. White’s defenders which have been the most effective in deceiving the people; Elder Spicer rings them up on almost every page. These claims are, first, “Sister White herself was out preaching the gospel and seeking to save sinners” from 1844 to 1851. And second, that the spirit of prophecy — Mrs. White’s writings — was calling the pioneers to a world-wide work.” No two more false statements were ever put in print, nor uttered by a human voice.

For seven years or longer, Mrs. White, James White, Joseph Bates, and all their followers were work-

ing most diligently to seek out the Laodiceans — First-day Adventists — and give them “the present truth” which was the “shut door and the Sabbath.” They were traveling hundreds of miles, thru all kinds of weather to reach a single Adventist and confirm him in the shut door belief and lead him to accept the Sabbath.

They not only passed by all others, but they were condemning all others in almost savage language for “rebellious against God” in trying to save sinners. The early literature is full of such denunciations. If Mrs. White and the pioneers were working so diligently for the salvation of sinners, why don't they publish examples of such efforts? Why not give the people the evidence?

An Experience With Elder W. C. White

We will introduce an experience we had with Elder W. C. White which has a bearing on this subject.

W. C. White, son of the prophet, accused me of misrepresenting his father and mother, because I published that they were not working for the salvation of any save the Advent believers from 1844 to 1851. I asked him for the proof. He said he did not have it at hand, but as soon as he reached

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home he would look it up and send it to me. That was March 24, 1926, and yet he never furnished the evidence, and we repeatedly urged him to produce the proof. “There's a reason.”

It is time for S. D. Adventists to cease publishing this defense until they can produce some evidence. We volunteer to publish every evidence they will produce. We can produce scores of pages to the contrary.

The second weapon of defense, — Mrs. White's call to a world-wide work to convert sinners — is equally false. There isn't the first hint of such a call in any of her writings during the seven years after 1844. It isn't to be found and these defenders of her visions know it can not be found.

Mrs. White and her associates believed the Lord would return Oct. 22, 1851. Speaking of those who were just receiving present truth (the shut door and the Sabbath), June 27, 1850, she wrote: “But now time is almost finished, and what we have been years learning, they will have to learn in a few months.” They had been six years learning the truth (?), but the newcomers would have to learn it in “a few months.” How could she be urging them to a “world-wide work” if they had

only a few months in which to do it?

If she was urging them to such a world-wide movement they were very slow to heed the message, for not till 1874 did they send any one outside of the U. S., and then

he was sent to Switzerland; and the first mission among heathen, was not established till 1894 — 60 years after the “spirit of prophecy” began “calling them to carry the message to the world,” as they teach.

WAS MRS. WHITE A PLAGIARIST?

That Mrs. White was a free purloiner of the thoughts of others is well known to the leaders. It is regretted by some, condoned by others, but denied by none who are honest and informed. The extent to which she borrowed others' thoughts without credit is not known, but the sin grows in volume as one studies the literature

“SKETCHES FROM THE LIFE OF PAUL”

By Mrs. E. G. White, 1883.

“The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below.” p. 93.

“Had his oration been a direct attack upon their gods, and the great men of the city who were before him, he would have been in danger of meeting the fate of Socrates.” p. 97.

of early days. In answer to this question we will submit evidence and let the evidence itself testify.

In 1890 Mrs. White got out an enlarged edition of Volume 2, “Spirit of Prophecy” and gave it the title of “Patriarchs and Prophets.” That she received much help from other writers is evident from the following citations:

“LIFE AND EPISTLES OF THE APOSTLE PAUL”

By Conybeare & Howson.

“The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps immediately from the Agora.” p. 308.

“Had he begun by attacking the national gods in the midst of their sanctuaries, and with the Areopagites on the seats near him, he would have been in almost as great danger as Socrates before him.” p. 310.

“Only their reverence for the temple saved the apostle from being torn in pieces on the spot. With violent blows and shouts of vindictive triumph, they dragged him from the sacred inclosure.” p. 216, 217.

“In their excitement they flung off their garments, as they had done years before at the martyrdom of Stephen, and threw dust into the air with frantic violence.” p. 220.

THE GREAT CONTROVERSY

By Mrs. E. G. White

Any Edition from 1884 to
the 9th, 1888.

“The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ.” 67-8.

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“A furious multitude rushed upon the apostle, and it was only their reverence for the Holy Place which preserved him from being torn to pieces on the spot. They hurried him out of the sacred enclosure and assailed him with violent blows.” p. 547.

“In their rage and impatience they tossed off their outer garments (as on that other occasion when the garments were laid at the feet of Saul himself), and threw up dust into the air with frantic violence.” p. 557.

HISTORY OF THE REFORMATION

By D'Aubigne.

We give citations from both
the one volume and the five
volume editions.

“Augustine thus addressed him: ‘Acknowledge the authority of the bishop of Rome.’ . . . ‘We desire to love all men,’ meekly replied the venerable Britain; ‘and what we do for you, we will do for him also whom you call the pope. But he is not entitled to call himself the father of fathers, and the only submission we can render him is that which we owe to every Christian.’” B. 17, Ch. 2, p. 564; Vol. 5, p. 44.

“The legate was therefore charged to prosecute and reduce him to submission without delay. If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to proscribe him in all places in Germany, to put away, curse, and excommunicate all who were attached to him.” 110.

“Young men, coming in sight of the city (Wittemberg) for the first time, would raise their hands toward heaven, and thank God that he had caused the light of his truth to shine forth from that place as in former ages from Jerusalem.” 115.

“The elector had declared firmly that neither his imperial majesty nor any one else had yet made it appear to him that the Reformer’s writings had been refuted; therefore he requested that Doctor Luther be furnished with a safe-conduct, so that he might answer for himself before a tribunal of learned, pious, and impartial judges.” 119.

“The pope soon returned to his maledictions: ‘If he persist in his obstinacy, and you cannot secure his person, we authorize you to proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him; and to order all Christians to flee from their presence.’” B. 4, Ch. 2, p. 107; Vol. 1, p. 367.

“These youths, who came from every province, halted as soon as they discovered the steeples of Wittemberg in the distance; they raised their hands to heaven, and praised God for having caused the light of truth to shine forth from this city, as from Zion in times of old.” B. 4, Ch. 10, p. 127; Vol. 1, p. 432.

“Neither his imperial majesty nor any other person had shown that Luther’s writings had been refuted, and that they only deserved to be thrown into the fire; and finally he requested that Doctor Luther should be furnished with a safe-conduct, so that he might appear before a tribunal of learned, pious and impartial judges.” B. 6, Ch. 11, p. 177; Vol. 2, p. 175.

“It was a law among them that all who entered the ministry should, before taking charge of a church at home, serve three years in the missionary field. As the hands of the men of God were laid upon their heads, the youth saw before them, not the prospect of earthly wealth or glory, but possibly a martyr’s fate. The missionaries began their labors in the plains and valleys at the foot of their own mountains, going forth two and two, as Jesus sent out his disciples. . . .

These are only a fraction of the many thoughts Mrs. White has taken from various authors that we could produce.

**One of Mrs. White’s Books
Forced Off The Market**

Sketches From the Life of Paul was published by Mrs. White in 1883. In the preface the publishers say: “The writer of this book, having received especial help from the Spirit of God, is able to throw light upon the teachings of Paul and their application to our own time, as no other authors are prepared to do.”

This book had a very wide sale with a growing demand; yet, it was suddenly taken off the market. The reason for discontinuing it was quite justifiable. The pub-
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**THE HISTORY OF
PROTESTANTISM**

By J. A. Wylie

“It was an old law among them that all who took orders in their Church should, before being eligible to a home charge, serve three years in the mission field. The youth on whose head the assembled barbes laid their hands saw in prospect not a rich benefice, but a possible martyrdom . . . Their mission field was the realm that lay outspread at the foot of their own mountains.

lishers of Conybeare & Howson’s *Life and Epistles of Paul* discovered that Mrs. White had copied practically all of this book from their publication. They demanded that the book be taken off the market; else they would bring suit for damages. In the meantime Mrs. White had placed an order for a new edition.

H. W. Kellogg, manager of the **Review and Herald** publishing house, notified Mrs. White that they had been threatened and informed her that they would get out another edition if she would give bonds to protect them against the threatened damage suit. She did not produce the bonds and the new edition was never issued. Elsewhere we have given a few examples of how Mrs. White had

copied word for word without giving credit. We are well aware of the fact that Mrs. White's defenders deny that suit was threatened. Her son tries to make her followers believe that his mother wished to revise the book before a new edition was put out; hence she requested the publishing house not to print another edition until she had time to revise it.

What Printer Would Believe Uncle Geo. Amadon?

Another explanation comes from the pen of the late George Amadon who declares that he had an intimate acquaintance with Mr. and Mrs. White since 1853. He states that the book was first published by the Pacific Press. We quote his words: "A set of the stereo plates was shipped to Battle Creek, and from these a small edition was soon published. But hardly had the covers been placed on the books when it was discovered that an unfortunate mistake had been made in the publication. In preparing the volume, free reference had been made in the publication, but by some unaccountable oversight, while numerous passages had been made use of, **no credit whatever was given for the same.** This should have been done in a suitable acknowledgment in the preface, or by marks of

quotation, or by foot-notes, or by all.

"Now what did the publishers at this juncture do? They promptly withdrew the volume from the market, and no more books were printed. The demand for them was great, very great, but the books could not be had. . . It is the opinion of the writer that Mrs. W. was not aware that the language of another author was being used in her book without the customary quotation marks; and that the fact that no acknowledgment was made in the preface must be laid at the door of her publishers. Mrs. W. does not write the prefaces to her books, she is not a proof reader, and much of the work on her numerous volumes is done by literary helpers."

Brother Amadon Knew Better

Bro. Amadon spent most of his life in the publishing house at Battle Creek. He was familiar with the rules governing quotation marks and credit. He knew this was not a mistake on the part of the publishers or the proof-readers. Printers set matter according to copy; authors either personally or under their personal direction, read proof. As Bro. Amadon states there was an immense demand for this book, and

it is foolish and dishonest to try to make people believe that Mrs. White took this book off the market because she wanted to revise and enlarge it. It was about 1893-4 when the edition was exhausted, and she did not get out the revised edition until 1911. The defense of Bro. Amadon was published in the Battle Creek Journal, May 27, 1907.

This whole affair is a disgrace to the denomination which can never be removed until an honest confession is made. Every author of a book is responsible for the preface or introduction whether it is written by the author, publishers or friend, and every author who allows a misstatement to appear in the preface is responsible for propagating an untruth.

Pleading Youthful Ignorance At The Age Of 60

The excuse is frequently offered that Mrs. White did this in the days of her youth and innocence. This excuse is too shallow to expect intelligent people to believe. When Mrs. White did most of this plagiarism she was very close to three score years of age. She was old enough to know better.

Then again, Mrs. White claims that the Lord called her to reprove sin among His people. Was He able to use her to reprove

other writers but not able to point out such a great sin on the part of His prophet? Such excuses are worse than silly. They are sinful and should never be indulged in. The only proper course to pursue is to acknowledge that Mrs. White stole these things from other writers and passed them off as inspiration from the Lord. No other explanation is worthy of consideration. Every S. D. A. who gives any careful study to this subject will be led to see that its divine origin is mockery.

Let every reader of these facts demand an explanation from those in authority. These things are not only a shame to Mrs. White, but they are a disgrace to the denomination and should be confessed. What must honest people think of a denomination who claim to be "the remnant church" because they keep all the commandments of God and have a prophet, when they learn that said prophet actually took most of her ideas from other writers and then claimed that God revealed them to her in vision?

That the writings of Mrs. White are considered direct revelations from God by herself and by the denomination is common knowledge to all intelligent members of this people.

Mrs. White not only purloined

the thoughts of others, but she was also guilty of using illustrations without credit. The third edition of "Great Controversy," which was published in 1885 first introduced a series of illustrations and they continued to be used to the ninth edition or later.

We reproduce five of these stolen pictures much reduced in size, all taken from Wylie's History of Protestantism, Volume 1.

**Editor of Youth's Instructor
Hard on Mrs. White**

Some years ago the editor of the Youth's Instructor received so many plagiarized copies for publication that she was driven to pronounce condemnation for such dishonesty in the columns of the Instructor. The following is taken from an editorial in the Youth's Instructor of December 25, 1917:

"Thus it goes. On every hand there are similar evidences of dishonesty. It is just as wrong to appropriate to one's self credit for productions written by another as to steal a horse. **One who boldly signs his name to another's article, and allows it to appear in print as his own, is a thief of the darkest hue.**

"Taking another's knowledge and parading it as one's own is a despicable thing to do. The student who copies at examination time is dishonest; but plagiarism is a

meaner kind of thievery, if there are degrees of dishonesty.

"Why do people do it? It is a crime punishable by law. **It is as much of a disgrace, to say nothing of the sin, as to break into a neighbor's house and steal his goods.**

"**All who profess common decency, much less Christianity, should eschew all form of dishonesty. Let us be true and pure in all we do, that the Lord may claim us as His own, and that we may not grieve Him again by playing a Judas part in Life.**"

We at once wrote the editor complimenting her for her sense of fair play and her courage in expressing her convictions so forcefully, at the same time expressing regret that this editorial had not been published forty years before so as to have saved the denomination a great embarrassment because of the writings of Mrs. White. Needless to say we received no reply.

If it is such a "despicable thing" to do; if "it is a crime punishable by law;" if "it is as much of a disgrace, to say nothing of the sin, as to break into a neighbor's house and steal his goods," that high school students and housewives and "all who possess common decency, much less Christian-

ity, should eschew," then what must it be for one who claims to be the mouthpiece of Jehovah?

The reader will please take notice that we are simply using the language of the editor of the de-

nominal Youth's Instructor. We do not use such strong language, but we must affirm, without fear of contradiction, that if such language is applicable to the common people, it is not out of



No. 1—Penance of Henry iv, at Conossa.

No. 2—Waldensian Missionaries.

No. 3—Jerome Led to Martyrdom.

No. 4—Luther's Protest Against Indulgences.

No. 5—Reading the Protest at the Diet of Spires.

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The first column gives the page in Wylie's History of Protestantism where the illustrations appear. The second column the page in Great Controversy, by Mrs. E. G. White — any edition from the third to the ninth — where they are reproduced.

—Wylie

—Mrs. White

No. 1 ..	13 ..	60
No. 2 ..	30 ..	76
No. 3 ..	175 ..	92
No. 4 ..	264 ..	106
No. 5 ..	552 ..	162

These illustrations were not only stolen from other authors, but they were labelled "Pacific Press, Oakland, Cal." If you have good eyes or a reading glass you can see labels. Some of these illustrations were removed or replaced by original drawings, and those that were retained were not labelled "Pacific Press." Some of the illustrations were taken from D'Aubigne and other writers.



place when applied to the same sin practiced by a prophet.

S. D. A.'s TEACH THAT IT WAS WRONG TO BE RIGHT AND RIGHT TO BE WRONG

S. D. Adventists became very bitter toward their critics, especially during the summer of 1844. They called members of other churches "children of their father the devil," and declared that "God would not smell in their assemblies." They even went so far as to declare that Satan answered their prayers. See pp. 3, 4. This abuse was heaped upon them because they refused to accept the mistakes of Mr. Miller.

Such outstanding religious leaders as Charles G. Finney and Alexander Campbell not only refused to accept the teachings of Miller, but they tried in a Christian spirit, to show Miller his mistakes. Mr. Campbell pointed out his mistakes in chronology; his error in teaching that the earth was the sanctuary, and presented the teaching of prophecy that Babylon — Roman Catholicism — must be destroyed before the coming of the Lord. On all of these points Campbell was right and Miller was wrong.

These were mighty men of God; leading thousands of men to Christ, both before and after the
Page Fifty-eight —

Miller movement. These men together with hundreds of others, were among those whose "profession, . . . prayers, and . . . exhortations, are an abomination in the sight of God. Said the angel, 'God will not smell in their assemblies.'" See Early Writings, p. 274.

What was the great sin which caused these men to be taken in the snare of the devil, and made their prayers "an abomination in the sight of God?" The only sin (?) which caused them to be so classified was the fact that they were such careful, prayerful students of their Bibles that they saw the mistakes of Miller and refused to be misled by his errors. For this unpardonable sin (?) they were rejected of God, while those who were deceived by these errors were blessed of God and His favorite, chosen people. And they continue to teach that it was wrong to be right and right to be wrong.

CONTINUING TO BEAR FALSE WITNESS

The editor of the "Review & Herald," Elder F. M. Wilcox, in his book "The Testimony of Jesus," makes this unwarranted statement: "If she were convinced of error in statement, she would have been the first and foremost to correct it." page 57. Let us

compare this statement with some of the facts. In "Early Writings," page 185, Mrs. White says:

The Herod Mistake

"Herod's heart had grown still harder and when he heard that Christ had risen, he was not much troubled. He took the life of James, and when he saw that it pleased the Jews, he took Peter also, intending to put him to death."

This is a blunder due to Mrs. White's ignorance. It was not the same Herod that took part in the trial of Jesus that put James to death. She appended a foolish, if not deceitful footnote to explain away this blunder without correcting it.

This is a simple blunder and should not be attributed to God, but should have been acknowledged and corrected by Mrs. White.

If what Elder Wilcox states were the truth why did she not correct this blunder? It was discovered before the first edition in its present form was put out, for the same note is appended to the 1882 edition. Many editions were printed between 1882 and the time of her death, a period of thirty-two years, but in none of them did she correct this obvious blunder.

Again, we cite an evidence of the untruthfulness of Elder Wilcox' statement. In "Patriarchs &

Prophets," page 354, Mrs. White teaches that the blood of the daily offerings was carried into the first apartment of the tabernacle and sprinkled before the vail, thus in figure depositing the confessed sins of the Israelites in the tabernacle. See page 12. Mrs. White knew that this was not so when the book was published; but, instead of correcting it by eliminating this false teaching, she tried to cover up her blunder by note 9 on page 761, thus:

"When a sin offering was presented for a priest or for the whole congregation, the blood was carried into the holy place, and sprinkled before the vail, and placed upon the horns of the golden altar.

"When, however, the offering was for a ruler or for one of the people, the blood was not taken into the holy place."

If Mrs. White was so ready to correct her mistakes, why didn't she correct this one? "Patriarchs & Prophets" was first published under this title in 1890, and a new edition was gotten out in 1913. This same blunder was published in "Great Controversy" in 1884, and it has been published in both of these books ever since. It is time that Elder Wilcox eliminated that statement from his book, or

for the denomination to correct this blunder by revising both "Patriarchs & Prophets" and "Great Controversy."

"WE HAVE NO CREED BUT THE BIBLE"

This is one of the most common boasts of the Seventh-day Adventists, and yet it is farther from the truth than if applied to any other Protestant denomination. In the first place they have a very definite, printed creed which has appeared in their year book for many years, and is published in their Church Manual, issued in 1932. Instead of calling it a creed, they call it "Fundamental Beliefs of Seventh-day Adventists." This contains twenty-two articles of faith. In addition to that, their Church Manual instructs all ministers to examine every candidate for membership by asking them twenty-one questions which are printed in this manual.

In the second place they have an addition to the Bible called The Spirit of Prophecy—the writings of Mrs. E. G. White, and belief in her writings is a very vital part of their creed. No. 18 of the questions to be asked a candidate reads as follows:

"18. Do you believe the Bible doctrine of 'spiritual gifts' in the

church, and do you believe in the gift of the Spirit of prophecy which has been manifested in the remnant church through the ministry and writings of Mrs. E. G. White?" Church Manual, p. 78.

THE EARLY PIONEERS TAUGHT THAT THE NUMBER 666 OF REV. 13:18 REPRESENTED SO MANY FALLEN PROTESTANT CHURCHES

They counted them very carefully and found that they numbered exactly 666. Occasionally one dropped out; but another took its place. Anyone who was a member of any of these 666 churches had the mark of the beast and consequently was subject to the wrath of God as pronounced in the 3rd Angel's Message. This fact explains why the following paragraph was omitted from all reprints of Mrs. White's early visions:

"I saw all that 'would not receive the mark of the beast, and of his Image, in their foreheads or in their hands, could not buy or sell. (0) I saw that the number (666) of the Image Beast was made up; (p) and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's and not God's Sabbath. And all we were required to do was to give

up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast and of his Image." A word to the "Little Flock," p. 19.

This should have appeared between the two paragraphs at the top of page 34 of Early Writings.

SUGGESTIVE RESOLUTIONS FOR CONSIDERATION AT THE SAN FRANCISCO GEN. CON.

Page numbers refer to this publication.

Recognizing the truthfulness of Mrs. White's statement that "Error is always dangerous;" and—

Having been shown that some of our teachings are out of harmony with the Word of God; and—

Realizing the nearness of Christ's return and the necessity of having "always a conscience void of offense toward God, and toward men," and that of the redeemed it is said "In their mouth was found no lie; they are without blemish," (Rev. 14:5, A.S.V.) therefore,

We recommend: that steps be taken at this conference to so revise all our literature as to bring it into harmony with the Bible and recorded facts. In order to bring about this much needed reform;

We recommend:

1. That early writings be revised

so as to correct the mistakes, and remove the shameful abusive language applied to Christians of other denominations; or cease to publish the book. pp. 3, 4.

2. That we cease to teach that "We have no creed but the Bible."

3. That we cease to proclaim that we have a prophet, since our prophet has been dead for 26 years.

4. That we no longer teach the confession of sins defiled the tabernacle or the heavenly temple. p. 7.

5. That we eliminate from all our literature, including Mrs. White's books, that hoary-headed error that the confessed sins of Israel were carried into the tabernacle by the blood of the sacrificial goats or lambs, in the daily ministrations. p. 12.

6. That we repudiate with emphasis that almost blasphemous doctrine that the blood of Christ defiled the heavenly sanctuary. p. 8.

7. That we denounce the position that the "atonement was not made on the cross." p. 11.

8. That we place our disapproval on the teachings of the pioneers that God, the Son, and holy angels have been diligently examining the books of heaven ever since 1844 "to determine who is

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worthy of a part in the first resurrection." p. 8.

9. That we acknowledge that the term "within the veil" as used in the Bible always (without any exception) refers to the most holy place. p. 21.

10. That we condemn the position that God moved His throne from the second to the first apartment of the heavenly sanctuary when Christ ascends and then moved back into the most holy in 1844 to conduct an investigative judgment.

11. That we acknowledge that the second angel's message was not given in 1844, and that it has not been given since. p. 29.

12. That we recommend that this conference make an appropriation sufficient to cover the expenses of assembling a council of the best educated and spiritual men in the denomination—in accordance with the petition from the officers and ministers of the Australasian Division which they presented to the General Conference Committee just prior to the 1930 conference at San Francisco—and that we instruct our representatives to call that council together within the next six months. And we hereby instruct the Review and Herald to publish that petition in full in the near future.

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THE TESTIMONIES MAKE SOME SCIENTISTS COLOR-BLIND

Mrs. White in her manifold writings entered the field of science, casting her influence in support of evolution. We quote two declarations from her pen:

Mrs. White Teaches Evolution

"But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God and caused confusion everywhere." Spiritual Gifts, Vol. 3, p. 64, published in 1864.

"Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men." Id. p. 75.

These were republished in Spirit of Prophecy, Vol. 1, pp. 69, 78, in 1870

Prof. George McCready Price, who has done some very commendable work in showing up the fallacies of the theory of evolution, has done some considerable floundering in his attempts to defend

Mrs. White's amalgamation theory.

In "The Ministry" for April, 1931, Prof. Price had this to say regarding Mrs. White's teachings on the subject of amalgamation:

"Even up to 1900, when Mendelism appeared, the doctrine was strictly taught that there could really be no crossing of true 'species.' And this has been the fatuous stand taken by almost all opponents of Darwinism, a stand which is still maintained by most unscientific men in opposing evolution. **And Adventists would very likely have also been in this untenable and quite impossible position, if it had not been for what Mrs. White wrote.**

"But all scientifically trained persons now know that this old idea of the absolute 'fixity' of species is all nonsense. Hundreds of well-recognized 'species' have been crossed, with resulting fertile offspring.

In a letter to L. Ervin Wright of Mountain View, Calif., Prof. Price reverses himself in this language:

"For a long time I was confused also, **And I made remarks about crosses between species which I now see were unwarranted and contrary to the facts.** And for all of this I am now ashamed." Emphasis ours.

In 1931 Prof. Price and his Ad-

ventist associates were saved from taking the unscientific and nonsensical position that there could be no crossing of "species" "by what Mrs. White wrote" on amalgamation. Then he was certain that "the absolute 'fixity' of species is all nonsense." He was confirmed in this belief because "Hundreds of well-recognized species have been crossed, with resulting fertile offspring."

In 1931 he "was confused" in regard to the crossing of species, and his confusion was due to what "Mrs. White wrote." Either he is "confused" now or Mrs. White was "confused" when she wrote her amalgamation testimony. We believe he is right now on the question of the crossing of species, and in harmony with the leading scientists of the world; and we honor him for confessing his mistake, but we are still perplexed. Mrs. White confirmed him in his "confusion" in 1931, and yet he still contends that Mrs. White wrote by inspiration so that which "confused" him in 1931 now confirms him in his reversed position. We are forced to believe he is still "confused by what Mrs. White wrote."

"Eggs should not be placed upon your table." 2T 400.

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If you were invited to defend the Sabbath, baptism, or the nature of man in any of the leading denominational papers, would you refuse the offer?

“Come Let Us Reason Together”

We are not trying to tear down your work, nor to weaken it in the least. We are trying to correct your false teachings that you may do a better and greater work. Mrs. White has truthfully said, “error is always dangerous.” If believing an error is dangerous then what must it be to teach error to others? If truth is mingled with error, its influence is weakened If not destroyed. If a man is caught passing out counterfeit money, thereafter every piece of money he passes is viewed with suspicion.

As a boy I read the experiences of Kit Carson in “wild west” with keen interest and accepted them as facts. One of them was a narrow escape from a big grizzly bear which followed him a tree. In later years I discovered that a grizzly could not climb a tree. When I discovered that I had doubts regarding everything he wrote.

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