



VOL. 32

RIVERSIDE, CALIF., NOV. DEC., 1944

NO. 6

The Centennial Supplement

The Seventh-day Adventists, the world over, are celebrating the one hundredth anniversary of their history. Their papers and magazines have carried many articles rehearsing their history and progress. Their numbers, their institutions, and their finances, exhibit a very commendable showing.

They have lauded the zeal, sacrifices, and judgment of the pioneers without stint; but they have not written either history or biography as God wrote them.

Many of the facts in connection with the beginning of the denomination, have not appeared in their centennial literature. This supplement has been prepared with the view of making these facts available to the younger workers and the laity who have no other means of acquainting themselves with a fairly complete, unbiased record of the early history of their church.

Reader, if you discover items in the pamphlet that disturb or startle you, do not take the position of a Catholic, and refuse to believe anything out of harmony with what you have been taught, or what you want to believe. Investigate; if the things herein presented are true, you ought to accept them; and if they represent flaws in your church history or her present teachings and practices, you should use your influence to correct them. If they are not true, you should prepare to disprove them. No Christian should ever be afraid of truth.

THE GATHERING CALL

P. O. Box 566, 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

Editor Wilcox' Contribution to the Centennial Number

The Centennial Special of the R&H opens with an article by the editor—"The Great Second Advent Movement." We wish to note a few inaccuracies in this Article.

Joseph Wolff

This man never taught the the Lord would come in 1844. While SDA writer are now guilty of definitely stating that he did, yet they use him invariably as one of the great leaders in the 1844 movement.

Joseph Wolff was a godly man and did a great work; but, instead of his teaching that the Lord would come in 1844, he taught in many of the nations of the East that the return of the Lord would be in 1847. He should never be classed as one of the followers of Miller; he was an independent worker.

We quote from Editor Wilcox' article:

"The Word of God, however, revealed to them that the earth was not the sanctuary, but that the cleansing of the sanctuary foretold by the prophet Daniel was Christ's priestly ministry in the second apartment fo the heavenly sanctuary, the work of the investigative judgment which began in
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1844."

The Word of God never revealed any such thing. We have demonstrated over and over again that there is not even the shadow of a hint in the Bible of the investigative judgment beginning in 1844. James White very strenuously protested against Joseph Bates' position that an investigative judgment began in 1844. He and Mrs. White did not accept or teach this erroneous doctrine until about 1857, and then they found **no support whatever** in the Word of God. It was an invention on their part to escape the odium and humiliation of facing the First Day Adventist, whom they had so grossly abused for departing from what they considered "present truth"—the close of probation in 1844. We are dealing more specifically with the investigative judgment in another article of this issue.

We Reproduce Another Mistake of Editor Wilcox:

"There was given to them the third angel's message brought to view in Revelation 14, which was to link onto and join the first and second angel's messages of this same chapter, given by William

Miller and his associates.” p. 5.

Neither the first nor the second angel’s message as erroneously interpreted and taught by SDA’s, was ever taught by Wm. Miller or his followers, except the SDA faction. The thought of an investigative judgment never entered Miller’s head; he taught the correct interpretation of the first angel’s message; i.e. the executive judgment. Instead of teaching that God began to investigate who was to be saved at the second coming of Christ, he taught that the wicked were to be destroyed at His coming in 1844. Instead of Wm. Miller teaching the second angel’s message, as SDA’s erroneously teach it, he condemned the teaching that the Protestant churches had fallen in 1844; he was very pronounced in his utterances against such and interpretation of the message.

James White Taught that the Three Messages Were not to be Given at the Same time

Another thing that the editors of the R & H should make plain to their people, is the fact that the pioneers did not believe that the three angel’s messages were to go to the world at the same time. From an article published in the R & H, Sept. 2, 1851, we quote: “To say that these three messages are

to be given at the same time, is as absurd as to teach that the seven angels of Revelation all sound at once.” p. 20. This was evidently written by Jas. White the editor.

More than one article in this centennial issue, speak of the beginning of the first and second angel’s messages in 1844. The pioneers did not so teach. They taught that the first angel’s message was completed in 1844. In proof we quote Jas. White: “The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people!” Id. He also taught that the second angel’s message was completed in the same year, as follows: “We shall not fail to see that the burden of the second angel is in the past, that its place was prior to our great disappointment in 1844.” Id.

Another editor is equally guilty with Bro. Wilcox: F. D. Nichol in an article “Sabbath in the Setting of the Three-fold message” says: “By faith they took the simple order set forth in Revelation 14: 6-11, and having concluded that the first and second angel’s messages have begun to be given as a part of the Millerite preaching, decided that the third must certainly follow them, making a threefold message for the world.” R & H, Centennial Special, 1844-1944, p. 8.

. . . , "The belief of the founders that the three messages are tied together and have a timeliness for the closing years of earth' history, finds full confirmation." p. 9. It is unfortunate that the editors of the denominational paper, should be so careless in their statements.

Sanctuary Doctrine Proved to be Unbiblical

The sanctuary doctrine as taught by Seventh-day Adventists, is built on the ceremony that was carried on in the tabernacle built by Moses.

In the Mosaic order, when a man sinned he brought a lamb or a goat to the tabernacle, laid his hands on its head, confessed his sins; then cut the lamb's throat, and the priest caught some of the blood, and as they teach, carried the blood into the first apartment of the tabernacle, sprinkling it before the vail. In this manner the tabernacle was defiled by these accumulated sins. This continued day by day thru the year until the Day of Atonement when the high priest took the blood of a goat, and went into the most holy place of the tabernacle and sprinkled it on and before the mercy-seat. He then gathered up the sins that had accumulated in the first apartment of the tabernacle, carried them out, placed them on the head of the scapegoat, and sent him into the wilderness.

These people teach that the service which has been conducted in the heavenly sanctuary since the ascension of Christ, is an exact duplicated of the service conducted in the Mosaic tabernacle. In support of this we introduce a couple of quotations from Mrs. White;- "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, page 420.

"As anciently the sins of the people were by faith placed on the sin-offering, and through its blood transferred, in figure, the the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. 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." Id. 421, 422.

That the sins of ancient Israel were carried into the first apartment, and piled up during the year, is taught by the testimony of Mrs. White.

"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, thru the blood, transferred in figure to the sanctuary." Patriarchs and Prophets, 354.

They teach that Christ is now offering his blood that He shed 1900 years ago:

A "correct and intelligent faith sees the adorable Redeemer in the most holy of the true tabernacle, **offering his blood before the mercy seat** for the sins of those who have broken the law of God beneath it in the ark." LIFE INCIDENTS

by Jas. White, p. 308 (1868).

"The third angel's message directed attention to the law of God for the violation of which Christ ministered His own precious blood in the heavenly sanctuary." REVIEW & HERALD. Dec. 19, 1929, p. 4, by F. M. Wilcox. Emphasis ours.

According to these quotations, Christ has been daily offering His blood for a period of a hundred years. This is essentially the Roman and Catholic doctrine of the mass; but the Bible says:- "Nor yet that he should **offer himself often**, as the high priest entered into the holy place every year with blood of others; for **then must he often have suffered** since the foundation of the World: but now once in the end of the world hath he appeared to **put away sin by the sacrifice of himself**. . . . Christ was once offered to bear the sins of many."

This is in brief the teaching of the denomination in their fundamental doctrine of the sanctuary.

Evidence presented above confirms the fact that whatever was done in the earthly tabernacle must be done in the heavenly sanctuary. Unless the Bible confirms their position on this subject, the very cornerstone of their creed vanishes like the mist before the rising sun.

If the blood of the slain goats

and lambs was not carried into the early tabernacle, the sins of God's people were not accumulated therein; and if their sins were not carried into the earthly tabernacle, then according to their own teaching, the sins of His people since the ascension of Christ, are not carried into the heavenly sanctuary.

We will now turn to the Word of God and test this spurious theory by the Protestant standard --- the Bible and the Bible only. Lev. 1:3-5 gives the directions for the burnt sacrifice; the fifth verse tells us that this blood was sprinkled upon the altar that is by the door of the tabernacle of the congregation. The directions for the peace offering are found in chapter 3:1,2 6-8. Again the blood was to be sprinkled on the horns of the altar, and poured out at the foot of the altar of burnt offering. The same is true if a ruler made an offering, Lev. 4:22-25, and the offering of the common people, verses 27-30, 24. Directions for the trespass offering are found in Lev. 5:6-9.

There never was a drop of lamb's or goat's or pigeon's blood carried into the earthly tabernacle except on the Day of Atonement. Only when high priest or the whole congregation sinned, was any blood carried into the tabernacle; but in this case, it was the blood

of a bullock.

The blood of the daily offerings or a ruler, or the common people, or the burnt offering was never taken into the tabernacle; but in every case it was sprinkled on the horns of the altar of burnt offerings, and poured out at the foot of the altar; therefore no sins were ever carried into the tabernacle; hence there were no sins to be carried out of the tabernacle on the Day of Atonement.

There is no record of the blood of a bullock being carried into the tabernacle when the high priest or the congregation committed sin, in the entire Bible. On the Day of Atonement when the high priest whether he had sins to confess or not, carried the blood of the bullock into the tabernacle. This being the plain teaching thruout the Bible, what effect does it have on the denominational theory of the sanctuary?

They Teach that the Blood of Christ Defiles the Heavenly Sanctuary

This piece of fiction in their creed has driven the denomination to take some almost blasphemous positions. The Bible teaches that the blood of Christ always cleanses; "the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7. But Mrs. White teaches that the blood of Christ defiles the heavenly sanctuary. GREAT

CONTROVERSY, Vol. 4, p. 266, old edition. "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.

Notice this citation states that as in the earthly sanctuary, so in the heavenly sanctuary; but we have demonstrated from the Word of God that the sins of Ancient Israel were never carried into the tabernacle; therefore our sins are not carried into the heavenly sanctuary by the blood of Christ.

Again we say this teaching is almost blasphemy. This false teaching compels the denomination to deny the very fundamental pillar of the gospel.

They Deny the Atonement Was Made on the Cross

All of God's servants from the apostles down thru the centuries, have taught and emphasized the fact that Christ made the atonement for our sins on the cross; but the denomination denies this. Proof: "Christ did not make the atone-

ment when he shed his blood upon the cross. Let this fact be fixed for ever in the mind." LOOKING UNTO JESUS, by Uriah Smith, p. 237, published in 1898. This same statement appears in the book by the same author called THE SANCTUARY, published in 1877. Thus for 21 years at least, this statement by Uriah Smith, (who for nearly 50 years was the editor of the REVIEW & HERALD) has stood unchallenged by the denomination. This was published, not only from the pen of Uriah Smith, but it appeared in other of their literature which we have in our library. As a matter of fact, they are compelled to take this position because of their utterly erroneous explanation of the sanctuary service.

Their Sanctuary Doctrine is the Very Corner-stone of their Creed

This is not a simple mistake of an unimportant detail; but is undermines the very foundation pillar of their whole doctrine that differentiates them from all other denominations. We will introduce evidence to this effect:- "Today our preaching of the doctrine of the sanctuary, is the preaching of the most timely truth that can be presented to men." REVIEW 7 HERALD, May 27, 1937, p. 7, editorial.

"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." LIFE INCIDENTS, p. 308, 309, by James White.

"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." REVIEW & HERALD, Aug. 10, 1939, p. 4. Mrs. White confirms this false doctrine in very positive language as follows:- "I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years." GOSPEL WORKERS., p. 303.

Their sanctuary question drives them to some very ridiculous positions.

Moving Christ From One Side of the Curtain to the Other

The denomination teaches that Christ at His ascension, began service in the first apartment of the heavenly sanctuary, and remained there until Oct. 22, 1844, when he moved into the most holy place to begin the investigative judgment. This like all other phases of their

sanctuary teaching, is contrary to the Word of God. Wherever the position of Christ is mentioned in the New Testament, He is always represented as being at the right hand of the throne of God. At least 15 times, this expression at "the right hand of God" referring to the position of Christ, is used in the New Testament. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19. "If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of God." Col. 3:1. If the reader desires further evidence, turn to Acts 2: 33; 7:55; I Peter 3:22; Rom. 8: 34; Eph. 1:29; Heb 1:3; 8:1; 10:12; 12:2.

Paul testified that Christ was within the veil in his day. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:19, 20.

"Within the veil" is a Hebrew expression which every descendant of Abraham would understand in Paul's day. This term is used in the Old Testament 5 times, and it always refers to the most holy

place. Ex. 26:38; Lev. 16:2, 12, 15 Num. 18:7. The evidence is beyond dispute that Christ entered into the most holy place of the heavenly sanctuary at his ascension.

Moving God to Fit the Creed

We realize that SDA's attempt to get around this positive scriptural evidence by moving God from the most holy place into the first apartment of the heavenly sanctuary at the ascension of Christ. There is not even the shadow of a hint that God was in the first apartment, and it is equally as contrary to the teachings of the earthly sanctuary. The presence of God was always represented as being in the second apartment.

Many of the younger ministers among the SDA's will probably question this accusation; therefore we will present proof. Uriah Smith taught this erroneous doctrine in no uncertain terms:- "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, published in 1898. The same is found in the SANCTUARY AND ITS CLEANSING by the same author, p. 233, published in 1877.

This doctrine must have been un-

questioned for at least 21 years; and every one at all acquainted with the history of the denomination will recognize that Uriah Smith was considered one of the highest authorities in the denomination.

A Grand Moving Day in Heaven

One of their prominent pioneers describes the moving of the throne of God in 1844 from the first to the second apartment of the heavenly sanctuary, in very glowing terms as follows:-

"October, 1903, is the fifty-ninth anniversary of one of the grandest events that has ever transpired. The overthrow of the establishment of earthly thrones is as nothing compared to it.

"Prior to October, 1844, the glorious throne of the Creator of the universe had been in the first apartment of the heavenly sanctuary." Bible Training School, by S. N. Haskell, Oct. 1903, p. 68. . . . "Fifty-nine years ago the investigative judgment began. Christ arose, and the throne of God moved from the outer apartment 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." Id. 73.

This is a mere supposition without any scriptural support whatsoever. According to the teachings

of the denomination, there was only a veil between the first and second apartment. What folly to gather together 100,000,000 angels, and two flaming chariots to carry the Father and Christ from one side of the curtain to the other side, and for no other purpose that to take an inventory by examining the books to inform the Father and Son, who are worthy of salvation, or that they may make no mistakes when they come to the first resurrection or the translation of the living. This is folly carried to the Nth degree.

Without the Gospel for 44 Years

The teaching that Christ moved from the first apartment to the second apartment in 1844, is more than a secondary matter with this denomination. It is a very vital point in their creed.

At a General Conference held in Minneapolis, Minn., in 1888, Elder A. T. Jones and Dr. E. J. Waggoner presented the glorious truth of Righteousness by Faith. That this truth first came to the denomination at that time, is supported by good testimony. Mrs. White says:- "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. . . . It presented Justification through faith in the Surety; ... All power is given into His hands, that He may dispense

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rich gifts unto men, imparting the priceless gift of His righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message." TESTIMONY TO MINISTERS, pp. 91. 92.

We will also notice a testimony that it was rejected at this time:- "The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism." LIFE SKETCHES, pp. 326, 327. Emphasis ours.

It is well to remember that both Elder Jones and Dr. Waggoner were degraded from the ministry, primarily because they refused to accept Mrs. White's inspiration. The former was tried and condemned by a committee of American ministers in Basle, Switzerland, without even giving him notice that he was to be tried; yet these two ministers brought to the denomination the greatest truth they ever had.

Elder A. G. Daniells not only testified that it was rejected at this meeting, but that it has never been received since, as follows:-

How sad, how deeply regrettable, it is that this message of righteousness in Christ should, at the time of its coming, have met with opposition on the part of earnest, well meaning men in the cause of god! The message has never been received, nor proclaimed, nor given free course as it should have been in order to convey to the church the measureless blessings that were wrapped within it." CHRIST OUR RIGHTEOUSNESS, p. 63.

Mrs. White testified to the condition of the church, because of their rejection of this fundamental truth as follows:- "But this I do know, that our churches are dying for want of the teaching on the subject of righteousness by faith in Christ, and on kindred truths." GOSPEL WORKERS, p. 301.

During these 44 years, the SDA's were teaching that they were the only church blest of God; that the world would perish if the truths which they held, were not given to them, and that all other churches were Babylon; that God had rejected them; even their prayers were an abomination in the sight of God. Nevertheless, these condemned churches—many of them at least—were teaching with effect, the outstanding fundamental doctrine of the gospel—righteousness by faith. Yet with all these claims,

the SDA's knew nothing whatever of the gospel. They claim that they were called to give the third angel's message to the world; and Mrs. White declairs that righteousness by faith is the third angel's message; and since 1888 according to their own prophet they have shunned and condemned this fundamental truth.

There is no Gospel in the Third Angel's Message

It is far from the truth to declare that the third angel's message is righteousness by faith. Read this message in Rev. 14:9-12. There is not a first hint of the gospel in these verses, but when one understands this message it is very important that when one receives it and recognizes the awful judgment it pronounces, he should be led to turn to the gospel in order to escape the condemnation of God proclaimed therein; but we repeat that there is not even a spark of the gospel of of righteousness by faith in the third angel's message.

If the SDA's would completely discard their sanctuary dogma, and give their attention to preaching the grand truth of righteousness by faith, they would not have so much immorality among their ministers, and they would not have so many apostasies from their churches. Here, brethren, is the

great remedy for your great losses, and it cannot be covered up by the millions of dollars that you are collecting.

Their Sanctuary Teaching is All Wrong

We quote again from **Uriah Smith**:- **“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.

It would be hard to even in a restless dream to produce a more foolish and unscriptural dogma than the sanctuary theory. They move God’s throne from the most holy apartment into the first apartment, and keep Him there for nearly 18 centuries, and still consider the second apartment of the heavenly sanctuary, the most holy place. Can any place be more holy than in the immediate presence of the Creator? But their theory demands that God the Creator and Jesus Christ the Son, together with the heavenly angels, are in the first apartment while the second apartment is entirely empty; and yet in its emptiness, it is the most holy place. A more proper use of the word “most”, would be a most foolish exegesis, and this is necessitated

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in order to hold their position on the sanctuary.

But some one may ask: What led them to take such a foolish position? We believe we can answer that question. After the great disappointment of 1844, the branch of the Adventists commonly designated First Day Adventists, went to work for the salvation of sinner, thus repudiating the “shut door” or the close of probation. They declared that they would do this at the Albany Conference held April 27, 1845. The First Day Adventist began to re-study the prophetic periods, and they shifted the time of beginning the 2300 days. The SDA’ stuck to the 1844 termination; but they speculated on what was going on in Heaven.

For seven years they shamefully abused the other branch of the Adventists for giving up the “shut door” while they claimed that Christ had gone into the most holy place to make atonement for the sins of His people, and to receive His kingdom; and because the high priest on the Day of Atonement sprinkled the blood seven times upon the mercy seat, they taught that that represented seven years; consequently, for seven years they looked for the Lord’s return in October 1851. When that period passed, their critics came back at them painfully hard

saying:- You people teach that the 2300 days ended in 1844. What took place then to mark the close of any prophetic period? You see they were "up a tree." They had nothing to present. For about six or seven years, they simply floundered, not knowing how to answer First Day Adventists.

Joseph Bates had presented the idea of an investigative judgment even before 1851; but Jas. White very stoutly opposed it, declaring that it was without foundation in the Word of God. They were in such an embarrassing position that in about 1857 Jas. White reversed his views, and began supporting the investigative judgment, which is the very backbone of their sanctuary question. From that day to this, they are still teaching that foolish notion, degrading God to the level of a poor fallen man. God knows who are worthy of the first resurrection without having to examine books. This idea of God having to spend 100 years examining the books to find out whether we are worthy of salvation or not, is in harmony with another teaching of Mrs. White. On page 39 of EARLY WRITINGS, she says:- "All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gate of the city as they pass in and out."

"The Entire Movement is Wrong" According to James White

How can one have confidence in God and His ability to understand our needs, and to help us in our conflicts, if He is so ignorant, and so helpless that He doesn't know whether we are worthy of translation until He goes thru the books to see all the sins we have committed and confessed? It is strange that any intelligent person with any desire to be in harmony with God's Word, should ever believe, much less teach, such childish and unscriptural doctrines. There are some brainy men among them, and some of you no doubt will wonder why they continue to teach this puerile exhibition of errors. However, Jas. White gives a very good reason for the position they take viz:- "But let our opponents show that we were in error upon the sanctuary question, that Christ had not entered the most holy place to cleanse the sanctuary, then the 2300 days had not ended, the preaching of the time was an error, and the entire movement was wrong." LIFE SKETCHES, 123. Old edition.

There is some truth expressed in this statement. If they should abandon their foolish notion that Christ moved from the first apartment into the second apartment in 1844, then they would be compelled

to abandon the inspiration of Mrs. White, because she sanctioned it in the strongest terms. But, if sometime an intelligent public will force SDA's to repudiate their fanciful sanctuary theory. If they would abandon their unscriptural tenets and focus their efforts on the outstanding fundamentals of the Christian religion associated with the Sabbath, the Nature of Man, the near Coming of Christ, etc., they might be a power for the uplift of humanity; but so long as they continue to teach what they know is unscriptural, they lay themselves open to all kinds of temptations from the devil. They never will be able to improve the moral condition of their laity or of their ministry so long as they continue to teach that which is so obviously contrary to the Word of God. It is not only without Scriptural foundation, but it is directly contrary to the whole plan of salvation. No wonder that you can't drive a single SDA minister to enter into a debate in defense of their sanctuary question or of the inspiration of their prophet. They are in a sad condition, and the longer they put off bringing their creed into harmony with the Word of God, the harder it will be for them to make the correction or to command the respect of the religious world. What a blessing

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would come to them if they would be as honest as William Miller who testified:- "We expected the personal coming of Christ at that time; and not to contend that we were not mistaken is dishonest. We should never be ashamed frankly to confess all our errors.

"I have no confidence in any of the new theories that grew out of that movement. . . . or that it was a fulfillment of prophecy in any sense." MEMOIRS OF WILLIAM MILLER, by Sylvester Bliss, 1853, pp. 332, 333.

How the Sanctuary Doctrine Became Established

Mrs. White gave a very fitting explanation of how the sanctuary theory became so fixed in their creed, as follows:- "Their human invention, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practiced, becomes a truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds.

"But how do men fall into such error? — By starting with false premises, and then bringing everything to bear to prove the error

true." TESTIMONIES TO MINISTERS etc., pp. 263, 364.

SDA's have established a theory of the sanctuary, and they surely are searching heaven and

earth, history and the Bible to establish their own invention. It is possible that some of them honestly believe it is true; but Mrs. White tells where it came from.

Mrs White on Health and Temperance

Mrs. White claims to have received the principles of healthful living in vision in 1863. In 1872 she published a very positive statement in 3 T 21, as follows:- "We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food." This, as stated above, was written in 1872; but Mrs. White did not follow her own testimonies. She ate butter at my table 32 years after giving this definite instruction; and she admits that she was eating meat as late as 1895. In proof of this, we introduce her own testimony. "Meat has not been used by us since the Brighton camp meeting." This was held in Australia the last part of December 1893, and continued into January of 1894. We quote from her own pen how she came to quit the use of flesh meat:- "But when the selfishness of taking the lives of animals, to gratify a perverted appetite, was presented to my by

Catholic woman kneeling at my feet, I felt ashamed and distressed; I saw it in a new light, and I said, 'I will no longer patronize the butcher; I will not have the flesh of corpses on my table.' " UNPUBLISHED TESTIMONIES, August 30, 1896; also HEALTHFUL LIVING by David Paulson, p. 87.

Food and Diet

Mrs. White claimed that she lived up to her own teachings; but she did not; else she never would have eaten meat after bearing positive testimony against it.

It is also true that Elder A. G. Daniells ate meat almost until his death. Some of his fellow-ministers refused to pray for his healing of cancer because he was a meat-eater.

The General Conference also has failed to follow the advice of their prophet. In 1908 Mrs. White sent a very positive testimony to the General Conference, directing it to the President, A. G. Daniells. We quote a part of this testimony:- "I am instructed to bear a message to all our people on the subject of

health reform; for many have back-slidden from their former loyalty to health reform principles. The light that God has given is being disregarded. A true reformation needs to take place among the believers in Washington in the matter of healthful living." THE TIME, THE NEED, THE MESSAGE, p. 107.

"The Lord has given clear light regarding the nature of the food that is to compose our diet. He has instructed us concerning the effect of unhealthful food upon the disposition and character. Who among our brethren will sign a pledge to dispose with flesh meats, tea, coffee, and all injurious foods and become health reformers in the fullest sense of the term?

"Let the good work begin at Washington and go forth from there to other places. I know whereof I am writing. If a temperance pledge providing for the abstinence from flesh foods, tea, coffee, and some other foods that are known to be injurious, were circulated through our ranks, a great and good work would be accomplished. I ask you at this time, Will you not circulate such a pledge?" Id. 180.

Daniells and his fellow-workers at headquarters positively refused to carry out this instruction, and this advice, continuing to eat meat, some of them refused to follow (16)

and drink coffee; among them was the president of the Gen. Con.

Neither was this testimony ever published so that the people could know what the Lord was sending them thru His prophet, (?) As they believe.

After Mrs. White was reproved so effectually by a Catholic woman she began a vigorous campaign to cut out the use of flesh meat among her people; but she failed to get them to follow her new resolution.

I had the pleasure to make a trip to northern Mexico with the view of finding a location for a school. We boarded with a Mexican lady for several days; she set up a good table. I had no trouble in getting a good menu without meat. The president of the conference with whom I went, ate meat and drank coffee. Yet he is still a stickler for the denominational creed. It is a well-known fact that many of the ministers use flesh meat, and those same people, some of them at least, are stout defenders of the "testimonies."

Mrs. White Changes Front

Mrs. White also condemned the use of eggs in these words:- "Eggs should not be placed upon your table." 2 T 400. This was written in 1870. In 1901 she presented quite a different view. The following was written to an SDA doctor:- "Put into your diet some-

thing you have left out. It is your duty to do this. Get eggs of healthy fowl. Use these eggs cooked or raw. Drop them uncooked into the best fermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this. . . .

“We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught. . . .

“And eggs contain properties which are remedial agencies in counteracting poisons.” COUNSELS ON DIET AND FOODS, p. 204.

We quote another statement from Mrs. White, bearing on butter and eggs:-

“But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line.” Id. 353. Emphasis ours. Did the Lord lay a burden on her to “bear positive testimony” against butter in 1872 and then take it off in 1901?

Which came from the Lord, the testimony in 1872, bearing positive testimony against meat and butter, etc., or those in 1901 when she said:- “I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this?” Did not God reveal to her to bear positive testimony against butter, etc., in 1872? She discovered she had made a dietetic mistake in condemning the use of butter and eggs, but, instead of confessing her mistake, she simply gave another revelation from the Lord directly contrary to the former. Eggs are known to be especially helpful in preventing or overcoming the disease of rickets among children. Mrs. White especially condemned the use of eggs for children.

Mrs. White condemned Cheese

“Cheese should never be introduced into the stomach.”

“Cheese is still more objectionable; it is wholly unfit for food.”

“The effect of cheese is deleterious.” Id. 368, 369.

Mrs. White relates and experience at one of the camp meetings, which is interesting, if it is not profitable:- “It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground; Doctor Kellogg found to his surprise that a large quantity

of cheese had been purchased for sale at the grocery. He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother——, and that they could not afford to lose the money invested in it. Upon this, Doctor Kellogg asked the price of the cheese and bought the whole of it from them.” Id. 369. The ministers on the camp ground divided the cheese among themselves; took it home and ate it.

When some of Mrs. White’s books were being translated into German, they came to this condemnation of cheese. They knew it would not be very acceptable to the Germans’

so before translating it, thy consulted with Mrs. White asking her whether she meant all cheese, or just the strong and sharp cheese. She replied that it meant only the latter. So they translated it into German condemning only the strong cheese. Evidently Mrs. White had forgotten what she had written on this subject, for in the R&H of July, 19, 1870, she said:-

“Some brought cheese to the meeting, and ate it; although new, it was altogether too strong for the stomach, and should never be introduced into it.” Id. 369. See the GATHERING CALL, May-June, 1944, p. 28.

They Have Reproduced “A Word to the Little Flock”

A new edition of A WORD TO THE LITTLE FLOCK has been published by the Review & Herald Pub. Association, 1944.

The denomination has finally come to it, and has reproduced an exact copy of the first denominational publication, which was issued May 30, 1847.

It is quite fitting that they should celebrate their centenary by reproducing this document. We commend them for it; but they did not publish it alone. They don’t
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want to let it go out without some explanation; so they have added eight pages including title page, foreword, and an appendix of six pages. This is the first time in 87 years that Mrs. White’s first vision has been published entire by the denomination. This is also true of other of her visions.

Why Not Recommend It to the Laity

They introduce their “foreword” with this sentence:- “Seventh-day Adventist workers will welcome

the appearance of this facsimile reproduction of A Word to the 'Little Flock'." We believe this is very true; but we also believe that the laity would welcome it quite as well; and why not?

We are very careful readers of the R & H, but we have never seen this document advertized in their church paper. Why not? If it is good for the workers, why is it not good for the laity? Of course, there is a reason. Had I not been a subscriber to their monthly publication, **THE MINISTRY**, or had I no warm friends at Takoma Park who kindly sent me a copy, I would never have known of this production; so the laity will probably never hear of this duplicate, unless their pastors inform them. We believe some of them will be honest enough to pass it to their flock.

Mrs. White Changed Her Views as Much as James White Did

A mild warning is given in this introduction as follows:-

With a full understanding of the historic setting of A WORD TO THE 'LITTLE FLOCK', the reader will not be disturbed by finding that in a few instances positions set forth by Elder White on some points were modified by him in later years, as more mature and joint study revealed clearer views."

That instruction is well taken.

But why didn't they include Mrs. E. G. White as well as Elder White, for the former modified her positions quite as much as Jas. White did, which we will point out in this article.

On page 26 they refer to the introduction of a note of Mrs. White in A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEWS OF ELLEN G. WHITE, page 9, viz:- "Here I will give the view which was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition." Pp. 25, 26.

Note that Mrs. White gave as a reason for her omitting portions of her first vision, to avoid **repetition. This is not the truth.** In proof of this we wish to call attention to two omissions in particular in these early visions. In speaking of the advent believers who fell off the narrow way leading to the city, she says:- "I was just as impossible for them to get on the path again and go into the City, as all the wicked world which God has rejected." P. 14.

666 Fallen Churches

Again on page 19, a whole paragraph is omitted, viz:-

"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 (o) 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 give up God's Sabbath and keep the Pope's and then we should have the mark of the Beast, and of his Image." Neither one of these omissions was made to save repetition, because neither of them is used in any other of her publications. The first one was omitted because she knew it was a mistake, and changed her views.

The early pioneers taught that the 666 of Rev. 13:18 referred to that number of fallen Protestant churches who fell spiritually because they rejected Miller's mistakes. When Mrs. White's first book was published in 1851, the brethren began to see that the 666 churches could not be found, and that that was a false interpretation. Another explanation of this blunder is offered by these defenders to the effect that the figures "666" were put in by Joseph Bates. Let any SDA minister or worker

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point out what else could be put in there.

Mrs. White said:- "I saw that the number of the image beast was made up." What was the number of this "image beast"? No other number could be inserted there but 666.

Any Bible scholar will recognize another mistake—that the 666 was on the beast, and not on the image. Also let the reader bear in mind that this number was not on the "woman" that rode the beast, as the denomination teaches.

Quoting From Esdras

The also tried to defend Mrs. White by stating that Jas. White put in all the scripture references. Let the reader also notice some of these different citations are taken from the 2nd Book of Esdras. We are compelled to come to one of two conclusions in regard to these citations: either Mrs. White approved of her husband's and Elder Bate's insertions, or she allowed her friends to tamper with her visions. The reader can take their choice.

The last four pages of the explanations attached to A WORD TO THE LITTLE FLOCK are statements from Mrs. White's own pen. This explanation was written in 1883. Soon after the appearance of the first edition of EARLY

WRITINGS under that title published in 1882, A. C. Long put out a pamphlet of 16 pages dealing with Mrs. White's omissions from her early visions. Elder Long was at one time a very prominent SDA minister, but he refused to accept Mrs. White's inspiration. The reader can supply "A. C. Long" in the blank of Mrs. White's explanations:-

Mrs. White Was a Good Forgetter

We wish to call attention to some of the statements made in this explanation by Mrs. White. The first one is found on page 27 of the denominational issue of A WORD TO THE LITTLE FLOCK, viz:- "When it was decided to publish EARLY WRITINGS at Oakland, last fall, we were obliged to send to Michigan to borrow a copy of EXPERIENCE AND VIEWS. And in doing this we supposed that we had obtained an exact copy of the earliest visions as first published. This we reprinted, as stated in the preface to EARLY WRITINGS, with only verbal changes of the original work." Do you think it was possible for her to forget so soon that she made such a blunder as teaching that probation closed for all the world in 1844?

Mrs. White says SDA's Believed The Shut Door in 1883

In regard to an omission from her first vision, Mrs. White says:- "Now follows the passage said to be in the original work, but not found in EXPERIENCE AND VIEWS or in EARLY WRITINGS:

" 'It was just as impossible for them [those that gave up their faith in the '44 movement] to get on the path again and go to the City, as all the wicked world which God has rejected. They fell all the way along the path one after another.'

"It is claimed that these expressions prove the shut door doctrine, and that this is the reason of their omission, in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show."

The last sentence in this quotation is not so. SDA's did not teach in 1883 that God had rejected all the world, in 1844. Emphasis is ours. Why did she use the expression "said to be in the original work"? She knew it was in her first vision.

Mrs. White commits herself to the "shut door." See page 28 of the new edition. "I am still a believer in the shut door theory, but not in the sense in which we at

first employed the term or in which it is employed by my opponents.”

Notice that Mrs. White in 1883 believed the shut door. If she did not believe it in 1883 as she believed it in 1844 to 1851, how must she have believed it in the early days? She certainly believed it the same as her husband, Joseph Bates, David Arnold, and all the other pioneers; and they all believed that it meant the close of probation to all the world except the Advent believers. This plainly proves that Mrs. White taught the shut door while in visions. It is not so that the teaching that God had rejected all the wicked was “still held by us as a people” in 1883.

Will Someone Explain Mrs. White’s Change of Views on the Shut Door?

Another statement from the pen of Mrs. White, places a number of her defenders in the Ananias club, for many of them have denied that she ever believed that “shut door.” Her own words contradict that denial as follows:- “For a time after the disappointment in 1844, I did hold common with the Advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and

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enabled us to see the true position.” p. 28. If Mrs. White had a vision to correct this mistake she never published it. We challenge anyone to produce it. **James White teaches that her first vision was given to correct her mistake in giving up the shut door.**

James White Says the Lord Showed His Wife that she Made a Mistake in Giving Up the Shut Door

We will introduce a testimony of Elder James White in Connection with this statement on the part of his wife:-

“However true this extract may be in relation to reveries, it is not true in regard to the visions; for the author **does not** ‘obtain the sentiments’ of her visions ‘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.” p. 22.

Mrs. White tried to lead the reader to believe that her first vision corrected her mistaken belief that probation had closed. But, in 1847, **Jas. White declares that her first vision was given to correct the mistaken view of her and sixty others at Portland, Maine, who had given up the "shut door."** And it was this first vision that showed them they were mistaken in giving up the "shut door" thereby confirming in vision that the shut door was the truth. Let the reader bear in mind that the shut door in the early Advent literature always meant the close of probation for all the world except the Advent believers on Oct. 22, 1844. Mrs. White says that it was a vision that the Lord gave her that corrected her view that probation had closed.

Reader, if somebody else had written such stuff, what would you call it?

Why Didn't Mrs. White Tell Her Reader That This Was in 1852 They Began to Ease Up On the Shut Door?

Another one of Mrs. White's explanations needs some light thrown upon it. We quote again from her pen:- "In order to prove that I believed and taught the shut door doctrine, Mr. — gives a quotation from the REVIEW of June 11,

1861, signed by nine of our prominent members. The quotation reads as follows:- "Our views of the work before us were then mostly vague and inderfinite, some still retained the idea adopted by the body of Advent believers in 1844 with William Miller at their head, that our work for "the world" 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 possibilty of his salvation because he was not in "the '44 move."

"To this I need only to add that in the same meeting in which it was urged that the message could not be given to this brother [J. H. Waggoner], a testimony was given me through vision to encourage him to hope in God and to give his heart fully to Jesus, which he did then and there." Pp. 28, 29.

Why Was It Necessary for Mrs. White to Have a Vision to Let This Brother In if They Hadn't Been Teaching the Shut Door?

If it were not common belief among the pioneers, including herself, that probation had closed why was it necessary for her to have a special vision to lead the brother to accept Christ? Why

didn't she simply tell him plainly that the idea that no one but the Advent believers could be saved was untrue and unbiblical? Her explanation instead of showing that she didn't believe in the shut door, only convicts her, and casts a shadow upon her honesty.

Mrs. White says that J. H. Waggoner, one of the signers of the above statement was almost rejected because he was not one of "the '44 move." J. H. Waggoner did not become and SDA until early in 1852. He first heard the message in December 1851. The idea that Mrs. White gave him encouragement that he could be saved in 1851 or 1852 was after they had given up the shut door for all the world. From 1844 to 1851 they were teaching the shut door and expecting the Lord to come in October 1851. This meeting in which she encouraged Bro. Waggoner was after they had given up the shut door.

We have a personal letter from Elder J. N. Loughtborough, in which he states that he was the man that was almost rejected, and he likewise did not connect with the SDA's until 1852.

The Climax of Misrepresentation

On page 27 of EXPERIENCE & VIEWS, is a paragraph relating a vision presented to her March 24, 1848; it reads as follows:-

"I saw the mysterious signs and
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wonders, and false reformations would increase, and spread. The reformations that were shown me were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time of their salvation is past."

On page 2 of this same book, paragraph 3, she offers the following explanation of this quotation:-

"See that last paragraph of this view, on page 27. The 'false reformations' referred to, are being seen, but are yet to be seen more fully. This view relates more particularly to those who have rejected the light of the Advent doctrine. — They are given over to strong delusions. Such will not have 'the travail of soul for sinners as used to be.' Having rejected the Advent, and being given over to the delusions of Satan, 'the time for their salvation is past.' This does not, however, relate to those who have not heard and rejected the first and second messages.

Let the reader examine carefully the quotation from page 27, and the explanation given by Mrs. White; then, if you have a copy of PRESENT TRUTH, read what she should have printed in this first book of her visions.

"I saw that the mysterious signs and wonders, and false reforma-

tions would increase, and spread. The reformations that were shown me were no reformations from error to truth; **but from bad to worse; for those who professed a change of heart, had only wrapt 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 not be seen, they would appear as black as ever.**

"My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

All of the above quotation, printed in bold face type, is omitted from this vision. How would this explanation sound if she had reproduced it as in originally appeared in **PRESENT TRUTH?** Can't you see, my brother, that Mrs. White is as guilty as any one else in the matter of deception?

Why Didn't She Do It?

On page 27 of **A WORD TO THE LITTLE FLOCK**, we notice another statement from Mrs. White:- "So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving the public every line of my writings that has ever been printed."

Many editions of **EARLY WRIT-**

INGS were published after she wrote this; but she never reproduced the portions of her visions that she left out of **EXPERIENCE & VIEWS**. Only a portion of Mrs. White's explanation was reproduced in **A WORD TO THE LITTLE FLOCK**, possibly due to lack of space. These explanations of Mrs. White were written in 1883. She gave the reason for making these explanations in these words:- "In the hope of helping the minds of the honest, I make these statements that I do." **TESTIMONY OF JESUS**, page 80. If this was intended to help honest souls, why wasn't it published at the time she wrote it? Elder Wilcox says:- "This statement has never appeared in print before, and we believe it will be read with interest." Id. p. 73.

Why should they have kept these statements for 61 years when Mrs. White intended it to encourage people in 1883? We believe there is a reason. If they had been presented at that time, no doubt A. C. Long would have showed it up in such light that even Mrs. White would have been ashamed of herself; therefore, the brethren were wise enough not to put it in print until after Bro. Long passed away; and we are strongly of the opinion that Elder F. M. Wilcox, and the trustees of the Ellen G. White publications, made a very serious

A Grandson Comes to the Defense of Mrs. White

Arthur White, grandson of Mrs. E. G. White, has been running a series of articles in THE MINISTRY, lauding the work of his grandmother. In the June issue page 35, he introduces the subject with a very laudable statement: "If the messages which Mrs. White bore had not their origin in divine revelations from God, but were inspired by strong personalities or influences about her, then the writing which she claimed set forth divine instruction are of no more than human origin, and they are not worthy of the place given them by Seventh-day Adventists." We say a loud AMEN to this statement, and we will give some experiences that have a bearing upon this truth.

Why should the General Conference men go from America to Australia to interview their prophet if they did not think they could influence her by personal conversation or contact? Was it just for a trip across the sea?

mistake in printing it in whole or in part, so long as they want to keep the mistakes of the pioneers from the laity.

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Proof that Mrs. White Was Influenced by the Brethren

Old Elder S. N. Haskell told a fellow-worker that he wanted to get to Mrs. White before somebody else interviewed her. When I was a minister among them, Sarah McInterfer, who was Mrs. White's lady in attendance, told me that A. G. Daniells, and W. W. Prescott interviewed Sister White, and labored with her for more than an hour, finally persuading her to sign a statement condemning Dr. Kellogg. When they left the room, Sarah said that Mrs. White walked the floor, wringing her hands, and shed tears liberally, saying: "They made me say it; they made me say it."

Elder John Burden and myself were sent by the Conference Committee to interview her to see whether she had any light in regard to the plan for organizing the newly-purchased Loma Linda Sanitarium. Bro. Burden opened up the conversation. After laying the situation before her, she began talking without answering the question, and she kept talking. Finally Brother Burden said to her: "Sister White, don't you think Loma Linda should be or-

ganized the same as the Paradise Valley Sanitarium was organized?" She at once brightened up and said "Yes, that is exactly the way the Lord wants it." Her statement was in harmony with my own convictions. When we left Sister White's room, I took Bro. Burden to task, telling him that he influenced Mrs. White to make her decision. I told him that as for me, I would have gone back to So. Calif. with the report that Sister White had no light on the matter. She didn't have any light until she found out how Bro. Burden felt toward the matter. She was definitely influenced in her decision by the opinion of Bro. John Burden.

Another time, two members of the Conference Committee were sent to interview Sister White. It was in regard to the amount of tuition charged for students at the San Fernando academy. The board of directors voted to charge the students only \$7.00 per month for board and tuition. This was less than half what they were charging at Healdsburg. This low rate was drawing students from Healdsburg College. Sister White wrote a testimony, condemning the action of the Board.

When these two brethren returned, they said that Professor

M. E. Cady had misinformed Sister White, and they paid no attention to the testimony condemning their putting the tuition rate so low. I then told the brethren: "If you refuse to follow Mrs. White's testimony in this matter, never quote a testimony of hers to influence me until you give me opportunity to determine whether she had been misinformed."

I could fill up a whole volume of experiences of like character. Every individual of prominence in the denomination, during the last 20 years or more of Sister White's life, knew that she was subjected to influence by prominent men. It is a well-known fact that Mrs. White was influenced by those around her, and Arthur White tells the truth in regard to her place in the denomination in the above statement.

Where She Got Her Health Principles

We introduce another statement from Mrs. White, which her grandson uses to prove that she was not influenced by others, viz: "As I introduced the subject of health to friends, . . . and spoke against drugs and flesh meats, and in favor of water, pure air, and proper diet, the reply was often made, 'You speak very nearly the opinions taught in the LAWS OF LIFE and other publications, by

Doctors Trall, Jackson, and others. Have you read that paper and those works?' My reply was that I had not, neither should I read them until I had fully written out my views, lest it should be said that I had recieved my light upon the subject of health from physicians and not from the Lord." Id. p. 36.

A wise writer would not introduce that, as Arthur White has used it. She claims that she got her instructions from the Lord. Where did so many of her associates get their instructions? When they read what Mrs. White had written, they at once recognized that it was nothing new to them; did they get their knowledge from the Lord or from Drs. Trall and Jackson? Unquestionably, they got their information from exactly the same source as Mrs. White got hers.

James White was so impressed with some of the writings of such men as Trall and Jackson, that he ordered copies of these books; and Mrs. White acknowledged that they arrived at her home before she finished her health articles; but she declares that she never opened them until after she had finished writing on the subject.

We have in our library a number of books by Dr. Trall, and (28)

practically everything that Mrs. White has advocated, is found in Dr. Trall's writings.

MRS. WHITE'S ASTRONOMY FAULTY

Joseph Bates was a sea captain; hence more or less acquainted with astronomy. During his early relationship with the Whites, he was somewhat skeptical regarding the sources of Mrs. White's visions. He was a most enthusiastic defender of the "shut door" and of the Sabbath. Mrs. White was very anxious to secure his faith in her revelations. At one of their public meetings, she was taken off in vision. We will let Elder Loughborough introduce the incident.

"In the month of November, 1846, a conference was held in Topsham, Maine, at which Elder Bates was present. At the meeting Mrs. White . . . had a vision which was the cause of Elder Bates' becoming fully satisfied as to their divine origin . . . Mrs. White, while in vision, began to talk about the stars, giving a glowing description of rosy-tinted belts which she saw across the surface of some planet, and added, 'I see four moons.' 'Oh' said Elder Bates, 'she is viewing Jupiter! Then having made motions as though traveling through space, she began giving a description of belts and rings in their ever-varying beauty, and

said, 'see seven moons.' Elder Bates exclaimed, 'She is describing Saturn.' Next came the description of Uranus, with its six moons; then a wonderful description of the 'opening heavens.' with its glory." The Great Second Advent Movement, p. 257, 259. Mrs. White claims that she never looked into an 'astronomy' before she had this vision; the inference being that God revealed the wonders of heaven to her.

What she saw was in exact harmony with the teachings of astronomy at that time. She saw four moons around Jupiter; the textbooks were teaching that Jupiter had four moons. She saw seven moons circling around Saturn; the astronomers were teaching the same. She saw Uranus had six moons; the astronomers were teaching the same blunder.

Our more powerful telescopes and stellar photography have enabled astronomers to discover that Jupiter has nine moons, and Saturn ten. The five additional moons of Jupiter were discovered between the years of 1892 and 1914. The eighth moon of Saturn was discovered in 1848, the ninth in 1899, and the tenth in 1905. Since this vision it has been discovered that Uranus has but four instead of six moons.

Mrs. White speaks of this ex-

perience in the following words:

"The Spirit of God rested upon me; I was wrapped in a vision of God's glory, and for the first time had a view of other planets. After I came out of vision, I related what I had seen. Elder Bates then asked if I had studied astronomy, I told him I had no recollection of ever looking into an astronomy. Then he said, "This is of the Lord.'" Life Sketches of Ellen G. White, p. 97.

Probably Mrs. White told the truth when she said she had never looking "into an astronomy." This science was the most popular theme at the time of this vision. The most wonderful discovery ever achieved by man was made about two months before this vision. Astronomers had actually captured an unknown planet by mathematical calculations. It was the most thrilling event in the whole history of astronomy---the discovery of the planet Neptune. It was first page matter in the dailies, the weeklies, and the monthlies. She could not look at a paper without finding articles on astronomy. While she may have told the truth, yet she knew she was giving the wrong impressions, as later discoveries of astronomy have abundantly demonstrated.

In this vision, Mrs. White saw and confirmed the blunder made

by the astronomers of that day. They thought they had found six moons around Uranus; but they were mistaken. This planet has only four moons. The astronomers, at that time, with their small telescopes, thought there was an open space in the constellation of Orion, but the modern telescopes reveal that there is no such open space in the heavens. If Mrs. White was not influenced by the writings of others, how is it that she made these blunders?

They Never Discovered A Single Bible Truth

We quote from Arthur White in the November MINISTRY, p. 10, 1944.

“Our forefathers laid well the foundations as again and again, with fasting and prayer, they met together and dug the great basic truths from the Word and cemented them together to form the foundational doctrinal structure of the remnant church.” We challenge these statements, and we affirm without fear of successful contradiction, that those pioneers never discovered a single Bible truth. All that they claim they discovered was error. They got the seventh-day Sabbath from the Seventh Day Baptists, which they acknowledge; they got the Nature of Man from George Storrs, a First Day Adventist; they got bap-

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tism by immersion from the Baptists of the Christian Church, of which Elder Jas. White was a member. They got their teaching on health reform from Drs. Trall, Jackson and Cole.

They were ignorant of the tithing system for years. They began the Sabbath at six o'clock for years. They had no conception of righteousness by faith for 44 years of their beginning history. They invented their theory of the sanctuary, including the investigative judgment and atonement which is entirely contrary to the Word of God.

On the same page, Bro. Arthur says: “Not only were they in possession of the evidence of harmony with the Scripture and unity of belief, but every essential feature of unfolding the truth had been attested by the Spirit of God through the Spirit of Prophecy.” We would be pleased to have Bro. Arthur White give us a list of Bible truths that Mrs. White and the pioneers dug out of the Word of God. It is true that Mrs. White in vision confirmed what the brethren taught, whether it was truth or error; but she never had a single Bible truth revealed to her in vision.

Mrs. White a Back Member in the Field of Medicine

On page 136 of SPIRITUAL

GIFTS, Vol. 4, Mrs. White says: "A branch was presented before me bearing large flat seeds. Upon it was written, **Nux vomica, strychnine**. Beheath was written, **No antidote**." This was in perfect harmony with the medical profession at the time it was written, 1864; but medical science has

covered a very satisfactory antidote for strychnine poisoning. A very pronounced example of its effect is described in a magazine called JOURNAL OF THE ALUMNI ASSOCIATION COLLEGE OF MEDICAL EVANGELISTS, Feb. 1935, p. 4. This magazine is published by SDA doctors.

The Defenders of Mrs. White's Inspiration

A PART OF THEIR HISTORY THEY WOULD LIKE TO COVER THE "SHUT DOOR"

The shut door is a sore spot in the Adventist history. Whenever it was used in the early periods of the denomination, it always meant that probation for all the world except the Advent believers, closed on Oct. 22, 1844. As we have shown elsewhere in this issue, **Mrs. White was shown this in vision**. The critics of SDA's have used it quite commonly, and various theories have been offered in her defense.

Joseph Bates was one of the stoutest defenders of the "shut door" in the beginning of their history; but we are glad to testify that, so far as our knowledge goes, he never attempted to deny that he and his fellow workers believed and taught the "shut door." This is not true of other pioneers,

Neither is it true of some of their present writers. Jas. White frankly admitted that they believed and taught the "shut door." In his book on LIFE INCIDENTS, published in 1868, Jas. White commits himself in very plain language: "Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of time. Some of us held fast position longer than those did who gave up their Advent experience, and drew back in the direction of perdition. And God be thanked that we did hold fast to that position 'till the matter was explained by light from the heavenly sanctuary." p. 207.

This statement is also found on page 121 of LIFE SKETCHES put out jointly by James White and Ellen G. White in 1880.

Elder George I. Butler was presi-

dent of the General Conference for 11 years, consisting of two periods, 1871-1874, and 1880-1888. In a book put out by the denomination, he deals with the charge that was made by D. M. Canright, that the SDA's believed and taught the shut door. On page 100 of this book **REPLIES TO ELDER CANRIGHT'S ATTACKS** etc., he emphatically denies that the pioneers believed or taught this doctrine: "But we do emphatically deny that S. D. Adventists or Mrs. White believed that any repentant sinner who would come to Christ would be refused. It is a slander to say the contrary. We also declare, with no fears of contradiction, that during this very period when Eld. C. and other opposers of the same ilk, teach that she and others believed there was no salvation for sinners, she and they were laboring for the conversion of sinners. Hence their statements cannot be true."

Elder C. In this quotation refers to Elder Canright who said Elder Butler confessed that SDA's believed and taught the shut door. On the same page, he meets this with very strange language:- "Elder Butler 'confesses' no such thing. The deceptiveness of the statement will appear when we state that there was not any S. D. Adventist in the world in 1844." No honest

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man would ever use such language. Because they had not yet accepted the Sabbath, therefore, he takes the position they were not S. D. Adventists. But it was Jas. White and Ellen White together with Joseph Bates, and all the rest of them were teaching that probation closed; and they are the ones who later organized the Seventh-day Adventist Church. Elder Butler was well aware of the fact that the pioneers did teach the shut door or the close of probation for sinners, and they reproved First Day Adventists for giving it up.

A Bold Falsehood

The statement from Elder Butler's pen that Mrs. White and all of her followers "were laboring for the conversion of sinners" is a direct falsehood. This is the argument that is used by practically all or Mrs. White's defenders. Elder W. C. White accused the writer of misrepresenting his father and mother in teaching that they were not working for sinners from 1844 to 1851. I demanded that he give me proof that they were; and Elder Geo. B. Starr sanctioned my demand; that was in 1926. Elder White promised to furnish me with the proof. I urged him over and over again to produce it; but he never did. Any one who makes the statement that these pioneers including Mrs. White were working

for the salvation of sinners aside from the Advent believers, is either grossly ignorant of their early history, or is a deceiver. Their publications—three of Bates' tracts, **A WORD TO THE LITTLE FLOCK**, **PRESENT TRUTH**, **ADVENT REVIEW**, and **REVIEW & HERALD**, were all teaching that the world was rejected, including all the churches.

I challenge any one to produce a single hint that these people were working for the sinners of the world during those seven years. We will gladly publish any such information that any accredited representative of the SDA church will produce.

Eld. W. A. Spicer who also was president of the General Conference has used this argument over and over again; and there never was a more false statement put in print.

It is time that the SDA's in authority put a veto to the publications of these misrepresentations. They commit the whole denomination to gross deception.

A. G. Daniells Guilty Also

Elder A. G. Daniells who was president of the General Conference for 21 years, is also guilty of this misrepresentation. The last document from his pen was published in 1936 in book form called **THE ABIDING GIFT OF PRO-**

PHECY. This book was used as one of the ministerial reading courses in 1936, and is still a standard work with them. In his attempt to prove that Mrs. White was not under any outside influence when she had her first vision, had this to say:-

"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, and became 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." p. 271. It is not true that most of the leaders of the SDA branch had come to this "conclusion." It is true that some of the First Day Adventists did come to that conclusion.

There is another deception in this quotation which would be unworthy of a ward politician. It is true that Ellen Harmon and some others did come to the conclusion that the midnight cry was a mistake; but there are some words omitted which is a shame. After "midnight cry" in the above quotation, the words "**and shut door**" should appear. Mrs. White and the group at Portland, had given up the "midnight cry and the shut door." Evi-

dently Jas. White and some of the rest of them, visited that group and pointed out their error. Then Mrs. White, in her first vision, saw that it was a mistake to give up, not only the midnight cry, but the shut door. After leaving out those important words, what a shame for a man to make the following statement:- "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." That "intelligence outside of her own consciousness" evidently implies the Spirit of God. That being true, it teaches that the Spirit

of God reproved Mrs. White for giving up the "shut door" or the close of probation.

Not only A. G. Daniells, but Elder L. E. Froom is likewise guilty in this deception, for he spent many weeks in assisting Elder Daniells to complete this volume. It is time for the denomination to take THE ABIDING GIFT OF PROPHECY off the market. It is in the class of EARLY WRITINGS about which as one man — and SDA minister — said, "It is a disgrace to the denomination."

No intelligent honest man in the denomination, can honestly deny that Mrs. White and all the pioneers believed and taught that probation closed for all the world on Oct. 22, 1844.

The Ministry Centennial Special

The General Conference appointed Assistant Editor Francis D. Nichol to prepare an extra MINISTRY for the use of workers and elders in connection with the centennial celebration in the SDA churches. The title of this article is "Origin and Prophetic Connections of Seventh-day Adventists." In the editorial introduction, we find this statement:- "There is considerable vagueness in the minds of many, including some of our minis-

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ters, as to the real facts concerning our origin. . . . This material will form an excellent background for the thinking of our workers before the week-end services of October 20-22 to be held in all our churches.— EDITOR." We very heartily agree with the editor that "there is considerable vagueness" in regard to early history; and the exhibits that are being put out in celebration of the centenary are making it still more vague.

SDA's Should Know the Facts

In his introduction, Elder Nichol says:- "For some time past it has been my privilege to examine the historical facts and sources, with the result that my heart has been strangely stirred, my faith quickened, and my vision of the real significance of the Seventh-day Adventist movement greatly enlarged. Surely we ought to know very definitely and correctly the facts regarding this movement."

Bro. Nichol ought to be well posted in regard to the early history of the denomination, inasmuch as he says that he has been giving special attention to this for a couple of years, and we must heartily endorse his closing sentence, "Surely we ought to know very definitely and correctly the facts regarding our origin, if we are to have a solid foundation for our thinking regarding this movement." Why doesn't Bro. Nichol make it possible for the younger element in the denomination to become definitely familiar with the origin of the denomination? We have read fairly carefully the documents that have been put out for the purpose of this year, and we can find on one who is telling all the truth in regard to the Adventist history. The greatest blessing that could come to the

SDA's would be to have all the facts regarding their history presented to them so they might have "a solid foundation for" their "thinking regarding this movement."

Brother Nichol, Tell All the Truth

In reviewing this special edition of THE MINISTRY, we will demonstrate that this writer has failed to tell the major points of the Adventist history. He says in regard to Bro. Edson that he "was the man who, passing through the field the morning after the disappointment, received the light on the sanctuary." That statement is imperfect. All that Edson thought he saw was that the sanctuary to be cleansed was in heaven, and not the earth. Bro. Edson, one of the pioneers, had no conception of the present teachings of the denomination in regard to the sanctuary; in fact, they did not come to the basic principles of their present sanctuary teaching until about 1857 13 years after the "disappointment." Centennial Extra, p. 2.

Bro. Nichol asks a question and then answers it as follows:-

"For whom did our Seventh-day Adventist pioneer leader labor quite exclusively for about a decade after 1844? Because the early concept that the work before them

was primarily for their associates in the Millerite movement, our Seventy-day Adventist pioneers confined their efforts almost wholly to those who had been in the disappointment, that is, the Millerites. James White and Ellen White speak repeatedly of their round of visits to various companies of advent believers during those years.”

“This is a good acknowledgment; but it is contrary to the teachings of J. N. Loughborough, W. A. Spicer, and many other writers on this subject. The defenders of Mrs. White teach that she and her followers were out winning souls for Christ immediately after the disappointment. We will deal with this more fully on another page.

In regard to the contention between SDA's and First Day Adventists, this editor says:- “Very soon after 1844 some First Day Adventists began to doubt the genuineness of their 1844 experience. Our Seventy-day Adventist pioneers argued that to do this was to remove the historical facts on which certain prophecies depended for proof of their fulfillment. Said James White in 1849:-

“If we deny our holy experience in the great leading movements, in the past, such as the proclamation of the time in 1843 and 1844, then

we cannot show a fulfillment of those prophecies relating to those movements. Therefore, those who deny their past experiences, while following God and His Holy Word, deny or misapply a portion of the sure Word.’—PRESENT TRUTH, December, 1849.” Id. p, 4.

We will present some facts concerning this which Bro. Nichol failed to reveal. He should have told them what it was that their First-Day Adventist gave up in connection with their experience in 1844. This quotation from PRESENT TRUTH of December 1849, is copied from page 47 in the issue of December 1849, and is No. 6 of PRESENT TRUTH; each issue contained 8 pages. The first article in this issue is by David Arnold, dated Dec. 16, 1849 and covers over 5 pages. The title is “The Shut Door Explained” and the whole article is given to show that probation closed for all the world on Oct. 22, 1844; and chides First Day Adventists for giving up that fundamental truth. It is just saturated from beginning to end with attempts to prove that the door was shut. Two other pages are prepared by Editor James White, part of it from his own pen, and quotations from letters received. He also condemns

First Day Adventists for giving up the “shut door.”

We will introduce one statement from the pen of Bro. Holt prefaced by Bro. White’s remarks:-

“Many will point us to one who is said to be converted, for positive proof that the door is not shut, thus yielding the word of God for the feelings of an individual.”

What effect would this quotation from PRESENT TRUTH have on the readers of this special MINISTRY if Bro. Nichol had told his readers what is was that the First Day Adventists had given up, and SDA’s were still teaching?

“We come now to the third point: That a study of Millerism will brighten our faith in the divine origin and leadership of the Seventh-day Adventist movement and will provide a wholly satisfactory answer to the libelous charges made by the enemies of truth for a hundred years.” Id. p. 5.

What Bro. Nichol is presenting may “provide a wholly satisfactory answer to libelous charges made by the enemies of truth for a hundred years,” **but it will not provide a satisfactory answer to the truth brought against SDA’s.**

Bro. Nichol can very successfully repudiate the “ascension robes”; but he cannot meet the facts that

have been presented against the history and teachings of his church. He knows this and dares not undertake it. He closes this special with a quotation from Mrs. White:- “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—LIFE SKETCHES, p. 196.”

Judging from the way practically all of the SDA leaders treat their early history, that statement should be very materially changed. It should read:- **We have nothing to fear for the future except that the laity learn the truth about the early history of the denomination.** This is not fiction; it is demonstrated by practically all of their writers who undertake to defend the teachings of the pioneers. No member of this church has ever presented a true history of the beginning of this denomination; and they know they dare not do it. For this we give the following proof:

**HIDING THE PETITION FROM
THE AUSTRALASIAN
DIVISION**

The Australasian Division under the leadership of Elder Watson petitioned the denomination to call a council to consider the teachings of the denomination, and at least one of the editorial staff of the R&

H has very positively opposed calling such a council. Why does he oppose it? Evidently because he knows the effect, if the laity ever gets hold of the facts connected with the pioneer life.

On a previous occasion, Bro. Nichol published the results of months of research to disprove that SDA's wore ascension robes, and this time he is presenting the results of a research covering more than a year in an effort to prove that SDA's had their origin in the Millerite movement.

It was my privilege to have been born and brought up in an SDA preacher's family. Our home was known as the Advent Hotel. Most of my life I was very familiar with the teachings and practices of the

denomination; and I never knew until quite recently that any SDA minister of worker tried to deny or disbelieve that their church began with the Millerite movement. Then why is all of this introduced? Do the present ministers doubt this fact? Any one at all familiar with the early history of the denomination cannot help but recognize that they trace their origin back to the Millerite movement. What next will Bro. Nichol spend years searching out? We would suggest that he spend more time in correcting the denominational teaching on the sanctuary and kindred subjects. That would be really profitable to the Denomination.

Come, Bro. Nichol, get busy on something worth while.

Mrs. White Shamefully Abuses Other Churches

The pioneers after the disappointment, were extremely abusive of their critics, and especially of members of all other churches. We will introduce some statements from Mrs. White along this line. We will quote very largely from EARLY WRITINGS. Emphasis in all quotations by the Editor.

"I saw that neither young nor old should attend their meetings,"
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p. 124. . . . "I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they can not be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has

left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." p. 291. "I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. . . .

"Satan has taken full possession of the churches as a body." p. 273.

"I saw that since JESUS had left the Holy place of the heavenly Sanctuary, and had entered within the second vail, the churches were left as were the Jews; and they have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet they profess to be christians. **Their profession, their prayers and their exhortations, are an abomination in the sight of God. Said the angel, God will not smell in their assemblies. . . . An innumerable host of evil angels are spreading themselves over the whole land. The churches and religious bodies are crowded with them.** SPIRITUAL GIFTS. Vol. 1, pp. 190-191, 1858. This is found in a modified form, on page 274 of EARLY WRITINGS.

"These smooth things originated with Satan and his angels. They formed the plan, and nominal pro-

fessors have carried it out. Pleasing fables are taught, and readily received, and hypocrites and sinners unite with the church. If the truth should be preached in its purity, it would soon shut out all this class. **But there is not difference now between the professed followers of Christ and the world.** 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 these professed Christians by their right name, **children of their father, the devil; for his works they do.**" EARLY WRITINGS, p. 93. In the new edition, p. 228, the tense has been changed from the present to the past.

"The nominal churches are filled with fornication and adultery, crime and murder, the result of base, lustful passion; but these things are kept covered." 2 T 449.

Mrs. White Hard on First Day Adventists

The pioneers were very hard on all the followers of Miller who gave up their belief that probation closed in 1844, and these pioneers including Jas. White, Mrs. White, and Joseph Bates in particular, were extremely harsh in denouncing First Day Adventists.

“The First Day Adventists as a class are the most difficult to reach. They generally reject the truth, as did the Jews. We should, as far as possible, go forward as though there were not such a people in existence. They are the elements of confusion, and immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their number embrace the truth. They would have to unlearn everything and learn anew, or they would cause us great trouble.” 3 T 37.

“From the light that God has given me, fornication and adultery are estimated, by a large number of the First Day Adventists, as sins which God winks at. These sins are practiced to a great extent.” 2 T 449.

If the First Day Adventist have ever equalled the SDA's in immorality, then God pity them; and we have the facts to justify us in making this statement. SDA's should eliminate this abusive language from their publications. It is entirely uncalled for.

**SDA'S TEACH THAT IT WAS
RIGHT TO BE WRONG, AND
WRONG TO BE RIGHT**

What was the great sin that the Protestant Church, and some of the outstanding leaders of evangelistic and missionary work should be so rejected of God? It was not be-

cause they did not keep the 7th-day Sabbath, for Mrs. White and her husband did not keep it until the fall of 1846, and she teaches that the test on the Sabbath question did not come until after she had accepted the Sabbath.

During the Miller movement, there were some outstanding Christian workers. Among them were Alexander Campbell, Chas. G. Finney, Robert Moffat, and David Livingstone, missionaries to Africa, and the Judsons in Burma. All of these were outstanding characters; but none of them accepted Miller's teachings. Alexander Campbell was a voluminous writer. He reprovved Miller's critics for their abuse of the Millerites; but he plainly taught that Miller's chronology was faulty, and that they would meet with a great disappointment. Finney was another outstanding man of God. I think he is generally considered the greatest revivalist that has appeared in the United States with the exception of Moody. He went to hear Miller lecture, and sought an interview with him, telling him plainly that he was mistaken. One thing that he cited to Miller was the fact that the R. C. Church must be blotted off the earth before the Lord's return.

All of these men that we have mentioned, were outstanding soul-

winners before the Miller movement, and after the disappointment. According to Mrs. White's teachings, these were all rejected by God because they refused to accept Miller's mistakes. They were all too familiar with the teachings of the Bible to be led astray by Miller's errors; so the only reason why God rejected them, according to Mrs. White was because they were too familiar with the Word of God, and too well acquainted with the Holy Spirit to be deceived; but people who did not know their Bibles well enough, and believed Miller's teaching, became the very favorites of God. She wrote regarding those who saw no light in Miller's teachings:- "Their profession, their prayers, and their exhortations, are an abomination in the sight of God." Another reason why their prayers are an abomination to God is because all of these people directed their prayers to Christ, not having in mind whether He was in the first or second apartment of the heavenly sanctuary. They were not aware that Jas. White, his wife, and Joseph Bates moved the throne of God, and the Son of God from one side of a curtain to another in 1844. On the contrary; the people who taught and believed error, and followed these three Adventist lead-

ers, became the very favorites of God.

Early Writings, ever since it was first published, had been one of the most popular books that the denomination has put out. It has been used more frequently in their ministerial reading course than any other book. It is a disgrace to the denomination, and we know that some of the ministers so regard it. A very prominent SDA minister said to me, "Bro. Ballenger; keep up your fight until you drive EARLY WRITINGS off the market; it is a disgrace to our people."

Could anyone commit a more disgraceful sin, than to teach that such men of God as Campbell, Finny, Moffat, and Livingstone were "children of their father the devil," because they stuck to their Bibles, and because of their faithfulness to God and His word, refused to be led astray by Miller's mistakes; while those who accepted Miller's teachings became the favorites of God? This teaching places God in the position of cursing His faithful children, while blessing those who depart from His word and teach error. It isn't far from blasphemy to teach that it is right to be wrong and wrong to be right.

Was Mrs. White The First to Correct Her Mistakes

F. M. Wilcox, the editor of the R&H, in speaking with Mrs. White, says:-

“If she were convinced of error in statement, she would have been the first and foremost to correct it.” TESTIMONY OF JESUS, p. 57.

We will introduce some facts, and let the reader pass judgment on this statement. In Mrs. White's most popular book, EARLY WRITINGS, on page 185, we find the following:- “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 Jesus, and when he saw that this pleased the Jews, he took Peter also, intending to put him to death.” Mrs. White, herself, recognized that this was not true, at least as early as the 2nd edition, but it is still in the latest edition, and instead of correcting it, she appended a note which plainly states that the Herod who had taken part in the trial of Christ, was not the same Herod that put James to death and arrested Peter. EARLY WRITINGS has gone thru many

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editions; but she never corrected this blunder.

PATRIARCHS & PROPHETS was first published as a subscription book in 1890. We quote from page 332:-

“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 veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, thru the blood, transferred in figure to the sanctuary.” When this volume was published, Mrs. White knew that the statement was not true. She acknowledged this in Note 9, found on page 712 of this edition. We have in our library three editions of PATRIARCHS & PROPHETS, and this language appears in all of them together with the note which states that it is not so. In the second edition the note is found on page 760. The third edition that we have, was published

in 1913. The above quotation is found on page 354, and the note on page 761. If the above statement by Elder Wilcox were true, why didn't Mrs. White, in her revised editions of these books, correct these mistakes. You can judge for yourself whether Mrs. White "would have been the first and foremost to correct" her mistakes.

Again we quote from Mrs. White:- "For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world." A WORD TO THE LITTLE FLOCK, page 28, the new edition. We wish to introduce a few facts relative to this statement. It is true that the advent believers, all thought their work for the world was done on Oct. 22, 1844; but she and all of her followers continued to teach that probation closed on this date, for seven years after that time. They not only taught it as a part of their creed; but they most bitterly condemned First Day Adventists for trying to save sinners who were not believers in Miller's preaching; and Mrs. White did not have a vision which corrected this mistaken belief. On the other hand, she had visions confirming it. See A WORD TO THE LITTLE FLOCK, page 14; PRESENT TRUTH, page 22, and other cita-

tions which appear in this issue.

We introduce another quotation from Mrs. White:- "So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving to the public every line of my writings that has ever been printed." TESTIMONIES OF JESUS, p. 74. The first collection of Mrs. White's visions, was published in a small book in 1851. From that collection, she omitted from her first vision three lines in one place, and 23 lines in another place, besides several short sentences in other places. From another vision, commonly called "the Topsham Vision", published in A WORD TO THE LITTLE FLOCK, pp. 18-20, she left out over four lines in one place, and a whole paragraph in another place.

On page 22 of PRESENT TRUTH, published in Aug. 1849, is a very positive statement that she believed and taught the "shut door"; but it was omitted from her first book:- SKETCH OF THE CHRISTIAN EXPERIENCE & VIEWS OF ELLEN G. WHITE. A new edition of this was published in 1854 from which all of the above citations are omitted. EARLY WRITINGS under this title, was first published in 1882. Soon after its publication, Elder A. C. Long, a one-time prominent SDA minister, published a pamphlet of 16 pages

taking Mrs. White and the publishers to task for omitting from her visions, damaging testimony to the effect that she believed the “shut door.” Elder Long bore down very heavily upon Mrs. White, and her publishers, and accused them of misrepresenting facts. In the publisher’s preface to the first edition of EARLY WRITINGS, this statement occurs:- “No portion of the work has been omitted.” Mrs. White made a lengthy reply to A. C. Long, which was written in 1883. In this explanation, she says:-

“The unbelieving world, the ministers of the fallen churches, and the First Day Adventists are all united in the work of assailing Mrs. White. This warfare has been kept up for nearly forty years, but I have not felt at liberty even to notice their vile speeches, reproaches, and insinuations. And I would not now depart from this custom, were it not that some honest souls may be misled by the enemies of the truth who are so exultantly declaring me a deceiver. In the hope of helping the minds of the honest, I make the statements that I do.” TESTIMONY OF JESUS, p. 80.

Why wasn’t this published when she wrote it?

As stated above, this was written in 1883; but it was never published until 1934; and, Mrs. White

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says, she wrote it “in the hope of helping the minds of the honest.” If that was the purpose of her writing it, why was it kept from the people for whom it was written, for 50 years? There is a reason. Mrs. White’s friends and her publishers knew that if her reply were published during the lifetime of A. C. Long, he would tear her reply into nothingness; so they pigeon-holed it until he was gone, and even longer. Now if Mrs. White would have felt “great satisfaction in giving to the public every line of her writings that ever had been printed, why didn’t she in some of the many new editions of EARLY WRITINGS insert these portions which she left out of her early visions? It is plainly evident that either she or her publishers did not want to publish the things that she had left out. They did not want the common people to know what she taught in her early visions.

Reader, do you think that Mrs. White really wanted to publish everything she had written?

Which of These is Correct? LIFE SKETCHES, old edition, p. 221:- “I had no vision until 1845” or LIFE SKETCHES, new edition, p. 104, where Mrs. White wrote that she had her first vision in December 1844?

Taylor G. Bunch Has Joined The Unreliable Club

The PRESENT TRUTH of Oct. 1 is wholly given to the subject of the “investigative judgment” in which Taylor Bunch is the principal writer.

We have read Bro. Bunch’s discourses very carefully, and we can say without fear of successful contradiction, that it is the most glaring and gross mis-interpretation of Scripture by guess-work that has ever come under our observation. No less than 20 statements appear that are not only without scriptural authority and historical backing, but directly contrary to both. We will analyze some of his statements—as many as our space will permit.

He quotes 2 Peter 2:9 and applies it to the investigative judgment, whereas the Scripture itself says that it is “the day of judgment to be punished.” There is no hint of an investigative judgment in this scripture; it is a judgment of punishment. We will deal with some of his statements by number.

Mistake No. 1: “When the tribunal would begin its solemn work in heaven, a divinely commissioned message would be heralded to the world announcing to every creature that ‘the hour of His [God’s]

judgment is come.’”

Miller Never Thought of An Investigative Judgment

There never was a message given to the world announcing an investigative judgment, and there never will be a message from God to this effect. Wm. Miller never even so much as thought of an investigative judgment. His interpretation of the judgment was correct; he taught that the burden of the first angel’s message was an executive judgment — a punishment of the wicked, a destruction and remodeling of the earth. Neither Jas. White nor his wife ever taught the investigative judgment until at least 12 years after the disappointment. Joseph Bates did suggest such an event; but Jas. White very positively condemned it, declaring that it was without support in the Word of God, and that God knew without an investigative judgment.

This is a time of the exaltation of the teaching of the pioneers. Why not teach what the pioneers taught for the first 12 year. Lest some one might dispute this delaration, we will introduce proof:-

“Some have contended that the day of judgment was prior to the second advent. This view is cer-

tainly without foundation in the Word of God. . . .

“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.**” ADVENT REVIEW of Sept. 1850, Jas. White.

The Sabbath School Lessons Tried To Correct the Blunder

In the Sabbath School Quarterly for third quarter, 1927, page 30, we read:- “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 ours.

“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 Jas. White in 1850,

Mistake No. 2:- “No such message could be given without definite Scriptural evidence on which to base the proclamation. The date must be so clearly located in some Old Testament prophecy that the evidence cannot be refuted. This time of the judgment is clearly set forth in the visions recorded in the seventh, eighth, and ninth chapters of the book of Daniel. . . .

“The beginning of this prophetic and historic week is definitely

located by the anointing of Messiah the Prince at His baptism in A. D. 27.”

There is one truthful statement, and two false statements in the above quotation. The first statement;- “No such message could be given without definite Scriptural evidence on which to base the proclamation” is a true statement, and inasmuch as there is no Scriptural evidence for such a message, therefore, such a message was never given. We are glad that Bro. Bunch tells the truth once. The other two statements are not true. Why didn’t Bro. Bunch give us the positive evidence from the Scripture in support of these two statements. We deny that the time of judgment is clearly set forth in any chapter or chapters of the book of Daniel.

History is Against Elder Bunch

Bro. Bunch taught that Artaxerxes in 457 B. C. gave his commission to Ezra to restore and rebuild Jerusalem. He teaches that these dates are well supported from the Bible and history alike. We will present some historical facts bearing on this subject. We consulted every authority in our own library and the public library on the date of the accession of Artaxerxes to the throne of Media-Per-sia. The decree was given or was put in execution, as the denomina-

tion taught in 457 B.C., in the seventh year of the reign of Artaxerxes. We consulted more than a score of histories, dictionaries, and encyclopedias regarding the date of the beginning of the reign of Artaxerxes. Out of 21 authorities, only three gave 464 B.C. The three giving 464 B.C. are THE POPULAR & CRITICAL BIBLE ENCYCLOPEDIA, PELOUBET'S DICTIONARY which is a reproduction of SMITH'S BIBLE DICTIONARY, and THE CATHOLIC ENCYCLOPEDIA. Among the authorities that gave the date as 465 B.C. are John Lord's BEACON LIGHTS OF HISTORY, the ENCYCLOPEDIA BRITANNICA, Warren's HISTORY OF THE WORLD, AMERICAN ENCYCLOPEDIA, JEWISH ENCYCLOPEDIA, WEBSTER'S DICTIONARY, CENTURY DICTIONARY, ARCHAEOLOGY AND THE BIBLE by C. A. Barton, and GREAT EVENTS BY FAMOUS HISTORIANS. The decree was given to Ezra in the seventh year of the reign of Artaxerxes which would be 458 B.C. instead of 457.

If we do not accept history as authority, we cannot escape accepting 458 instead or 457 for the time of the decree. On the ground that the 70 weeks and 2300 days or years began with the issue of this decree; then the crucifixion of Christ would fall in A.D. 30 in-

stead of A.D. 31; and the 2300 days would end in 1843 instead of 1844. Any one quoting history as authority, is a very careless student if he accepts three very old authorities, and rejects six of seven times as many good authorities who are against his position.

Another fact is very disturbing to Brother Bunch's certainties. Mrs. White teaches that Christ was crucified on Friday, 31 A.D. Desire of Ages, 233, 769. The accuracy of astronomical calculations is against this assumption. In A.D. 31 the Passover fell on Wednesday and it fell on Friday in A.D. 30. This establishes with astronomical certainty that the seventy weeks began in 458 B.C. instead of 457. And this makes their 2300 year period terminate in 1843.

The Day of Atonement Can Never Come as Late as Oct. 22

Furthermore, the denomination including Elder Bunch teaches that the Jewish Day of Atonement in 1844 fell on Oct. 22. This also is false. There is no reliable historical authority in its support that has ever come under our observation. We have statement from both Orthodox and Karaite Jews declaring that the Day of Atonement in 1844 fell on Sept. 23; and **the best of authority affirms that it can never come as late as Oct. 22.**

We will gladly give Bro. Bunch

all the space he wants in the GATHERING CALL in an effort to prove that we are mistaken on these dates.

Mistake No. 3: "Seven prophecies in Daniel and Revelation give the duration of papal supremacy as 1260 years, and history sets the time from 538 to 1798. The prophet declares that just following this period 'the judgment shall sit.'

"In this prophecy the judgment scene is described as occurring between the close of the 1260 years and the coming of the Son of Man in the clouds of heaven."

Justinian Never Issued a Decree Making the Pope of Rome Head of the Church

Nothing took place in history in 538 to mark the beginning of any prophetic period, neither did anything transpire in 1798 to mark the close of any such period. Justinian never issued any decree, establishing the pope of Rome as head of the Church. He wrote a letter to the Pope addressing him as head of the Church, but not making him that head. The pope was head of the Church of Rome before Justinian wrote that letter, and he simply acknowledged what already existed.

The Papacy Was Not Abolished in 1798

The denomination teaches that the papacy came to its end in 1798. (48)

Mrs. White wrote:- "This period, as stated in precedeing chapters, began with the establishment of the papacy, A.D. 538, and terminated in 1798. At that time, when the papacy was abolished, and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.'" GREAT CONTROVERSY, page 439 edition of 1892.

The papacy did not receive any deadly wound in 1798. Pope Pius VI was taken prisoner by the French army, and carried to Vincennes, France. He continued his work as head of the Church there until his death. The Church of Rome and the nations recognized him as pope while he was in captivity, and as soon as he was dead, they proceeded at once to elect a new pope. In 1800 Pius VII was chosen as pope. Many of the popes got into trouble, and were taken prisoner or killed; but the Church did not receive a deadly wound. The papacy was no more wounded to death when the pope was taken to France than was the United States wounded to death when President Garfield was killed.

Taylor Bunch vs. James White

Elder Bunch quotes Dan. 7:9,10 as proof that the investigative judgment began in 1844. We will

introduce some more testimony from the pioneers on this subject:- "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. ADVENT REVIEW, Sept. 1850, by James White.

"This is another good item that should appear in the R&H centennial special.

Mistake No. 4: "After his days of sickness Daniel began to search and pray for light, especially in regard to the unexplained portion of the vision, the part pertaining to the time period."

Daniel had no reference whatever in his prayer, to the 2300-day period. He tells what he was studying and praying about; he says in Daniel 9:2, "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to 'Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem.'"

Reader, you can take your choice

between Bro. Bunch's statement, and Daniel's Statement.

Mistake No. 5: "The 2300 days and the seventy weeks constitute a prophecy so remarkable in the exactness of its predictions and in the clocklike precision of its fulfillment that skepticism stands before it amazed and confounded. It is the key prophecy of the Scriptures, that unlocks the doorway into the future and reveals the times and purposes of the Most High."

This defender of faith doesn't attempt to prove his statement. He expects his readers to believe it upon his own authority—to believe it without proof. There is no connection whatsoever between the 70 weeks, the the 2300 so-called years. Elder Jas. White taught that there was a period of 15 years between the time that Daniel had this vision in the 8th chapter and the explanation of a vision in the 9th chapter. Of course, Jas. White was mistaken in his teaching. It was nothing like 15 years between the two events. It would seem quite reasonable, if the Lord intended these two periods to begin at the same time and each of them to represent years, for Him to have used the same prophetic symbols. The 70 weeks evidently refer to 490 days, and in this case represent years. The 2300 are not days. In the original they are "evening

morning” and the best of Hebrew scholars declare that “sacrifices” is essential to the grammatical construction. If the two were contemporaneous and began at the same time why didn’t the Lord use “days” or “weeks” instead of “evening morning”? Again we demand proof either from history or from the Bible that the 2300 days and the 70 weeks began at the same time, and we have already proven by the best of authority that neither one of them began in 457 B.C. but a year earlier 458 B.C.

The denomination teaches that the sanctuary was defiled, was polluted by the R. C. Church. What effect would this church have on the heavenly sanctuary, and especially how could she begin to defile the heavenly sanctuary in B.C. 457 seeing she did not come into existence until nearly 700 years after that?

Mistake No. 6: “Seventy weeks of years, or 490 years, were to be ‘determined’ or ‘cut off’ of the 2300 years for the benefit of the Jewish people and for the accomplishment of definite results in the plan of redemption.”

We will present a fact or two regarding the expression “cut off.” The A.V. of the Scriptures says:- “Seventy weeks are determined upon thy people and upon the holy city.” The Hebrew word from

which “determined” is translated in this scripture is “Chathak” and is found but this once in the Bible. The Hebrew word “Karath” is used about 300 times in the Old Testament, and it is translated “cut off” 254 times as in Dan. 9:26. God did not intend to convey to Daniel that 70 weeks were “cut off” from the 2300 days. It simply affirms that that time was fixed or determined. We are familiar with the fact that some translations do render Chathak “cut off”; but it is not in accordance with the original.

Mistake No. 7: “However, it was not the making of the decree but its ‘going forth,’ or execution, that was to mark the beginning of the time periods.”

Again we ask for proof that the time of the decree of Artaxerxes was not the date of the giving of the decree but the time of its being carried into effect. The decree was dated at the time when the king signed it, and not at the time when they began to work in Jerusalem.

Mistake No. 8: “The atonement, or reconciliation, was not completed with the death of the lamb. It also required the ministry of the priest in the holy place and of the high priest in the most holy place. Alienated man will not be fully reconciled to God till the ministry of Christ in the heavenly sanctuary

is completed and man can once again see God face to face as he did before sin entered the world and brought about the alienation.”

Daniel Declares the the Atonement Was Made During the 70 Weeks

This is also contrary to the Bible. The atonement was made during the 70 weeks. Dan. 9:24 enumerates the things that would be accomplished during this period, and one of them was “to make reconciliation for iniquity.” Reconciliation is translated in this verse from the Hebrew word “Kaphar.” It is used over 100 times in the Old Testament, and it is translated “atonement” 80 times, and reconcile or “reconciliation only seven times. The word is used 16 times in Lev. 16—the chapter devoted to the Day of Atonement, and it is translated “atonement” 15 times. This shows positively that the atonement was to be made some time during the 70 weeks, and it was made in the middle of the 70th week when Christ died on the cross. When a penitent Hebrew brought his lamb to be offered, none of the blood was carried into the tabernacle; therefore the priest did not officiate for the repentant sinner in the tabernacle when the Israelites made their offerings.

DODGING THE TRUTH

Bro. Bunch leaves his reader in doubt as to the position he takes

regarding the disposition of the blood of the slain lambes He says:-

“The typical sanctuary service was divided into two parts. The sinner came into the court and there met the priest at the altar of burnt offerings. There the typical sacrifice was slain after he had confessed his sins over the head of the innocent victim. The priest caught a portion of the blood in the vessel and ministered it in behalf of the sinner who could not enter the holy place in person but only in the person of his representative.”

Again we quote from the same article:-

“On the typical Day of Atonement the sanctuary was cleansed by the sins that had in type accumulated there during the year. So the ministry of Christ since 1844 has been that of cleansing the heavenly sanctuary by the blotting out of the sins of God’s people from the books of record, and the blotting out of the names of backsliders from the book of life, in preparation for His coming.”

He does not say directly that the priest carried the blood into the sanctuary, as Mrs. White taught it; but he infers it in both of these quotations. We wonder why he did not say plainly that the blood was carried into the tabernacle and sprinkled before the vail. We are

quite strongly of the opinion that he knew it was not. In connection with this we introduce another quotation from his article:-

“In Revelation 11:1,2 we are told that the court of the heavenly sanctuary is in this earth. The service of Christ in behalf of sinners began on this earth, where sin abounds and to which he came from the temple in heaven to qualify as both the victim and the priest. He then ascended to begin the second phase of His ministry in behalf of sinful man.”

Rev. 11:1,2 doesn't teach any such thing. Read it carefully and you will see. The sanctuary spoken of there is either in heaven or on this earth, and the court in connection therewith is in the same place as the sanctuary. It is nonsense to place the tabernacle of this scripture in heaven and the court of the tabernacle on this earth.

Again, if it were the defilement that Christ was to cleanse beginning in 1844, He should have come to this earth, according to Bro. Bunch's teachings; or, if the sprinkled blood were a sign of recording the sins, these sins were recorded on the horns of the altar of burnt offering; and therefore the cleansing took place where the defilement was made, and not in the most holy place of the heaven-

ly sanctuary where no blood of lambs or goats ever entered.

We quote once more from Bro. Bunch:-

“An important part of the cleansing of the heavenly sanctuary is the cleansing of the church on earth by washing away of the sins of God's people. When this work is completed, the saints will constitute ‘a glorious church, not having spot, or wrinkle, or any such thing’; but they will be holy' and without blemish.’”

We believe the church that is to meet Christ when he comes the second time, will meet these specifications, together with the standard of Rev. 14:5; “And in their mouth was found no lie.” A.S.V. and many others. If Bro. Bunch is part of that church when Christ comes, he will have to change his teachings very materially.

Seeing Illusions

I also saw that Old Jerusalem never would be built up.” EARLY WRITINGS, p 75.

Old Jerusalem has been magnificently built up, and is a flourishing city to day.

Condemning Life Insurance

“I was shown that Sabbath-keeping Adventists should not engage in Life Insurance. This is a commerce with the world which God does not approve.” 1 T 549.

Will a Christian Be a Plagiarist?

The Standard Dictionary gives definition of a plagiarist as one who "appropriates and gives out as one's own literary or artistic work of another.

One of the denominational editors defines a plagiarist as "a thief."

There are two very sore points in connection with Mrs. White's writings that the denomination tries to minimize or cover up. These two are her appropriating the writings of others without using quo-

tation marks or giving credit; the other is the fact that she, while in vision taught that probation closed in 1844.

We will deal with the matter of plagiarism in this chapter. Mrs. White put out GREAT CONTROVERSY in 1884. She used no quotation marks except when she was quoting the words that somebody else said, and she gave no citations. Herein are some examples of her plagiarism:-

THE GREAT CONTROVERSY

By Mrs. E. G. White

Edition of 1892

1. "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 would render to him only that submission which was due to every follower of Christ. 67-8.

2, "In great perplexity they sought out Tetzal, and informed him that an Augustine monk had treated his letters with contempt. The friar was filled with rage. He uttered the most terrible curses,

HISTORY OF THE

REFORMATION

By D'Aubigne

1. "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.'" Vol. 5, p. 44.

2. "The inhabitants of Wittenberg, in great alarm, hastily returned to Tetzal; the told him that an Augustine monk had treated his letters with contempt. The Dominican at this intelligence bellowed

[White]

caused first to be lighted in the public square, and declared that he had orders from the pope to burn the heretics who dared oppose his most holy indulgences." 104.

3. "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 prosecute him in all places in Germany, to put away, curse, and excommunicate all who were attached to him." 110.

4. "Young men, coming in sight of the city [Wittenberg] 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.

5. "His doctrines were heard everywhere,—in convents, in cottages, in the castles of the nobel, in the universities, in the palaces of kings." 116.

6. "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

(54)

[D'Aubigne]

with anger. He stormed from the pulpit, employing insults and curses; and to strike the people with greater terror, he had a fire lighted several times in the market-place, declaring that he had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences." pp. 273, Vol. 1, 274.

"The pope soon returned to his maledictions:- 'If he persists in his obstinacy, you 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.'" Vol. 1, 367.

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

5. "Luther's words had found an echo everywhere—in cottages and convents, in the homes of the citizen and in the castles of nobles. in the universities and in the palaces of kings." Vol. 2 pp. 93-94.

6. "Neither his imperial majesty nor any other person had shown

[White]
learned, pious, and impartial
judges." 119.

SDA's Looking for the Lord's Return in 1845

We introduce the testimony of
Jas. White:-

"It is well known that many
were expecting the Lord to come
at the 7th month, 1845. That Christ
would then come we firmly be-
lieved." A WORD TO THE LIT-
TLE FLOCK. p. 22.

7. "This bull invited all Catho-
lics to take up the cross against
the heretics. In order to stimulate
them in this cruel work, it ab-
solved them from all ecclesiastical
pains and penalties, it released all
who joined the crusade from any
oaths they might have taken; it
legalized their title to any property
which they might have illegally
acquired, and promised remission
of all their sins to such as should
kill any heretic. It annulled all
contracts made in favor of the
Vaudois, ordered their domestics
to abandon them, forbade all per-
sons to give them any aid what-
ever, and empowered all persons
to take possession of their pro-
perty." 83-84.

We could fill scores of pages
with similar examples of Mrs.
White's appropriating the writings
of others. We find that she took
them from PILGRIM'S PRO-

[D'Aubigne]
that Luther's writings had been
refuted, and that they only de-
served to be thrown into the fire;
and finally he requested the Doctor
Luther should be furnished with a
safe-conduct, so that he might ap-
pear before a tribunal of learned,
pious and impartial judges." Vol.
2, p. 175.

THE HISTORY OF PROTESTANTISM

By J. A. Wylie

7. "The bull invited all Catho-
lics to take up the cross against
the heretics, and to stimulate them
in this pious work, it 'absolved
from all ecclesiastical pains and
penalties, general and particular;
it released all who joined the cru-
sade from any oaths they might
have taken; it legitimatised their
title to property they might
have illegally acquired and pro-
mised remission of all their sins to
such as should kill any heretic. It
annulled all contracts made in
favor of Vaudois, ordered their
domestics to abandon them, for-
bade all persons to give them
any aid whatever, and em-
powered all persons to take pos-
session of their property.'" Vol. 2,
p. 435.

GRESS, ADAM CLARK'S COM-
MENTARIES, MILMAN, D'AU-
BEGNE'S HISTORY OF THE RE-
FORMATION, WYLIE'S HIST-
TORY OF PROTESTANTISM, and

THE HISTORY OF THE WALDENSES. She not only used the writings of others, but she also appropriated their illustrations without credit. In fact, many of the illustrations that she used were designated as the product of her own publishers. Soon after GREAT CONTROVERSY came out, some of the brethren who were more or less familiar with the history of the church, protested against the use of other people's material without credit; **but they never succeeded in getting her to do the right thing until 1911.** In that year a new edition of GREAT CONTROVERSY came out in which she used quotation marks, and gave citations. In this edition she used quotation marks and has given no less the 298 citations from no less than 80 authors which were not in her previous editions.

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 wrong to (56)

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, if 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 home and steal his goods.**

"All who profess common decency, much less Christianity, should eschew all forms 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 his Life." (Emphasis supplied.)

We at once wrote the editor, complimenting her for her sense of fair play and her courage in expressing her convictions so forcibly, 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 be-

cause of the writings of Mrs. White. Needless to say we received no reply.

One of Her Books Forced Off the Market

One of Mrs. White's most popular books was taken off the market because one of the publishers of Conybeare & Howson's LIFE AND EPISTLES OF PAUL, threatened to bring suit against the REVIEW & HERALD Publishing House if they did not take that book off the market. H. W. Kellogg was superintendent of the publishing house at the time. Mrs. White placed an order for a new edition of SKETCHES FROM THE LIFE OF PAUL. Bro. Kellogg wrote her that unless she would give bonds to protect them against suit for plagiarism, they would not publish a new edition. She never did this and the book never appeared again. SKETCHES FROM THE LIFE OF PAUL was a most popular book.

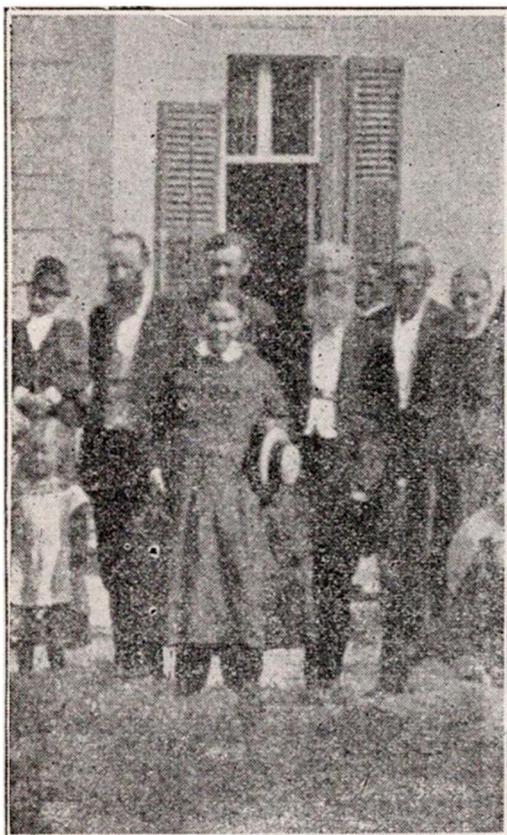
While in college in 1893 to 1897, I went to the publishing house to purchase a copy of this book. They told me it was out of print, and they could give me no information as to when a new edition would appear. The attempt to explain why this book was taken off the market, exhibits one of the most glaring misrepresentations that has ever appeared in print.

One defender declared that when they proceeded to get out a new edition, they discovered that quotation marks had not been used in the previous edition. He laid the fault on the typesetters. This was George Amadon who had spent a life-time in the publishing house. He, as well as every person familiar with publishing knew that the blame was not due to the typesetters. They all set type as near as they know how according to "copy" furnished them. The quotation marks were omitted by Mrs. White in the "copy" she gave the printers.

Others have tried to explain it by saying that Mrs. White wished to add some more material before putting out a new edition. Mrs. White never hesitated to put out new editions as soon as the old one was exhausted, providing there was a demand for her books; she was too anxious for the royalties.

It is wicked enough for one who makes no profession of religion to steal other's thoughts; but it is tenfold worse for a Christian writer to appropriate the thoughts of others without credit, and especially for one who claims that all she writes, is dictated by the Holy Spirit. This sin of Mrs. White should have been confessed like every other sin.

The Reform Dress



This is a photograph of Mrs. White in the reform dress. Elder White stands at her right.

The "reform dress" movement is another sore spot in the history of the SDA Church. We notice that the centennial literature doesn't mention this subject. Mrs. White recommended the reform dress in these words:- "God would now have his people adopt the reform dress, not only to distinguish them from (58)

the world as his 'peculiar people', but because a reform dress is essential to physical and mental health." 1 T 525.

My mother was one of the faithful followers of the "testimonies", who adopted the reform dress. A few of the other sisters did likewise. It was to the sisters the most trying ordeal that the testimonies ever imposed upon them. They surely were a gazing stock to the people. Wherever they went the people would "rubber" with disgust. This innovation consisted of a plain skirt reaching to about 9 inches off the floor, and then the ankles were covered with pants down to the shoes.

Mrs. White, like her husband and herself, made this demand a source of profit. She gave the following instructions:- "Before putting on the reform dress, our sisters should obtain patterns of the pants and sack worn with it." 1 T 521. Furthermore, she advertises her reform dress patterns in 1867:- "Reform Dress Patterns — I will furnish patterns of the pants and sack to all who wish them; free to those not able to pay; to others for not less than 25c a set. The paper costs me six cents a pattern. Address me at Greenville, Montcalm Co., Mich. I shall take them with me wherever I travel, until all are supplied. ELLEN G. WHITE."

TESTIMONY FOR THE CHURCH No. 13, p. 79. Some, at least, of those patterns were made out of old newspapers. This reform did not last that long. The sisters that wore it did so as a cross; and many of the sisters flatly refused to use it. Mrs. White, herself, wore it for a time; but she made a trip to California and when she returned she did not have on a reform dress, and she never wore one after that. As soon as the women learned that Mrs. White was no longer wearing it, of course, they quit also.

Some time between 1893 and 1897 two women in Battle Creek, one of them the wife of a professor in the

college, started a movement to re-introduce the reform dress. One of the ladies was a fine dress-maker. They prepared very neat costumes in perfect harmony with the instructions of Mrs. White; but she came out with condemnation of these women for trying to re-new this reform. See R&H, Sept. 11, 1900.

“I do not consider the dress question of so vital importance as the Sabbath.” 1 T 522.

Strange the Mrs. White should desert the dress reform and re-prove the sisters for trying to re-introduce it if it is next in importance to the Sabbath.

Deceptions Continue to Multiply

W. A. Spicer was assigned the topic of “The Spirit of Prophecy A Guiding Light” as his contribution to the centennial issue of the R&H. On the first page is a drawing prepresenting Jas. White, Mrs. White, and other leaders on their knees with a pile of papers in their midst.

The picture is well drawn; the artist has done a good job; and it represents the truth in regard to their early experience in publishing; but it is unfortunate that Bro. Spicer does not seem to be able to deal with any of the history of the pioneers truthfully. The legend in

connection with this illustration states: “They Knelt Around the First Edition of PRESENT TRUTH, and ‘Earnest Prayers Mingled with Tears Were Offered to God That His Blessing Would Attend the Silent Messengers’,”

Notice that he says they bowed around the “First Edition of PRESENT TRUTH.”

We introduce a testimony of Mrs. White in regard to this experience: “Every number was taken from Middleton to Rocky Hill, and always before preparing them for the post office, we spread them before the Lord, and with earn-

est prayers mingled with tears, entreated that his blessing might attend the silent messengers." 1 T 88.

Why didn't Bro. Spicer tell his readers that they laid every edition on the floor, and offered earnest prayer that God would bless the "silent messengers?" We cannot believe that was a mere oversight. We feel confident that this was intentional. The first edition of PRESENT TRUTH was almost wholly given to a presentation of the 7th-day Sabbath; it was published at Middleton, Conn., July 1849.

Mrs. White Asked

God's Blessing on Error

Bear in mind that Mrs. White was one that bowed down, and asked God's blessing upon the contents of these issues of PRESENT TRUTH. She could not be censured in any way by asking God's blessing in the first issue.

The fourth edition has an article in it from the pen of Mrs. White. It has a letter addressed to "Dear Brothers and Sisters." It is in this edition that she commits herself so positively in support of the "shut door" or close of probation in 1844.

We quote from this vision found on page 22 of PRESENT TRUTH:-

"I saw that the mysterious signs and wonders, and false reformations would increase, and spread.

(60)

The reformations that were shown me, were not reformations from error to truth; **but from bad to worse; for those who professed a change of heart, had only wrapt 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 travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation in past."

Turn to page 45 of EARLY WRITINGS, and you will find that the portion printed in bold face type is omitted from the first paragraph. Now read the silly and deceitful notes to try to mislead the reader. How would these notes appear if she had not left out any of this vision? Did ever a Protestant writer publish anything so deceitful?

No. 6 of PRESENT TRUTH contains an article written by David Arnold, bearing date of Dec. 16, 1849. This article occupies over five of the eight pages of that issue. It also contains an editorial of nearly two pages written by Jas. White, both of which teach in the strongest terms that the English language is capable of, in support of

the close of probation in 1844. Mrs. White bowed around this issue of PRESENT TRUTH, and asked God's blessing upon these articles, teaching the close of probation in 1844.

The eighth number of PRESENT TRUTH teaches that the Sabbath begins and closes at 6 o'clock p.m. David Arnold also continues to teach in this edition that probation closed in 1844, and Mrs. White has another article in this issue from which we quote as follows:-

"The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will 'go with their flocks,' to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second vail) from them.' The Lord has shown me that the power which is with them is a mere human influence, and not the power of God." p. 64.

In No. 10 Jas. White has an article covering over 4 pages titled "THE SANCTUARY; THE 2300 DAYS, AND THE SHUT DOOR." on pages 75-79. He uses some of the strongest statements to be found in the early literature advocating the close of probation or the "shut door." We quote freely from this article:-

"At that point of time the **Midnight Cry** was given, the work for the world was closed up, and Jesus passed into the **Most Holy Place** to receive the kingdom, and to cleanse the **Sanctuary.**" . . .

"When we came 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 for ever.

"As he [Christ] is, so are we in this world.' 1 John iv, 17. The living branches on earth will sympathize with, and move in concert with the 'true vine' in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in Dan. vii, 13, 14, answers to the coming of the bridegroom and shut door, in the parable.

"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 ful-**

filled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen. . . .

“He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretch-out his arm all the day long, and who had rejected the offers of salvation, was left without and advocate, when Jesus passed from the Holy Place, and shut the door on 1844. The professed church, who rejected the truth, was also rejected, smitten with blindness, and now, ‘with their flocks and with their herd’, they will go ‘to seek the Lord’ as still an advocate for sinners; says the prophet, [Hosea V. 6, 7], ‘they shall not find him; he hath WITHDRAWN HIMSELF from them. They have dealt treacherously against the Lord; for they have begotten strange children.’”

With these facts before you, can you be at a loss to understand why Elder Spicer stated that they, including Mrs. White, bowed around the first edition of PRESENT TRUTH, and asked God’s blessing to attend the “Silent Messengers?” Mrs. White by uniting in prayer with her husband and other leaders, in asking God’s blessing upon each issue of PRESENT TRUTH committed herself to teaching that probation

closed for all the world except the advent believers in 1844.

SPICER’S LATEST

Elder W. A. Spicer has appeared again. A booklet of 96 pages titled “AFTER 100 YEARS,” has just come from the press. It is profusely illustrated, and largely given to an exhibition of their work in various parts of the world, especially illustrating their printing plants, schools, and sanitariums. The front cover page is taken up wholly with an illustration of James White, Joseph Bates, and J. N. Andrews with Bibles in hand, examining a map of the world. The picture is quite artistic.

A Most Deceitful Picture

Page 21 of the R&H for Sept. 7, is given to advertising this pamphlet. We quote from this ad:-

“From the new cover design—painted especially for this book, depicting James White, Joseph Bates, and J. N. Andrews, studying a world map, with Bible in hand—through its 96 pages of facts and incidents, to the last appeal to ‘be ready,’ the reader will be amazed and impressed by the wonderful progress of this message. From newspaper, magazines, and other sources the author quotes elaborate descriptions of the scope and work of this people; yet he is quick to add “This people decline to gather any

credit to themselves by such comparisons.”

They condemned First Day Adventists for working for sinners.

While the artist has done a good job, it is a sad fact that this illustration is as false as any picture could be drawn. **These pioneers were not studying a map of the world.** For seven years after the disappointment of Oct. 22, 1844, all of the SDA pioneers, were confining their work wholly searching out Millerites, and teaching then what they called “present truth”—“the shut door” which to them always meant the close of probation on Oct. 22, 1844, to all the world except the followers of Miller. After 1846, they added the 7th-day Sabbath. For 7 years, the shut door and the Sabbath were the “present truth” to the pioneers. They were not studying a map of the world; but, instead, they were most bitterly condemning all other people, especially the Millerites for their work for sinners. They taught most emphatically that it was impossible for anybody except the advent believers, to be saved after 1844. They were calling the Millerites who were out working for sinners, Laodiceans, because they had departed from the truth in working for sinners whom God had rejected. All of their early publications, A WORD TO THE LITTLE

FLOCK, PRESENT TRUTH, ADVENT REVIEW, and Bates’ personal tracts, the early volumes of the REVIEW & HERALD were saturated with condemnation of the First Day Adventists for giving up the “shut door.”

Some of the outstanding leaders who refused to accept Miller’s teachings, were meeting with marked success in winning sinners to Christ. Among them was Charles G. Finney; but these leaders were declaring that these conversions were the works of the devil in order to deceive God’s people. In proof of this, read again the quotation from PRESENT TRUTH, p. 22 as given above.

We quote from Mrs. White’s first vision published in 1847, page 14 in A WORD TO THE LITTLE FLOCK. In speaking of the people who fell off the narrow way leading to the kingdom of God, she said:- “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 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.**” The portion

printed in boldfaced type is omitted from E. W. p. 15.

James White, Mrs. White, and Joseph Bates were almost savage in condemning First Day Adventists for doing evangelistic work. They would go hundreds of miles to find a family of adventists to teach them to stick to the shut door, and to accept the 7th - day Sabbath.

Joseph Bates died in 1872, and the first missionary sent outside of the U. S. was J. N. Andrews to Switzerland in 1874 — two years after the death of Joseph Bates. The first missionary sent to Australia, was sent four years after the death of James White who fell asleep in 1881; and the first missionary sent to Africa, was in 1887.

My father's home was located midway between two SDA churches, one at Monroe, Wisconsin, 14 miles northeast of us, and the other Green Vale about the same distance southwest of us. There was no convenient rail communication between the two churches; so our home was a convenient place to stop for dinner or to stay all night; and so many SDA's, especially ministers stayed with us that our home was known as "the Advent Hotel." Every time we had an adventist spend the night with us, the conversation was on the near coming of Christ, and the conclusion al-

(64)

ways was that the Lord will come inside of 5 years and He could not delay for more than ten years.

The Pioneers Had no Thought of Carrying a Message to the World.

I have heard them discuss the question over and over again of completing the word, and they never contemplated carrying the message to the world field. They all declared it was too late to undertake to carry the message to the world. Their business was to preach the Sabbath, and try to win the honest people from other churches to get ready to meet the Lord. It is a well-known fact that SDA's never became a missionary people until A. G. Daniells stirred them up to do general missionary work.

That this picture misrepresents the facts, is borne out by a quotation from James White. In the fall of 1853, he published 4 articles in the R&H, and then printed them in a book of 120 pages called THE SIGNS OF THE TIMES. On pages 28 and 29 he says:-

"The heads of all the missionary departments tell us that there is not a nation on the earth to whom the gospel has not been preached." In confirmation of this statement, he presents a statement from William Miller which he introduces with the following words:- "The truth of this matter is well ex-

pressed by William Miller in his Lectures published in 1841:- "Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all nations know to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe."

And again on page 79, he says:- "The gospel of the kingdom has been preached in all the world for a witness."

To sum up this first item, we wish to state again that the picture referred to, is a false presentation, and it is a shame for the denomination to put it out.

In 1876, Elder Jas. White published a book on THE SECOND COMING OF CHRIST devoted to an explanation of Matt. 24. In that pamphlet he repeats the same statement made above, and introduces additional statements to the effect that the gospel had gone to all the world. See pages 17-19. This is 32 years after their beginning; and Jas. White was still teaching that the gospel had gone to all the world; and that Rev. 14: 6, 7 and Matt. 24:14 had been fulfilled.

A Most Common Lie Repeated

This is not the first time that Elder Spicer has misrepresented

the facts. In the REVIEW & HERALD of April 15, 1926, he said:- "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 through those years Sister White herself was out preaching the gospel and seeking to save sinners."

In the R&H of March 23, 1944, he emphasizes this misrepresentation:- "But from the very first days after 1844, light was given us to a work of world scope yet to follow. The clearest of views of work for every tongue and people was given by the Spirit of Prophecy." Here is a quotation from GOSPEL WORKERS, old edition, pp 378, 379 which reads as follows:- "In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increas-

ing. . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world.”

Mrs. White is quite as guilty as Elder Spicer in this statement. GOSPEL WORKERS, from which the above quotation was taken, was published in 1892. We have a private letter from Mrs. White’s son-in-law, D. E. Robinson, dated April 4, 1940, in which he says that the above quotation “is taken from a talk given in Europe by Mrs. White, and printed in the REVIEW of July 26, 1887.” If Mrs. White had this vision of world expansion of work “in her girlhood” why didn’t she give it to the church in her girlhood? Why didn’t she encourage them to a world-wide work in the early days? Why did she keep this from the people for 40 years or more, and why didn’t she reprove her husband for teaching for at least 35 years that the gospel had gone to all the world, for at least seven years or more, why didn’t she reprove Jas. White, Joseph Bates, and all of the other pioneers, including herself, for condemning First Day Adventists for trying to save souls “that God had rejected?”

Elder Spicer has sold himself to a campaign of misrepresentation; (66)

but he is not the only one who is guilty. The publishers of R&H are guilty with him for permitting him to publish these misrepresentation; and God would hold them responsible for this deception.

Mrs. White and Royalties

About 1898, the R&H Publishing House decided to quit paying royalties. They passed the following resolutions:- “That manuscripts prepared outside the office, at an author’s expense, be purchased before publishing the same.

“That no further investment be made in publishing or promoting books unless ownership and full control of the plates can be secured.” THE TIME, THE NEED, THE MESSAGE, p. 75. Mrs. White simply told them she would not submit to any such arrangement, and threatened to take the publication of her books into her own hands. In proof of this we quote her own words:- “Then, if my brethren did not awake to the situation, I was to make no delay in taking the books into my own hands, and the Lord would prepare the way before me.” SPECIAL INSTRUCTION REGARDING ROYALTIES, p. 7.

To meet this situation, she gave

some very peculiar advice. On page 11 of the same pamphlet, we read:- "I wish to say to authors, that I can not see that they have any liberty to either give away or sell their rights to books they have written."

Mrs. White had an eye for business. She was receiveing from \$8,000 to \$12,000 a year on the books she wrote while in the employ of the Gen. Conf. Her son, Willie, was also being paid by the General Conference; and he was giving his whole time to the work of his mother. How many other helpers were paid by the General Conference, we are not prepared to say. However, she forced the publishing house to continue to pay her 10 per cent on the retail price of her books.

These royalties evidently had some influence on her attitude toward some other books. We quote again from the same document, page 9:- "No more that I was hurt when 'The Great Controversy' lay for nearly two years dead in the office. Just work was not done in this matter. The book 'Bible Readings' was crowded in before 'Great Controversy', which was already printed, and which should have been placed in the canvasser's hands first. . . . This was a dishonest transaction toward me, and it was

unfaithful stewardship toward God."

When BIBLE READINGS was put on the market, it was sold by the tens of thousands; but she did not get 10 per cent on these sales, whereas she did get 10 per cent on GREAT CONTROVERSY. She was very pronounced in recommending her own books. However, she did share her recommendations with Uriah Smith, as follows:-

"The light given was that 'Thoughts on Daniel and Revelation,' 'Great Controversy,' and 'Patriarchs and Prophets,' would make their way. They contained the very message the people must have, the special light God had given to His people. The angels of God would prepare the way for these books in the hearts of the people." Id. p. 7.

It may be of interest to know in connection with these statements that something like a year ago, the Southern Publishing Association at Nashville, Tenn., made a somewhat slight revision on THOUGHTS ON DANIEL AND REVELATION, and published 3000 or 5000 copies; but the General Conference put a veto on their selling them. I was unable to get a copy.

The Gen. Conf. Appointed a committee to revise THOUGHTS ON DANIEL AND REVELATION; but their revision was not ready to

go to press. However, just recently, they published a revised edition of this book. If THOUGHTS ON DANIEL AND REVELATION "contained the very message the people must have," "the special light God has given His people," why should it be necessary to revise this book that contained just what God wanted the people to have; and why should they forbid the Southern Publishing House to sell this book? It looks as if they did not believe the Testimonies.

"Had the very book God appointed to stand in its lot and place being handled as earnestly as 'Bible Reading', men would have cooperated with the angels of God to make the very impression essential for that time." SPECIAL INSTRUCTION REGARDING ROYALTIES, March 11, 1899, pp. 4, 5.

BIBLE READINGS were studies from the Word of God; while her book was stolen from other writers without credit. If this isn't putting her own writings above the Bible, then my intelligence needs some kindergarten training. Her defenders deny that they put her writings on an equality with the Bible, but in this instance she places them above the Bible.

She not only defended her own royalties, but she looked after the royalties of her son who put out a similar book called the GOS-

PEL PRIMER which had a very liberal circulation. X

The denomination put out a book called HIS GLORIOUS APPEARING, which cut into the sale of her son Edson's book. She used strong language in condemning this as follows:- "The dealing in regard to 'Gospel Primer' was unjust. Another book, His Glorious Appearing was crowded in to kill the sale of the Primer. The way in which 'The Gospel Primer' was handled has left a record in the books of heaven which those concerned in the matter will not be pleased to meet in the judgment." . . .

FOR SALE

THE PULPIT UNDER THE PALM, by Mrs. Madeline J. Robinson, the wife of one of our associate editors (William Robinson). She has recently published this book which is an account of her experiences in one of the down town missions of Los Angeles, of which she was the superintendent for eleven years. It is a record of some of the wonderful things that "God hath wrought" in a part of the city known as "the other half of hell's acre." We can supply this book, 206 pages, at \$1.00 each, cloth bound, or 75c paper covers (3 for \$2.00). An appropriate birthday present for those interested in gospel work.

ANOTHER BLUNDER OF MRS. WHITE

The 1856 Conference

At a conference held in Battle Creek, in 1856, Mrs. White had one of her visions. We quote from 1 T 131-132:- "I was shown the company present at the Conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'" This vision was given 88 years ago. The writer can remember when this vision was carried from camp meeting to camp meeting, and read with telling effect, the speakers pointing out the fact that the Lord must come very soon; for nearly all of those who attended that conference were dead.

F. M. Wilcox, editor of the R&H after quoting the above from Mrs. White, commits herself in these words:- "We are firm believers in the Spirit of Prophecy, and we accept at full face value this statement which we have quoted above." REVIEW & HERALD, Jan. 22, 1931, p. 23.

In the same issue, a statement from J. N. Loughborough gives some side-light on Mrs. White's attitude toward a list of the living members of the 1856 Conference. Id. 24:- "About 1904 [forty-eight years after the meeting in

1856], as told to me by Bro. Nelson at the General Conference in 1905, he and George Amadon were making a list of those who attended that meeting in Battle Creek in 1856. They went to see Sister White to ask if she could remember any names they had omitted. Brother Nelson told me she said, 'What are you doing?' She asked, 'What are you going to do with it?' He replied, 'I am going to have copies of it printed and sent to all our people.' She replied, 'Then you stop right where you are. If they get that list, instead of working to push on the message, they will be watching the REVIEW every week to see who is dead.'"

Would it be a good plan to publish this vision in some of the Centennial literature? Why not let the people know the truth? Of course, they all know that no righteous angel ever gave that information to Mrs. White, and they know that it was a mistake; and if they were honest, they would acknowledge that it was a mistake.

"It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone." Great Controversy, p. 583.

Mrs. White on American Slavery

If Mrs. White had written in the present day as she did during the Civil War, she would have found board in a concentration camp. On June 4, 1862, she wrote as follows:- "Great numbers have wasted away and expired in hospitals; others have been taken prisoners by the rebels, a fate more to be dreaded than death. In view of all this, they inquire, If we succeed in quelling this rebellion, what has been gained? The can only answer discouraginly. Nothing. That which caused the rebellion is not removed. The system of slavery which has ruined our nation, is left to live and stir up another rebellion." 1 T 254, 255.

No Resurrection for the Slaves

She bore down very heavily on the slave owner, and committed herself contrary to the Bible in the matter of the resurrection. We quote again from EARLY WRITINGS, page 276:- "I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, (70)

fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been; while the master must endure the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death. Then the justice of God will be satisfied." Compare the foregoing with John 5:28:- "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice."

She Was Very Pronounced Against National Days of Prayer.

President Lincoln, during the war, called for days of fasting and prayer; but Mrs. Whiter was not in harmony with this. She said:- "I saw that these national fasts were an insult to Jehovah. He accepts of no such fasts. . . . In view of all this, a national fast is proclaimed! Oh, what an insult to Jehovah!" 1 T 257.

Reader, do you think God gave these messages to Mrs. White? They were looking for the Lord to come almost every year, and everything in the world was under the condemnation of God. They were not able to see anything of good in any body except the Advent believers.

Mrs White in the Field of International Relations

“I was shown that if the object of this war had been to exterminate slavery, then, if desired, England would have helped the North. But England fully understands the existing feelings in the government, and that the war is not to do away slavery, but to merely to preserve the Union; and it is not for her interest to have it preserved. . . . “This nation will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her. . . . A portion of the Queen’s subjects are waiting a favorable opportunity to break their yoke; but if England thinks it will pay, she will not hesitate a moment to improve her opportunity to exercise her power, and humble our nation. When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion. . . . Had our nation remained united, it would have had strength; but divided it must fall.” 1 T 258-260.

The defenders of Mrs. White try to produce evidence that these predictions of their prophet have been fulfilled. Does slavery still exist in the United States? Is our nation

divided? Was God responsible for these predictions?

“We Have No Creed But the Bible.”

“Seventh-day Adventist have no creed but the Bible.” This statement is found in the Year Book 1905, p. 188. From my earliest recollection, it has been universally preached and taught that SDA’s have not creed but the Bible. We are not prepared to state what position most of the ministers take before the public at this time: but we wish to introduce some history in connection with the question of a creed. At the General Conference of 1883, as a result of the agitation of a few ministers, a committee was appointed to prepare a church manual. This committee did their work, and in order to give the people a chance to consider their draft, they published what they had prepared in the R&H. It was considered at the General Conference held in Battle Creek, Mich., in 1884. A committee of ten to consult with the Gen. Con. Executive Committee, making a committee of 13 was appointed to examine this manuscript for a manual. They unanimously gave an adverse report from which we quote a few statements;-

"It is the unanimous judgment of the committee, that it would not be advisable to have a Church Manual. . . . It would seem to many like a step toward the formation of a creed or a discipline, other than the Bible,—something we have always been opposed to as a denomination. . . . It was in taking similar steps that other bodies of Christians first began to lose their simplicity and became formal and spiritually lifeless. Why should we imitate them?" SDA Year Book for 1884, p. 36.

When the committee report was submitted to the General Conference, it was unanimously accepted.

We introduce additional proof of the position of the denomination in its earlier history from QUESTIONS & ANSWERS by M. C. Wilcox, editor of THE SIGNS OF THE TIMES, published in 1911.

Some one asked the editor the following question:-

"You speak of the favorable starting out of other churches and their forming creeds. What assurance have we that the church of Seventh-day Adventists will not follow in the way of all her predecessors, be satisfied with what she has, grown cold and formal, make a creed, seek wordly and civil aid, and so form one more unit or faction in the world's Babel of creeds?"

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We quote Elder Wilcox' answer in part:-

"Secondly, she has always stood strongly against the formation of human creeds, believing that finite man cannot express in finite language the infinite, expansive truth of the Most High.

"When the church reaches that place where she writes upon her generally accepted belief, 'No more beyond,' no declaration of the past can prevent her forming a creed written by human hands, devised by human brains. Then when that creed is formed, why should it not be supported, defended, aided by 'proper' civil legislation? Such is the logical course of backsliding." Id. pp. 213, 214.

SDA's Following the World

In 1932 the denomination published a church manual; it was prepared by Elder J. L. McElhany, then vice-president of the General Conference; now, 1944, President. On pages 75-78 are 21 questions to be answered by candidates for membership. Also on pages 180-186 is what they call "Fundamental Beliefs of Seventh-day Adventists." This statement contains 22 articles of faith which includes practically the same principles as are found in most Protestant creeds' but in addition it has sections on the 2300 days, the sanctuary, the three angels' messages, the investi-

gative judgment, temperance, the Spirit of Prophecy, etc.

These same “fundamental beliefs” as they call them, have appeared in many of their Year Books. It appeared as early as 1932, and it appears in last year’s also.

If this is not a creed, then please find a name for it. The word “creed” comes from the Latin word “credo” which means “I believe.” In a suggestive question to be asked candidates for baptism, the expression:- “Do you believe” is found 12 times, and it includes the same items as are found in the “fundamental beliefs.”

Of all the denominations, SDA’s are the last that should ever proclaim that they have no creed but the Bible. It is not only true that they have a definite creed, but they have an unusual addition to that creed — **an addition to the Bible**. In their Church Manual, we find a set of 21 questions to be asked every candidate for baptism and church membership. No. 18 commits the denomination to a creed of something besides the Bible:- “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?” p. 78.

It is a well known fact that her writings are considered of equal importance with, if not above, the Bible; and anyone who publicly proclaims that he does not believe in the inspiration of Mrs. White’s writings is degraded from the ministry, or, if a layman, dismissed from the church.

The Attitude of SDA’s Toward the Catholic Church

“In an editorial in the WATCHMAN MAGAZINE published at Nashville, Tenn. of January 1929, we find these two paragraphs:- “Though Protestants far outnumber Catholics in America, yet Catholics exceed in number the largest Protestant denomination three to one. Their very numbers entitle the adherents of the Roman Church to a respectful hearing, and more than tolerant consideration.

“The Catholic system of organization is most orderly and efficient; its educational system is of the best; its institutions, its missions, its charities, its sacrifices, its zeal, *its propaganda*, its prestige, its splendor, its influence, all excite our wonder, even our admiration.”

(emphasis added by restoring editor) (73)

“How art thou fallen from heaven, O Lucifer.” There was a time when the SDA church was the most outspoken Protestant sect on the map.

It is fortunate for the editor of the WATCHMAN that he does not believe in the conscious state of the dead. If he did, he certainly would expect to be haunted by the spirit of his departed prophet.

We would like to see the editor harmonize some utterances of the writings of Mrs. White with his tribute to the Catholic Church.

“A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it.” GREAT CONTROVERSY, p. 572.

What shall we conclude? Has the editor of the WATCHMAN ceased to be a Protestant, or has he neglected “a careful study of the Bible?” We do no violence to the words of Mrs. White in paraphrasing them thus:-

“A prayerful study of the Bible would show the editor of the WATCHMAN the real character of the papacy, and would cause him to abhor and to shun it,” instead of being excited with “wonder and admiration.”

The man who sang these praises of the Catholic Church is no longer editor of the WATCHMAN.

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James White Sold His Photograph Wearing a Plug Hat

It was my privilege to see a photograph of Jas. White dressed with a plug hat which he sold to a fellow brother for 25c. He made it a practice to carry pictures of himself with him to general meetings just to sell to the brethren.

He also, when trying to raise money for different propositions, would make a liberal pledge; then, after the money was raised, he would ask the group to return the amount he had pledged. See I T 595.

SDA's Got Rid of the Mark of the Beast in 1844

“The third angel’s message was, and still is, a WARNING to the saints to ‘hold fast’, and not go back, and ‘receive’ the marks which the virgin band got rid of, during the second angel’s cry.” A WORD TO THE LITTLE FLOCK, p. 11.

For a number of years after the disappointment, this was the third angel’s message — to hold fast and not go back to the fallen Protestant churches.

The Importance of the Spirit of Prophecy Among SDA's

“Our position on the Testimonies is like the keystone 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 the message and the visions belong together and stand or fall together." R&H (Sup.) Aug. 14, 1883. Emphasis ours.

This explains why they stick so tenaciously to the inspiration of Mrs. White's writings.

Joseph Bates Had A Very Fertile Imagination

He declares that Sheshach of Jer. 25:26, represents the United States. SEAL OF THE LIVING GOD, 1849, p. 52.

Mrs. White Condemns Marriage

"In this age of the world, as the scenes of earth's history are soon to close, and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted, the better for all, both men and women." 5 T 366, published in 1885.

James White Hard On Certain Sciences

"We think the 'foul spirits' that Babylon was to become a 'hold' of, after her fall, refer to the spiritual wonders of the present day, such as Mesmerism, Biology, Psychology, and the 'Misterious Rappings.'" REVIEW & HERALD, Dec. 9, 1851. p. 64.

The Devil Is Interested In Only One of the Ten Commandments

"We may keep the first, second, third, fifth, sixth, seventh, eighth, ninth and tenth commandments according to the letter, and the dragon will be as quiet as a Lamb. . . . In short, to take a bold stand for the Sabbath of the fourth commandment is perfectly calculated to stir the ire of the dragon." SIGNS OF THE TIMES, by Jas. White, p. 115, 1853.

The devil does not tempt SDA's to lie or steal, or commit adultery; in fact, they are practically in the millennium on the nine commandments. I wonder whether it is possible that this is the reason why so many of their ministers have broken the seventh commandment. We think he has been busy with the writers in their centennial year, leading SDA's to violate the ninth commandment.

The Nations Have Been Angry A Long Time

"The anger of the nations began with the great revolution of 1848. They have been 'fighting mad' much of the time since; but the winds have been held. Rev. 7:1." REPLY TO CANRIGHT, by Uriah Smith, p. 80.

The Time the Pioneers Began the Sabbath

“It is generally known to most of the readers of the REVIEW, that for several years in the early history of Seventh-day Adventists, believers adopted six o’clock P.M. as the time for the Sabbath to commence and close. It is also known that in the autumn of 1855, the REVIEW taught that sunset was the Bible time to commence the Sabbath, and that our people generally changed from six o’clock to sunset.” THE VISIONS, by Uriah Smith, p. 88, 1868.

There were three different ideas as to the time to begin the Sabbath. 6 o’clock, sunset, and sunrise. The question became quite serious. In this same article, Elder Smith declares there were “fears of division unless the question could be settled by good testimony.” Mrs. White had one vision in regard to this question, in which she declared that sunrise was not the time to begin the Sabbath.

Brother J. N. Andrews gave the subject a careful study, and prepared an article showing that the Bible taught that the Sabbath should begin at sundown. At a Conference in 1855, the sunset position was presented, and most of the group accepted it. However, Arthur White, in the MINISTRY

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of April 1944, p. 12, states:- “The sunset time was now accepted by nearly all present at the 1855 Conference. Joseph Bates and Ellen G. White were exception, both holding to the 6 o’clock position.”

For 8 or 10 more years, Mrs. White and her followers began the Sabbath at 6 p.m. the year round. It seems strange that God should give her a vision telling her the sunrise was not the time to begin the Sabbath when the Bible plainly taught that evening was the time to begin it. This only illustrates how grossly ignorant the pioneers were of the Bible at that time. Seventh Day Baptists were beginning the Sabbath at sunset centuries before 1844, and they got the truth from the Word of God.

Why did the writers not give this interesting item in connection with their Centennial Celebration? “There’s a reason.”

First Angel’s Message The Only One to Go To All the World

“The judgment hour cry, in the 6th and 7th verses, [Rev. 14] was the only one that was designed to go to all the nations of the earth.” A VINDICATION OF THE SEVENTH DAY SABBATH by Joseph Bates, p. 106, 1848.

Angels About to Let the Four Winds Go

“He showed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not [all] sealed, then He raised His hands to the Father and plead with Him that He has spilled His blood for them.— Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.” —Mrs. E. G. White. Emphasis ours. *PRES-ENT TRUTH*, p. 23.

Names of the Saved on the High Priest’s Breast-plate

“Children, who were not old enough to understandingly receive or reject the truth, when our Great High Priest closed his meditation in the Holy Place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breast-plate of judgement, and they are subjects of the mediation of Jesus.” Only those who had their names written on the breast-plate

of the High Priest in 1844 could be saved. *REVIEW & HERALD*, Vol. 1, p. 64.

Good Advice Unheaded

“God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be heard from the pulpit.” *PRO-PHETS & KINGS*, p. 626.

This, if followed, would disqualify many of the SDA ministers’ they would not know how to preach without using the “testimonies.” Nevertheless, it is good advice; and we know that some of their ministers conform thereto.

Some People Must Go To Heaven Alone

“It is impossible for E to be fellowshiped by the church of God. . . If he repents ever so heartily, the church must let his case alone. If he goes to Heaven, it must be alone, without the fellowship of the church.” 1 T 215.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse from all unrighteousness.” 1 John 1:9.

Which one is correct, the divinely inspired John or Mrs. White?

This is to set aside the Scripture quite as truly as the claim the pope has done.

Pass this paper on when you have read it; it may help another.

Did Mrs. White Follow Her Own Testimonies

“We should shun debt as we should shun the leprosy.” 6 T 217.

Mrs. White evidently was not much afraid of leprosy for when she died, she was not far from \$90,000 in debt, most of which was for borrowed money.

Apply the Following to the SDA Sanctuary Teaching

“Error is never harmless. It never sanctifies, but always brings confusion and dissention. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established Bible truth.” 5 T 292.

This is another explanation why there are so many apostasies from the SDA church.

Women Washing Men’s Feet

“I saw that the Lord have moved upon sisters to wash the feet of brethren, and that it was according to the gospel order.” EARLY WRITINGS, p. 117.

The Time of Trouble Has Begun

“This time of trouble such as never was, Dan. 12:1, has begun. THE SEALING MESSAGE, p. 48, by Joseph Bates, 1849.

In Nov. 1848, Mrs. White had a vision, and, in the presence of a number of the brethren, she spoke aloud, Joseph Bates said it “was (78)

copied word for word as she spake in vision, therefore it’s unadulterated.” He classifies this vision under seven different topics, which this vision taught. We quote the second and fifth:- “2nd. That the time of trouble had commenced.” 5th. That the Sabbath and the shut door were the connecting truths that was now the present truth.” p. 26.

This shows that in 1849 the present truth among SDA’s was the shut door and the Sabbath, and this they were giving to Adventists and not to the world.

When the SDA Missionary College at Takoma Park, D.C., dedicated their eighty thousand dollar library a couple of years ago, they invited the general secretary of the Catholic University to deliver the dedicatory address and had three other Catholic professors on the Rostrum.

What Temple Was It That Christ Visited?

“The ‘Desire of all nations’ had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory.” GREAT CONTROVERSY, p. 24.

The temple in the time of Christ was not the second temple but the

third. Herod built a magnificent temple for the Jews. Solomon's temple was the first one. The temple built by the returned Jews was the second; and the one in the time of Christ was the third.

**Ministers Who Doubt
Any of the Testimonies
Are "Helping the Devil"**

Many S.D.A. ministers are helping the devil according to their prophet. "Those who have helped souls to feel at liberty so 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 work of deception." **THE TIME, THE NEEDED MESSAGE**, p. 109.

**MRS. WHITE
CONDEMNNS TENNIS**

To spend money which is so hard to obtain, on materials which which to play tennis and cricket, is not in harmony with the Testimonies . . ." "I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idol of the nations." **THE TIME, THE NEED, THE MESSAGE**, p. 74.

According to this most of their institutions have "a species of idolatry' on their grounds.

For lack of space, we were unable to deal with the "2300 days" of Dan. 8:14; however, we have an excellent treatise on this subject by our associate editor, Elder John I. Easterly.

Any honest SDA searcher for truth, after studying this booklet prayerfully and carefully will thank both the Lord and Bro. Easterly for the scholarly manner in which he has handled this subject. 74 pp. Price 10c.

**Mrs. White Confused
On the High Priest's
Garments**

"If he remained an unusual time in the most holy, the people were often terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved. He then came forth and blessed the people." **SPIRIT OF PROPHECY**, Vol 1, p. 275, 1858.

It is a well-known fact that on the day of Atonement, the high priest did not wear the garment that had the bells and pomegranates on his skirt. This error is recognized by the later writers. See Lev. 16:4, 23.

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