

GATHERING CALL



"The sheep follow Him, for they know His voice." John 10:4

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Facts About Seventh Day Adventists

This sketch of the history of the pioneers is prepared by one who was born in a SDA minister's family, and spent the better part of his life as a worker among them. He has one of the most complete, private collections of early documents extant. This qualifies him to present many facts of which the laity and many of the younger ministers know little about. A brief summary of the facts herein presented is found on pages 94 to 96.

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AGENTS WANTED

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BEGINNINGS OF THE SEVENTH-DAY ADVENTIST MOVEMENT

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

WHO WAS MRS. E. G. WHITE?

Ellen Gould Harmon was born Nov. 26, 1827 and died July 16, 1915. She passed through the 1844 movement as a firm believer in the teaching of William Miller. She was married to James White, August 30, 1846. To this union four boys were born, two of whom reached maturity, Edson J. and William C. The chief point of interest and controversy which surrounds this remarkable character centers on what she and her follow-

ers call "visions from the Lord" and the source from which she received these visions.

We have no railing accusation to bring against Mrs. White now many years dead. We would be glad to let her rest with our benediction were it not for the unreasonable attitude her followers maintain toward her writings, and the manner in which those in authority deal with those who decline to accept her writings as the voice of God.

There is no sin which is dealt with more quickly and sternly than is the sin (?) of publicly refusing to accept her writings as infallible. Not a few of their most efficient workers have been cast out as a thing unclean for no other wrong (?) than doubting the authority of her word, or teaching doctrines contrary to her interpretation.

James White, Joseph Bates and Ellen G. Harmon were the outstanding trinity of founders of the Seventh-day Adventist branch of the Miller movement. Ellen Harmon, who became the wife of James White in 1846, began soon after the disappointment to have visions. This gift under the direction of

Elder White gave them all but an undisputed leadership.

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

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

Miller had a fertile mind in selecting time prophecies that he thought terminated in 1843. He presented at least five.

MILLER'S FIVE PROPHETIC PERIODS

The 2300 Days

His most important date was the 2300 days of Dan. 8:14, which he started from 457 B.C., at the time of the beginning of the 70 weeks of Dan. 9:24.

SDAs retain only the 2300 days of Miller's five periods; though Mrs. White mentions "periods," (plural) eleven times in E. W.

The Earth Would Be 6000 Years Old In 1843

The earth would be 6000 years old in 1843. Then the seventh 1000, or millenium would begin.

The 2520 Years

"I will punish you seven times more for your sins." Lev. 26:18. This he interpreted to mean seven prophetic years of 360 days or 2520 literal years. This period had to begin when Manasseh was taken captive to Babylon, in 677, B. C.

The 50th Jubilee

The Jews had a special celebration every fiftieth year, called a Jubilee. The last one they held, according to Miller, was in the fourth year of the reign of Jehoiakim, 607 B.C. The fiftieth Jubilee of Jubilees would be held in 1843. That is 49 Jubilees had been missed, a period of 2450 years, and the coming of the Lord would introduce this fiftieth Jubilee.

The 1335 Days

Miller had the 1335 days of Dan. 12:12 begin in 508 A.D. and terminate in 1843.

In E.W. Mrs. White, no less than eleven times speaks of "prophetic periods" (plural) as terminating in 1844, yet the denomination retains only one of these period—the 2300 days.

THE CENTENNIAL NUMBER OF THE REVIEW & HERALD CONTINUES TO MISREPRESENT FACTS

On May 5, 1949, the General Conference put out a special issue of the REVIEW & HERALD, containing 52 pages. On the front cover of this special, is a reproduction of a beautiful painting representing Mrs. White in her youth looking upward at a globe with a soft light emanating from the eastern part of the United States, and going entirely around the world. Sitting by her are James White and Joseph Bates, the latter having a tablet in his hand, indicating that he is taking down what Mrs. White is saying in vision. Again, we say it is a very attractive illustration.

DECEIVING BY A PICTURE

On page 39 they have recorded an explanation of this painting.

"Harry Anderson has sought, in this beautiful painting, to capture a scene in the early history of the Advent Movement. Mrs. E. G. White thus describes the scene she saw in her vision of the beginnings of the publishing work:

"At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and

of the duty of the brethren to publish the light that was shining upon our pathway.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a small paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to be like streams of light that went clear round the world.'" — Life Sketches of Ellen G. White, p. 125.

"It was in July, 1849, that James White responded to this vision by starting the publication of Present Truth, which was shortly renamed REVIEW AND HERALD. From this small beginning has indeed grown a world work, as Mrs. White forecast in vision.

"In the background of this picture are shown James White and Joseph Bates taking notes."

We wrote to the Review & Herald Publishing House asking permission to reproduce this painting. They refused to grant our request.

The Editor Guilty

The most important portion of this description of the cover is found also on page 5 from the pen of the editor. In addition to quoting that portion referring to light going around the world, the editor also says: "James White believed that he had present truth to present to the world." This statement is represented as being taken from one of Mrs. White's earliest visions which was given her at Dorchester, Mass., Nov. 1848. The vision from which this was taken has never appeared complete in any of Mrs. White's publications. We have a complete copy of this vision which we expect to reproduce in the next issue of the GATHERING CALL. The length of it prevents our using it in this issue. That portion which relates to seeing the lights going around the world is not in the Dorchester vision.

Joseph Bates wrote this vision while Mrs. White spoke it; **and there is no reference whatsoever, to light streaming clear around the world.** It is a disgrace to any people to publish such illustrations or such statements in regard to the Dorchester vision.

Mrs. White Was 58 Years Old When She First Saw Lights Going Around The World

The first time that Mrs. White

gave utterance to seeing lights encircling the globe was when she was visiting Europe, in 1885 or 1886. It was first published in the RH July 26, 1887. If Mrs. White saw this in 1848, why was it not published until 1887, nearly 40 years later? In proof of this we reproduce her first publication of her seeing lights going clear around the world. It is found on page 379 of the old edition of GOSPEL WORKERS, published in 1892.

"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 starlike lights were increasing."

In this Dorchester vision Mrs. White saw that they should begin printing the message but she had no idea of printing the message for the world, for in that vision she stated that they had received the "shut door," which meant that they believed probation had closed.

Another illustration is presented in this Special on page 7. It represents James White and his wife together with other workers bowing around a stack of their first paper, the PRESENT TRUTH, and asking God's blessing to go with it as they mailed it out to their friends. PRESENT TRUTH was an 8-page paper which was edited by James White from July 1849 to November, 1850. The eleven issues were bound together and had a wide circulation in the early days. Mrs. White states that they bowed around every issue of this paper, and asked God's blessing upon it. There was hardly a number of this paper that did not contain arguments trying to prove that probation had closed in 1844. One number is largely given to the shut door.

Mrs. White's Topsham vision given on Sabbath, March 24, 1849, contains the positive evidence that she believed and taught the "shut door." Those who have copies of this PRESENT TRUTH, will find the portion relating to the shut door at the bottom of col. 1, page 22. It is this portion of the Topsham vision that is omitted from all of Mrs. White's subsequent reproductions. James White, Mrs. White, Joseph Bates, Hiram Edson and others of the pioneers wrote for the PRESENT TRUTH condemning

the 1st-day Adventists and other churches for trying to save sinners, because God had rejected all of the world excepting the Advent believers. (a)

Mrs. White Asking God's Blessing On The Shut Door

The inconsistency of these pioneers including James White and his wife bowing down and asking God's blessing to attend the contents of this document which was saturated with the teachings of the "shut door," and then a century later, trying to make all people believe that Mrs. White was shown in vision that they were called to publish and send the message clear around the world, is a shame to any people.

WERE THE PIONEERS PLANNING A WORLD WIDE WORK?

The centennial of the RH begins with the publication of PRESENT TRUTH, the first periodical put out by James White in July, 1849. After he had published six numbers he wrote:

"When I commenced the 'Present Truth', I did not expect to issue more than two or three numbers." PRESENT TRUTH, p. 45.

In the first number of PRESENT

(a. We are prepared to furnish photostatic copies of the eleven numbers of PRESENT TRUTH.)

TRUTH he wrote: "The four Angels are holding the angry nations in check but a few days, until the saints are sealed;" There is not anything in this that would indicate that they were planning a world-wide work. It plainly specifies what they were trying to do. He was writing for the benefit of the "scattered remnant," and he stated that "what is done to spread the truth, must be done quickly." Also as quoted above: "Angels are holding the angry nations in check but a few days;" and for what purpose? "until the saints are sealed."

This certainly is contrary to the teachings of the denomination, and to the testimonies of Mrs. White, that they were planning a world-wide work, and that she saw jets of light encircling the world.

In 1859 Uriah Smith Didn't Believe They Were To Go Outside The U.S. With The Message

On page 25 of this Special, Arthur W. Spalding quotes from an answer in RH from the pen of Uriah Smith regarding the work of foreign missions: "When a correspondent inquired, 'Is the Advent message to be given outside the United States?' Uriah Smith replied, 'This might not perhaps be necessary to fulfill Revelation 10: 11, since our own land is composed

of people of almost every nation.' "

RH, Feb. 3, 1859, p. 87.

On page 12 of this Special is another illustration with the inscribed legend:— " 'We have nothing to fear for the future, except that we shall forget the way the Lord has led us, and His teachings in our past history.' "

Their First Missionary Sent To Europe

If the pioneers were instructed by Mrs. White to carry the message to all the world, they were mighty slow about acting upon it. J. N. Andrews was the first missionary that they sent outside of the U.S. A.; and that was in 1874, twenty-six years after Mrs. White says she saw jets of light going clear around the world.

SDAs Commandment Breakers

SDAs repeatedly claim that they are the only people that represent God in this world; and two of their strongest arguments to prove this claim are that they keep the commandments of God, and have a prophet; but she died in 1915. Their claim to be commandment-keepers of course, refers to the keeping of the 7th-day Sabbath; but, anyone who breaks the 9th commandment cannot be classed among commandment-keepers; and everyone who teaches that the pioneers began in their early history to carry the mes-

sage to the world, is a commandment-breaker in that they are teaching that which is not true. We admit that many SDA ministers are honestly, but ignorantly, teaching this error; but we cannot excuse the leaders, because they know positively that instead of laying plans to carry the message around the world, they were teaching that probation had closed, and that their only job was to search out the fol-

lowers of Miller, and teach them the "shut door" and the 7th-day Sabbath. The pioneers claimed for at least the first seven years of their existence, that the present truth was the "shut door" and the 7th-day Sabbath.

It is time for SDAs to quit violating the 9th Commandment, or quit claiming to be the chosen people of God because they keep the Ten Commandments.

THE REVIEW AND HERALD SPECIAL

Editor F. D. Nichols of the RH, introduces their centennial issue with a most boastful declaration: **"No more serious danger could ever confront the church of God than for its members to drift into the belief and feeling that Seventh-day Adventism is simply one more Protestant church in the world, peculiar, perhaps, in certain doctrines, but essentially like all other churches. Our difference lies, not simply in our different doctrines, but in our different origin. . . ."**

"This number really finds its justification in the words of 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." (Emphasis supplied.)

Editor Nichol is a young man,

and it is possible that he is not familiar with the early history of the denomination. We are not prepared to accuse him of deliberate deception; but his youth ought to caution him to be careful in regard to presenting the origin of SDAs. Any church that lays claim to being the only church, thereby gives evidence to thinking Christian people that they are most sadly deceived. In his one item, SDAs are patterning after the R. C. Church. Any one looking over the field, and seeing the great work that most of the Protestant churches are carrying on all over the world, especially in the needy foreign fields, would be led to see that God is using other churches.

How much more modest it would be for the denomination to take the position that they are one of God's

churches instead of boasting that they are the only "favorites of God." SDAs should be the last people to make the statement that the only thing to fear is that they would "forget the way the Lord has led us and His teachings in our past history."

The RH would not allow an exact history of the pioneers to be put in print. We would be glad to furnish a good lengthy article on the early history of the denomination without comment, taken from their original documents. Furthermore we would give them \$25 a column if they will print what we furnish, as stated above. In support of our contention,

ELDER URIAH SMITH DOUBTED THE TESTIMONIES

Elder Uriah Smith was connected with the editorial staff of the RH for fifty years, most of the time, editor in chief. His works on the prophecies are still considered standard in the denomination.

In a letter written March 22, 1883, he said:

"It seems to me that the Testimonies, practically, have come into that shape, that it is not of any use to try to defend the erroneous claims that are now put forth for them . . . Bro. Littlejohn has preached on the subject here treating it mostly from a theoretical standpoint. But that does not touch

we wish to present briefly some facts regarding denominational history.

For many years after the disappointment, the pioneers called First Day Adventists, Laodiceans, and they taught that nobody could be saved in the Laodicean church — that they had to leave it and join with them in the Philadelphian church; but for close to a century they have declared that they were the Laodicean church.

The SDA church is the only Protestant church in existence that was established on an error or false teaching.

the question at issue among us at all. I presume you noticed in the Review of March 13, Bro. Waggoner's extinguisher of the Mormon gifts. But, if the same reasoning will not apply somewhat to our own experience, I cannot see straight. The cases of F—, C—, and S— S— are stunners to me.

"If all the brethren were willing to investigate this matter candidly and broadly, I believe some consistent common ground for all to stand upon could be found. But some, of the rule or ruin spirit, are so dogmatical and stubborn that I suppose that any effort in that di-

rection would only lead to a rupture of the body."

Elder Smith was editor of the R. and H. for thirty years before he discovered that any omissions had been made from the early visions in *Early Writings*. We have a letter in his own hand-writing stating this fact.

The three people referred to above were all prominent workers in the Advent cause, associated with James White and his wife; but

were very immoral in their conduct; yet Mrs. White never knew of their immorality until the women under conviction confessed their sin. The fact that she did not know of their vileness was a "stunner" to Elder Smith. It is a sad fact, however, that Elder Smith after writing these things, smothered his conscience and attempted to defend the inspiration (?) of Mrs. White.

WHO TAUGHT THE SHUT DOOR

The "Shut Door a Hot Point of Discussion

The followers of William Miller approached Oct. 22, 1844 with the utmost confidence that the Lord would come and redeem them that day. As the day approached, they ceased their labors for the salvation of sinners, believing their work for the world was finished. Their disappointment was keen beyond description. For weeks, if not for months, they lived in almost daily expectation, while the world and many of the churches laughed them to scorn. They met the jeers and jibes of the rabble with the declaration that they had passed the day

of salvation unprepared and were forever lost.

It was amid these surroundings that Ellen Harmon had her first vision. She was only slightly passed 17 years of age. This first vision was published in a 24-page pamphlet entitled "A Word to the 'Little Flock'" May 30, 1847. A part of this first vision has been a source of keen dispute for more than 100 years. Her critics declaring that she and her followers believed and taught that probation for all the world except the Advent believers closed on Oct. 22, 1844, and her defenders emphatically denying this charge. We will present

the facts and let the readers judge for themselves.

Mrs. White Defines the Shut Door

The keenest controversy has centered around the question of the "shut door." To properly understand the early documents, one must bear in mind that this term meant the close of probation on Oct. 22, 1844 to all the world excepting the Adventist believers. In speaking of Adventist believers and their experiences after the disappointment, Mrs. White says: "All this confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut,'" Spirit of Prophecy, Vol. 4 p. 268. This definitely defines the "shut door" to mean the close of probation.

They constantly referred to Matt. 25:10 — "They that were ready went in with him to the marriage, and the door was shut."

We will now introduce the testimony of Mrs. White herself:— "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. This position was taken before my first vision was given me. It was light given me of God that corrected our error, and enabled us to see the true position." The Testimony of Jesus, p. 76.

How can this be so when it was that "first vision" which taught of "all the wicked world which God had rejected," as seen below.

MRS. WHITE'S FIRST VISION, DEC. 1844, TAUGHT THE "SHUT DOOR"

Some of Mrs. White's later defenders such as F. M. Wilcox, former editor of the R. and H. and the late A. G. Daniells, for twenty-one years president of the General Conference, admit that the pioneers, including Mrs. White, believed the "shut door;" but they deny that she ever taught it in vision.

That Mrs. White believed and taught the "shut door" is evident from several of her early visions. We introduce a paragraph from her first vision which was published in "A Word to the Little Flock in 1847. This paragraph is found on page 14.

"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, until** we heard the voice of God like many waters,

(c) which gave us the day and hour of Jesus coming."

**HER TOPSHAM VISION
TAUGHT AN EXTREME
"SHUT DOOR"**

Another damaging evidence is found in what is known as the "Topsham vision" given to her March 24, 1849. This was published in No. 3 of Present Truth, August 1849. The portion which we reproduce is found on page 22:—"I saw that the mysterious signs, and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for, those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time of their salvation is past."

From 1844 to 1851, Mrs. White and her followers were teaching that all the world were rejected of God, and therefore no one except Advent believers had any chance for salvation. They taught that the

Spirit of God had been withdrawn from the world, and hence no one could be convicted of sin. They were looking for the Lord to come in 1851. In this year Mrs. White collected together most of her visions during that period of seven years and published them in a booklet entitled **Experience and Views**. She and her husband at the time of the publication of this booklet had given up their former teaching regarding the "shut door." Therefore, they left out all of the above quotations printed in bold-faced type which showed beyond all controversy that before eliminating these positive statements, she believed that probation had closed. Had she published these statements complete, all of her followers would have recognized she was a false prophet because both of these testimonies were revealed to her while in vision, and were gross mistakes. In her first vision she saw that God had rejected the world as well as all Advent believers who gave up their faith. That she believed that probation had closed in 1844 is proven by the testimony of her husband, published in their first document **A Word to the Little Flock**, p. 22.

**MRS. WHITE WAS REPROVED
IN HER FIRST VISION FOR
GIVING UP THE SHUT DOOR**

Elder White is trying to prove to

his followers that Mrs. White's visions were not based on previous teaching or what she had learned from her associates. In referring to her first vision he says:—

“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.”

In this vision Mrs. White saw that God had rejected “all the wicked world” and Elder White states in this defense that she and the people with whom she was associated had given up the idea that the door was shut on Oct. 22; but her first vision showed her that she and the group in Portland had made a mistake in giving up the “shut-door;” that is: the Lord revealed to her in the first vision that the view that she had held and

given up was the truth and that she and all the band in Portland acknowledged that they had made a mistake in giving up the “shut door” and came back to the truth (?) and accepted afresh the teaching that probation had closed. Bear in mind that this correction was given to her in vision. So her first vision was given to her to confirm the teachings of the pioneers that probation closed on Oct. 22,

The first vision was given in Dec. 1844 or the spring of 1845. The Topsham vision was given in March 1849, at least five years after her first vision. During this period there was a most bitter controversy over the “shut door” between the followers of the Whites, who were called Seventh-day Adventists and the followers of Miller, Himes and others who were called First-day Adventists. The latter renounced the “shut door” in April, 1845 and for at least seven years the followers of Mrs. White called them Laodiceans and rebels against God for giving up the “shut door.” The First-day Adventists were active in gospel work and were winning many souls to Christ from all classes of people. They cited their remarkable conversions to the Seventh-day Adventists in proof that the door was not shut. The Seventh-day Adventists met this argu-

ment by declaring that what they called conversions were nothing but the work of the devil. As Mrs. White put it "for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people but if their hearts could be seen, they would appear as black as ever."

In another place she says:— "I saw false reformations everywhere." If she did not believe that probation was closed, what did she mean by these statements, and if she did not believe that everyone who read these statements would recognize that she believed and taught in vision that probation had closed why did she leave them out?

Mrs. White Taught that the Sabbath and "Shut Door" was "Present Truth"

At the time of her Topsham vision, 1849, she believed that "present truth" was the "shut door" and the commandments. She says "there I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated" Present Truth, p. 21. The omissions from Mrs. White's first vision should appear between the words "below." and "soon" in the ninth

line, on page 15 of the new edition of Early Writings. The omitted portion from the Topsham vision should appear between the expressions "from error to truth" and "My accompanying angel" in the fourth line on page 45.

Mrs. White frequently speaks of the "shut door" in her early visions, but our space will not permit reproducing them.

ONLY A FEW MONTHS LEFT IN 1850

"But now time is almost finished, and what we have been years learning, they will have to learn in a few months." E. W., p. 67.

This was written in the middle of the year 1850. The pioneers, especially Capt. Eates, were teaching that the seven times that the blood was sprinkled on the mercy seat (Lev. 16:14,) represented seven years which would be occupied by Christ making atonement in the most holy place. This period would terminate Oct. 22, 1851, at which time they confidently expected that Christ would return. They had been nearly six years in arriving at their conclusions, but the Laodiceans that came in after this, would have to learn in a "few months" what they had been six years learning. These few months didn't leave much time for a "world-wide cam-

paign." These few months have stretched out to over 100 years.

**Making the First-day Adventists
Ashamed for Giving Up the
"Shut Door"**

In the Review and Herald of May 2, 1935 Elder W. C. White, speaking of his mother and father says: "The Lord showed me," she wrote that he (Elder White) 'must take the testimonies that the leading Adventists published in '44, and republish them, and make them ashamed.

"This is my first work,' wrote James White to Leonard Hastings, July 21, 1850. 'I expect to get out a paper called the **Advent Review**, 16 pages, the size of **Present Truth** . . . The cause calls for it. I hope to get out six numbers.'

Bear in mind that Mrs. White told her husband that the Lord showed her that he should write this document, the **Advent Review**, containing "testimonies that the leading Adventists published in '44" showing what they believed and then taught for the purpose of making them "ashamed." This was the purpose of publishing the **Advent Review**. The reader should not confuse the **Advent Review** with the **Review and Herald**. It was an entirely separate document. James White associated with him in this publication four other out-

standing leaders, Hiram Edson, David Arnold, George W. Holt, and S. W. Rhodes.

After publishing four issues of 16 pages each they saved the type of most of these 64 pages, selecting out of them 48 pages which they bound together and issued in 1850 under the same title, "The **Advent Review**." The whole trend of this compilation is to take the First-day Adventists to task for departing from the truth by showing that formerly they believed and taught the shut door. It is saturated with statements taken from the leading Adventist teachers including Miller, Himes and others, showing that they formerly believed that probation closed in 1844, and denouncing them for giving it up.

It is true that Wm. Miller and practically all of his followers, felt that their work for the world was completed just before Oct. 22, 1844; but they soon abandoned that position, and began diligently working for the salvation of sinners.

**THE IMPORTANCE OF THE
ADVENT REVIEW IN THE
MIND OF JAMES WHITE**

The importance of this document in the mind of James White, is well illustrated in the ads which he published recommending it. We reproduce a few: "The 'Advent Re-

view,' containing thrilling testimonies, written in the Holy Spirit, by many of the leaders of the Second Advent cause, showing its Divine origin and progress, 48 pages." RH, vol. 1, page 7, November 1850.

In introducing the Advent Review, Elder Jas. White says:—

"In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have 'LEFT THE ORIGINAL FAITH.'" p. 1.

After the passing of the time in 1851, they still had quite a large supply of this Advent Review on hand. Inasmuch as they had changed their views in regard to the "shut door," Elder White printed a page and pasted it into each unsold number in which he said:—

"In regard to the letters of Bro. William Miller, we would say that they expressed the views and feelings of the Advent brethren gen-

erally, at that time. No one then saw the work of the third angel, and the general impression was that our work was done. We may now see that Bro. Miller applied Dan. 12:10; Zach. 12:13; Mal. 3:18; and Rev. 22:11, to the wrong period."

In the face of these well-known facts, how can any honest man deny that the pioneers taught that probation closed in 1844?

JOSEPH BATES A RABID BELIEVER IN THE "SHUT DOOR"

James White, Mrs. E. G. White, and Joseph Bates constitute the trinity of founders of the Seventh-day Adventist denomination. The latter was very pronounced in his convictions and even more pronounced in expressing them. He was extremely hard on William Miller and his followers who afterward were called the First-day Adventists.

The Shut Door Caused The Division, Not The Sabbath

At a conference of Advent believers held at Albany, N. Y., April 29, 1845, a committee under the chairmanship of William Miller drafted a series of resolutions which were adopted by the body. So far as we can learn none of the leaders of the Seventh-day Adventists were present at this conference. We quote a couple of

paragraphs from these resolutions or address as it was called:

“Plan of Operations”

“In the midst of our disappointed hopes of seeing the King of Glory, and being made like him, and still finding ourselves in a world of sin, snares, and death, the question forces itself upon us,

“What Now Is Our Work?”

“To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season, and to build ourselves up in our most holy faith. While doing this, we are to continue, in obedience to the great commission, to preach the gospel to every creature.” *Memoirs of William Miller by Sylvester Bliss*, p. 305.

In the RH of December 1850, is a four-page article by Capt. Bates under the title, ‘Midnight Cry.’ This article is so saturated with the strongest kind of denunciations against the Laodiceans for abandoning the “shut door” that the whole article should be read to be appreciated.

After referring to their oft-repeated statement that they believed in their past experience, he says:

“When they say they believe it, they prove themselves liars; for

after the formation of the Laodicean state of church at Albany, N. Y., April 29, 1845, the greater portion of the lecturers went out through the land advocating an open door, in direct and immediate opposition to the work of the Midnight Cry. **For that work shut the door without the shadow of a doubt.**”

We continue to quote from Joseph Bates:

First-day Adventists “Rebels” for Giving Up the Shut Door

“Here was a general acknowledgement of all the past; and yet after the organization of the Laodicean church, April, 1845, they came out in open rebellion against the very vital point, that gave them any title to the name of Adventists. Consistency would have required them to have adopted their proper Scripture name; (Rebels;) then all the honest believers would have understood them, and avoided their treacherous dealings against the Lord, and the ‘strange children’ they have begotten in connection with fallen Babylon. If by any means whatever, they could prove from all their past six years’ united labor, throughout this land, England, or the West Indies, that they had gained one **single** convert to God, then they would appear in a **hundred fold** more heinous light

than they now do. For, by their own published, standing confessions, (as before stated,) the Lord Jesus, as Master of the house, (before described,) had shut the door and no man could open it. See Rev. 3,7; Luke 13,25; Matt, 25,10. This was the last day's work of the Midnight Cry, where the fullness of the Gentiles came in, Rom. 11,25. Now if they have opened the door, then they have gained the victory over the Son of God, and proved him to have uttered a falsehood. In no other way could they get one true Gentile convert. But there need be no fear on this case. Jesus has done this work, and he is now advocating the cause of all true believers in the house of Israel. We know that these people are saying, and will still insist, that they have reclaimed hundreds of backsliders, and that scores have been converted to God, under their teaching, since the Albany Conference, April 1845.

Impossible for Them to Get One Convert

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

Again he says in this same article:

"Talk about searching out sinners,

that the work of the Midnight Cry left in outer darkness six years ago!" RH Dec. 1850, pp. 23, 24.

In 1850 he published a tract of sixteen pages on the Sanctuary. On the last page of this leaflet we find the following statement:

"The Present Truth,' then, of this third angel's message, is, **THE SABBATH AND THE SHUT DOOR.**" The closing sentence of this leaflet reads thus: "Hence the door is shut before the Sabbath is given in the message."

Bates called the FDA Laodiceans, rebels, liars, traitors, etc. And for no other reason than that they were working for the salvation of sinners, and thus giving up the shut door.

Remember the term "The Shut Door" always meant the close of probation. In view of these facts what did Mrs. White mean, what only could she mean, when she saw in vision: "It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected." A Word to the Little Flock, p. 14. "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 wrapped about them a religious garb, which covered up

the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever." Present Truth, p. 22. Both of these quotations are omitted from Early Writings. The first one from page 15, and the second one from page 45.

MRS. WHITE'S DEFENDERS

The older defenders of Mrs. White's inspiration denied that the pioneers, including Mrs. White, ever believed that probation closed in 1844. Elder Geo. I. Butler who served as president of the General Conference for eleven years writes:

Geo. I. Butler Denies

"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 fear 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." "Replies to Elder Canright's Attacks on Seventh-day Adventists." p. 100.

James White Declared they Believed and Taught the Shut Door

In speaking of their early experience, Eld. White refers to a number of statements regarding their belief in the "shut door" and then remarks: "In view of such testimony, it is vain for any man to deny that it was the universal belief of Adventists, in the autumn of 1844, that their work for the world was for ever done." Life Incidents, p. 190. Again he says:—"Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of the time. Some of us held fast this position longer than those did who gave up their Advent experience, and drew back in the direction of perdition. And God be thanked we did hold fast to that position till the matter was explained by light from the heavenly sanctuary" Id. p: 207.

ELDER W. A. SPICER UNRELIABLE IN THE EXTREME

Elder W. A. Spicer was president of the General Conference from 1922 to 1930. In 1926 he wrote a series of six articles under the title **Moments with the Old Volumes and the Pioneers** in defence of Mrs. White's inspiration. At least seven times in this series of articles he states that the pio-

neers, including Mrs. White, were working for the salvation of sinners during the years from 1844 to 1851. We introduce a few quotations from this defender:—

“So far from the shut door meaning to those believers that probation closed in 1844, the new view of the shut door and the Sabbath truth was an incentive to go out and work for the salvation of others.” RH, April 1, 1926.

AN UNADULTERATED UNTRUTH REPEATED EIGHT TIMES

“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.” RH, April 15, 1926.

“And mark this, all the time, from the very beginning the spirit of prophecy was not only setting forth an open door, but was telling these pioneers of a great world-wide work of which they had little idea.”

No less than eight times is this statement made in some form in this series of articles. Yet there isn't a single quotation from the writings of Mrs. White between 1844 and 1851 that even hints at a

“world-wide movement,” while on the other hand there is an abundance of evidence to the contrary. Elder Spicer couldn't turn the pages of these early papers for a few moments without discovering some of these strong statements against his teaching.

THE SON OF THE PROPHET A WILLING SUPPORTER OF DECEPTION

The denominational leaders have been challenged repeatedly to produce a single piece of evidence that the pioneers were working for sinners aside from the advent believers during the seven years ending in 1851; but they never attempted to meet the challenge. Practically all of the defenders of Mrs. White's inspiration use this argument to prove that the pioneers and Mrs. White did not believe in the “shut door,” and, of course, if they were out working for sinners in general, it would be a very positive evidence that they did not believe the “shut door.”

Elder W. C. White accused me of misrepresenting his father and mother because I declared that they were not working for anyone except the advent believers from '44 to '51. When proof was demanded of Elder White that this was a misrepresentation, he stated that he did not have it at hand

but as soon as he returned to the office, he would look it up and send it to me. This was in 1926 and we urged him over and over again to produce the evidence, but it has never been produced, and the reason is that there is no evidence to produce. A bolder misrepresentation was never put in print than the statement on the part of Elder Spicer that the spirit of prophecy was calling the pioneers to a world-wide movement. In 1850 Mrs. White wrote :— "But now time is almost finished, and what we have been years learning, they will have to learn in a few months." Early Writings p. 67. At this time they were expecting the Lord to return in the fall of 1851. Would she be urging them to conduct a world-wide campaign when they had only a few months to wait for the Lord's return? This shows that she was not working for the salvation of sinners but was condemning others who were working for the salvation of sinners.

A. G. DANIELLS KNEW BETTER

Of the defenders of Mrs. White's inspiration, no one outranks Elder A. G. Daniells. He was president of the General Conference for 21 years, and for many years was very closely associated with Mrs. White and her son, W. C. When he wrote in her defense he was not doing it

ignorantly, but with full knowledge of the facts,—not simply the ones we have published, but with scores of others of like significance.

In the Review and Herald of Nov. 25, 1926, Elder Daniells presented a lengthy article dealing with the question of the shut door in relation to Mrs. White's writings between the years 1844 and 1851. His article, together with an editorial by Elder F. M. Wilcox, was published in tract form.

He introduces his article with eight general statements. We introduce the main portion of statement 8:

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

"There is a vast difference between holding a personal belief regarding a question, and declaring that this belief has been obtained by a direct revelation from the Lord. To illustrate: The apostle Peter and his associates believed that the gospel message they were to proclaim was to be confined to

the Jewish nation. . . . They not only believed this, but clung to it tenaciously. None of them, however, declared that this **had been revealed** to them in a vision or revelation from God." The Shut Door, pp. 5,6.

A Boomerang Illustration

His illustration, would have been most fitting had he completed it. But suppose Peter had written his first epistle before he went to the home of Cornelius, and in it had said: "Those Jews who accepted Christ and later lost sight of Jesus fell off the path on which we are traveling. It was just as impossible for them to be redeemed as all the wicked Gentiles which God had rejected." And in another chapter had written: "The reformations which Paul and his associates are reporting among the Gentiles are not reformations from error to truth; but from bad to worse; for those who professed a change of heart had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some of these Gentiles appeared to have been really converted, so as to deceive us, the converted Jews; but if their hearts could be seen, they would appear as black as ever." Then after Peter had visited Cornelius he decided to put out a new edition of his epistle, but for

fear someone might misunderstand his divine revelation (?) he thought it best to eliminate all these references to the Gentiles. What then would you think of Peter's inspiration and honesty?

There is this difference between Peter and Mrs. White, Peter probably did believe that the Gentiles could not be saved; but God kept him from expressing his false belief in his inspired epistles; but Mrs. White wrote her false views in what she claimed was a divine revelation. The illustration that Bro. Daniells uses is very fitting indeed, but not as he intended it.

She Eliminated them Because they Would be Understood, Not Misunderstood

Elder Daniells affirms that Mrs. White eliminated the damaging statement regarding the close of probation from her first vision because she saw that some might misunderstand it. He also contends that to understand it to mean the close of probation makes it "conflict with the message of which it forms a part." Page 15. Both of these statements are entirely false. She eliminated them because she knew the reader would understand them just as she understood them when she wrote them. In these eliminated sentences there isn't the slightest conflict with the rest of

the message nor with any other message during that period, either from the pen of Mrs. White or any of the pioneers.

The last work which occupied the attention of the late Elder A. G. Daniells, was the preparation of the manuscript for his book **The Abiding Gift of Prophecy**. It was published in the early part of 1936. It is devoted to the defense of Mrs. White's inspiration. In speaking of Mrs. White's first vision, he says:—

"It is, however, worthy of note that this vision was not of such a nature as to confirm them in what they already believed. Not only they, but Ellen Harmon herself, prior to this vision, had become persuaded that the 'midnight cry' movement, through which they had passed, was a mistake." p. 271.

Why Do They Omit "and Shut Door" if Not to Deceive?

"Midnight cry" is placed in quotation marks and taken from the **Testimony of Jas. White** regarding his wife's first vision. Why did he not also repeat "and shut door" in this place, for it is a part of Elder White's statement.

Elder Loughborough and Elder Daniells, both omit these three words when referring to Mrs. White's first vision. There must be a reason. Bear in mind that this

argument is introduced to lead the reader to believe that Mrs. White's first vision was contrary to her own convictions or belief, as well as to the belief of the group of something like sixty Adventists. In this he states the truth, but by omitting those three words, "and shut door," he leads the reader to believe that which is not so. Miss Harmon and the group with whom she was associated had given up belief in the midnight cry, but at the same time they had given up their belief in the "shut door." True, this vision did change their belief, but it did not change them from error to truth, but from truth to error. They had come to the conclusion that the door of mercy did not close Oct. 22, 1844 and this vision confirmed them in the belief that the door of mercy did close in 1844.

Our standard of morals will not permit of such omissions for the purpose of misleading the reader. If those three words had been put where they belonged in Elder Loughborough's or Elder Daniell's quotation, their readers would have recognized that Mrs. White taught the "shut door."

ELDER J. N. LOUGHBOROUGH MOST DECEPTIVE

Elder J. N. Loughborough was born in 1832, and died in 1924. He

began his ministerial labors with the First-day Adventists and did not unite with the Sabbath-keeping branch till 1852. He was not one of the original pioneers but was considered a standard bearer till his death.

Of all the defenders of Mrs. White he was the most bold and reckless. He was their outstanding historian, and his carefully kept diary coupled with three score years of experience with the leadership qualified him to fill such a position.

In 1892 the denomination published his "Rise and Progress of Seventh-day Adventists." This was revised and published in 1905 as "The Great Second Advent Movement. For many years the revised edition was used as a text or reference book in their intermediate and advanced schools.

After quoting a paragraph of Mrs. White's Spirit of Prophecy, Vol. 4, p. 268 in which Mrs. White states that all the Adventists believed for a time "that probation had ended, or, as they then expressed it 'the door of mercy was shut,' he then adds this comment: "In this quotation Mrs. White states the position taken by the First-day Adventists. She does not even intimate that she believed it." The

Great Second Advent Movement, pp. 221,222.

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

No Greater Deception Ever Put In Print

As stated before, a most bitter controversy was conducted between the Seventh-day Adventists and the First-day Adventists over the "shut door" for at least seven years after the disappointment. The SDAs were chiding the other faction for apostacy from the truth for **no other reason than laboring for sinners, thus abandoning the "shut door."** SDAs were teaching during this period that the "shut door" and the Sabbath constituted "present truth" for that generation. Elder Loughborough was a minister among the First-day Adventists, and in a personal letter to the writer, he states that he never heard of the "shut door" until 1849, and then he heard it from an SDA. Yet knowing these facts from personal experience, he declared that SDAs never taught the "shut door" but that FDAs were guilty of this blunder. He, as above quoted, denies that Mrs. White ever believed or taught the "shut door;" yet he

had in his possession a letter written to him by Mrs. White August 24, 1874 in which she said: "With my brethren and sisters, after the time passed in '44 I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted." Testimony of Jesus, p. 86.

His Deceptions Multiply

But we have still more positive evidence of his dishonesty. In 1861 the leaders presented an address to the conference at Battle Creek, Mich., with the view of persuading the brethren to organize a general conference. This address was published in the RH, June 11, 1861. We reproduce one paragraph:

"If we go back to a period of from six to nine years, we find the believers in the Third Angel's message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were mostly vague and indefinite, some still retaining the idea adopted by the body of the Advent believers in 1844, with Wm. 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 possibility of his salvation because he was not in the '44 move.' "

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

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

or taught that probation closed in 1844.

And still we are not thru, for we have not yet reached the climax. On page 263 he quotes a statement from Joseph Bates regarding Mrs. White's visions taken from "A Word to the Little Flock," p. 21:

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

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

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

"The author does not 'obtain the sentiments' of her visions 'from previous teachings or study.' When she received her first vision, Dec-

ember, 1844, she and all the band in Portland, Maine (where her parents then resided,) had given up the 'midnight cry' as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen. She then related her vision to the band, and they acknowledged their seventh-month experience to be the work of God." The Great Second Advent Movement, pp. 263,264.

A Bold, Deliberate Deception

The omission of the words "for the world" was bad enough, but he was honest enough to indicate that something had been omitted; but in the last he made no notation.

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

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

But someone may ask: What bearing has this on Mrs. White and her work? It has a very vital bearing, for Mrs. White instructed Elder Loughborough to encircle the world in defense of her visions. She must have been much more ignorant than anyone ever supposed her to be if she did not know what Loughborough was teaching in the pulpit and in his book, knowing that he was misrepresenting the facts wherever he went. Mrs. White encouraged him to spend his whole time in going from continent to continent, from church to church and from camp meeting to camp meeting to exalt her as an inspired writer. Mrs. White claimed it was a part of her duty thru the Spirit of God to reveal secret sin. Yet here was a man who was violating the ninth commandment in almost every speech and in his book; nevertheless the prophet was sending him forth as her personal representative deceiving the people.

MRS. WHITE'S PUBLISHERS GUILTY

After the publication of "Experience and Views" in 1851, and a new edition in 1854, those who were familiar with the early visions accused the publishers of omitting a part of Mrs. White's vision relating to the shut door. In the Publishers' "Preface to the Second

Edition," of Early Writings, after speaking of the addition of a few dates, and two dreams this preface says:

"Aside from these, no changes from the original work have been made in the present edition, except the occasional employment of a new word, or a change in the construction of a sentence, to better express the idea and **no portion of the work has been omitted. No shadow of change has been made in any idea or sentiment of the original work,** and the verbal changes have been made under the author's own eye, and with her full approval." (Emphasis is supplied).

The publishers knew this was false, for they had received publication from the press of their enemies which called their attention to the omitted portions of Mrs. White's visions. This is a standing disgrace to the denomination and to Mrs. White.

NOTHING TO FEAR — BUT DREADFULLY FEARFUL

"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.

This quotation is in very common use among defenders of the creed. It is found at least three times in the **REVIEW SPECIAL**, on pages

3, 12, 20. It is used by F. D. Nichol, editor of the REVIEW, E. D. Dick, secretary of the Gen. Con., and by F. M. Wilcox, the retired editor of the RH.

SDAs should make a very radical change in their relation to the laity or quit using this quotation. The reverse is most decidedly true in their experience. **There is nothing that SDAs are so afraid of as truth, especially in regard to their early history.** Instead of presenting to their laity the history of the pioneers, they are going to the limit in trying to keep them from knowing this early history. A number of their General Conference presidents, and their RH editors and historians, instead of presenting a true history of their church, deny the most common facts — facts that are repeated over and over again in their early documents. They have denied that the pioneers, especially Mrs. White, ever believed or taught the “shut door.” They have also tried to back up this denial by teaching that the pioneers, including Mrs. White, were actively engaged in working for the salvation of sinners during the first seven years of their history.

It is true that in recent years they have reproduced some of the old documents such as A WORD TO THE LITTLE FLOCK, PRES-

ENT TRUTH, and the ADVENT REVIEW; also the four volumes of SPIRITUAL GIFTS. They have bound together in one book PRES-ENT TRUTH and the ADVENT REVIEW, and are selling it for \$3.50. They are also furnishing A WORD TO THE LITTLE FLOCK for 10c. This latter price is commendable; but instead of advertising these early documents in the REVIEW, as they have repeatedly advertised other publications, they have never, so far as we have been able to observe, placed an ad. in any of their papers for these early documents. It is true that they have mentioned them in some of their local conference papers, the RH and the MINISTRY when presenting the Ministerial Reading Course. The books have been recommended as a part of this course, and have been mentioned among the required books.

A Petition They Dare Not Grant

Another evidence that they do not want the common people to become familiar with the early history, is the fact that they have for nearly 20 years refused to comply with the petition sent them by the Australasian Division Committee to call a council of their leading ministers to restudy the history and teachings of the denomination; and it has been reliably reported to us that some of the leaders have op-

posed calling this council for the expressed reason that a report from such a council, would split the denomination.

We call upon the leaders of this church to practise just common honesty in their dealings with the common people.

We repeat without fear of successful contradiction that instead of

their sustaining the attitude expressed by Mrs. White's testimony, they are most decidedly afraid to let the common people know the truth.

Brethren, you should never repeat "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."

MRS. WHITE'S POSITION IN THE ADVENT MOVEMENT

Testimony of Mrs. White Regarding Her Own Writings

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

Some have contended that what she has written in her books is inspired but the articles she wrote for the papers and letters, were merely the expressions of her personal

opinions. She meets the issue squarely.

She Claimed Everything She Wrote Was Inspired

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

She not only claims that all she has written comes from God but that God has directed her in writing that which she saw in vision. Proof: "I am just as dependent upon the Spirit of the Lord in relating or writing a vision as in having

the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that he is pleased to have me relate or write them." S. G. Vol. 2, p. 293. In a letter to Elder G. A. Irwin, under the date of July 18, 1902, she wrote:

"He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind." Quoted by Elder F. C. Gilbert, *Divine Predictions Fulfilled*, p. 227.

The position as taken by some that a part of Mrs. White's writings are merely her own ideas and not inspired, is contrary to the highest authority in the denomination.

In 1906 Elder A. T. Jones declared in print that he did not believe that everything Mrs. White wrote was inspired. The General Conference Committee published a reply to the position taken by Elder Jones in which they said:

"Just which of the writings coming from this source Elder Jones believes to be Testimonies, and which not, he has not stated. He has simply cited certain ones, and said he did not believe these to be Testimonies. This is precisely the attitude taken by the 'higher critics' toward the Bible. They single

out certain parts of the Bible and assert that these are not inspired. But no more subtle nor effective method can be employed than this to break down all faith in inspired writing. Those who thus create doubt, weaken confidence, and destroy faith in God's message to his people and to the world, are sowing a harvest which they will little care to reap." "A Statement . . . published by the General Conference Committee." page 87.

ARE THEY AN ADDITION TO THE BIBLE?

It is affirmed and reaffirmed by minister and layman that the Testimonies of Mrs. White are not an addition to the Bible, nor should they be placed on an equality with the Bible. This is so well recognized among them that it needs no proof; however we will make a couple of citations.

A Former Editor of the Review & Herald Puts Mrs. White's Writings On A Level With the Bible

"The writings of Mrs. White were never designed to be an addition to the canon of Scripture. They are, nevertheless, the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet

to Israel in the day of the captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the church of Christ today. And the same as the messages of the prophets were received in olden times, so her messages should be received at the present time." RH, Oct. 4, 1928.

The editor then defines "inspiration" to mean the same as was manifested by the Bible writers and not as manifested by such great leaders as "Luther, Zwingle, Wesley, Miller, James White, Moody, and others." Again he says: "She claimed divine revelations, and the character of her work and the fruit it has borne in harmony with the requirements of Scripture, attest the truthfulness of her claim." Id.

"O Consistency, Thou Art a Jewel"

If, as they claim, her writings represent the voice of angels speaking to her or the revelations of God to her; if they are not the words of an "erring mortal" but what "God opened before me in vision," how can one who believes and teaches this, be consistent and claim that they are "not an addition to the Bible?" If her writings are "visions from the Lord," and are received exactly the same as Samuel, Moses, Jeremiah, and

John the Baptist received their messages; if they are received in exactly the same manner and from the same source as the text of the Bible, then they must be on the same level with the prophecies of the Bible and must be an addition to the Bible, to those who accept them.

If the writings of Mrs. White are not an addition to the Bible, will some of her defenders please explain how God could make an addition to His Book if He so desired?

They claim they are inspired, not in the accommodated sense but in precisely the same manner and to the same degree that the canon of the Scriptures is inspired. Then is it consistent for them to continue to teach that they do not consider them an addition to the Bible?

They not only claim they came from the same source from which we got our Bible but they use them the same as they use the Bible. They use them as proof texts, and a quotation from the Testimonies is an end of controversy with them. They also use them to discipline their members.

The Christian Scientists and Mormons put SDAs to shame for they are honest enough to proclaim to the world that they have additions to the Bible.

THE SANCTUARY—WHAT IS IT?

The teaching of the denomination regarding the sanctuary was not a discovery. It was an invention. From the early spring of 1845 until the fall of 1851, the pioneers of the SDA branch were shamefully abusive of Miller and all of his followers. They called them Laodiceans and other bad names for no other reason than because they refused to accept the teaching of the "shut door." The 1st-day Adventists took the position that the 2300 days did not end in 1844. They put off the Lord's coming by suggesting new dates for the termination of the prophetic periods. After the fall of 1851, the White branch of the adventist group were in great perplexity. The followers of the Whites were so abusive of the First Day Adventists that these came back at the SDAs with a very perplexing question. They asked if the 2300 days ended in 1844, what happened to mark the close of any prophetic period. They had no reply. For eight or ten years they floundered not knowing what to do. The proper thing for them would have been to follow Miller's honest confession that they were mistaken. We will reproduce Miller's confession.

MILLER'S CONFESSION

"We expected the personal coming of Christ at that time; and now 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; — namely that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfillment of prophecy in any sense." *Memoirs of William Miller*, by Bliss, pp. 332, 333.

What a blessing it would have been had James White followed suit with a similar confession; but, as stated above, they **invented** the sanctuary theory to defend themselves or to escape making an apology for their abuse of the First Day Adventists.

THE INVESTIGATIVE JUDGMENT

The basic principle of the sanctuary question is known as the Investigative Judgment. For the sake of brevity, we will use I.J. for Investigative Judgment. They adopted the I.J. about 1858. We will let James White and his wife define what they mean by this

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

"This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." Mrs. E. G. White, *G. C.* p. 428.

JAMES WHITE OPPOSED THE I. J.

James White very strongly opposed the teaching of the I. J. which originated with Joseph Bates.

After quoting Matt. 25:31-33, he says:

"This scripture evidently points out the most important events of the day of Judgment. That day will be 1000 years long.—2 Pet. 3:7, 8. The event which will introduce the Judgment day, will be the coming of the Son of Man, to raise the sleeping saints, and to change those that are alive at that time . . .

"It is not necessary that the final sentence should be given before the first resurrection, as some have taught; for the names of the saints are written in heaven, and Jesus, and the angels will certainly know who to raise and gather to the New

Jerusalem." James White in *A WORD TO THE LITTLE FLOCK*, p. 24.

I. J. Without Foundation in the Word of God

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

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

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

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

"The advent angel (Rev. 14:6, 7) 'saying with a loud voice, Fear God and give glory to him: for the hour of his judgment is come,' does not prove that the day of judgment came in 1840, or in 1844, nor that it will come prior to the second advent." *Advent Review*, Sept., 1850, p. 49.

Nevertheless, after giving such positive evidence against the I. J. James White smothered his convictions and endorsed the I. J. which the denomination has continued teaching, to this day.

Keeping Christ In The First Apartment Until 1844

The I. J. necessitates some very strange positions. They assume that when Christ ascended to the heavenly sanctuary, he stopped in the first apartment and remained there until 1844; He then moved to the other side of the curtain in order to begin the I. J.

In order to try to harmonize their suppositions with the Bible, they taught that God moved His throne from the most holy place of the heavenly sanctuary into the first apartment and remained there until 1844.

Every Bible scholar will readily recognize that this is altogether contrary to the teachings of the Bible. That the throne of God was moved into the first apartment until 1844 is taught in much of their literature. Vice-president Branson, in his book **REPLY TO CAN-RIGHT**, page 24, teaches it. Uriah Smith also taught it in **LOOKING UNTO JESUS**, p. 134. James White and Uriah Smith unitedly taught it in **THE BIBLICAL INSTITUTE**, p. 80.

MOVING GOD AND THE SON IN 1844 THE GREATEST EVENT IN HISTORY

The most dramatic presentation of this movement on the part of the Father and Son in 1844, is found in the Bible Training School of October 1903, edited and published by S. N. Haskell. He says: "October, 1903, is the fifty-ninth anniversary of one of the grandest events that has ever transpired. The overthrow or the establishment of earthly thrones is as nothing compared to it.

"Prior to 1844, the glorious throne of the Creator of the universe had been in the first apartment of the heavenly sanctuary." 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. It was shadowed forth in the law of Moses, but in 1844 the real event transpired in the heavenly courts. The Father rose from His throne in the outer apartment, and in a flaming chariot entered the holy of holies and sat down. Then Jesus rose up, and in a cloudy chariot, with wheels like

flaming fire was borne to the holiest where the Father sat. The door into the holiest was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844." p. 73.

It is necessary for them to dispute or misapply very plain scripture in order to support their investigative judgment. Paul taught in Hebrews 6:19, 20 that Christ at His ascension, entered "within the veil." This term "within the veil" is an Old Testament phrase, and is used five times therein. See Ex. 26:33; Lev. 16:2, 12, 15; Num. 18:7. **Without The Veil And Before The Veil Refer To The First Apartment**

"Without the veil" is used four times: Ex. 26:35; Ex. 27:20,21; Ex. 40:22; Lev. 24:3. "Before the veil" also is used four times. Ex. 30:6; Ex. 40:26; Lev. 4:6, 17.

Wherever the position of Christ is mentioned in the New Testament, He is always placed in the very presence of the Father, at His right hand.

See Act. 2:32, 35; Acts 7:55, 56; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; Heb. 8:1; Heb. 10:12; Heb. 12:2; 1 Pet. 3:22; Rev. 3:21.

No SDA should be guilty of accusing Sunday advocates of misinterpreting Rev. 1:10 as a proof for keeping Sunday, so long as they teach that "within the veil" in Heb.

6:19 means in the first apartment of the sanctuary.

HOW THE SANCTUARY WAS DEFILED

The sanctuary theory as taught by the denomination, drives them to take the position that the **confession** of sins defiled the sanctuary; in fact, they taught that only confessed sins were atoned for by the death of Christ. We quote from **A REPLY TO CANRIGHT** by W. H. Branson, page 235, "The only way that sin can get into the sanctuary is by confession and the offering of a substitutionary sacrifice. Therefore only the sins of those who have accepted Christ as their Redeemer are found there. . . . Thus all confessed sins are transferred to the sanctuary, and in this manner the sanctuary is defiled." This was published in 1933 while he was vice-president of the General Conference.

Suppose your son steals money from your neighbor. Later he gets troubled over his sin, and makes a public confession, restoring the money that he had stolen. His sin certainly brings reproach on your family. Does the confession of that sin disgrace your family? Certainly not; it is the sin of the son that brings reproach while the confession of the sin only removes the reproach.

Take the example of David; he committed adultery with Uriah's wife; then, in order to cover up his sin, he instructed Joab to place Uriah in front of the battle, and then retire from him so as to leave him alone, and thus be slain. God sent Nathan to David to reprove him for this heinous sin. See 2 Samuel 12. Psalm 51 is devoted to David's confession of his sin, and it is a very thorough confession. Which defiled or brought discredit on Israel, God's people, David's confession or his adultery and murder? It is plain to any Bible student that it was David's sin that brought disgrace—not his confession.

HOW DID THE SINS OF WOMEN GET INTO THE SANCTUARY?

In the old dispensation a woman was never required to offer any kind of sacrifice. She never took the life of a goat, or lamb. Therefore, none of her sins ever were carried into the tabernacle, and according to the teachings of the denomination, her sins were not atoned for because they were not deposited in the tabernacle. The plain fact of the case is that none of the blood of the daily offerings of the common people or of the rulers, was ever taken into the tabernacle. It was sprinkled on the horns of

the altar of burnt offering and poured at the foot of the altar.

The denomination, because of their sanctuary teaching, takes the position that the sins of the ancients were not blotted out until the coming of the Lord or until this side of 1844.

The theory is that on Oct. 22, 1844, God began to examine the books, beginning with Adam. If they found that he had confessed his sins and turned from them, Christ made an atonement for them, and they were blotted out. This has continued ever since 1844, and according to their theory, as soon as they get through with all of the dead, they will begin on the living.

Building On A Faulty Translation

They use Acts 3:19 to prove that the sins are not blotted out until this side of 1844. We introduce a statement from Mrs. White: "The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the

times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." GREAT CONTROVERSY, p. 485.

The authorized version of Acts 3:19 is very faulty. We reproduce this verse from the American Standard Version: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

We have 18 or 20 translations which agree with the A. S. V. in rendering Acts 3:19; all of the modern exact translations are agreed.

When one accepts Christ and confesses his sins they are blotted out and removed from him as "far as the east is from the west;" and the seasons of refreshing come to every devout Christian from time to time. He doesn't have to wait until the resurrection or until the judgment, as taught by the denomination, to have his seasons of refreshing. If the denomination has any desire to be right with God and humanity, they will cease to use Acts 3:19 to prove that sins are not blotted out until after 1844.

AN UNFAIR WITHHOLDING OF CREDIT

On August 4, 1924 the California State Educational Committee held an open session at which opportunity was given to register protests against the teaching of evolution in state textbooks. I was urged by the fundamental members of the Riverside Ministerial Society to appear before that committee and make a vigorous protest.

F. D. Nichols, (then one of the editors of the Signs of the Times), was present as a reporter for the Signs. Several of the local ministers were present and entered their protests. Brother Nichols made a very short but interesting talk. I was well acquainted with the chair-

man, who knew my sentiments, so he kept me for the last speaker. When he called me he told me they would give me twenty minutes.

Just previous to this, I had held several hot discussions on evolution and was quite familiar with my subject. I filled that 20 minutes full of "solid pack" facts. The members then began asking me questions and they kept me before them for nearly an hour and a half. I filled the time with well fortified facts against the teaching of evolution.

That evening wife and I took the train out of Sacramento for Illinois. The next morning I secured a copy of the Nevada State

Journal. The first column on the first page was given to that hearing. I never before received so much notoriety as I did from that experience. I received papers from as far east as Boston, giving an account of this hearing, and my name was prominent in them all;

some approving, some critical.

Soon after that the Signs of the Times put out a special on that hearing, and evolution, **BUT THEY NEVER EVEN SO MUCH AS MENTIONED MY NAME.** This is an example of their "fair play."

IMPORTANCE OF THE SANCTUARY IN THE SDA CREED

According to their own testimony the sanctuary teaching is the principal corner stone upon which their system is built. We will quote liberally from their own publications: "Today our preaching of the doctrine of the sanctuary is the preaching of the most timely truth that could be presented to men." F. D. Nichol, present editor of the RH, May 27, 1937, page 7. Uriah Smith who was the author of many of their books and editor of the RH for nearly 50 years, speaks thus of the sanctuary question: "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.**" THE VISIONS, p. 28. Again we quote from Uriah Smith: "It is a key to the interpretation of the most important prophecies which are having their fulfillment at the present time. We confidently assert that no person

who either ignores this subject, or misapprehends it, can rightly interpret the prophecies for this time. While with this subject understood, it is almost as difficult to come to wrong conclusions as it is otherwise impossible to reach correct ones." THE SANCTUARY AND ITS CLEANSING, p. 11.

We will next introduce the testimony of James White: "The subject of the cleansing of the sanctuary, then, is one of most thrilling interest, especially to all Adventists. **It is the key to the great Advent movement, making all plain. Without it the movement is inexplicable.**

"Seventh-day Adventists cannot spare the subject of the sanctuary, as it is the great center around which all revealed truth relative to salvation clusters, and contributes more toward defining their present position, than any other." LIFE INCIDENTS, pp. 308,309.

In LIFE SKETCHES by James White and his wife, they teach that

if Christ did not move from the first apartment to the second apartment of the heavenly sanctuary in 1844, "the entire movement was wrong," page 123.

We will close this testimony by a quotation from Mrs. E. G. White: "I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many

years." GOSPEL WORKERS, page 303.

The whole teaching of the denomination on the sanctuary question, is not only without scripture backing; but it is directly contrary to the teachings of the Bible in every respect. So, according to the testimony of their outstanding representative, **the whole movement is wrong.**

THE FIRST ANGEL'S MESSAGE THE ONLY ONE TO GO TO ALL THE WORLD

The idea that the early pioneers were starting the publishing work with the view of carrying it to the entire world, is directly contrary to the teachings of the pioneers. They taught that the only message that was to go to the world, was the first angel's message, but that the second and the third were for God's people only. We quote from Joseph Bates: "The judgment hour cry, in the 6th and 7th verses (Rev. 14) was the only one that was designated to go to all the nations of the earth." A VINDICATION OF THE SEVENTH DAY SABBATH AND THE COMMANDMENTS OF GOD. p. 106, published in 1848.

Again we quote from Joseph Bates. At the bottom of page 103, 104: "We say, then, that these messages closed with the world, when they were condemned by them, at

the end of a cry at midnight, in Oct. 1844. God then had other and more important work for his church to perform among themselves."

The pioneers taught that the first angel's message closed in the summer of 1844, and that the second angel's message was given and completed before Oct. 22 of that year. They also taught that it was a wrong position to believe that all three of the angels' messages were to be given at the same time. In proof of this, we introduce a few words from the pen of J. N. Andrews: "Those who admit that the message of the first angel has been given, to be consistent, should not teach that it lasts to the coming of the Lord; for in so doing they give no place for the two that follow"

“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. . . .

“We shall not fail to see that the burden of the second angel is in the past, and that its place was prior to our great disappointment in 1844.” REVIEW & HERALD, Vol. 2, p 20., Sept. 2, 1851.

The Pioneers Taught That The Gospel Had Gone To All The World

The testimony of the pioneers is also directly contrary to the position taken by the present writers that in the early days they were planning to carry the message to all the world. They took the position in these early days that the message had been carried to all the world. J. N. Andrews taught it. He said “The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people.” Id. This position is confirmed by a multitude of testimonies. In 1853, James White, after running a series of articles through the RH, published them in book form under the

title SIGNS OF THE TIMES, showing that the second coming of Christ is at the doors. It contains 120 pages. It will also be interesting to note that the investigative judgment is not even so much as mentioned in this book. Furthermore, he is very positive that the gospel has gone to all the world. We quote from this book: “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.” pp. 28, 29. He also quotes the same sentiment from Wm. Miller: “The truth of this matter is well expressed 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 known to us on the globe, and reformation succeeding reformation in every town, nook or corner of this land. The gospel has now spread over the four quarters of the globe.’” p. 29.

James White, in this little book, states several times, that the gospel has gone to all the world.

SEVENTH-DAY ADVENTISTS TEACH THAT THE BLOOD OF CHRIST DEFILED THE SANCTUARY

The teachings of the denomination in regard to the sanctuary question, drives them to almost

blasphemous positions. One of these offensive teachings is that the blood of Christ defiled the heavenly sanc-

tuary. Many SDAs deny that they ever taught such a doctrine. No doubt the younger ministers are honest in taking this position. However, the evidence is beyond question. We will first quote from Uriah Smith:

“The conclusion becomes evident, therefore, that as the sins of the people were borne into the earthly sanctuary in type by the blood of beasts, they are now borne into the heavenly sanctuary in reality through the blood of Christ.” **LOOKING UNTO JESUS**, p. 140. Again we quote from this same book: “A portion of the evidence was presented in the preceding chapter to show that our sins are transferred to the heavenly sanctuary through the blood of Christ.” Page 143. This book was published by the denomination in 1898. These same statements were published by the denomination in **THE SANCTUARY** by Uriah Smith in 1877. This shows that it was not a hasty conclusion for it was common belief. We will let Mrs. E. G. White testify on this same point:

“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.” **GREAT CONTROVERSY**, old edi-

tion, p. 266. Every reference to the blood of Christ in either the Old or New Testament, alludes to a purging or purifying process. Never is the blood spoken of as defiling. As stated above, it seems almost blasphemy to teach that the blood of Christ defiles anything.

To be right with God, the people and Christian society, the SDAs should publicly repudiate such teachings.

Their belief in the I. J. robs them of the joy of the gospel. Their prophet tells them: “Those who accept the Savior, however sincere their conversion, should never be taught to say or feel that they are saved. This is misleading.” **Christ's Object Lessons**, p. 155.

Atonement Not Made Till 1844

SDAs teach that Christ did not begin to make the atonement until Oct. 22, 1844. That means that the Lord kept His blood for over 18 centuries before He began to offer it. It also means that He is still offering His blood. In proof of this we offer the testimony of James White:

“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**, p. 308, 1868.

HOW MRS. WHITE PAID TITHE

Two sisters in the Colorado conference were sending their tithe to Mrs. White's son in the south. The president reproved them for sending their tithe out of the conference. They appealed to Mrs. White, and she defended the sisters with some vigorous language. We quote a part of this letter:

"I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and most discouraging fields in the world, the more sensible you will be. . . .

"I have myself appropriated my tithe to the needy cases brought to my notice. I have been instructed to do this, and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon; for it will necessitate my making known these matters which I do not desire to do, because it is not best. . . .

"I commend those sisters who have placed their tithe where is most needed to help do a work that is being left undone; and if this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work, which the

Lord has appointed me to do and others to do." (Emphasis supplied)

Mrs. White Did Not "Practice What She Preached"

The testimony which Mrs. White sent to Elder Watson regarding her method of paying tithe, was directly contrary to her own instructions. In the RH, Nov. 10, 1896, she wrote: "Let none feel at liberty to retain their tithe to use according to their own judgment. They are not . . . to apply it as they see fit, even in what they regard as the Lord's work. . . . The minister . . . should not feel that he can retain and apply it according to his own judgment because he is a minister. It is not his . . . Let him not give his influence to any plans for the diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in His treasury."

At a General Conference Committee meeting in Oct. 1913, Elder Watson held up copies of these two testimonies from Mrs. White — the one written to him, and the other taken from the RH. He was quite perplexed over the matter and suggested that he believed Mrs. White's elder son, Edson, had written it. W. C. White, Mrs. White's

other son offered the following explanation: "The letter was written by my mother, and was duplicated, and a copy sent Brother Watson, and another copy, very unwisely I believe, and I am sorry to say, to my brother. **What called it out was a letter from my brother to my**

mother. I am very sorry that the letter was written." LIFE OF MRS. E. G. WHITE by D. M. Canright, p. 258.

Reader, do you think it is wise or honest for people to deny that Mrs. White was influenced by others in writing "testimonies?"

THAT CHURCH MANUAL IN ADVENT HISTORY

In 1932 the General Conference Committee published a Church Manual containing 208 pages. Revised in 1942. The manuscript was prepared by a vice president of the General Conference who has been president since 1936. It was first run through the Review & Herald, and then put in book form published over the endorsement of the General Conference Committee.

There is a history connected with the Church Manual which may be interesting and profitable to many Seventh-day Adventists. In the beginning of the denominational history, the whole body, including its outstanding leaders, were stoutly opposed to any form of church organization; and it required no small campaign to lead the people to consent to the most simple form of organization. After the local churches were organized, state con-

ferences soon followed; and then through the influence of James White, the General Conference was organized in 1863.

A Committee Appointed To Prepare A Church Manual

In the early eighties some of the leaders felt the need of a Church Manual. At the General Conference of 1882 a committee was appointed to prepare a manuscript for a Manual to be presented at the General Conference the following year.

During the year this committee, under the chairmanship of Elder W. H. Littlejohn, prepared a series of articles for the manual, and they were run through the RH. At the Gen. Con. of 1883, a committee of 13 leading ministers was appointed to examine the material. We reproduce a part of their report

which was unanimously adopted by the Gen. Con.

The General Conference Turned It Down

“The committee appointed to consider the matter of the Church Manual, made in substance the following report:— It is the unanimous opinion of the committee, that it would not be advisable to have a Church Manual. We consider it unnecessary because we have already surmounted the greatest difficulties connected with Church organization without one; and perfect harmony exists among us on this subject. **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. If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek for it in the Bible, and from the leadings of the spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. **It was in taking similar steps that other bodies of Christians first began to lose their simplicity and become formal and spiritually lifeless.** Why should we imitate them? Did the committee feel, in short, that

our tendency should be in the direction of simplicity and close conformity to the Bible, rather than to elaborately defining every point in church management and church ordinances.

“On motion, this report with reference to the church manual was accepted. It was then also,—

“**VOTED,** That the president of the General Conference be requested to write an article for the Review, explaining the action of the Conference on the subject of the Manual.” — Review and Herald Nov. 20, 1883. Year Book 1884, pp. 33, 36.

We expect to publish President Butler’s article in the next issue of The Gathering Call.

WHICH WAS RIGHT?

That was over 66 years ago; 32 years before Mrs. White died. Some change, isn’t it? 66 years ago the brethren were quite united in believing that the preparation of a Manual was “a step toward the formation of a creed, or a discipline.” If it was true back there is it not true today?

Back there the leaders — such outstanding men as O. A. Olsen, Geo. I. Butler, R. F. Andrews, S. H. Lane, W. C. White, and a host of others,—saw that it was in the adoption of a Church Manual “that other bodies of Christians first be-

gan to lose their simplicity and become formal and spiritually lifeless." If Methodists, Baptists, Presbyterians, etc., became "formal and spiritually lifeless" because, or when they adopted a Church Manual, what must be the condition of SDAs?

In 1883 "thirteen leading brethren" including two General Conference presidents and the son of the prophet "unanimously recommended to the conference that it was not advisable to have a church manual."

These thirteen leaders and the General Conference, 66 years ago were convinced that a church manual would make the ministers more narrow, less original, less self-reliant, less dependable in great emergencies, more shallow in their spiritual experience, and their judgment less reliable. Were they wrong back there or are the brethren wrong now?

66 years ago the general conference recognized that the adoption of a Church Manual meant the formation of a creed and they didn't want any creed but the Bible; but the general conference of today have adopted a Manual but they still declare that they "have no creed but the Bible." Are they advancing toward God's ideal or are

they following the fallen churches in their trend toward Rome?

"WE HAVE NO CREED BUT THE BIBLE"

This is one of the most common boasts of the Seventh-day Adventists, and yet it is farther from the truth than if applied to any other Protestant denomination. In the first place they have a very definite printed creed which has appeared in their year book for many years, and is published in their Church Manual, issued in 1932 and revised in 1942. Instead of calling it a creed, they call it "Fundamental Beliefs of Seventh-day Adventists." This contains twenty-two articles of faith. In addition to that, their Church Manual instructs all ministers to examine every candidate for membership by asking them twenty-one questions which are printed in this manual.

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

"18. Do you believe the Bible doctrine of 'spiritual gifts' in the church, and do you believe in the gift of the Spirit of prophecy which has been manifested in the rem-

nant church through the ministry and writings of Mrs. E. G. White?" Church Manual, p. 78.

It is a shameful disgrace for these people to continue to declare that they have no creed but the

Bible when everybody at all familiar with their teachings and their practices know that they have the Bible and the Testimonies, and they have a very definite written creed.

EMPLOYING A ROMAN CATHOLIC ATTORNEY

For not less than twenty-eight years, the General Conference retained as their regular attorney a most prominent R. C. lawyer. To prove that he was not simply an ordinary R. C. lawyer, we cite the fact that on Dec. 16, 1931, the pope of Rome gave him a personal audience and conferred upon him the honorary position of Grand Officer of the Order of the Holy Sepulchre. This man was retained by the denomination in the face of many protests and the most convincing evidence that their attorney was a member of the R. C. church. A more inconsistent course could hardly be followed in view of the fact that they claim they are called of "God to give the "third angel's message" which no other people are giving. In speaking of this message, Mrs. White says: " 'the beast' mentioned in this message, . . . is the first, or leopard-like beast of Rev. 13—the papacy." Great Controversy, p. 445.

This church claims it was called into existence to give the "third

angel's message," which is a warning against the beast, and that beast is the papacy according to their prophet. How inconsistent, then to be warning the world against the papacy, and at the same time employing a most prominent attorney, who has been signally honored by the pope.

Mrs. White claims that she was commissioned of God to correct the church and individuals in the church; nevertheless the denomination was employing this attorney for at least ten years before her death. If she ever gave any warning or reproof to the General Conference for their course in this matter, it is not recorded and they never heeded it. It is quite evident that she never knew that their attorney was a Roman Catholic.

MRS. WHITE HELD FIRST RANK AS A PLAGIARIST

Mrs. White was the author of many books, and a regular writer for their periodicals, and she claimed that everything she wrote was inspired; Not in a general sense, but in the same manner in which the Bible is inspired; and her followers still hold them as the "voice of God."

Some of her early books were very largely copied from the writings of other accredited authors; and she used them without quotation marks or giving credit. Great Controversy, one of the most popular books, was first published in 1884, and it had a very large sale. It was so saturated with the thoughts of others, that some of her own people protested stoutly against her using the thoughts of others without credit.

LATE EDITIONS OF GREAT CONTROVERSY USE QUOTATION MARKS

Protests against using the thoughts of others without credit continued to be presented to Mrs. White so that in 1892 a new and enlarged edition of Great Controversy was published in which a few of the plagiarized portions were enclosed in quotation marks, but without credit. Not until 1911 did

she come out honestly and give the proper credit to authors from whom she had plagiarized so much.

In this 1892 edition, Mrs. White herself inserted a preface. We quote a few statements from her preface: "Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages."

"As the Spirit of God has opened to my mind the great truths of his Word, and the scenes of the past and the future, I have been bidden to make known to others what has thus been revealed."

Over 300 Plagiarized Items Used In One Book Without Credit

In this new edition they have used quotation marks and given authorities from which she has quoted. There are over 300 quotations in this volume from other authors, for which credit is not given in any of the other editions. She quotes 15 times from Martyn, 17 times from Bliss, 43 times from Wylie, 88 times from D'Aubigne, and from one to ten times from a number of other authors. In the first 340 pages she quotes other writers over 250 times. This means that she had

plagiarized the thoughts of others three times for every four pages.

The first printing of G. C. appeared in 1884. Many editions were issued between 1884 and 1911 (a

period of 27 years), yet this sin of using the thoughts of others was not corrected. The sin is deepened by her claiming that she received her information from God.

ONE OF MRS. WHITE'S BOOKS FORCED OFF THE MARKET

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

This book had a very wide sale with a growing demand; yet, it was suddenly taken off the market. The reason for discontinuing it was quite justifiable. The publishers of Conybeare & Howson's *Life and Epistles of Paul* discovered that Mrs. White had copied practically all of her book from their publication. They demanded that the book be taken off the market; else they would bring suit for damages. In the meantime Mrs. White had placed an order for a new edition.

H. W. Kellogg, manager of the **Review & Herald** publishing house, notified Mrs. White that they had been threatened and informed her that they would get out another

edition if she would give bonds to protect them against the threatened damage suit. She did not produce the bonds and the new edition was never issued. Elsewhere we have given a few examples of how Mrs. White had copied word for word without giving credit. We are well aware of the fact that Mrs. White's defenders deny that suit was threatened. Her son tries to make her followers believe that his mother wished to revise the book before a new edition was put out; hence she requested the publishing house not to print another edition until she had time to revise it.

A careful reading of Mrs. White's "Sketches From The Life of Paul," together with the "Life and Epistles of the Apostle Paul," by Conybeare & Howson, reveals the fact that Mrs. White used the thoughts of the latter over 200 times without giving credit or using quotation marks. Was that honest?

GEO. AMADON TRIES TO EXPLAIN THE DIFFICULTY

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

"Now what did the publishers at this juncture do? They promptly withdrew the volume from the market, and no more books were printed. The demand for them was great, very great, but the books could not be had . . . It is the opinion of the writer that Mrs. W. was not aware that the language of another author was being used in her books without the customary

quotation marks; and that the fact that no acknowledgment was made in the preface must be laid at the door of her publishers. Mrs. W. does not write the prefaces to her books, she is not a proof reader, and much of the work on her numerous volumes is done by literary helpers."

BROTHER AMADON KNEW BETTER

Bro. Amadon spent most of his life in the publishing house in Battle Creek. He was familiar with the rules governing quotation marks and credit. He knew this was not a mistake on the part of the publishers or proofreaders. Printers set matter according to copy; authors either personally or under their personal direction, read proof. As Bro. Amadon states there was an immense demand for this book, and it is foolish and dishonest to try to make people believe that Mrs. White took this book off the market because she wanted to revise and enlarge it. It was about 1893-4 when the edition was exhausted, and she did not get out the revised edition until 1911. The defense of Bro. Amadon was published in the Battle Creek Journal, May 27, 1907.

This whole affair is a disgrace to the denomination which can never be removed until an honest confes-

sion is made. Every author of a book is responsible for the preface or introduction whether it is written by the author, publishers or friend, and every author who allows a misstatement to appear in the preface is responsible for propagating an untruth.

PLEADING YOUTHFUL IGNORANCE AT THE AGE OF 60

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

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

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

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

Mrs. White not only purloined the thoughts of others, but she was also guilty of using illustrations without credit. The third edition of "Great Controversy," which was published in 1885 first introduced a series of illustrations.

With our limited library we have located seven of these stolen illustrations taken from Wylie's History of Protestantism or D'Aubigne's History of the Reformation. These are found in the old editions of G. C. opposite pages 60, 76, 92, 106, 130, 154, 162.

YOUTH'S INSTRUCTOR EDITOR HARD ON MRS. WHITE

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

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

"Taking another's knowledge and parading it as one's own is a despicable thing to do. The student who copies at examination time is dishonest; but plagiarism is a meaner kind of thievery, if there are degrees of dishonesty.

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

"All who profess common decency, much less Christianity, should eschew all 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 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 forcefully, at the same time expressing regret that this editorial had not been published 40 years before so as to have saved the denomination a great embarrassment because of the writings of Mrs. White. Needless to say we received no reply.

If it is such a **"despicable thing"** to do; if **"it is a crime punishable by law;"** if **"it is as much of a disgrace, to say nothing of the sin, as to break into a neighbor's house and steal his goods,"** that high school students and housewives and **"all who possess common decency, much less Christianity, should eschew,"** then what must it be for **one who claims to be the mouth-piece of Jehovah?**

The reader will please take notice that we are simply using the language of the editor of the denominational Youth's Instructor. We do not use such strong language, but we must affirm, without fear of contradiction, that if such language is applicable to the common people, it is not out of place when applied to the same sin practiced by a prophet.

A FEW EXAMPLES OF MRS. WHITE'S PLAGIARISMS

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

PATRIARCHS AND PROPHETS

By Mrs. E. G. White

New Edition of 1913

"The tribe of Reuben never rose to any eminence in Israel; it was not so numerous as Judah, Joseph, or Dan, and was among the first that were carried into captivity." p. 235.

"If Balaam could be induced to curse them in detached parties, the whole camp would soon be devoted to destruction." p. 448.

"The cities of refuge were so distributed as to be within a half-day's journey of every part of the land. The roads leading to them were always kept in good repair." p. 515.

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

In 1890 Mrs. White got out an enlarged edition of Volume 2, "Spirit of Prophecy" and gave it the title of "Patriarchs and Prophets." That she received much help from Adam Clark's commentaries is evident from the following citations:

ADAM CLARK'S COMMENTARIES

"This tribe never rose to any eminence in Israel; was not so numerous by one-third, as either Judah, Joseph, or Dan, when Moses took the sum of them in the wilderness." Gen. 49:4.

"He thought therefore that he might get Balaam to curse them in detached parties; till the whole camp should be devoted to destruction by successive execrations." Num. 23:13.

"The cities of refuge were distributed thru the land, at proper distances from each other, that they might be convenient to every part of the land; . . . the roads leading to them being broad, even, and always kept in good repair." Josh. 20:7.

"SKETCHES FROM THE LIFE
OF PAUL"

By Mrs. E. G. White, 1883

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

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

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

THE GREAT CONTROVERSY

By Mrs. E. G. White

Any edition from 1884 to the 9th,
1888

"In the gloom of his dungeon, John Huss had foreseen the triumph of the true faith. Returning, in his dreams, to the humble parish where he had preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on the walls of his chapel. The sight caused him

"LIFE AND EPISTLES OF
THE APOSTLE PAUL"

By Conybeare & Howson

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

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

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

HISTORY OF THE
REFORMATION

By D'Aubigne

When Huss "had been thrown into prison, the chapel of Bethlehem, in which he had proclaimed the gospel and the future triumphs of Christ, occupied his mind much more than his own defense. One night the holy martyr saw in imagination, from the depths of his dungeon, the pictures of Christ that he had painted on the walls of his

great distress; but the next day he was filled with joy as he beheld many artists busily engaged in replacing the figures in greater numbers and in brighter colors. When their work was completed the painters exclaimed to the immense crowd surrounding them, 'Now let the popes and bishops come! They shall never efface them more!' Said the Reformer, as he related his dream, 'I am certain that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted in all hearts by much better preachers than myself.' " 91, 92.

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

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

oratory, effaced by the pope and his bishops. This vision distressed him; but on the next day he saw many painters occupied in restoring these figures in greater numbers and in brighter colors. As soon as their task was ended, the painters, who were surrounded by an immense crowd, exclaimed, 'Now let the popes and bishops come; they shall never efface them more!' " B. 1, Ch. 6, pp. 20-21; Vol. 1, p. 97.

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

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

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

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

"He (Thomas Munzer) imagined himself ordained of God to reform the world, forgetting, like many other enthusiasts, that the reform should begin with himself. He considered himself called of God to remedy the evil, and held that manifestations of the Spirit were the means by which this was to be accomplished, and that he who had the Spirit possessed the true faith, though he might never see the written word.

"Men naturally love the marvelous, and whatever flatters their pride." 149, 150.

"Luther's words had found an echo everywhere — in cottages and convents in the homes of the citizens and in the castles of the nobles, in the universities and in the palaces of kings." B. 6, Ch. 2, p. 155; Vol. 2, pp. 93-94.

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

"But as he did not know himself, and was wanting in true humility, he was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself."

· · · ·

"He considered himself as called of God to remedy this great evil. The revelations of the Spirit were in his eyes the means by which his reform was to be effected. 'He who possesses this Spirit,' said he, 'possesses the true faith, although he should never see the Scriptures in his life.'" "Man loves the marvelous and whatever flatters his pride." B. 10, Ch. 10, p. 314; Vol. 3, pp. 217, 218.

THE HISTORY OF PROTESTANTISM

By J. A. Wylie

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

"To make known the nature of their mission would have insured its defeat; therefore they concealed their real character under the guise of some secular profession, most commonly that of merchants or peddlers. They offered for sale silks, jewelry, and other valuable articles, and were received as merchants where they would have been repulsed as missionaries. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They carried about with them portions of the Holy Scriptures concealed in their clothing or merchandise, and whenever they could do so with safety, they called the attention of the inmates of the dwelling to these manuscripts. When they saw that an interest was

"It was an old law among them that all who took orders in their Church should, before being eligible to a home charge, serve three years in the mission field. The youth on whose head the assembled barbes laid their hands saw in prospect not a rich benifice, but a possible martyrdom . . . Their mission field was the realm that lay outspread at the foot of their own mountains. They went forth two and two, concealing their real character under the guise of a secular profession, most commonly that of merchants or peddlers. They carried silks, jewelry and other articles, at that time not easily purchasable save at distant marts, and they were welcomed as merchants where they would have been spurned as missionaries.

. . . But their address was mainly shown in vending, without money and without price, rarer and more valuable merchandise than the gems and silks which had procured them entrance. They took care to carry with them, concealed among their wares or about their persons, portions of the Word of God, their own transcription commonly, and to this they would draw the attention of the inmates. When they

awakened they left some portion with them as a gift." 76.

"This bull invited all Catholics to take up the cross against the heretics. In order to stimulate them in this cruel work, it absolved 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 persons to give them any aid whatever, and empowered all persons to take possession of their property." 83-84.

These are a few samples of Mrs. White's plagiarisms — selected from over 500 found in two of her books.

No honest man can deny that Mrs. White was a plagiarist. When she revised *Great Controversy* in 1911, she gave credit and used quotation marks for over three hundred citations from other authors, for which she had not given credit in all previous editions. This new

saw a desire to possess it, they would freely make a gift of it where the means of purchase were absent. B. 1, Ch. 7, Vol. 1, pp. 30, 32.

"The bull invited all Catholics 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 crusade from any oaths they might have taken; it legitimated their title to any property 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 Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property." B. 16, Ch. 1; Vol. 2, p. 435.

edition is an acknowledgement that she took many thoughts from other writers without credit or quotation marks.

Bear in mind that she claimed that all she wrote in this book was revealed to her from heaven.

UNHOLY BOASTING

WE "ARE THE ONE OBJECT ON EARTH DEAR TO THE HEART OF GOD"

Seventh-day Adventists claim not to be one of the churches, but the only church, they claim to be the Laodicean church (see Rev. 3: 14-22.) and this name is very appropriate. Their boastings are unparalleled in the Protestant field. Mrs. White says: "God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God." *Testimony to Ministers* by Mrs. E. G. White, p. 41.

"The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard" Id. 49.

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places." Id. 50.

"The world is in need of the saving truth that God has intrusted to His people. The world will perish unless it be given a knowledge of God through His chosen agencies." Id. 459.

This boasting is continued in

their church paper, in most shameful language:

"It is as certain that we have the truth as that God lives . . . 4T595

"The Laodicean church is the church of Christ for the period in which we live, and He has no other. Those who renounce membership the Laodicean church place themselves outside the fold of Christ. Those who denounce it as Babylon are insulting Christ, its Head, who regardless of its imperfections, bestows upon it 'His supreme regard'." (Emphasis supplied.) RH, Sept. 26, 1935.

"No more serious danger could ever confront the church of God than for its members to drift into the belief and feeling that Seventh-day Adventism is simply one more Protestant church in the world, peculiar, perhaps in certain doctrines, but essentially like all the other churches. Our difference lies, not simply in our different doctrines, but in our different origin." 100th Anniversary Number, p. 3, 1949.

"The Lord has singled us out, and made us subjects of his marvelous mercy." 4 T 595 This was published in 1881.

One of their chief supports for such boasting is the claim that they are the only church that has a pro-

phet; but their prophet has been dead for over 34 years.

They Knew Nothing of Righteousness by Faith for 44 Years

This boasting was published while they yet knew nothing about justification by faith. Mrs. White states that the great gospel message of righteousness by faith was brought to the denomination through the teachings of Elder A. T. Jones and Dr. E. J. Waggoner. See **Testimonies to Ministers**, p. 91.

A. G. Daniells also admits that the message came to them through these two men at the Minneapolis Conference in 1888. See **Christ our Righteousness**, p. 38, 39. When Mrs. White said "we are as certain that we have the truth as that God lives," it was eleven years before they knew anything about the very hub of the gospel. They were condemning all other churches as "synagogues of Satan,"

"Babylon the Great," and were teaching that "their prayers were an abomination in the sight of God." Nevertheless, they themselves were without the very heart of the gospel while the churches which they were condemning were teaching the truth of righteousness by faith. Mrs. White declares that this doctrine is the Third Angel's Message. See **Testimonies to Ministers**, p. 92.

For forty-four years they claimed they were the favorites of God, the only church, and that they were as sure that they had the truth as that God lived and yet they knew nothing of righteousness by faith, and the men who preached the glorious gospel to them were dismissed from the ministry and from the church without trial because they refused to accept Mrs. White's writings as inspired of God

A SHAMEFUL AD FOR ONE OF THEIR HISTORIES

"This book gives a history of the greatest and most important religious movement this world has ever witnessed." "Catalog of Publications of the Seventh-day Adventist Press." p. 39, 1930. This is an ad for "The Great Second Advent

Movement, by John N. Loughborough."

Analyze this carefully and you will see that it is not far from blasphemy. The advent movement, beginning in 1844, is greater than the Exodus under Moses; greater than

the work of Christ and the apostles; greater than the Reformation under Luther; greater than the Methodist revival under the Wesleys.

Every SDA who is at all familiar with his Bible and church history should blush with shame for such boasting. Think of a church, built on a system of false interpretation; having a creed, so out of harmony with the Bible, and history, the corner stone of which they dare not defend in public; and yet they claim to be favorites of God, doing a

greater work than any other people in the history of the world.

SDAs claim to be the Laodicean church; and this interpretation fits. We reproduce a part of this message: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:" Rev. 3:17.

The only hope set before this church is, "I will spue thee out of my mouth."

MRS. WHITE INFLUENCED TO WRITE TESTIMONIES

It is stoutly denied that Mrs. White's writings were influenced by the reports or opinions of those around her, but every one that has ever been closely associated with her knows that she was influenced by her associates. I could name many men, prominent in the work, that have admitted this fact. Some of these I noticed, when I was associated with them, were very anxious to get to her with their side of the question in advance of the other who didn't agree with them.

I also know that some of her testimonies were set aside by her most devout followers for no other reason expressed than that "she had been misinformed."

In support of the charge that Mrs. White was unduly influenced

by the opinion of others I will quote from private letters of Elder James White. I have five letters written by Elder James White to another brother, from February to July 1881, which will throw some light on this question. On Feb. 11, 1881, he wrote to Elder Canright as follows:

"I am feeling better. Please keep shady as to my plans to keep Lucretia May Davis and mother from going to California now. And keep Haskell with you as long as you can, and make him happy. It would nearly ruin my prospects for work should he take them with him now

"I wish Elder Haskell was an open, frank man, so I need not watch him."

Again he writes under date of April 24, 1881: "She is feeble and must be treated tenderly, or she can do nothing."

"Elders Butler and Haskell have had an influence over her that I hope to see broken. It has nearly ruined her. These men must not be suffered by our people to do as they have done until all our ministers are half discouraged."

Later letters indicate that he was planning to correct these evils by seeing that he and Elder Canright were elected to a place on the General Conference board at the next session, but his untimely death during the summer of that year prevented the contemplated reforms.

These facts are well known to all the workers who were associated with Mrs. White, her husband James White, or either of her sons. It is time the younger workers and the laity were made acquainted with these facts. Had these facts been admitted years ago by those who knew them to be true, it would have saved much trouble and relieved a very embarrassing situation that exists now.

A TESTIMONY REJECTED BECAUSE MRS. WHITE WAS MISINFORMED

A personal experience will cast some light on this subject. In the So. California Conference, we were

supporting our church school teachers with what was called "second tithe." They all were paid from the conference office. During my absence, the Board of Directors of the San Fernando Academy, put all of the teachers of the academy on this second tithe. As it fell to my lot to keep the treasury supplied with second tithe, this addition threw a very heavy burden on me. I protested vigorously against this movement. With the teachers supported by the second tithe, the tuition and board at the academy was reduced to an extremely low figure.

Professor M. E. Cady, president of the Healdsburg College, protested stoutly against this low rate. I was the only one in the So. Cal. Conference who was strenuously opposing this plan of putting the academy teachers on the second tithe.

At our next conference session, the question came up for general discussion. I was the only one who protested. In the meantime, Bro. W. C. White had furnished me with a testimony condemning this movement stoutly. When I saw that the vote was going against me, I read this testimony. It caused no small flurry in the meeting. They immediately adjourned, and asked to see the testimony. As a result, they voted to send two of our ministers

to St. Helena to interview Sister White on the subject. They were to report at the next meeting of the Conference Committee. Mrs. White's testimony was, as you notice, in support of the position I had taken. When these two brethren returned and gave their report, all they said was that "Mrs. White had been misinformed." I replied: "Never ask me to accept a testimony from Mrs. White without giving me time to investigate to see whether she has been misinformed." The academy teachers were put on the second tithing in spite of my protest and Mrs. White's testimony.

MRS. WHITE IN THE FIELD OF SCIENCE

At least three times the denomination has published a defense of Mrs. White by a certain M.D. under title **Science Confirms Revelation**. No small portion of this article is devoted to lauding the scientific revelations of Mrs. White.

Here is an example:— "Eggs contain properties that are remedial agencies in counteracting certain poisons." The doctor declares that this "is of a highly technical and scientific nature . . . foods are not usually considered as antidotes to poisons. **Research had thrown no light upon its meaning.**" **The Testimony of Jesus**, page 64. Emphasis supplied.

We went into this question very carefully from the writings of prominent experimental physicians and found that many of them had discovered the "remedial agencies" in eggs many years before Mrs. White published her statement in regard to eggs. Eggs contain vitamins A and D which are very specific remedies or preventives of rickets in children. Physicians knew this and published it to the world many years before Mrs. White published volume nine in which this is found.

In 1870 Mrs. White wrote: "Eggs should not be placed upon your table. They are an injury to your children." 2 T 400. In the same volume (page 362) she told parents that God would not answer their prayers in behalf of their children so long as they fed their children butter, eggs or meat. Did the Lord change His mind in 1909? Were not children subject to rickets in 1870? And eggs were a very definite cure or prevention for this disease as much in the former date as in the latter. Can't you see that Mrs. White was responsible for the suffering or death of every child that contracted the rickets in every family that believed and followed the Testimonies from 1870 to 1909? Can't you see, brethren, that every

mention of eggs only reveals Mrs. White's mistakes?

It is an evidence of a lack of information or of honesty to attribute to Mrs. White any divine revelation or scientific discovery in relation to the use of drugs, or water or any dietetic truth; for every truth which she taught was taught by others long before she ever published any of them.

We have in our library the works of Dr. Trall written long before Mrs. White had her visions on health. It contains every principle of dietetic reform and water treatments that Mrs. White claims were revealed to her in 1863.

There is another so-called scientific discovery of Mrs. White's which belongs in this discussion. On page 138 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*. Beneath was written, **No antidote.**" This was written in 1864, and was in exact accord with the teachings of the medical profession at that time. We consulted a popular *Materia Medica* in general use at or just before that date, in which it was recorded, under the discussion of *strychnine*, "There is no known chemical antidote."

In the journal of the American

Medical Association of Feb. 25, 1933, is a record of no less than eleven cases of *strychnine* poisoning which were restored by the use of *sodium amytal* and kindred combinations. In the Feb. 1935 number of the *Journal of the Alumni Association of the College of Medical Evangelists*, published at Loma Linda, Calif., is an account of a very remarkable recovery of a boy who had taken a heavy dose of *strychnine* and was quickly restored to practically a normal condition by the administration of *sodium amytal*.

This is a very striking example of an antidote for *strychnine* poisoning. This is found in the journal published at the denominational medical school where the testimonies of Mrs. White are given a very prominent place.

The medical world knew no antidote for *strychnine* poisoning in 1864, so Mrs. White saw in vision just what the doctors were teaching at that time. However, the doctors were more wise than Mrs. White, for they were teaching that there was no known antidote. Was that vision from the Lord? or was it from her reading medical works? Was God ignorant of the fact that *sodium amytal* was an effective antidote for *strychnine* poisoning in 1864?

MISTAKES AND STRANGE TEACHINGS OF MRS. WHITE

In speaking of the high priest on the day of the atonement, Mrs. White says: "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 Prophecy, Vol. 1, p. 275.

Now compare that with the following: "As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim." Desire of Ages, p. 25.

The Bible teaches that the high priest on the day of atonement laid aside his gorgeous robe on the bottom of which were the pomegranates, and the bells, and put on the plain linen garments; therefore he had no bells to tinkle as he lingered in the most holy place on the day of atonement. See Lev. 16:1-4.

THE HEROD MISTAKE

"Herod's heart had grown still harder and when he heard that Christ had risen, he was not much troubled. He took the life of James, and when he saw that it pleased the Jews, he took Peter also, intending to put him to death." E. W., 185, 186.

A very foolish, if not deceitful note is appended to this, a part of which we reproduce: 'It was Herod Antipas who took part in the trial of Christ, and Herod Agrippa 1, who put James to death. Agrippa . . . on coming to power pursued the same course toward the Christians that Antipas had followed . . . In the present instance this use of the term becomes more natural and appropriate inasmuch as Agrippa, when he put James to death, occupied the throne of Antipas, who a little before had been concerned in the trial of Christ; and he manifested the same character. It was the same Herodean spirit, only in an other personality.'

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

Elder F. W. Wilcox of the Re-

view and Herald, in **Testimony of Jesus** says: "If she were convinced of error in statement, she would have been the first and foremost to correct it." page 57.

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

MRS. WHITE ON AMUSEMENTS

"I have been shown that the true followers of Jesus will discard picnics, donations, shows and other gatherings for pleasure." 1 T 288.

"A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations." Counsels to Teachers, p. 350.

GOD DOES NOT PROPOSE TO BE DECEIVED

"All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out." E.W. 39.

Would it not be terrible if one of the guards should fall asleep, and let a Ballenger, or a Jones, or a Fletcher get thru the gates into the city? This nonsense is a close relation to the investigative judgment which is to inform God who is worthy of salvation.

WHY GOD GAVE MAN A FLESH DIET

In speaking of the flood, Mrs. White says: "Before this time God had given man no permission to eat animal food; he intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, he allowed them to eat the flesh of the clean beasts that had been preserved in the ark." **Patriarchs and Prophets**, p. 107.

Are we to infer that God neglected to provide enough food to carry the eight passengers in the ark through the growing period after the waters subsided? According to this, man was given the privilege of eating meat because everything else was destroyed. It must have been some time before the grass began to appear. Did the elephant, the camel, the horse, the cow, the sheep and all the host of clean animals have anything to eat during that period or did they eat each other? If God was able to provide

food for the thousands of herbivorous animals, was he not able to provide a vegetarian diet for Noah and his family? God supplied several millions of people in the desert with manna for forty years. Had he not learned to do this before the flood? This certainly is limiting God to an unheard of degree.

SOME PEOPLE MUST GO TO HEAVEN ALONE

"It is impossible for E. to be fellowshipped 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. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust." 1 T 215.

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

If this brother had confessed his sins, would God have forgiven him? If God forgave and cleansed him, should he still be kept outside the camp? Is this a sample of inspired gospel?

WAS THE TOWER OF BABEL BUILT BEFORE THE FLOOD

"The Lord first established the system of sacrificial offerings with Adam after his fall, which he

taught to his descendents. This system was corrupted before the flood, by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel." Spiritual Gifts, Vol. 3, p. 301.

Everyone at all familiar with his Bible, knows that the Tower of Babel was built after the flood. See Gen. 10:32; 11:1-8.

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 that 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, 'I 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, 258. 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 that 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 Jupi-

ter 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 experience 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 looked "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 hardly look at a paper without finding

articles on astronomy. While she may have told the truth, yet she was giving a wrong impression, as later discoveries of astronomy have abundantly demonstrated.

A NATIONAL FAST AN INSULT TO GOD

In the early stages of the rebellion, President Lincoln issued a call for a national day of fasting and prayer. Mrs. White said in regard to these fasts: "I saw that these national fasts were an insult to Jehovah." "In view of all this, a national fast is proclaimed! Oh what an insult to Jehovah!" 1 T 257. Jan. 4, 1862.

England Yet to Humble the U. S.

As we look over some of these strange statements in Mrs. White's early writings, we wonder that the Federal government permitted such things to be published, as for example the following: "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." 1 T 259.

MRS. WHITE WAS \$90,000 IN DEBT

When Mrs. White died, she was \$90,000 in debt, and practically all of this was in the form of notes given for borrowed money. These amounts varied from a few hundred to nearly \$11,000. These notes were usually signed by herself, though some of the late ones were signed by A. H. Mason, to whom she gave the power of attorney about two years before she died. Aside from the valuations placed on her copyrights, books, etc., her assets fell \$64,000 short of meeting her indebtedness. Just a few years before she died she was possessed of over 200 acres of land. Mrs. White declared that she lived up to her testimonies. Let the reader harmonize such a position with the following: "But from the light He has given me, every effort should be made to stand free from debt." 7T 206.

"We should shun debt as we would shun the leprosy." 6 T 217.

While Mrs. White was preparing the manuscripts for her books she was being paid a very liberal salary, and her son who gave practically all of his time to her work was

also on a salary, and some of her helpers were paid by the General Conference. In addition to this she was receiving many donations of tithes from people who had lost confidence in the management of the various conferences, and she was receiving from \$6,000 to \$12,000 each year in royalties from her books.

Various excuses have been offered for Mrs. White's indebtedness. Her defenders declare that she borrowed this money to advance the cause; but, so far as we know, they never produce any facts to support this contention. We challenge them to produce the evidence that this borrowed money was given to denominational institutions. But, is this sufficient excuse for a prophet violating the instructions which she claims God gave her for the guidance of His people? Are prophets above the law? Are they a law unto themselves? In 1882 she wrote:—"We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms;' . . . It is now that our brethren should be cutting down their possessions instead of increasing them." 5 T 152.

In 1909, she reproved a brother for investing his money in land, and thus was unable to loan her money. 9 T 57, 58. After writing this in-

struction from the Lord, she purchased most, if not all, of the 200 acres which she possessed.

Mrs. White's Will

Mrs. White gave very specific directions to her people in regard to the disposition of their property. We quote one sentence from her testimony: "Care should be taken not to give to sons and daughters means which should flow into the treasury of God." 4 T 484. Mrs. White, in making out her own will, gave \$3,000 in cash to one of her sons, and provided that each son should receive 10 per cent of all her income including royalty on her books as long as either they or their wives should live.

Furthermore, she provided in her will for her grandchildren and her great-grandchildren. It is one thing to tell other people how to dispose of their property, but quite another to do it ourselves.

GETTING A CORNER ON GOD'S MESSAGES

If the writings of Mrs. White were as she claimed, "What God has opened before me in vision," then what right had she to have God's messages copyrighted so no one could broadcast God's messages to His people or to the world without her consent? Or what right had she to demand ten per cent royalty on all the messages

the Lord wanted to go to His people? Can you think of Paul, or John, or Jeremiah getting a copyright on the revelations they received so they could have a "corner" on their sale? What would you think of Paul's epistles if you should find out that he refused to

allow anyone to copy them without first paying him for the privilege and used the money, or a part of it, to buy a two-hundred acre ranch in the suburbs of Rome, and then left a will instructing his trustees to pay the royalties on all his epistles to his descendants to the fourth generation?

TIME TO BEGIN THE SABBATH

The pioneers were quite confused over the proper time to begin and close the Sabbath. Some were teaching that the Sabbath began at sunrise; others at 6 p.m. and a third group taught that the Sabbath began at sunset. Joseph Bates had been captain of a sailing vessel, and was more or less familiar with astronomy. He taught that the day began and closed at 6 p.m. He presented his views so favorably that practically all of the leading pioneers accepted his explanation. Some others who were more or less familiar with the Seventh Day Baptists, who were beginning the Sabbath at sunset, pressed their convictions on the leaders. The discussion got so hot that there was fear of division.

James White asked J. N. Andrews, who was their best Bible student to give the subject careful study and present it at the next general gathering. The leaders

held a general meeting shortly after they moved to Battle Creek at which time Bro. Andrews presented his conclusions. He gave a very strong argument in favor of the sunset time. Practically all of the group accepted the sunset period, excepting Joseph Bates, and Mrs. E. G. White. They still insisted that the Sabbath should begin at 6 p.m. The conference was held Nov. 16, 1855. Four days later, Nov. 20, Mrs. White had a vision in which the angel told her the proper time to begin the Sabbath was at sunset. This was quite stunning to Mrs. White and her followers. After she came out of vision, she related to the brethren her perplexity. "I inquired why it had been thus, that at this late date we must change the time of commencing the Sabbath. Said the angel: 'Ye shall understand, but not yet, not yet.' "

1T116.

As stated above, this vision was

given her on Nov. 20, 1855, nine years after the disappointment. For these nine years, the leaders, including Mrs. White, broke every Sabbath. In June, the sun does not set in New England for at least two hours after 6 p.m.; so, for two hours Sabbath afternoon, they took up their regular work, thus breaking that portion of the Sabbath.

So far as the records go, the angel never explained to Mrs. White why it should not have been revealed to her earlier. James White, himself, was perplexed over which was the proper time to begin the Sabbath. When Elder Andrews presented the Bible evidence for sunset, James White accepted his

teaching. Mrs. White was so perplexed over the fact that she had been shown that sunrise was not the proper time; but for seven or eight years she was not shown which was the correct time. When her husband accepted the correct time she could not stand against him. She always agreed with the teachings of her husband, and always took the part of her two sons. In fact, Mrs. White always supported the teachings of her husband and prominent leaders in whom she had confidence. She confirmed in vision their mistakes as well as the truths they taught; but very little is ever said about this blunder in modern SDA literature.

THE 1856 VISION

During the closing days of May, 1856, a conference of believers was held at Battle Creek, Mich. During that conference Mrs. White was taken off in vision. In reporting that vision, she says: "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.'" 1 T 131, 132

As the number of the delegates to this conference dwindled, and

their locks whitened, it became a very convincing argument to the believers that the coming of the Lord was very near. They were confident that the Lord must come before the delegates to this conference all passed to their rest. This fact was used throughout their general gatherings to quicken the zeal of the membership to push the message because time could not last much longer. At least two groups of the faithful undertook to make out lists of those who were present at this conference. Mrs. White very

emphatically condemned the publication of both of these lists, and one faithful brother was threatened with dismissal if he did not destroy all the printed copies he had prepared.

The first list contained the names of those who were old enough to be delegates to the conference. When these passed away, a new list was prepared in which all the babes that were present at this conference were listed. All of these babies are now dead.

When one of the compilers of the list of delegates to this 1856 conference was presented to Mrs. White, she asked what they were going to do with it. When told that they were going to send it out to all SDAs she said:

“Then you stop right where you are. If they get this list, instead of working to push on the message, they will be watching the Review every week to see who is dead.”

MRS. WHITE TEACHES EVOLUTION

“Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beasts, as may

Elder Wilcox endorses this view, and says:

“We believe that the position taken by Sister White in this statement is absolutely right. It is unfortunate that any such list has ever been circulated . . . We do not believe in the circulation of this list, and we refuse to be a party to doing what Sister White advised should not be done, and which can answer no good purpose whatever.”

If the vision was not intended for the people to read, then why was it given, and printed in the Testimonies? Mrs. White must have thought they had a “bum” lot of preachers if they would sit down and watch the RH to see who was dead, instead of preaching the truth. She knew that the vision was going to fail and she wanted the people to forget the vision, lest they should discover that she was a false prophet.

Do you believe this was a vision from heaven?

be seen in the almost endless varieties of species of animals, and in certain races of men.” Spirit of Prophecy, Vol. 1, p. 78.

“But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgama-

tion of man and beast which defaced the image of God and caused confusion everywhere." Id. p. 69.

This is a biological absurdity recognized by all scientists.

Editor Smith defended Mrs. White's amalgamation. "But does anyone deny the general statement contained in the extract given above? They do not. If they did, they could easily be silenced by a reference to such cases as the wild Bushmen of Africa, some tribes of the Hottentots, and perhaps the

Digger Indians of our own country, &c." The Visions of Mrs. E. G. White, page 103.

According to this no sin before the flood was greater than the sin and crime of amalgamation. It was the one sin above all others which called for the flood. Then the sin of amalgamation was worse than idolatry, worse than Sabbath breaking, worse than stealing, adultery, or murder. No greater sin was committed for over sixteen centuries; it was the crowning sin.

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

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

"I saw all that 'would not receive the mark of the beast, and of his Image, in their foreheads or in their hands,' could not buy or sell. (0) I saw that the number (666)

of the Image Beast was made up; (p) and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's and not God's Sabbath. And all we were required to do, was to give up God's Sabbath and keep the Pope's, and then we should have the mark of the Beast and of his Image." A Word to the "Little Flock," p. 19.

The above paragraph is a part of the Topsham vision given to her in 1847. This application of the 666 did not last long. It was too foolish for anyone to believe. Mrs. White put out her first book in 1851. They saw that they had

made a mistake in applying 666 to so many fallen churches so she left that out of her Topsham vision. If the Lord revealed that vision to her what right did she have to cut it out? Most of the leaders gave it

up so she followed them, Do you think the Lord was guilty of making that blunder?

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

ABUSE OF OTHER CHURCHES

Mrs. White and her followers were very severe on other churches after the disappointment of 1844. In proof of this we will cite a few quotations:—

THEIR PRAYERS ANSWERED BY THE DEVIL

“I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages, the three angels' messages of Rev. 14] and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot 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 of the professed followers of Christ, fastens them in his snare, and assumes a religious character, and leads the minds of these professed Christians to himself, and works with his power, his signs and lying wonders I saw false reformations ev-

erywhere. The churches were elated, and considered that God was marvelously working for them, when it was another spirit. It will die away and leave the world and the church in a worse condition than before.” Spiritual Gifts, Vol. 1, pp. 171, 172.

THE PRAYERS OF MEMBERS OF OTHER CHURCHES ARE AN ABOMINATION TO GOD

We quote again from Spiritual Gifts, Vol. 1 pp. 190-191;

“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."

This is found in an altered form in Early Writings, page 274.

"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." page 273.

MEMBERS OF OTHER CHURCHES "CHILDREN OF THE DEVIL"

"These smooth things originated with Satan and his angels. They formed the plan, and nominal professors 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 this class. But there is no difference now between the professed followers of Christ and the world. I saw that if the false coverings 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, 3rd part, p. 93.

This is found on page 228 in the new edition of Early Writings, but the tense has been changed to the past.

Their attitude toward other churches is well illustrated by the following quotation:—

Keep Away From Other Churches

"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul, and teach for doctrine the commandments of men." E.W., p. 124.

"I saw that God had honest children among the nominal Adventists, and the fallen churches, and ministers and people will yet be called out from these churches, before the plagues shall be poured out, and they will gladly embrace the truth. Satan knows this, and before the loud cry of the third angel, raises an excitement in these religious bodies, that those who have rejected the truth may think God is with them. He hopes to deceive the honest, and lead them to think that God is still working for

the churches. But the light will shine, and every one of the honest ones will leave the fallen churches, and take their stand with the remnant." Spiritual Gifts, Vol. 1, pp. 172-173 by Mrs. E. G. White, published in 1858.

A modified form of the above will be found on page 261 of Early Writings.

NO PERMANENT REFORM CAN BE ACCOMPLISHED OUTSIDE THE SDA CHURCH

That these denunciations include mighty men of God at that period is evident from other teachings of the denomination. In 1877 from April 1 to 17, Elders James White and Uriah Smith held a Bible Institute in Oakland, California. Their lectures were reported and published in 1878 under the title **The Bible Institute** as a textbook to be used in their college as well as for general reading. On page 88 we read:

"This state of religious declension among the popular churches has been a marked condition with them since 1844. The most devoted among them saw and deeply deplored it then. . . . Their condition in this respect has not improved since; and the spasmodic and emotional efforts of a Knapp, Hammond, Moody, and other modern revivalists, are not affording any permanent improvement. **There is**

an advance truth for this age, and no permanent work of religious reform can be accomplished except in connection therewith." Emphasis supplied.

Great Men of God Doomed Because They Didn't Join the SDA Church

The period covered by the Miller movement was marked with many outstanding characters, such as Alexander Campbell, Charles G. Finney, Albert Barnes, Adoniram Judson, John G. Patton, Robert Moffat and David Livingstone, none of whom ever accepted Miller's teachings.

SDAs TEACH THAT IT WAS WRONG TO BE RIGHT, AND RIGHT TO BE WRONG

Campbell and Finney each tried to show Miller his mistakes of interpretation before the disappointment which Miller acknowledged were mistakes after 1844. These men were too familiar with their Bibles to be led astray by Miller's mistakes, and none of these men of God "embraced the truth," neither did they "leave the fallen churches, and take their stand with the remnant." Therefore these were all lost according to the testimony of Mrs. White; neither did they accomplish any "permanent work of religious reform" because they were not connected with the SDA movement. Thus they teach that

it was wrong to be right and right to be wrong, that God blessed Mrs. White and her followers for teaching error and condemned Finney,

Campbell and others for refusing to believe Miller's mistakes.

(This chapter will be printed for free distribution).

THAT AUSTRALIAN PETITION STILL FROZEN

In August, 1929, President C. H. Watson, later president of the General Conference, called the workers of the Australasian Division together to consider the heresy (?) of W. W. Fletcher, the Bible teacher at the Cooranbong college. Brother Fletcher notified the leaders that he could no longer teach the sanctuary doctrine as held by the denomination. They were wholly unable to meet the position, so they drafted a petition to the General Conference Committee, calling on them to call a council of leading Bible teachers to consider the teachings of the denomination.

"In view of the urgent need existing in the Australasian Division for careful counsel concerning aspects of teaching that have of recent years been promulgated in our field, a need which we have reason to believe exists also in other divisions of the world field.

"WE EARNESTLY RECOMMEND: That the General Conference be requested to call a council of experienced ministers, at the

earliest possible date, with the object of giving careful study to the pressing questions of doctrine and prophetic interpretation:

2. "That the suggested council be entirely free to concentrate attention upon these questions for as long a time as may be necessary, without having the responsibility of dealing with any problems of organization, finance, and conference or mission administration, and

3. "That delegates be appointed to the council by each of the world divisions with a view to the help they could give in the consideration of denominational teaching.

"In making this request, we recognize the difficulties that might present themselves as objections to the calling of such a council; but are of the opinion that greater difficulties are likely to be encountered as a result of neglecting to hold such a meeting.

"In consideration, however, of the fact that some of the questions that we feel call for united study by a representative denominational

council pertain to the interpretation of prophecy, various schools of thought may exist in the church, and it may be impossible to set forth an interpretation that could in every detail be accepted by all.

"In view, however, of the fact that this denomination has come into existence through the teaching of prophecy, and this people is a people of prophecy, **we deem it imperative that an effort be made by an authoritative body to define the positions on prophecy that are essential to be held by those who are accredited ministers of this denomination, and what bearing such teaching is to have to questions of church membership.**

"We wish to state further that we believe that it should be one of the objects of the suggested council that it make it practical for statements to be published that would meet some of **the teachings that are causing perplexity to many of our people, as the lack of an authoritative denominational statement on some questions is at present proving to be a source of weakness, uncertainty, and confusion.**" (Emphasis supplied.)

This petition received the unanimous support of the delegates and was sent to the president of the Gen. Con. Elder W. A. Spicer, not long before the conference held at

San Francisco in 1930. That was over 19 years ago; and that council has never yet been called. Why should it not be convened? It was reported to us that the Fall Council, twice recommended that the council should be called; but the Gen. Con. declined to act.

Some unpublished facts may cast light on the why. A group of leading workers at Takoma Park came together to study plans of work. They freely discussed the question of calling this council, and before adjourning for the night they voted to recommend to the Gen. Con. Com. to call such a council together at an early date. When they met the next morning, one of the older members pled with them to rescind their action of the evening before. He said that if that council were called and their report published it would split the denomination. The reporter said "Because of his gray hairs and tears we withdrew our resolution of the day before."

Which is more sad, a split in the denomination, or the continued teaching of known error?

If the teachings of the denomination are so out of harmony with the Bible, then it certainly is time to stir some one to revise the creed and bring it into harmony with God's Word. It may be necessary for the laity to act and act vigor-

ously to bring about this long-delayed reform.

If the pillares of our faith will not stand the test of investigation, it is time that we know it. Mrs. E. G. White, *Gospel Workers*, Old edition, p. 127.

When the Lord returns to redeem His remnant church, do you think they will be teaching that which they know is contraray to His Word? What do you think He will do to the church that claims to be God's only remnant church, yet re-

fuse to reform their creed for fear of splitting the church? You will find God's answer in Rev. 3:14-18.

Can a canvasser be honest with God and the people if he continues to sell "Patriarchs and Prophets" or "Great Controversy" after he discovers that they falsely teach that the blood of the daily offering was carried into the tabernacle? Every honest canvasser should refuse to sell those books until they are corrected, and made to harmonize with the Bible.

THE DANIELLS-KELLOGG CONTROVERSY

In the heat of the quarrel between Elder A. G. Daniells, president of the SDA General Conference, and Dr. J. H. Kellogg, Medical Superintendent of the Battle Creek Sanitarium, Mrs. White, under the date of March 30, 1906, sent a lengthy testimony to the workers, or leaders, of the sanitarium. It was addressed

"To Those Who Are Perplexed Regarding the Testimonies Relating to Medical Missionary Work:"

We reproduce a part of this communication:

"Recently in the visions of the night I stood in a large company of people. There were present Dr. Kellogg, Elders Jones, Tenny and

Taylor, Dr. Paulson, Elder Sadler, Judge Arthur and many of their associates. I was directed by the Lord to request them and any others who have perplexities and grievous things in their minds regarding the testimonies that I have borne, to specify what their objections and criticisms are. The Lord will help me to answer these objections, and to make plain that which seems to be intricate.

"Let those who are troubled now place upon paper a statement of the difficulties that perplex their minds, and let us see if we cannot throw some light upon the matter that will relieve their perplexities. . . .

“I ask that the leaders in the medical work at Battle Creek, and those who have been associated with them in gathering together criticisms and objections to the testimonies that I have borne, shall open to me the things that they have been opening to others. . . . I Am now charged to request those who are in difficulty in regard to Sister White’s work to let their questions appear now, before the great day of judgment comes,”

One of the doctors, not mentioned in this request, made a very fair and quite complete reply to this request from Mrs. White, bearing date of May 8, 1907. We will designate the writer as Dr. X.

Dr, X presented many perplexities that they were unable to explain. We will call attention to a Few.

SIGNING CONTRACTS

In 1888 Mrs. White approved of the Sanitarium requiring nurses to sign contracts to promise to work in the denominational institutions after completing their education.

“ ‘ Thus it has been necessary in the Sanitarium at Battle Creek to make contracts binding those who connect with it as helpers, so that after they have been educated and trained as nurses and as bath hand, they shall not leave because

Others present inducements to them.’ ”

In August, 1903, she reversed herself:

“ ‘ Yesterday I sent you a letter containing the warning that has been given again and again. The workers in our institutions are not to sign contracts binding themselves to an instituion for a certain number of years.’ ”

NO PLAN OF SALVATION

In commenting on the sin of Adam and Eve she wrote: “Sorrow filled Heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender.” *Spiritual Gifts*, Vol. 1, p. 22, 1858. Every Bible scholar knows that the plan of salvation was devised before Adam was Created.

THOSE BIG CHICAGO BUILDINS

Mrs. White reproved Dr. Kellogg and the San. Board for using the profits of the institution to erect large buildings in Chicago, and refusing to send money to help build a sanitarium in Australia. While Dr. Kellogg was spending some time in Europe a group of doctors began developing plans for a big institution in Chicago. One of the Chicago papers got in touch with

the plans and published a big writeup with elaborate illustrations. when Dr. Kellogg returned he did not favor the idea, and it soon died out.

Probably some one sent Mrs. White copies of these paper. This led her to denounce the doctor severely. In an appeal for help for Australia she wrote as Follows:

“ . . . the profits of the San. Should largely be used in helping similar institutions in needy cirumstances. I am now directed by the Lord to call upon you to do something for us and to do it without delay, Some division of your fund must be made for this purpose.”

She claims she was directed by the Lord to make this demand in face of the fact that the San. Charter provides that, “All the funds of said corporation shall be faithfully and exclusively used for the purposes thereof, as set forth in its articles, and the same shall be wholly used with the state.” (The State of Michigan.)

The men who were planning to erect buildings in Chicago were not intending to use San. Funds for the purpose. Neither were they to be a part of the San. The plans were for the purpose of extending the facilities of the American Medical Misionary College. The College already owned property to the

amount of \$50,000.00 or more in Chicago.

Dr. X pointed examples where Mrs. W. Had written very approvingly of Dr. Kellogg’s work; then a little later she condemned him bitterly.

He called her attention to many examples where she had used the thought, and even the words of authors without credit. He found in “Sketches From the Life of Paul” 200 or more examples where she had used the words of Conybeare & Howson’s “Life and Epistles of the Apostle Paul” without giving credit. This letter to Mrs. White is packed full of facts relating to Mrs. White’s claim to inspiration. Bear in mind that this urgent request from Mrs. W. She declared that God instructed her to make this request; and she promised to make a reply.

Dr. X asked for a response within 30 days. The first news that he received regarding this letter was that Elder Daniells had a copy in Takoma Park, and was carrying it from one general meeting to another and publicly reading portions of it to lead the people to believe that the San. Workers were fighting against the testimonies.

After Elder Daniells had so widely used his letter, Dr. X received

so many requests for copies that he decided to publish it. A prominent SDA volunteered to liberally help finance its publication. It is a book of 89 pages, and is bound in blue paper; hence it is known as "The Blue Book."

"The Blue Book" was never answered; and the reason is plain to be seen: Mrs. White and her counselors knew very well that it could not be answered. "Facts are stubborn things," and this letter contained a host of undeniable facts.

Instead of answering, she had another vision: "I had a vision in which I was speaking before a large company where many questions were asked concerning my work and writings. I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds." Reader, it is left to you to judge which, if either of these contradictory messages came from heaven.

DR. KELLOGG AND A. T. JONES ACCUSED OF TRYING TO GET POSSESSION OF THE TABERNACLE

F. E. Belden, a nephew of Mrs. White was a prominent worker, especially in the line of music. He wrote some of the finest hymns in common use. He compiled "Christ in Song" considered by many as the best collection ever put out by the denomination.

Bro. Belden entertained grave doubts regarding his aunt's claim to inspiration, and became one of her effective critics. He was fully convinced that his mother's sister was influenced by others to write testimonies; so he devised a scheme to test his suspicions.

During the heat of the quarrel

between Dr. Kellogg and Elder Daniells, he called on Dr. Kellogg and suggested to him that now was the time to get possession of the Battle Creek tabernacle. He had the same conversation with A. T. Jones. Both of them told him most emphatically that they had no interest in it whatsoever. They said they had no use for it.

He wrote a letter to his aunt, who was then in California, telling her that he had heard Dr. K. and A. T. Jones talking about getting possession of the tabernacle. He did not sign the letter. This had the expected result. She got busy and

wrote a pressing letter to the officials of the church. We reproduce a portion of this testimony:

“I must act in accordance with the light that the Lord has given me; and I say to you that Elder A. T. Jones and Dr. Kellogg will make every effort possible to get possession of the Tabernacle, in order that they may present their doctrines. We must not allow that house to be used for the promulgation of error.

“We must make sure the control of the Tabernacle; for powerful testimonies are to be borne in it in favor of the truth. This is the word of the Lord to you and others. Elder A. T. Jones will work in every way possible to get possession of this house, and if he can do so, he will present in it theories that

should never be heard. **I Know whereof I speak in this matter**, and if you had believed the warnings that have been given, you would have moved understandingly.” (Emphasis supplied.)

Mrs. White did not send a copy of this letter to either Dr. K. Or A. T. J. and neither of them knew of its existence for over two years after it was written. It bore date of Feb. 4, 1907. Brother Hart, to whom a copy was sent, permitted Elder Jones to read his copy.

A. T. Jones wrote a lengthy letter to Mrs. White, denying the charge, but he never received a reply. His letter is published in pamphlet form which we are prepared to supply. This is one of the facts that the leaders do not want the laity to know.

SEVENTH-DAY ADVENTISTS AND THE ATONMENT

In order to escape making a confession or acknowledging that they were mistaken in their interpretation of the 2300 days. SDAs have denied that the atonement was made on the cross. We are familiar with the fact that they repeatedly and emphatically deny this charge but we will lay some facts

before the reader and let him be the judge.

In 1850 James White associated with four other pioneers began publishing a 16 page periodical which they named the Advent Review. After publishing four issues, they selected the major part of those numbers and published a pamphlet of 48 pages bearing the

same title. This contains an article written by O. R. L. Crosier, first published in the Day-Star Extra, Feb. 7, 1846. This contains the basis of their present position on the sanctuary. On page 45 of this document, the Advent Review, we find the following:—

“If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest, but who officiated on Calvary? Roman soldiers and wicked Jews

“Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection and we have no record of his doing anything on earth after his resurrection, which could be called the atonement.

“The atonement was made in the Sanctuary, but Calvary was not such a place

“Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.”

This article was indorsed by Mrs. White in the following words:—
“The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and

that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.” A Word to the “Little Flock.” page 12.

When Pastor W. W. Fletcher of Australia made known to the General and local Conference officials that he could no longer teach the denominational position on the sanctuary, the Executive committee of the Australian Union Conference adopted the report of a subcommittee which attempted to make reply to Pastor Fletcher’s position. It was adopted April 9, 1930. Elder C. H. Watson, who was elected president of the General Conference 1930, was the president of the Australasian Union and presided over this executive committee when these resolutions were passed. They took the following stand on the question of the atonement:

“The sin was finally atoned for in the most holy place in the type; so it will be finally atoned for, not at the cross, but in the true tabernacle in heaven before the “ark of His testament,” which John saw in vision.” The Reasons For My Faith, p. 36.

There is an abundance of proof that the denomination teaches that the day of atonement began in

1844. For example we cite the following quotations from Mrs. White.

“Instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of the atonement, preparatory to His coming,” Great Controversy, p. 422.

“We are now living in the great day of atonement.” p. 489.

“Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ.” p. 623.

The denomination teaches Christ moved from the first to the second apartment of the heavenly sanctuary to begin the investigative judgment. As the records are examined of those who have professed to follow Christ, and found to stand the test, then Christ makes the atonement for them. In confirmation of this we Quote as follows: —

“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. True faith reaches within the second vail, where Jesus and the ark of God are seen. There,

of sin, and through the blood of Jesus we may find pardon and share eternal redemption. The Subject of the cleansing of this sanctuary, then, is one of the 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.” Life Incidents, p. 308, by James White.

“Jesus sent his angels to direct the disappointed ones, to lead their minds into the Most Holy place where he had gone to cleanse the Sanctuary, and make a special atonement for Israel.” Spiritual Gifts, Vol. 1, p. 158, by Mrs. White.

The defenders of the faith are very pronounced in denying the charges brought against them that they do not believe in the atonement of Christ. They certainly do not believe it as all the great reformers taught it and as taught in the Bible. In proof of this we cite the following quotation:

“Christ Did Not Make the Atonement on the Cross”

“Christ did not make the atonement when he shed his blood upon the Cross. Let this fact be fixed forever in the mind.” “Looking Unto Jesus, p. 237.

This book was published by the denomination in 1893. The author is Uriah Smith who for nearly 50

years was the editor of their denominational paper. He was also the author of many books and was recognized as a standard authority in the SDA church. That this was not a hasty or careless statement is proven by the fact that Elder Smith made the same statement in a book entitled *The Sanctuary*, published in 1877, on page 376.

That Mrs. White held the view that the Atonement was being made in her day in the heavenly sanctuary, the following statements will prove:

"We are in the great day of atonement." 5 T 520.

"We are living in the great anti-typical day of atonement." Vol. 9, p. 218.

"The Lord has seen fit to give me a view of the needs and errors of his people." 4 T 14. Instead of pointing out their errors she confirmed them.

Why We Publish These Things
But some will try to camouflage

A BOOK FORCED OFF THE MARKET BECAUSE IT QUOTED THE TESTIMONIES

In 1934 Elder S. A. Nagel, a returned missionary from China published a book of 135 pages bearing the title of **God's Love For the Remnant Church**. It is packed full of quotations from Mrs. White's writings. The whole document is

the issue by belittling us for abusing the dead, as they term it. But every loyal Adventist will deny that their prophet is dead; they still claim they have a prophet. If they would let her die we would have nothing more to say about her; but they refuse to let her die. She is a mighty "live wire" or club, in the hands of the leaders to whip people into line or to degrade them if they refuse to accept her writings as the voice of God. She is the greatest barrier to the acceptance of Bible truth that any church has ever had to face. And this fact is the sole reason which prompts us to publish these facts. It is "the veil" over the face of every loyal Adventist thru which it is impossible for any ray of truth to penetrate.

Is it a sin to point out the sins of a prophet? Did God hush up or cover up the sins of the prophets of old?

an effort to lead SDAs to live up to the teachings of their own prophet. He was at once brought under condemnation, and labored with by conference officials. They demanded that he cease circulating his book. A quotation from Mrs.

White's writings led him to comply with their request, and he turned over to them all unsold copies — something like four hundred, which have disappeared.

The testimony they used to convince him is found in 3 T 492 to the effect that the General Conference is the highest authority that God has on the earth and the G.C. Committee condemned this book. It is very evident that they wished to suppress this book because it contains so many communications from Mrs. White which they do not want the people to know. We will cite a few of these suppressed testimonies:—

Use of the Tithe

Another testimony that wasn't intended to come to light is published in part in this volume. It relates to the tithe, and touches a tender spot in the heart of officials.

"Those who have had experience in the work of God should be encouraged to follow the guidance and counsel of the Lord. Do not worry lest some means shall go direct to those who are trying to do missionary work in a quiet and effective way. All the means is not to be handled by one agency or organization. To those in our conferences who felt that they had authority to forbid the gathering of means in certain territory I now

say: This matter has been presented to me again and again. I now bear my testimony in the name of the Lord to those whom it concerns. Wherever you are, withhold your forbiddings. The work of the Lord is not to be thus trammelled . . . This wonderful burden of responsibility which some suppose God has placed upon them with their official position, has never been laid upon them." p. 76.

Her son was getting some of this money. Mrs. White sent some of her tithe to independent workers. It would never do to let the honest tithe payers get this testimony; they might send some of the Lord's money to workers who "do not follow us."

SOME OF MRS. WHITE'S DIETETIC RULES

"Cheese should never be introduced into the stomach." 2 T 68.

"Eggs should not be placed upon your table. They are an injury to your children." 2 T 400.

"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." 3 T 21. Mrs. White ate butter at my table long after she wrote this.

TURNING TO THE PHILISTINE'S CAMP FOR HELP



President B. G. Wilkinson, Dr. Roy J. Deferrari, and Librarian Weis as photographed on the steps of the new library after the dedication services.

The above illustration, with the legend underneath, is reproduced from the "Sligionian," of Oct. 16, 1942. This publication is "the voice of the associated students and alumni" of the Seventh-day Adventist Missionary College at Takoma Park, D.C.

The central character, Dr. Roy J. Deferrari, is the "general secretary of the Catholic University of America," located at Washington, D.C.

We quote from the "Journal" of Oct. 9, 1942, published at Takoma Park:

"On Tuesday afternoon more than 400 persons attended the

dedication of the new \$80,000 Library of the Washington Missionary College. Included in the group were leading educators and librarians from nearby schools and colleges. Later a tour of the handsome building, which accommodates 150 readers, was made.

"Praising the project, Dr. Roy J. Deferrari, general secretary of the Catholic University of America as principle speaker, said the 'library is worthy of pride and admiration.'" . . .

"Among the guests on the speakers' platform were the Rev. James R. Kortendick, reference librarian of the Catholic University: . . . Pro-

fessor Hurley, library science division, Catholic University; Victor Schafer, preparations department, Catholic University.” (Emphasis ours.)

This is not the only case where the SDAs have made advances toward the Catholics. In an editorial in the WATCHMAN MAGAZINE published at Nashville, Tenn. Jan. 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.”

Are they not fulfilling the predictions of their own prophet? In 5 T 451 Mrs. White says: “When Protestantism shall stretch her hands across the gulf to grasp the hand of the Roman power . . . then we may know the time has

come for the marvelous working of Satan, and that the end is near.”

Has any other Protestant church gone so far in stretching “her hand across the gulf to grasp the hand of the Roman power” as these SDA leaders have done? It looks very much as though SDAs were leading in this movement of the Protestant churches to unite with Romanism. Could anything be more inconsistent than for a people who claim that one of their pillars of their theological structure is a warning to go to all the world against the R. C. Church, and then call in one of the leading representatives of that power to dedicate one of their institutions?

SEVENTH-DAY ADVENTISTS JOIN ROMAN CATHOLICS IN DECLARING THAT THE BIBLE ALONE IS INSUFFICIENT

Of course, SDAs will deny this; but the following quotation which appeared in their missionary paper demonstrates the truthfulness of the above heading. Read it; then compare it with the declaration of the Roman church.

What Seventh-day Adventists Teach

“With the prevailing confusion in the Christian world as to doctrine and practice, the need of a divinely chosen instrumentality,

pointing out the way of truth to bewildered men and women, is most obvious. True, the Bible points the way. But even so, in the field of religion today it is 'lo here' and 'lo there,' until men are bewildered with the babel of tongues. An authoritative voice, or divine oracle, to point the way out from the numberless bypaths of error to the fundamental teaching of the word of God is manifestly needed in these times when the full gospel light is to shine 'and prepare the waiting church to meet her coming King.'" Signs of the Times, Aug. 13, 1935.

What the Catholic Church Teaches

"It is also necessary to have a guide to help us to understand its

sense, which is obscure in many places, as is evident by the different interpretations which good and learned men have put on it." "Plain Facts for Fair Minds, by George M. Searle, published by the Catholic Book Exchange, New York, the 265th thousand." p. 60.

This position of the Signs of the Times is a direct contradiction of the fundamental teachings of Protestantism. A large part of the warfare between Luther and his followers and the Catholic church was over this point. Luther took the position that the Holy Spirit was a special guide to every individual who sought shelter in the word of God.

WAS OCTOBER 22 THE DAY OF ATONEMENT IN 1844?

October 22 is the date very firmly established in the SDA creed; and as loyally defended; but the date is most questionable. In fact, there is no support for selecting such a date, either Biblical, historical or logical.

The Jewish sacred year begins on the first day of the 7th month of the civil year. The Encyclopaedia Britannica, edition of 1898, vol. 4, pp. 678, 679, gives the day of the month on which the first day of the Jewish sacred year falls for 190 years. In this table, the

latest that the seventh month begins is October 5. In these 190 years, the first day of the year occurred twice on October 5, and it occurred only 20 times in October during the 190 years. In other words, the beginning of the 7th month bears date of September 170 times. The Day of Atonement always came on the 10th day of the 7th month. So, according to this table, the latest date upon which the Day of Atonement could occur would be five plus ten, or Oct. 15.

We have authority from high

dignitaries in the Jewish Church that the Day of Atonement can never occur as late as Oct. 22. The Day of Atonement for the year 1844 occurred on September 23. The Orthodox Jews celebrated the Day of Atonement on this date in 1844. The defenders of the creed, to escape this troublesome fact, teach that the pioneers followed the calendar of the Karaites (sometimes spelled Caraites) in selecting Oct. 22. This also is false. The Karaites celebrated the Day of Atonement on September 23, in 1844. This has been fortified by the very best of authority. It is claimed that the Karaites were more careful in the observance of Jewish fasts and festivals than the Orthodox Jews. It is true that the Karaites, in their early days celebrated the Day of Atonement on the 10th day after they could see the new moon.

The time for the Lord's return on the Day of Atonement in 1844, was first presented by some Bible students in New Hampshire, beginning about the middle of July. They made but little impression until the Exeter Camp Meeting which was held on August 12 of that year. From that camp meeting, the message of the Lord's coming on Oct. 22 was broadcast most rapidly. Preachers went in all directions

announcing that the Lord was going to come on that date. However, in justice to William Miller, it is a fact that he never taught that date. He did accept it something like a week or ten days before the time; but he never, in his public work, supported that date.

If the Karaites waited until they could see the new moon before setting the time for the Atonement, no one in the United States could ever have gotten their appointed time for the observance of this festival. In fact, we have made careful research, and the results show that there were no Karaites known in the U. S. in 1844; and it is also an established fact that at present there are not enough Karaites in the city of Jerusalem to form an organization. Their rules required at least ten members in order to perfect an organization. In 1844 there was no means of getting information from across the ocean excepting by ship, no telephones, no telegraphs, and few daily papers. From the middle of July to August 12, no one in the U. S. could get any information from any Karaites in order to proclaim the Day of Atonement. It was a matter of pure guess-work to set October 22 for celebrating the Atonement.

We challenge anyone to give any Biblical, historical or logical evidence that they followed the Karaite calendar in 1844. It is a disgrace for anyone to lay the blame for the blunder on the Karaites. 457 WAS WRONG DATE ALSO

We have consulted 18 or 20 of the best authorities in our local and Los Angeles libraries and all the later and most authentic agree that the decree granted to Ezra was in 458 instead of 457, as the denomination teaches. 2300

years from 458 B.C. would end in 1843 instead of 1844.

ATONEMENT MADE DURING THE 70 WEEKS

The atonement was made during the 70 weeks, Dan. 9:24. The word "reconciliation" in this verse is translated from the same Hebrew word from which atonement is translated in Lev. 16. It is used 109 times in the O. T. and is translated reconciliation only seven times, while it is rendered atonement 80 times.

ERECTING A MONUMENT TO DECEIVE

In the REVIEW & HERALD of May 12, 1949 on the front page is "A Photograph of the Bronze Plaque That Has Been Placed in the Entry of the Review and Herald Office in Commemoration of the Centenary"

We reproduce a part of this inscription:—

"THE SEVENTH-DAY ADVENTIST CHURCH FIRST BEGAN TO TAKE DEFINITE FORM WITH THE LAUNCHING OF A PAPER CALLED PRESENT TRUTH IN JULY 1849 AT ROCKY HILL, CONNECTICUT. THE EDITOR AND PUBLISHER WAS JAMES WHITE WHOSE HIGH FAITH OFFSET HIS DEEP POVERTY. HIS INSPIRATION WAS HIS WIFE, EL-

LEN G. WHITE, WHO, BY VISION, TOLD HIM HE "MUST BEGIN TO PRINT A LITTLE PAPER" THAT WOULD BE "LIKE STREAMS OF LIGHT" THAT WOULD GO "CLEAR ROUND THE WORLD." IN NOVEMBER 1850, AT PARIS, MAINE, THE NAME WAS CHANGED TO REVIEW AND HERALD. IN THOSE EARLY DAYS THE EDITORIAL OFFICE WAS THE EDITOR'S HANDBAG, THE PLACE OF PRINTING, THE TOWNS IN WHICH HE PREACHED." (Italics Ours.)

The emphasized portion of the above is misleading. One not knowing the facts, would be led to believe that Mrs. White, soon after

the disappointment, was urging the people to publish literature and scatter it all over the world.

We wish to make some comments on that portion of the plaque which is in italics. Elder W. A. Spicer reproduces a part of the vision by Mrs. E. G. White, upon which he offers some comments: "In the first vision of this gift in 1844, the calling out of the 144,000 of the prophecy of the seventh chapter of Revelation was described. And in a vision but a few days or weeks later, we have absolutely the first paragraph on world-wide missions that I have ever found. Mrs. White published it as follows:

"A View of the World Work"

'Would that every one of you could have a view that was presented to me years ago. In my 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 intently 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 starlike lights were increasing.'

"The constant representation by the Spirit of prophecy looking toward a truly world-wide work was hard for the pioneers to understand at first."

This plaque and Elder Spicer's comments on that portion which relates to the spread of light to all the world indicates that Mrs. White in her early visions, instructed Bro. White to begin publishing a magazine, and that the publication would be a success, and would be carried around the world. This has been used repeatedly by defenders of Mrs. White's inspiration, as evidence that the pioneers went immediately to work for the salvation of sinners after the great disappointment of 1844. Notice that Bro. Spicer states that this instruction was given to Mrs. White "a few days or weeks later," i.e. after her first vision in 1844.

Teaching That Mrs. White Was Urging A World Wide Work Is A Gross Deception

The idea that Mrs. White was urging the pioneers to world work has been repeated so often, and by prominent leaders that it is commonly believed by the honest laity. Nevertheless it is as far from the truth as the east is from the west. It has been affirmed by presidents of the Gen. Con., editors, professors, and many preachers. This misrepresentation is very prominent in the

recent centennial number of the RH.

The editor presents is at follows: "And then you hear the voice of Mrs. White speaking. She and her husband are attending a meeting in Dorchester, Mass., November 1818. She has been given a vision 'of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.' Coming out of vision, she turns to her husband:

'I have a message for you. You must begin to print a little paper and send it out to the people. Let

It be small at first; but as the people read, they will send you means, with which to print, and it will be a success from the first. **From this small beginning it was shown to me to be like streams of light that went clear round the world.'** ..Life Sketches, p. 125."

The empasised portion of the above is not found in the Dorchester vision, nor in any vision prior to 1887. In fact the Dorchester message is not found in any of Mrs. White's writings. It is referred to in Life Sketches, but no portion of the vision is given there.

Teaching of the SDAs That Need Correcting

Mrs. White truly says that, "Error is always dangerous." This fact makes it obligatory upon the leaders of this people to correct every false teaching in their creed, and we plead with them to meet this obligation. X

The numbers which appear in this chapter refer to the page on which the item appears. X

The illustration on the cover page is a desception and should be confessed. Mrs. White in her early days never saw streams of light going around the world. X

For seven years or more Mrs. White and all her followers taught that probation for all the world except the advent believers closed on October 22, 1844, and they were bitterly abusing the FDAs for working for the salvation of sinners. (15-18); See the testimony of Mrs. White (11-14); Bates (16,17); Spicer (19,20); Daniells (21-23); Loughborough (23-26); and Mrs. White's publishers, (27). The teaching of these leaders regarding Mrs. White's Inspiration should

be declared false, and the truth taught plainly to the laity. X

At least three times in the RH Special they have repeated the following statement from Mrs. White: "We have nothing to fear for the future, except as we shall forget the way the Lord has lead us, and His teaching in our past History." (27). This is false in the extreme. The one thing above all others that the leaders fear is that the laity may learn the truth regarding their early history. See the Australasian petition, (28 and 77), which they dare not call.

That the reader may know that we believe what we say regarding this point, we make the following offer: **We will pay the RH \$50.00 a page if they will print what we furnish them; and we will offer nothing but quotations from their old documents, without any comment from us.**

Mrs. White teaches that everything she writes is inspired; (29) and the leaders teach that she is inspired just the same as prophets of the Bible. (30).

The denomination should completely abandon their teaching regarding the sanctuary. It is all contrary to the Bible. (32). Their Investgavive Judgment is an insult to Jehovah. It necessitates keep- in Christ in the first apartment

of the heavenly sanctuary for over 1800 years (34); and moving the Father from the most holy apartment into the first apartment for the same period (34); that the confession of sin defiled the sanctuary (35); that the blood of Christ defiles the heavenly sanctuary (40); that the atonement was not made on the cross (85).

For 25 years the Gen. Conf. employed a Catholic attorney (46); and they called on a Catholic professor to dedicate their \$80,000.00 library at Takoma Park (88); and the Southern Watchman lauded the Catholic Church to the skies. (89).

SDAs commit sin when they deny that Mrs. White used the thoughts of others without credit. She purloined over 300 quotations in one volume, and 200 in another. (47). The editor of the Youth's Instructor repoved this sin in very strong language. (51). One of her books was forced off the market by other publishers. (48). Some of her defenders have disgraced themselves trying to excuse her. (49). A few examples of Mrs. White's plagiarisms. (52-27).

They should cease abusing other churches, especially since their creed is so faulty, and immorality among their workers is so common. (74-76).

Mrs. White got the two Herods mixed up (64); she taught that playing tennis and cricket were forms of idolatry, (65); that President Lincoln's calling a day of fasting and prayer was "an insult to Jehovah," and that England would yet humble this nation in the dust, (68); she opposed going in debt, yet she was \$90,000.00 in debt when she died, (68); She with others began the Sabbath at 6:00 o'clock for nine years; and opposed the sunset time when it was presented to her, (70); she taught in vision that some of the ones who attended a convention in Battle Creek in 1856 would live to see the Lord come; they are all dead, (71); she taught that certain races of men were produced by crossing of man with beast, (72); she taught that the 666 of Rev. 13:18 represented so many fallen Protestant churches, (73).

The ministers in the division in which Australia is located sent a petition to the Gen. Con. committee, 1929, asking them to call a council of the leading Bible teachers of the denomination, to give the teachings of the church a careful study, with a view of bringing about harmony of belief and teaching, (77). That council has never been called, and it never will be called, unless the younger minis-

ters and the laity take things in hand.

F. E. Belden, a nephew of Mrs. White, laid a trap for his Aunt Ellen, in which she was easily caught, and led to her wrongly accusing two innocent men, (82).

When the controversy between Dr. Kellogg and A. G. Daniells was waxing hot, Mrs. White wrote an urgent request to the Sanitarium doctors and helpers to write out their difficulties over her writings and send it to her and she promised by the help of the Lord she would clear up their difficulties. But instead of keeping her promise, she had another vision in which she was instructed not to undertake to answer her critics. (79-82).

The day of atonement never comes as late as Oct. 22. In 1844 both the orthodox and Karaite Jews celebrated this day on Sept. 23, (90); and the decree granted to Ezra by Artaxerxes bore date of 458 instead of 457, B.C. as the denomination teaches. This would make the 2300 days (if they represented years) terminate in 1843, instead of 1844.

They have erected a monument to a lie at the entrance of the RH publishing house. They can no longer claim to be commandment keepers. (92).

A Very Great Blunder

Patriarchs and Prophets is one of Mrs. White's most popular books. On page 354 we find the following comment:

"The most important part of the daily ministrations was the service performed in behalf of individuals. The repenent sinner brought his offering to the door of the tabernacle, and placed 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, behing which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transfered in figure to the Sanctuary."

This statment is not true. There never was a drop of lamb's or goat's blood taken into the tabernacle except on the Day of Atone-

ment. When the high priest or the whole congregation sinned, the blood of a bullock was carried into the tabernacle. When a ruler or one of the common people sinned, the blood of the offering was sprinkled on the horns of the altar of burnt offering in the court of the tabernacle. In proof of this, read Lev. 1:5,11; 3:2,4; 4:25,30,34.

The most serious part of this teaching, is the fact that Mrs. White and the publishers knew that this was not true. In proof of this we quote a sentence from Note 9 in the Appendix:—"When, however, the offering was for a ruller or for one of the people, the blood was not taken into the holy place." This same blunder is found in GREAT CONTROVERSY, page 318; but no note of explanation is given.

No church or individual can be right in the sight of God so long as they continue to teach this error.

Abbreviations

SDA — Seventh Day Adventist.
FDA — First Day Adventist.
G.C. — Great Controversy.
P.P. — Patriarchs and Prophets.
3T21 — Testimonies, Vol. 3, page 21
(There are nine volumes.)

RH — Review and Herald.
PT — Present Truth.
W. To L.F. — Word to the Little Flock.
E. W. — Early Writings.
D.A. — Desire of Ages.

HELPFUL LITERATURE

It is next to impossible to get a correct knowledge of the early history of the SDA denomination without access to their early literature; and this literature is very rare. For 100 years they have kept their early publications in the background; yet now, while they have republished some of these rare documents, they have not been free to let their people know that it is available. We are prepared to furnish three of these important documents.

A WORD TO THE "LITTLE FLOCK" —

This was the first publication put out by the pioneers, May 30, 1847. James White was the editor. It contains Mrs. White's first vision complete. She never reproduced this vision in full in any of her future publications. We have indicated in the margin the items that she omitted from Early Writings. 24 pages, price 15 cents.

PRESENT TRUTH —

Present Truth was the first periodical the SDAs published. It consisted of eleven numbers containing 8 pages each. The first number bore date of July, 1849, and the eleventh Nov., 1850. James White was the editor. It is saturated from first to last with arguments by many of the pioneers to prove that probation closed for all the world except the Advent believers on Oct. 22, 1844. It contains Mrs. White's Topsham vision from which she left out a very positive teaching of the shut door from E. W. 88 pages, price 25c.

THE ADVENT REVIEW —

This, as commonly known is a publication of 48 pages, published

by James White and four other pioneers in Aug., Sept., and Nov. 1850. It consists of five numbers and an extra by Hiram Edson. They selected 48 pages from the first four issues and put it out under the same name in Sept., 1850. It contains the Crosier article. It was published to show that the First Day Adventists had apostatized because they had given up the shut door and were trying to save sinners whom God had rejected. Price 25 cents.

All three of these publications are filled with articles teaching the shut door. We have photostatic reproductions of these publications.

The denomination have published like reproductions of these documents but they have bound together Present Truth and The Advent Review and are charging \$3.50 per volume.

We will furnish A Word to the "Little Flock," Present Truth, and The Advent Review, together with a years subscription to the Gathering Call for \$1.00.

No. 1

THE FIRST ANGEL'S MESSAGE or THE INVESTIGATIVE JUDGMENT —

SDAs teach that the Father and Son moved from the first to the second apartment of the heavenly sanctuary in 1844 to examine the books of heaven to determine who are worthy of salvation. 48 pages, 10 cents.

If you wish to continue to investigate these subjects read the Gathering Call, 50 cents per year. Address all orders to the Gathering Call, Box 566 Riverside, California.