



VOL. 38

RIVERSIDE, CALIF., NOV.-DEC., 1949

NO. 6

Table of Contents

THE GLORIOUS GOSPEL BEAUTIFULLY ILLUSTRATED ..	2
WHAT HAVE WE ACCOMPLISHED.....	4
AN IMPROVED TRANSLATION.....	5
THE SANCTUARY, NO. 8.....	6
GOOD ADVICE FROM THE REVIEW AND HERALD.....	10
HOW THE PIONEERS USED HOSEA 5:6, 7.....	11
THE BIBLE STILL ON TOP.....	13
THOSE FAMOUS OMISSIONS PRINTED IN RED.....	13
SDAS STILL MISREPRESENT FACTS.....	14
FREE LITERATURE.....	15
AN INTERESTING AND PROFITABLE LETTER.....	22
THE MESSAGE OF THE AMEN.....	24
BRETHREN, FOLLOW YOUR OWN ADVICE.....	26
THE EDITOR OF THE R&H TRIES TO ANSWER A VERY COMMON QUESTION.....	27
HELP US TO GET THE SPECIAL 'CALL' INTO THE HANDS OF THE PEOPLE.....	28
MISCELLANEOUS INFORMATION CARRIED OVER FROM THE SPECIAL.....	29

If there is a red mark under this notice it means that this is the last number of the Call you will receive unless you send us your renewal before the next issue.

THE GATHERING CALL
P.O. Box 566 — Riverside, California

E. S. BALLENGER.....	Editor
WM. ROBINSON.....	Associate Editor
JOHN I. EASTERLY.....	Associate Editor

Published Bi-Monthly at Riverside, California

Entered as second-class matter, June 29, 1915, at the post office at Riverside, California, under Act of Congress of March 3, 1879.

THE GLORIOUS GOSPEL BEAUTIFULLY ILLUSTRATED

In delving into Brother Ballenger's library I came across the extensive work "The Bible Illustrated," of 66 volumes. From its many apt illustrations of Bible truths I was impressed by the following—which I give from memory.

About two years after the close of the Civil War in this country a lady from the North was traveling in one of the Southern States. She was well off the path of usual tourist travel, and in the evening she came to a large manor house where she hoped to pass the night. She was welcomed with the usual southern courtesy, and an old colored "Auntie" was directed to show her to her room, where she could get ready for tea. The poor old servant was not so very old, but she looked so sad and depressed, with no life or energy in her, nor any look of possible happiness.

The guest room to which she took the lady had much the same appearance as the woman servant. It was dark and musty and dusty and cluttered with papers and bits of cloth, etc.

So the lady spoke to the colored woman: "Now, Auntie, please see if you can't tidy this room up a

bit while I go down for tea. I am from the North, and am used to having my room neat and tidy. You know, we Northerners set all you colored slaves free, and now you have a chance to show that you appreciate your freedom, as you make one northern woman happy as she stops the night with you," and the lady went down to tea.

When she returned to the room she marvelled at the change. The windows had been opened and the room aired. The litter had been removed. The dust had been carefully brushed and wiped away. The bed looked fresh and clean.

But the greatest change was in the woman herself. She seemed inches taller. She was bright; her face was aglow, her eyes sparkled. And she spoke to the lady as soon as she entered the room. "Oh, Missus; you telled me that all us cul'ed folks is free; is you sure of it?" "Why, yes," said the lady, "you certainly have been made free, by our government; the President has proclaimed your freedom; didn't you know of it?" "No," said the servant, "we didn't know. We heered that we was free — and

then we heered we wasn't. So we asked the Massah about it. He allowed we wasn't free. Then some of us asked the Colonel, he allowed we better stay with the Massah as we was. So we stayed. But is you sure that we are free?"

So the good lady sat down with the poor doubting soul and told her all about her freedom. She told her about the dreadful war; of the lives lost; of the blood and tears, and of the property destroyed. She told her about the death of their good President — but how, before he was killed he had proclaimed all the slaves in the country to be free men and women.

The poor woman grasped the story, and she accepted it; she believed it. She was a transformed woman — a "new woman;" "born again," as it were. She shouted, "Then I is free; I won't have to work for the ole Massah any longer I can go where I like. I is free." And she left the room shouting her freedom and her gladness.

And so it is with poor enslaved man. He has been made free by the King of Kings. The purchase price of his freedom has been paid. The atonement for sin has been fully made. The fearful cost to heaven — the giving of its best gift to redeem fallen man — has been fully paid, that we might go

free, and enjoy all the blessings of this freedom. But, oh, so many of this earth's millions do not know the glorious truth that the purchase price of their freedom has been paid, and they are free — if they will only accept their freedom for God will not force it upon them. We are men and women to whom God has given freedom of choice — free to accept or to reject this "so great salvation" which has been worked out for us. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; . . . for He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Oh, blessed salvation; blessed freedom from sin. Let us live to show that we do appreciate this wonderful salvation and the great price which our redemption cost.

Much the same illustration of the colored slave is presented in the excellent book, "The Proclamation of Liberty," by A. F. Balenger.

We frequently have calls for the address of our associate editor, John I. Easterly. He can be reached at 1006 Lincoln St., Watsonville, California.

What Have We Accomplished?

This is a question that our enemies propound with great emphasis, and it is very effective with most of their laity. In contrast they cite the great growth in numbers, and the millions of dollars they raise every year, and they use these statistics as an evidence that they are teaching the truth and are the favorites of Heaven. But if big numbers is an evidence of their standing with God, they would fall far short of occupying first place in the catalog of Heaven. Christian Scientists, the Mormons, and Jehovah's Witnesses all outnumber SDAs, and all of them date their beginning about the time the SDAs began.

We have never tried to launch a new denomination; neither have we ever advised any one to leave the SDA church. And we believe we have had some influence on the teachings of the denomination. When we began they were teaching that Christ paid the penalty of the sins of the redeemed only. They are now teaching that Christ paid the penalty of the sins of the world. We believe the Gathering Call compelled them to take Loughborough's "The Second Advent Movement" off the market. We

broadcast the fact that it was so deceptive that it was a disgrace to the denomination.

We have published so many facts regarding their sanctuary teaching, and the inspiration of Mrs. White's writings that they dare not defend them on the rostrum or in print. But we have not confined our teaching to pointing out the mistakes of the denomination; we have published positive Bible truths on the gospel and on the interpretation of prophecy.

We are not trying to tear down the work of the SDAs. On the contrary we are trying to make them more efficient, by showing wherein they are teaching error. We want to lead them to correct their creed so as to bring it into harmony with the Bible. They certainly would be much more useful if their creed were free from errors.

We have been publishing the GATHERING CALL for 35 years, and we expect to continue to publish until we have evidence that the Lord wants us to quit. If the denomination will bring their teachings into harmony with the Bible we will quit publishing the Call.

SHOULD WE QUIT BECAUSE WE CANNOT EXHIBIT BIG STATISTICS?

As stated above, we have been publishing the Gathering Call for 35 years, and still we do not have a denomination to back us. Let us examine some of the Bible characters. Jeremiah labored untiringly for over 40 years; yet what had he to show for his faithful labors? He didn't have any followers except his stenographer. He was called of God from his birth to the work of warning the people, and he was faithful to his calling, yet he didn't accomplish any visible results. He did just what God wanted him to do, yet the people for whom he labored

continued to disregard his warnings until they were carried away into captivity.

Was Jeremiah's work a failure? He had nothing to show for his long years of faithfulness. I feel quite certain, that some of our SDA critics, if they had lived in Jerusalem in the time of Jeremiah, would have advised him to quit pointing out the sins of the people and preach the gospel to them. Ezekiel had a similar experience to that of Jeremiah. He had nothing to show for his labors. We are not parading ourselves as a Jeremiah, or an Ezekiel, but we feel that we are in good company in doing the work we are engaged in.

An Improved Translation

In the A.V. of Rev. 12:5 it reads: "And she brought forth a man child, who was to rule all nations with a rod of iron." This is very much improved by a number of recent translations. We will reproduce the rendering of the Berkeley translation. "She did give birth to a son, a male child, destined to shepherd all nations with an iron staff." We have six other translations which agree with the Berkeley rendering; in fact the

word from which **rule** is translated, is used eleven times in the New Testament and out of these eleven times, it is translated "feed" eight times. The thought is not ruling with the harshness of iron; but He is a shepherd to us with a very strong and protective staff.

Personally, I do not like to think of Christ **ruling over His people**. Rule, in our common language implies force; but Christ will not

have to use any force when His kingdom is fully established.

Another word in this verse needs careful study. The Greek word from which rod is translated, is found 12 times in the N.T. It is translated "rod" 6 times — staff 4 times and scepter 2. The Berkeley translation has good authority for translating it "staff," and we believe it fits more perfectly the reign of Christ. He will "feed His flock like a shepherd;" he will lead

them instead of drive them.

The principal use of the shepherd's rod was to defend the sheep; so, when Christ has established His kingdom, He will shepherd His people with the power of an iron staff. However, there will be no need in the new kingdom of any weapon of defense; but the scriptures in trying to give us a picture of the new earth illustrates it by figures common to the people in this dispensation.

THE SANCTUARY, NO. 8

THE DAY OF ATONEMENT

The teaching on the Sanctuary question by the SDAs, was not a discovery; it was an invention. Their teaching on this subject, is the most flashing display of error that has ever found place in religious literature. It is not only without support from the Word of God, but it is directly contrary to the teachings of the Bible in every point. We will consider this phase of the sanctuary teaching under a few separate heads, viz:

1. The confessed sins of the people were carried into the tabernacle by the priest, and sprinkled before the vail.

2. Only confessed sins were ever transferred to the sanctuary.

3. Confessed sins were not blotted out at the time of confession.

4. The Atonement was not made on the Cross.

5. The blood of Christ defiled the heavenly sanctuary. When the sinner confessed his sins, he was not freed from the condemnation of the law.

Were the Sins Stacked up in the Sanctuary?

Read the first nine chapters of Leviticus, and you will discover that none of the blood of the **daily** offerings was carried into the tabernacle, but sprinkled on the horns of the altar of burnt offering, and poured out at the foot of the altar.

That the denomination teaches that the sanctuary was defiled by depositing the sins through the blood, we quote from Mrs. White: "By his own hand, the animal was slain, and the blood was carried by the priest into the holy place and sprinkled before the vail, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary." PATRIARCHS & PROPHETS, p. 354. This same error is taught in GREAT CONTROVERSY, p. 418. The worst feature of this false teaching is the fact that Mrs. White and the publishers knew that it was not so when they published these two books. Both P.P. and G. C. are very widely sold both to SDAs and to the public; and the leaders know that they do not teach the truth on this subject.

Did the Confession of Sin Defile the Sanctuary?

The denomination teaches that only confessed sins ever found lodgment in the sanctuary. In proof of this 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."

It is the height of foolishness to teach that the confession of sin defiles anything. It is not the confession of sin that is a disgrace but rather the sin itself. It was the sins of God's people that defiled God's tabernacle; not the confession of their sins. None of the sins of the common people ever got into the tabernacle; consequently, there were no sins to be taken out of the tabernacle on the Day of Atonement.

Furthermore, an Israelite woman was never required to offer any kind of sacrifice; therefore, according to the teachings of the denomination, the sins of women never got into the tabernacle, and consequently, were never forgiven, and only sins that were confessed, were forgiven or blotted out.

When are the Sins of God's People Blotted Out?

We quote again from P.P., p. 356. "By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he

was not entirely released from the condemnation of the law.”

We are glad to report that some of the denomination have broken away from Mrs. White’s teaching, and are teaching the truth.

In speaking of Christians who have confessed their sins, A. G. Daniells, who was president of the Gen. Con. for 21 years, says: “They should have the fullest assurance that they have been born anew, from above, and that they have passed from death to life. They should know that their guilt has been canceled, that they have been delivered from the condemnation of the law, and are thus ready to appear before the judgment seat of Christ. They should know by victorious experience that they have laid hold of, and are being kept by, ‘the faith of Jesus,’ and that by this faith they are empowered to keep the commandments of God.”

Mrs. White’s statement that the sinner was not freed from the condemnation of the law, is directly contrary to the Word of God. Again we quote from page 83: “Their standing before the law has been changed. Their guilt has been canceled; their condemnation has been removed and the death sentence has been annulled. Having accepted Christ as Saviour, they have received His righteousness

and His life.” The Psalmist tells us “As far as the east is from the west, so far hath he removed our transgressions from us,” Ps.103:12. “I will forgive their iniquity, and I will remember their sin no more.” Jer. 31:34. Read Isaiah 43:25. “I even I, am he that blotteth out (present tense) thy transgressions for my own sake, and will not remember thy sins.” Read also Hebrews 8:12 and 10:17. “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

God wants His people to have the joy of knowing that their sins are forgiven, and they are released from the transgression of the law.

They teach that the Atonement Was not made on the Cross

We recognize that many SDA ministers deny that they ever taught that the Atonement was not made on the Cross; therefore we will produce proof in support of this statement. “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, by Uriah Smith.

In 1894 the denomination was running a series of pamphlets under the title of BIBLE STUDENTS’ LIBRARY. No. 128 of this series

is one of 112 pages titled "Christ Our Advocate; His Ministry In The True Tabernacle." On page 105, we find the following statement: "The atonement was made, not in the **court**, by the death of the sin offering, which typified the death of Christ, but in the tabernacle, by the priest, by means of the blood of the sin offering, which was sprinkled before and upon the mercy seat in the most holy place. Lev. 16:15, 16. Hence we are held to the conclusion that the atonement was not made on the cross, but it is made by our Advocate in the true tabernacle on the great antitypical day of atonement, which began at the end of the 2300 days."

The denomination teaches that the atonement was not made until Christ moved from the first apartment to the second apartment of the heavenly sanctuary in 1844. **The Denomination Teaches That The Blood of Christ Defiled the Heavenly Sanctuary**

We quote from Mrs. E. G. White: "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 editions, p. 266.

In the Review and Herald of May 21, 1942, on pages 6 and 7, we find in the conclusion of an article bearing title of "The Atonement and the Problem of Sin" from which we quote: "The one great difference in the service of the two sanctuaries is that in the earthly sanctuary the sins were transferred to the sanctuary only in type, but in the heavenly sanctuary the sins of the penitent are transferred in fact to it through the blood of Christ." . . .

"From the study to this point two truths are clear. The first is that it was necessary for the earthly sanctuary to be ceremoniously cleansed from sin which had been transferred in type only from the repentant sinner to the sanctuary, so it is necessary for the heavenly sanctuary to be cleansed from the sins which are transferred in fact from the repentant sinner to the sanctuary through the sin offering of Christ."

Such teaching comes close to being blasphemy. The blood of Christ always is used to convey the truth of His offering canceling or paying the penalty for sin; but this makes the shed blood of Christ defile the heavenly sanctuary.

It is time for the denomination to completely abandon their teaching on the sanctuary question. It is

impossible to correct it; it is all wrong; so the only sensible and honest method of disposing of their sanctuary teaching is to abandon it and recognize by confession that it is a false teaching. It is extremely unfortunate for the denomination that their mistakes or blunders in the creed, are all sanctioned by what they call inspiration; so, whenever they undertake to bring their teaching into harmony with the Word of God, they are obliged to abandon their posi-

tion that the writings of Mrs. White are inspired; but this will have to be done in order for the denomination to be right with man and with God. The leaders can continue to keep the laity in ignorance by condemning the teachings of Ballenger, and instructing them to burn all the literature that they receive from this source without even looking at it; but **GOD WILL CALL SOMEBODY TO ACCOUNT FOR THIS SYSTEM OF FALSE LEADERSHIP.**

GOOD ADVICE FROM THE REVIEW AND HERALD

In the RH for Oct. 6, we find some very good advice. We reproduce a paragraph from an article on page 7 entitled **THE TOLERANT JESUS.**

“Preaching the Last Message”

“God forbid that any Seventh-day Adventist should ever manifest such a spirit because he feels that he has been committed a special message to the world and the churches in these last days. We must never intimate as did the Jews in Christ’s day and as did the disciples at first, that we are the only people on earth that God specially loves and blesses. God has his children among all religious beliefs; else he would not have sent

us to proclaim to Babylon, ‘Come out of her, **MY PEOPLE!**’ How careful, then, we must be in our attitude toward these people, lest we be found offending one of Christ’s little ones!”

This advice has been given through the **MINISTRY**, and we hope that SDAs will fall in line, not only in their preaching, but we trust they will have the courage to correct some of their literature which is now in common use.

This good advice is wholly out of harmony with Mrs. White’s testimony, especially **EARLY WRITINGS.** In this book she uses most abusive language in speaking of other churches. She declares that

the prayers of those belonging to other churches are useless, and are an abomination in the sight of God, that their members are children of their father, the devil, that Satan has taken full possession of the churches which are filling up with every unclean and hateful bird; that God will not smell in their assemblies.

I believe that there is quite a percentage of SDAs who regret that this book is on the market. A very prominent minister among them said to the writer: "Bro. Bal-

lenger, keep up the fight until you drive EARLY WRITINGS off the market; it is a disgrace to our people."

It is a well-known fact that many of the churches of different denominations, have drifted into Modernism and doubt; but there are still very loyal individuals and groups in the various churches who are doing their utmost to lead sinners to repentance.

Reader, use your influence to lead SDAs either to revise or discard EARLY WRITINGS.

How The Pioneers Used Hosea 5:6, 7

This scripture was one of the most commonly used by the early SDAs and they applied it to other churches and to the wicked world. We will introduce the testimony of James White first, as he fitly represents the way they all used this scripture: "He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The pro-

fessed church, who rejected the truth, was also rejected, smitten with blindness, and now, 'with their flocks and with their herds' they go 'to seek the Lord' as still an advocate for sinners; says the prophet, (Hosea 5:6,7,) 'they shall not find him; he hath **WITHDRAWN HIMSELF** from them. They have dealt treacherously against the Lord; for they have begotten strange children.'" **The Present Truth**, May 1850, p. 79.

The use of capitals, punctuation, and interpolations are exactly as it is in the original.

We will next call Joseph Bates to

testify: "This also is where the door is shut at the end of the 2300 days. The times of the Gentiles are over.

"Hosea 5:6, 7.

"They shall go with their flocks and their herds to seek the Lord, but they shall not find him, he hath **withdrawn** himself from them. Now shall a month devour them with their portions.' How evident that this is after the door is shut and Jesus had gone, or withdrawn himself into the holiest." The Sanctuary, pp. 12, 13.

Mrs. White Used Hosea 5:6, 7

All of the pioneers used this scripture, and all of them always used it alike, that is, to show that the professed converts were not genuine, but were the work of a false spirit. We will now introduce the testimony of Mrs. White: "The excitements and false reformations of this day do not move us, for we know that the master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will 'go with their flocks,' 'to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second vail) from them.' The Lord has shown me that the power which is with them is a mere human influence, and not the power

of God." Present Truth, March 1850, p. 64.

As late as April 14, 1853, Mrs. White used this same scripture in exactly the same manner as all the rest of her followers were using it. We quote her words from the **Review and Herald**, April 14, 1853, page 192: "But let this view that Mr. S. ridicules be compared with Hosea v,6, 7. 'They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath **withdrawn himself from them**. They have dealt treacherously against the Lord; for they have begotten **strange children**; now shall a month devour them with their portions.' This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions"

The pioneers were all using this scripture in proving that the door of salvation was closed, and Mrs. White used it for the same purpose. Can anyone deny that she used it in exactly the same way as her husband used it, as David Arnold used it, as Joseph Bates used it, as all the other pioneers used it? In the face of all these facts her defenders still deny that she ever believed or taught the shut door.

THE BIBLE STILL ON TOP

The Bible is still the most popular book ever put in print; in fact, it was the first book that was ever published with movable type; and more Bibles are put into the hands of the people every year than all the books of the 100 best sellers that are put out each year. As some one expressed it. if you were to pile up all the books of the 100 best sellers, and by the side of it stack up all the Bibles that were printed the same year, the pile of Bibles would tower higher than the 100 best sellers.

But we wonder how many people know what book takes second place to the Bible. What is the most popular book aside from the Bible? It was published soon after the King James translation. It was written in Bedford Jail where the author was confined for nearly 12 years for no other crime than that he preached the gospel without the approval of the State church. He was offered his freedom repeatedly if he would promise not to preach. He refused all such offers with the declaration that if they let him out today, he would be preaching the gospel tomorrow. This second most popular book is PILGRIM'S PROGRESS. It has been translated into more than 70 languages. John Bunyan helped to establish

the beautiful English language that is best exemplified in the King James translation, and PILGRIM'S PROGRESS.

Macaulay represents the importance of this volume in very fitting words: "The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command of the English language." There was a time when one was not considered educated if he was not familiar with the language of the Bible and THE PILGRIM'S PROGRESS.

If you haven't read this valuable book, you will be delighted with it, and it is one of the best books to lend your neighbors. Get a copy and make good use of it. We have laid in a supply of PILGRIM'S PROGRESS and will be glad to furnish you with them postpaid at \$1 each.

THOSE FAMOUS OMISSIONS PRINTED IN RED

Brother F. Lighte, 508 Bergen Ave., Jersey City, N. J., has reproduced Mrs. White's first vision with the two major omissions printed in red. He will supply these at two for five cents. These can be used to good advantage in your correspondence.

Seventh-day Adventists Still Misrepresent Facts

The SDA Lesson Quarterly is evidently the most popular printed matter that the SDAs put out. It is read by a larger percentage of their membership than any other publication; consequently, it should represent the truth, and nothing but the truth.

In the present quarterly, Lesson No. 2 for October 8, 1949, is devoted to "The Era of Papal Supremacy." This lesson presents some very boastful statements from the Catholic press. It goes wrong in teaching that the pope uses as his title Vicarius Filii Dei., which, being interpreted numerically equals 666. Evidence has been supplied to the denomination to show that this is a wrong interpretation. Elder Chas. T. Everson was for many years, the SDA missionary at Rome. He made a very careful study of the pope's crowns, being admitted to the room where the crowns were kept. He wrote an account of his investigations which was published in the RH of July 27, 1905. In this report he declared that there was no crown in existence that bore that title, and that, so far as he could learn, no

crown had ever been labeled with that title.

In the MINISTRY for Nov. 1948, the editor, L. E. Froom, published an article titled Dubious Pictures of the Tiara. We reproduce a part of this article. (Those who care to read the entire article will find it in the GATHERING CALL of Nov. DEC., 1948, pp. 9-12. We quote from page 9:

"Each pope, like any other sovereign, has his own tiara, which is the papal crown. There is, therefore, no one tiara that is worn by the full succession of papal pontiffs. Moreover, personal examination of these various tiaras, by different men back through the years, and a scrutiny of the pictures of many more, have failed to disclose one engraved with the inscription **Vicarius Filii Dei.** There is none such definitely known to exist. As heralds of truth, we are to proclaim the truth truthfully. No fabrication should ever becloud our presentation of truth."

With these two reports of facts—one in the denominational paper, and the other in the special magazine for ministers, it seems strange to us that the denomination should

put out the lesson that they did in the present S. S. Quarterly. It is a false teaching, and we are convinced that some at least of the leaders and editors at headquarters, are conversant with the fact that it is false teaching.

Another item in this same lesson, is a disgrace to the denomination. One of the notes under question eleven, reads as follows:

“The Papacy was extinct; not a vestige of its existence remained; and among all the Roman Catholic powers, not a finger was stirred in its defense.” Page 7.

It is true that this is introduced as a quotation from another author; nevertheless, it evidently is introduced as an approved quotation, and this is also in harmony with Mrs. White’s GREAT CONTROVERSY.

In speaking of the end of the 1260 days, Mrs. White says: “At that time when the Papacy was abolished,” and again on page 579 she says: “The infliction of the deadly wound points to the abolition of the Papacy in 1798.” The new edition of 1911 omits the statement: “when the papacy was abolished” and on page 579, she has substituted “downfall” in the place of “abolition.”

Everyone at all familiar with the history of the Catholic church knows that the Papacy was not “abolished” in 1798; it wasn’t even wounded. It was one of the heads of the beast that was wounded, not the woman (the Papacy) that rode the beast; and the wound was not inflicted on the beast in 1798.

FREE LITERATURE

The following article “Seventh-day Adventists Shamefully Abuse All Other Churches,” is published in folder form. We are making it narrower than the ordinary G. C. page so that it can be readily inserted in an envelope.

We believe this contains the

most critical part of the SDA creed, and we hope our readers will make free use of it. We will furnish any one with it in quantities without charge, hoping that our readers will circulate it among their neighbors or through their correspondence. Order a supply at once.

SEVENTH-DAY ADVENTISTS SHAMEFULLY ABUSE ALL OTHER CHURCHES

Soon after the great disappointment of Oct. 22, 1844, the SDA pioneers took the position that all the world except the followers of Miller were without any chance of salvation. They said that the door of mercy was closed, and they ceased to labor for any one except the Advent believers.

To justify their no salvation doctrine, and to explain what took place to mark the end of the 2300 days, they invented the theory that Christ remained in the first apartment of the heavenly sanctuary until Oct. 22, 1844. This led them to take the position that God moved His throne into the first apartment at Christ's ascension, and then both of them moved to the other side of the heavenly curtain, and shut the door to the first apartment, thus probation closed for all who were not expecting the Lord's return in 1844.

The First Day Adventists, and such evangelists as Charles G. Finney, were having some wonderful conversions, and they cited them to the SDAs as evidence that probation did not close Oct. 22, 1844. The SDAs met this challenge by declaring that they were not conversions, but mere shams to "deceive God's people." (a)

(a) "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 for their salvation is past." —Present Trues, p. 22. The above portion printed in bold-faced type is omitted from E.W., p. 45.

ABBREVIATIONS

SDAs—Seventh-day Adventists.

EW—Early Writings, by Mrs. E. G. White.

PP—Patriarchs and Prophets.

RH—Review and Herald, denominational paper, published at Takoma Park, D. C.

All Christians, at all familiar with their Bibles believed that God's throne is always represented in the most holy apartment, and that Christ went into the very presence of the Father at His ascension, instead of waiting till 1844.

After the disappointment, many of the Adventists went to their closets and sought the Lord most earnestly for light and guidance. These sad people prayed to God as they had always prayed to Him. But because they didn't know or believe as James White, Ellen Harmon and Joseph Bates, taught that God and the Son had moved from one side of the heavenly curtain to the other on Oct. 22, 1844, therefore they were directing their prayers to the empty part of the heavenly sanctuary. But because of this Mrs. White taught that their prayers never reached the throne of God; and Satan, instead of the Lord, answered their prayers. (b)

No real Christian ever thought of directing his prayers to any particular part of heaven; he directed them to the Father regardless of the place.

They were so bitter against the other churches that they called them "children of their

(b) "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children." E.W. p. 56.

"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 powers, his signs and lying wonders." —Spiritual Gifts, Vol. 1, pp. 171, 172, This is found in a modified form in E.W. p. 261.

father, the devil; for his works they do." (c)

In speaking of the members of other churches, Mrs. White says: "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." (d)

These people were not deserters, nor fault-finders, but were earnest believers, who were earnestly seeking truth. They were on their knees pleading with tears for light. They had rejected no light, nor turned their back on any Bible truth. The only reason why Satan was permitted to answer their prayers, was because they did not believe or know that God and the Son had moved from one side of a curtain in heaven to the other side in 1844, according to the teachings of Mrs. White. She also says that, "Satan has taken full possession of the churches as a body." (e)

She instructed her people not to attend the meetings of other churches. (f)

(c) "I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness, and corruption, that the most diffident child of God would have no hesitancy in **calling those professed Christians by their right name, children of their father, the devil; for his works they do.**" —E.W., p. 93, Old Edition. The same is found on p. 228 of the New Edition. Only the tense is changed to the past.

(d) "I saw that since Jesus had left the Holy place of the Heavenly Sanctuary, and had entered within the second veil, the churches were left as were the Jews; and they have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet they profess to be Christians. Their profession, **their prayers and their exhortations, are an abomination in the sight of God. Said the angel, God will not smell in their assemblies.**" . . . An innumerable host of evil angels are spreading themselves over the whole land. The churches and religious bodies are crowded with them." —Spiritual Gifts, Vol. 1, pp. 190, 191. A modified form of this is found on p. 274 of E.W.

(e) "I saw that since the second angel (Rev. 14:8) 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." —E.W., p. 273.

(f) "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. 114.

This abuse of other Christians is not simply the opinions of men, and therefore subject to change; but they are the messages of the Holy Spirit, through Mrs. White, their prophet, and not subject to change. They teach that all of Mrs. White's writings are on the same level, and from the same source as the messages of the prophets of the Bible, such as Samuel, Jeremiah, and John the Baptist. (g)

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

SDAs in addition to their abuse of other churches, are very boastful of themselves. They teach that they are the favorites of God, (i) and that the "world will perish unless it be given a knowledge of God" through them. (j)

The editor of the RH sounds a warning to his people. He classes it as the most serious condition that could confront the members of his church. The danger is for them to reach the conclusion that they are only one of the Protestant churches in the field. They must consider that **they are the only church** doing the work of God. The editor considers the

(g) As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet to Israel in the days of the captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the Church of Christ to-day. And the same as the messages of the prophets were received in olden times, so her messages should be received at the present time. —Editorial in R.H., Oct. 4, 1928.

(h) "Our position on the testimonies is like the key-stone to the arch. Take that out, and there is no logical stopping place till all the special truths of the messages are gone. . . . **Nothing is surer than this, that this message and the visions belong together, and stand or fall together.**" Emphasis ours. —R.H. Supplement, Aug. 14, 1883.

(i) "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.

(j) "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."

origin of their church their most distinguishing feature. Their origin is truly very distinctive, all other Protestant churches were built on some Bible truth; but SDAs were built on an error; a misinterpretation of prophecy. (k) They go to the extreme of claiming that "no permanent work of religious reform can be accomplished except in connection" with their church. (l)

The SDA position on the sanctuary is not only without Bible support, but it is wholly contrary to the teachings of the Word; yet they make it the very corner stone of their creed. (m). And their teaching on this subject leads them to take some very strange positions, some of which hardly fall short of blasphemy. They teach that, "Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the mind." (n)

Another, even greater heresy, is their attitude toward the blood of Christ. Mrs. White their prophet, teaches. "As the sins of the people were anciently transferred, in figure,

(k) "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." —RH Special, May 5, 1949, p. 3.

(l) "The state of religious declension among the popular churches has been a marked condition with them since 1844 Their condition in this respect has not improved since; and the spasmodic and emotional efforts of a Knapp, Hammond, Moody, and other modern revivalists, are not affording any permanent improvement. There is an advance truth for this age, and **no permanent work of religious reform can be accomplished except in connection therewith.**" —"The Biblical Institute," written jointly by James White and Uriah Smith, p. 88. Used as a text book in Battle Creek College.

(m) "No prophecy in the Bible is so important to Seventh-day Adventists as the 2300 days of Daniel 8:14. Our very being as a separate people is dependent on the accuracy of its interpretation. Undermine our teaching on the cleansing of the sanctuary, and you undermine the corner stone of our message. It is this that makes us distinctive." RH, Jan. 6, 1944, p. 4.

(n) "Looking Unto Jesus," by Uriah Smith, p. 237, 1898.

to the ancient sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ." (o) She also teaches that no one "should say or feel that he is saved." (p)

No greater blunder ever found place in a Protestant creed than the teaching of SDAs regarding the sanctuary. This corner stone of their creed is built on the supposition that some of the blood of the daily offerings was carried into the tabernacle and sprinkled before the vail, and thus the sins of the people were deposited in the tabernacle, and remained there 'till the yearly day of atonement, when the tabernacle was cleansed of these sins. (q) **But there was never a drop of goat's or lamb's blood carried into the tabernacle except on the day of atonement.** Read the first nine chapters of Lev. and you will find this is the truth. The most serious feature of this blunder is the fact that Mrs. White and the publishers knew that the blood of the daily offerings was not taken into the tabernacle. Note 9 in the Appendix of P.P. states: "When, however, the offering was for a ruler or for one of the people, the blood was not taken into the holy place."

(o) "Great Controversy," Old Edition, p. 266. This same is taught in the RH, May 21, 1942, pp. 6, 7.

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

(q) When a repentant sinner brought a lamb or goat to the altar, and slew the animal, Mrs. White says, "the blood was carried by the priest into the holy place and sprinkled before the vail . . . By this ceremony the sin was, through the blood, transferred in figure to the sanctuary . . . The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of sins." P.P. pages 354, 355.

This leaflet will be furnished free in any quantity if you will get them into the hands of the people. Order a supply. If you wish to know more about the false teachings of SDAs order a copy of "Facts About Seventh Day Adventists," a booklet of 100 pages, packed full of indisputable facts of their teachings and practices. 25¢ per copy or five for \$1.00, post paid. Liberal discounts to agents.

SUBSCRIBE FOR THE GATHERING CALL, 50¢ A YEAR
GATHERING CALL, P. O. BOX 566, RIVERSIDE, CALIF

AN INTERESTING AND PROFITABLE LETTER

Dear Bro. and Sister:

I think the following will be a clear answer to your letter received a few days ago; I want to go directly to the basic creed of the SDA belief, with a few quotations, for it is therein where lies the basic weakness.

Great Controversy, p. 483.

“Every name mentioned, every case closely investigated. Names are accepted, names rejected; when any have sins remaining upon the books of record, unrepented of and unforgiven, **their names will be blotted out of the book of life;** and the record of their good deeds will be erased from the book of God’s remembrance.”

Would not any unbiased student of the Bible wonder how one’s name could be written in the book of life, if one had sins unrepented of and unforgiven?

G. C. p. 487.

“Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. **Though they may be forgotten by us,** they will bear their testimony to justify or condemn.” Again this unbiased student would conclude that one surely would be under very great disadvantage with

God, if, in the judgment, one had sins counted against him, even though the sins were completely forgotten and impossible for one to recall the sin. How much chance for eternal life would one have believing such a creed?

G. C., p. 485.

“Since the dead are to be judged out of the things written in the books, **it is impossible that the sins be blotted out until after the Judgment at which their cases are to be investigated.**”

Again would not this unbiased person reason that, to limit God’s power would be unsound and unthinkable? Matt. 19:26. “With God all things are possible.” Isaiah 44:22. “**I have blotted out,** as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me for I have redeemed thee.” He might say a lesson in past, future and present tense was needed.

Would not this unbiased student naturally summarize that in view of the three quotations that any individual or group believing those things possessed a religion of good deeds outweighing bad deeds? It does seem even one holding such views could see this. The trouble with such persons in not seeing

this clearly, is, that they rush to the books to see what is true, instead of The Book.

And speaking of the book and books, this unbiased student could turn to Rev. and read about the book of life, and the books of deeds good and bad, and conclude that the dear people holding such beliefs as stated in the above quotations in G. C. did not understand when the judgment took place for one to have his name written in the book of life.

But wait! If that were to end it all, this unbiased student would finally conclude the belief to be a religion of righteousness by works, nothing more, or less. But these good people created their own dilemma by the following quotations.

Week of prayer readings. p.3.

"The moment the sinner lays hold of Christ by faith, his sins are no longer upon him." etc.

"When the sinner accepts Christ as his Saviour and by faith claims God's promise of forgiveness, then that moment he is justified from all his past sins and mistakes." "A marvelous transaction is immediately wrought in the life, the believer's sins are now all canceled and in their place is put the righteousness of Christ."

Now Mr. Unbiased Student if you were told that there is a group

of good people believing, or trying to believe, or think they believe all five of the quotations at the same time, surely you would have to conclude they have created their own dilemma, for either belief, or either set of quotations in either G.C. or those in the week of prayer readings, absolutely destroys the other.

Mr. Unbiased Student could you honestly say that these good people could brush this matter off with just the shrug of the shoulder and let it pass and be unaccountable, or rather should this people search the scriptures for themselves to find out and settle it for themselves to believe either one way or the other. "They cannot have their cake and eat it also."

In the first set of quotations in G. C. good deeds must outweigh bad deeds, and that it is impossible for God to forgive and forget until the judgment.

In the second set of quotations in week of prayer, exactly the opposite is set forth; the instant the sinner confesses he is justified from all his past sins.

But Mr. Bible Student, the surprising thing about these two sets of beliefs, (and herein lies the great weakness of the fundamental creed of this group) no provision is made for the present frailties, other than

in the abstract form of good deeds outweighing bad ones.

This great weakness is shown, Mr. Bible Student, in the following conversation with a good brother.

The brother quoted thus in explaining the creed: "A criminal receives a pardon from the judge, so long as that pardoned person does not break the law he is free, he can go where he pleases and do just about as he pleases; but the moment he breaks the law his pardon is cancelled." Yes, that is good SDA doctrine, I replied. He also went on to say, "And that is the way it is with our heavenly Father. He pardons but the moment we sin our pardon is cancelled." And in this latter statement is the de-

ception, this good brother, and all that believe likewise, simply do not know nor understand the difference in the two who do the pardoning.

Here is the difference, and it takes care of all the future acts for every individual that has become a real reborn child of Christ.

THE EARTHLY JUDGE CANNOT PUT A NEW HEART WITHIN THE CRIMINAL HE PARDONS. THE HEAVENLY JUDGE CAN AND DOES PUT A NEW HEART WITHIN THE PARDONED CRIMINAL.

Ezek. 36:26. "A new heart also will I give you, and a new spirit will I put within you." etc.

CLEVE GRAHAM,

Grand Junction, Colo., R. 5.

The Message of the Amen

Under this heading Elder Taylor G. Bunch has an article in the RH of Sept. 29, 1949. He gives some very fitting advice that I question very seriously whether he himself accepts it; and we know that many of the leaders do not accept it. He introduces his article with some very plain statements:

"The Laodicean Message"

It is a good presentation of the Laodicean message, and we congratulate him on applying it to

SDAs, for certainly, it does apply very definitely to them. It is quite true that all of God's messages of condemnation, are messages of love in that they are given for the purpose of leading people to forsake their sins; but the message that Isaiah gave to Israel, and the messages of the prophets all through the old dispensation, were messages of love. Nevertheless, the predictions of punishment were just as true as the effort for correction;

and just as true as God rejected the Jewish church because of their sins, because of their departure from the right, so will God deal with the SDAs if they continue to refuse to bring their creed into harmony with the Bible.

Another truism in this article: "Honest people always repent when the truth is revealed and the deception made known." And the people who refuse to repent when their wrongs are pointed out, cannot be honest. SDAs have repeatedly been shown from an abundance of Bible evidence that there is no such thing as an investigative judgment this side of the second coming of Christ. They have also been shown with positive proof that our great High Priest entered into the very presence of the Father at His ascension, and was there in the days of the apostles; but SDAs continue to teach that God moved from one side of the curtain in heaven to the other side for the purpose of examining the books to determine who is worthy of the first resurrection and who should be translated among the living.

Furthermore, they still continue to teach that Christ and the Father made their headquarters in the first apartment of the heavenly sanctuary until 1844.

If SDA leaders were honest, they would correct these mistakes. The Bible very plainly teaches that none of the blood of the daily offerings, was carried into the tabernacle and sprinkled before the vail. The denomination teaches that the blood of the daily offerings was taken into the tabernacle and sprinkled before the vail. They know this is not so; Mrs. White knew it was not so when she published PATRIARCHS and PROPHETS; also GREAT CONTROVERSY. Yet SDAs continue to publish and circulate broadcast these two books which are decidedly out of harmony with God's Word. Bro. Taylor, will you teach the people that God doesn't need an investigative judgment, that the blood of the daily offerings was not carried into the tabernacle but sprinkled on the horns of the altar of burnt offerings? Will you teach that Christ sat down on the throne at the right hand of God as the Bible teaches? You say in this article "When a deception is pointed out, an honest person will appreciate the counsel and apply the remedy." We point it out to you, and have pointed it out frequently before. Will you apply the remedy?

Bro. Taylor admits that SDAs are deceived; but he claims that

they are honestly deceived. Are we enemies of SDAs, trying to tear down and destroy their work? Should Bro. Taylor accuse us as false critics of the denomination because we point out to SDAs these mistakes together with many others? Who among SDA leaders are pointing out to the honest, deceived Laodiceans, and helping

them to correct their habits or teachings so that they may be in harmony with God? We call upon Bro. Taylor and other leaders to do their duty and help the poor Laodiceans to be undeceived; and no better way of doing it exists aside from the pages of the RH. Try it, brother, and see whether the Lord will not bless you.

BRETHREN, FOLLOW YOUR OWN ADVICE

“We never make any worthwhile progress along the road of right thinking by shutting our eyes to a fact. Whether we like it or not, we must always reckon with facts, and the facts of history are the most stubborn ones of all.” F. D. Nichol, RH, Jan. 6, 1944, p. 6. This is good advice, but where can you find a leading SDA who will follow this truism? Bro. N. does not follow it himself.

Here are a few facts that they all ignore, especially in teaching their people: The day of atonement can never come as late as Oct. 22. It was celebrated in 1844 on the 23rd of Sept., by both the Orthodox and Karaite Jews.

The decree given to Ezra by Artaxerxes was in 458 B. C. instead of 457.

The Bible teaches that God is in the most holy apartment of the heavenly sanctuary, but the de-

nomination teaches that He moved into the first apartment in A. D. 34, and remained there till Oct. 22, 1844.

Wherever the position of Christ is mentioned in the N. T. He is always represented as being in the presence of the Father, but the SDAs keep Him in the first apartment for 1800 years.

We could give many more facts which they ignore. Facts which they know are facts.

NOTICE

Brother J. J. Jobe, 5506 Washington Ave., Houston 7, Texas, U.S.A., has two booklets which he will send free to all who will write for them. **SPIRITUAL BLESSINGS** is the title of one, and **THE AUTOBIOGRAPHY of JOHN JEFFERSON JOBE** is the title of the other. Bro. Jobe was one of the first editors of the **GATHERING CALL**. He is now 86 years of age, and has been a Sabbath-keeper 57 years.

The Editor of the R & H Tries to Answer a Very Common Question

In the RH of Sept. 22, 1949, the editor has an article under the heading "From the Editor's Mailbag." It is an answer to the following question:

"A BROTHER wishes to know whether we are to consider that all that Mrs. White wrote is to be accepted literally today, or whether changed conditions warrant our considering certain passages in her writings as no longer applicable."

In answer to this question, we use Bro. Nichol's own words:

"Mrs. White wrote most stringent statements against dairy products, in her earliest testimonies. She wrote much less stringently later on. Here is a case where we have the prophet herself, in a sense, changing her position, or so it would appear, and critics like to make capital out of it. But a careful study reveals that Mrs. White has not contradicted herself; she has not gone contrary to her enunciated principle that we should care rightly for our bodies, and that central to such care should be the right kind of food."

That is a very easy way to adjust oneself to Mrs. White's writings; and why should it not be ap-

plied to the Bible? If changed conditions changed the teachings of a prophet, then why not use the same principle in regard to the Bible prophets. The Bible plainly teaches that the 7th day is the Sabbath, and that we should observe it from sun-down to sun-down; but the modern world takes the position that the principle involved is to rest only one day in seven; therefore, it is quite as consistent to use Sunday as our day of worship as the world does as to be distinctive in observing the seventh day. Conditions certainly have changed since the days of Moses. From the business standpoint of the world, the most convenient time to begin the day is at midnight when there is little or no business transacted; but the Bible teaches that we should begin the day, especially the Sabbath, at sunset, and close it at sunset; but changed conditions have led most people to change from sunset to midnight.

Mrs. White said, "We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, etc.' 3T21. Did Mrs. White mean what she said that the Lord instructed

her to bear "positive testimony" against all kinds of meat and butter?

If we have a right to lay aside that statement because of changed conditions, then why not lay aside all the rest of it?

Mrs. White also stated "cheese should never be introduced into the stomach." She did not name the kind of cheese. She included cheese in general; but few SDAs follow that teaching. Probably it is quite true as to the diet supplied to their SDA workers, and to young people in their colleges; but in the family, very few follow that instruction, and, of course, they can say that conditions have changed.

Mrs. White condemned the use of eggs very strongly. It is quite true that she changed her teaching in later years, after medical men had discovered that eggs were a preventive or cure for rickets among children. Were not eggs a

preventive for this disease when Mrs. White wrote that?

Mrs. White condemned playing tennis, declaring that it was a form of idolatry. Practically all of our schools and sanitariums have tennis grounds. Have conditions changed since she wrote her condemnation of tennis and cricket?

Some of the presidents of the Gen. Con. eat meat freely, and almost all of them used butter with their meals, and some of them indulged in coffee. When A. G. Daniells was president of the Gen. Con. Mrs. White sent him a testimony urging the leaders at headquarters to circulate a petition against the use of meat, tea, coffee, and some other things. They flatly refused to sign or circulate any such petition.

The denomination certainly has changed, and the changes made in the leadership, should be passed on to the laity.

HELP US TO GET THE SPECIAL CALL INTO THE HANDS OF THE PEOPLE

We hope our friends will make good use of the "Special" G. C. under the title of **FACTS ABOUT SEVENTH-DAY ADVENTISTS**. This edition of the **GATHERING CALL**, we believe, is the most im-

portant one that we have ever put out. We would like to get agents to go from house to house to introduce this "special." We believe that it will sell readily, and we will give agents a very liberal discount.

We think it is best if you cannot sell a copy, to lend it to your friends. This will give you a chance to call on them a second time.

In urging the circulation of this number, we are not trying to tear down the work of SDAs. We are trying to improve their creed so that they can do more efficient work.

We have good reason to believe that there is a very promising percentage of their workers who are very heartily in sympathy with some changes in the creed. If we can get the facts before the common people, we believe they will bring pressure on the leaders to correct their creed in order to bring it into harmony with the Word of God.

Miscellaneous Information

The following pages were prepared for the Special, FACTS ABOUT SEVENTH - DAY ADVENTISTS, but were obliged to hold it over for this issue because of the lack of space.

PRESIDENT BUTLER'S ARTICLE AGAINST THE MANUAL

Elder Butler's article was printed in the Review of Nov. 27, 1883.

"The Bible contains our creed and discipline. It thoroughly furnishes the man of God unto all good works. What it has not revealed relative to church organization and management, the duties of officers and ministers, and kindred subjects, should not be strictly defined and drawn out into minute specifications for the sake of uniformity, but rather be left to individual judgment under the guidance of the Holy Spirit. Had it been best to have a book of directions of this sort, the Spirit would doubtless have gone further, and

left one on record with the stamp of inspiration upon it. Man cannot safely supplement this matter with his weak judgment. All attempts to do this in the past have proved lamentable failures. A variation of circumstances requires variation in action. ..God requires us to study important principles which he reveals in his word but the minutia in carrying them out he leaves to individual judgment, promising heavenly wisdom in times of need. **His ministers are constantly placed where they must feel their helplessness and their seeking God for light, rather than to go to any church manual for spe-**

cific directions placed therein by other uninspired men. . . Minute specific directions tend to weakness, rather than power. They lead to dependence rather than self-reliance. Better make some mistakes and learn profitable lessons thereby, than to have our way marked out for us by others, and the judgment have but a small field in which to reason and consider.

"The religious movement in which we are engaged has the same influence to meet which all genuine reformations have had to cope with." After reaching a certain magnitude, they have seen the need of uniformity, and to attain to it they have tried to prepare directions to guide the inexperienced. These have grown in number and authority till, accepted by all, they really become authoritative. There seems to be no logical stopping-place, when once started upon this road, till this result is reached.

The history is before us; we have no desire to follow it. Hence we stop without a church manual before we get started. Our brethren who have favored such a work, we presume, never anticipated such a conclusion as we have indicated. Very likely those in other denominations did not at first. The Conference thought best not to give even the appearance of such a thing.

"Thus far we have got along well with our simple organization without a manual. Union prevails throughout the body. The difficulties before us, so far as organization is concerned, are far less than those we have had in the past. We have preserved simplicity, and have prospered in so doing. It is best to let well enough alone. **For these and other reasons, the church manual was rejected. It is probable it will never be brought forward again.**"

Geo. I. Butler.

(Emphasis ours)

CLAIMS OF MRS. WHITE REGARDING HER WRITINGS

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

the messages of warning and reproof." RH, July 26, 1906, and Sept. 20, 1928.

"Those who . . . would break down our testimony, I saw, are not fighting against us but against God." 3 T 260.

"It is God, and not an erring

mortal who has spoken to save them from ruin." 3 T 257.

"Some are ready to inquire, Who told Sister White these things? They have even put the question to me. Did anyone tell you these things? I could answer them, Yes, yes, the angel of God has spoken to me. But what they mean is, Have the brethren and sisters been exposing their faults? For the fu-

ture, I shall not belittle the testimonies that God has given me, to make explanations to try to satisfy such narrow minds, but shall treat all such questions as an insult to the Spirit of God." 3 T 314, 315.

"If you lessen the confidence of God's people in the testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram." 5 T 66.

MRS. WHITE DISCOURAGED MARRIAGE AND CONDEMNED BEARING CHILDREN

"I was shown that Brother and Sister V—— had departed from God's counsel in bringing into the world children" . . .

"When I learned that you were to soon have an increase in your family, I knew that you were not doing the will of God, The missionaries had better set the people an example in these things that correspond with our faith. . . .

"The time is and has been for years, that the bringing of children into the world is more an occasion of grief than joy . . . Satan controls these children, and the Lord has but little to do with them." Ellen G. White, Testimony code marked DF97c.

The above is an extract from

God's Love for the Remnant Church, by S. A. Nagel, pp. 68,69.

This is what the Lord says according to the Bible:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, **Forbidding to marry, and commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Tim. 4:1,3.

"The fewer the marriages contracted, the better for all, both men and women." 5T366, 1885.

Do you believe this was a revelation from the Lord?

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 give a present to a friend or neighbor get a copy of PILGRIM'S PROGRESS, or keep one on hand to loan. If you haven't read it yourself, by all means get a copy. If you are not able to buy one, drop us a card and we will be pleased to loan you a copy. Price \$1.00 post paid.