



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

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GOD'S GREAT HELPERS

J. HUDSON TAYLOR — 1832 - 1905

J. Hudson Taylor was the founder of the GREAT CHINA INLAND MISSION. He was the only son of a very godly father and mother. An older sister was also very spiritual. In his younger days he became quite worldly and forgot the teachings of his godly family, but prayer was sent up for him by all three members of the family and their prayers were abundantly answered. His mother, while he was away from home, decided to set apart a time for special prayer for him and determined to continue that praying until she was assured that he was a transformed boy. God heard her prayer and answered it.

Young Taylor was a real missionary at home before he went to China. While taking his preparation and especially while attending medical school, he was very active in laboring for individuals and God blessed him abundantly in reaching people with the Gospel and leading them to salvation — Not only the younger people, but old, hardened atheists were melted and converted by his prayers, tears and faithfulness.

Taylor Was A Man Of Prayer

On one of his trips in a sailing vessel in the neighborhood of New Guinea, they were becalmed and

were being carried toward a hidden reef at the rate of four knots an hour and the Captain became very much distressed for he knew of the danger of their being carried onto this reef. Taylor made inquiry of the Captain and he stated that they had done everything they could and would have to await the results, but Taylor said "No, there is one thing we haven't tried;" and the Captain said: "What is it?" Taylor replied: "There are four of us Christians on this boat and we haven't resorted to prayer." So, the Captain agreed and they all went to their berths and laid the matter before the Lord.

After Taylor had been praying for some time he had the assurance that God had answered his prayer. He came up on deck, instructed one of the helpers to unfurl the sails. The man was an infidel and he said: "What's the use? It will only be a piece of folly." But Taylor insisted that he unfurl the sails and God would send a breeze. So the man finally yielded and hardly had he opened the sails when the wind began to blow and they were able to steer the ship away from the dangerous channel and their lives were saved.

He was sent to China by a Lon-

don Missionary Board, but when he learned that they were borrowing money to support him in the field, he took exception to this and his nearest companion in the service agreed with him that they would not receive any support from a mission board that borrowed money. Thus, they notified the board that they would continue their labors and depend on God for support.

After making this decision, he was called upon to manage a mission station or hospital because the one in charge was obliged to return to the homeland. This mission station had a little money for its support but the supplies soon ran out and they were faced with starvation; but Taylor determined to lay the matter before the Lord in prayer and plead with the Lord to send relief. His workers also united with him and the next day after they had called on the Lord for support a person from England sent them \$250.00 as a donation to help on the work.

While going inland on a river boat Taylor had made acquaintance with a prominent Chinese who manifested an interest in religious matters, but accidentally the man fell overboard and being unable to swim, sank at once. There were several fishermen in boats near the scene and Taylor called on them earnestly to come and

drag the place where the man had gone down. But they asked what would he give them and he answered that he would give them all he had. When asked how much that was, he answered them and they said, "No, that's too little, we are too busy and can't help you." He pled with them so earnestly that finally they came and did drag for the man and brought him up, but they had waited too long and he was beyond help.

This is a good illustration of how the Chinese in that day regarded human life.

After this, Taylor's health failed him and he was obliged to return to Great Britain to recuperate. He was frequently called on to lecture in the interest of China. People wanted to take up collections for him; but he always refused to allow them to do so. He told his congregation to go home and study the situation and answer their prayers by doing just what the Lord led them to do.

They were receiving so many calls for help that Taylor and his workers decided to set aside a day of fasting and prayer — Not only for means but for helpers to answer the many calls. They pled with God to send them \$50,000 and 50 additional workers — They closed the day of prayer with Thanksgiving and thanked God that He had heard their prayer and ex-

pressed faith that He would answer in abundance. It was not long before their prayer was answered and they received more than \$50,000 and more than 50 new workers to help them meet the demands. He instructed his workers that they should never write to their friends that they were in need of help but to unite with him in asking God for the finances which they daily stood in need of.

It was the privilege of the writer to become intimately acquainted with a man and his wife who had spent their lives in the China Inland Mission. They were among the most godly people that it was

my privilege ever to meet. Through them I gained a very intimate connection with the work that they were doing. Not a single worker was promised any amount of financial support — They all went there with the understanding that they would receive finances according to the amount that the Lord sent them.

In 1905 when J. Hudson Taylor died, the China Inland Mission had 849 missionaries from foreign fields and 1,282 native workers — 205 stations and 632 substations and 35,725 communicants; 188 schools and nearly 3,000 pupils and 44 hospitals and dispensaries.

HOW SOME TESTIMONIES WERE MADE

A FEW INCIDENTS OF PERSONAL EXPERIENCE

(Editor's Note: I was intimately acquainted with the son, and well acquainted with the mother. I can vouch for the truthfulness of the narrative. The sub-heads are supplied by the editor. It is quite lengthy but it contains important facts that every SDA should know.)

In the year the writer became the wife of a man whose son had been for two years, more or less, one of the trusted helpers of Mrs. E. G. White. In the spring before our marriage we both at-

tended a session of the General Conference. One day as we walked together to the dining room, we came face to face with Mrs. E. G. White and her son, the Elder W. C. White, and the son said, "mother, this is 's father." Mrs. White remarked, "we have a good firm hold on that boy of yours." The father told me that the son had for some time felt a burden to help in that work, and when Mrs. White heard of it she was very glad and urged him to come as she had been praying that

the Lord would place that burden upon someone. Sometime after he went there he wrote his father that he would probably be interested to know something of the nature of his work and went on to tell in detail how the workers took notes as written by Mrs. White and copied and rewrote them (being careful to preserve the thought), submitting them to her inspection until they were ready for the printer. He also sent a sample of the crude notes as originally written so that he could see the work that needed to be done.

When I learned of this it was quite a shock to me for one of the strongest proofs of inspiration that had been given in my introduction to her work was the wonderful, beautiful language which would have been impossible to one of her very limited education had it not been especially given to her from God. We had not thought that this was not supposed to be generally known or that there was anything secret or mysterious about her work.

In the course of years, as questions came up, my husband had occasion more than once to write to his son with reference to them, though not with reference to the preparation of the work nor of the inspiration of Mrs. White. There was then no question in our minds regarding that; but we soon notic-

ed that the son grew more and more reticent in answering the simplest questions, and we wondered at it.

Letter From Son To Father

Finally he wrote, "Now in our correspondence in the future, how would it work if we separate the business from the social part? When you write on business, you will receive formal responses; and these need not count as part of the personal correspondence. I welcome all the questions folks desire to send; but they have to be dealt with in a formal way. If I could talk with you face to face, I could tell of many things that it would never do for me to put on paper. In these days, when the enemy is doing so much, we in this office feel adverse toward committing to paper many things that we can say by word of mouth direct. This is the principal reason Professor Prescott spent nearly a month with us last winter and Elder Daniels spent nearly three weeks with us just recently." We did not understand the reason for this in the work of the Lord when Christ had said, "I ever spake openly to the world and in secret I have said nothing."

We knew that some people were questioning and doubting the Testimonies, but we were sure that we were thoroughly established on them.

Some Facts About Volume 9

The opportunity for this "face to face" visit came after the session of the General Conference in the year The son had to remain in Washington after the meeting to put "Vol. 9" through the press and did not reach us as soon as he had expected to. In explaining the delay he said that there had been some hindrances in getting the book ready. Some of the brethren had insisted that all of "Jehovah Is Our King" be inserted, but the General Conference officials were afraid of the effect that this would have on their work and insisted that other material should be put in which would modify its influence. This was a revelation to us as we had always supposed that the Testimonies were prepared without human dictation and that the Lord directed by His Spirit as to what they contained.

In our ignorance and simplicity we had believed and taught the Testimonies too much and too literally, and in these "face to face" talks we were told that Mrs. White was so "ingenuous" that they had to be very careful who they let interview her. People with new ideas and doctrines and fads were not allowed to see her lest she be taken in and led to indorse their theories. She was shown only such letters that came addressed to her as those in charge

of her work thought best that she should see. Evidently the infirmities of age were upon her for she would insist on driving miles into the country to buy apples where there were so many apples spoiling on her place that they had to keep burying them, without her knowledge lest she be distressed at the waste. The apples on her place were inferior to those that she bought.

"The Daily" Controversy

The "Daily" was being much discussed at this time. Professor Prescott had made them quite an extended visit. He evidently was not one whose influence was feared for we were told that after he had had a long talk with Mrs. White one evening, she had a vision in which she saw that she had no light on the subject that would conflict with his position. It seems no wonder afterward when the "other side" came out with their quotations from Early Writings "Then I saw concerning the Daily" that the brethren were forbidden to use her writings to sustain their positions on either side.

For a long time there has been talk of a book on the "Colored Question" being issued, and the workers in the south were quite anxious for it. We knew that the son had remained behind after one meeting to visit libraries, etc., in

Washington to collect all the data that he could on this subject and that he had been quite successful in this quest, yet strangely enough the significance of this had never occurred to us.

A Book That Never Appeared

One day at the dinner table the father asked, "When is the new book on the Colored Question to be out?" The son replied, "We have all the data now and when we can get Professor Magan to come out and weave it together it will be out shortly. We have hoped that he would come out after this meeting." (Not an exact quotation, but the sense of the words said and as nearly a quotation as can be remembered now.) I think he must have seen something dawn on our faces though nothing more was said then, but when we were apart from him a few minutes later we said to each other, "And that is to be the new book from Sister White on the colored question!" We never heard another word of their issuing such a book. When we received a copy of the new "Vol. 9" a few weeks later, we said, "This is the first volume of the Testimonies that we have doubted was wholly from the Lord."

It is with great reluctance that I write these things. I would not do anything to bring discredit upon this son. He is dear to me. In our

family and social relations he has always been consideration itself. I am sure that he entered upon the work with Mrs. White with the most honest, sincere motives, and I do not believe that he had any idea that there was anything dishonest or secret connected with them. A number of people who have known the facts through other sources have said to us, "I do not see how a man like can ever be connected with such a thing." I do not understand it and will not try to explain it. Perhaps none of them quite realized the inconsistencies of their position.

A Letter To The Son

In a letter to him several years after these experiences, I wrote, "....., it is not those who you are pleased to call 'the enemies of our faith' who are doing the most to shake the confidence of the people in the Testimonies. These never had any possible effect upon us. It is the attitude of those who profess to believe the Testimonies and of those who are most intimately connected with their source. There are honest souls who are seeking for the truth who are perplexed because of the indirect way many things are done or with the ignoring entirely or the vague evasive replies that are given to the communications.

"Please answer definitely the

following questions: Was a Testimony of this import sent out as from Sister White? 'Recently in the visions of the night I stood in a large company of people . . . 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 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. . . . Let it all be written out and submitted to those who desire to remove the perplexities.'

When responses were made to this there was no real effort made to clear up the difficulties according to the promise of the Testimony.

"Was this conflicting Testimony afterward sent out? '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.' I am not asking for the sake of caviling. We consider that it will be no disadvantage to the truth of God for these charges to be utterly and emphatically denied and refuted if they are false, and we certainly would be thoroughly glad to have them so disposed of. We cannot view with any complacency any thing that would lead us to think that you would countenance in any way anything in which there is a shade of fraud or deceit or inconsistency."

How The Son Answered

The response to this came quite promptly: "Your communication bearing date of April 4, reviewing some of our correspondence of past years, and closing with some direct questions to which you desire replies, came to hand today noon. I have read your letter with care twice, and will give it further study at the proper time.

"There is one sentence in your letter that I am unable to understand. You write: 'We feel that various things which you said during your visit here were not calculated to strengthen our faith in the Testimonies so far as their being kept free from human influence was concerned.' If you will send me an outline of these various things referred to, I may be able to deal with this portion

of your letter more intelligently than I could at present.”

A Second Letter To The Son

This is all that he ever said with reference to those “direct questions.” I will admit that my answer to this letter was rather “saucy,” but I felt a little tried: “You quote from my letter a statement with reference to various things which you said while here which made us suspicious of human influence connected with the Testimonies, and ask that I send an outline of these various things referred to.

”I scarcely think you have forgotten the conversations which we had during your visit, but will say we think these things said by you are among those referred to in the following quotation from a letter which we received from you before your visit: ‘I welcome all the questions which folks desire to send; but they have to be dealt with in a formal way. **If I could talk with you face to face I could talk of many things that it would never do for me to put on paper.** In these days when the enemy is doing so much, we in the office feel averse toward committing to paper many things which we can say by word of mouth direct. This is the principle reason Professor Prescott spent nearly a month with us last winter and Elder Daniells

spent nearly three weeks with us recently.

“I really cannot see why the truth with reference to God’s work should be considered so dangerous; but since, as you write, ‘**It would never do for me to put them on paper**’ you probably would not consider it best for me to do so either and I do not expect to do so for you at present, not at least until you answer my other letter.” Other letters have passed between us during the years since, but that letter has never been answered though more than seventeen years have elapsed since it was written.

Why These Things Are Published

It is not for the purpose of evading personal responsibility that the writer has eliminated names and dates with this article, but with a wish to save the son from embarrassment and trial as far as consistent. You may ask, “Then why is it published at all? It relates to private correspondence and conversations in the privacy of your home. You are violating the rules of hospitality.” Yes, and I regret it exceedingly, and have found it very difficult to bring myself to do it; but when I consider the nature of the work to which it refers — that it is called the work of God in the earth which the people must endorse in order to be ready for Christ’s coming. I am

sure it is wrong for any part of it to be covered up.

"Baruch wrote from the mouth of Jeremiah all the words of the Lord." Jer. 36:4. Paul often wrote by others but there was no secret of it.

A book purporting to come from Mrs. White was supposed (is supposed) to be received and believed as the very Word of God to His people. Suppose that book on the "Colored Question" had come out with the statement that it was compiled from the very best matter on the subject that could be obtained from public libraries, etc.,

and was woven together by a very competent and interesting writer of the denomination and included instruction from Mrs. White which she had received directly from the Messenger of the Lord. If that was published of this book would it have been received by "our people" as "her books" are expected to be received?

So, because I do not consider this private matter to which I have a private right, I have written this out hoping that honest hearted people may be enlightened by it and not with any desire to bring reproach upon anyone.

THE HOT-POINT IN PALESTINE

In our previous issue we dealt at considerable length with the drying up of the River Euphrates and in closing that article we spoke about another "hot-point" in Western Asia which we would consider in a future issue. So we will now deal with that question.

The situation in Palestine is still first page matter for most of the daily papers. It is, as we say, a very troublesome situation and the solution of it is one question which statesmen do not know how to adjust. It is not our purpose to deal with the political situation in Palestine, but we wish to deal in particular with the Dead Sea.

This body of water is one of the

most important stretches of sea water to be found any place in the world. It is quite small in size — There are many counties in California that are larger than the Dead Sea, as it is only 47 miles long and between 5 and 10 miles wide.

The Lowest Water Surface in the World

Some of the peculiarities of this body of water are interesting facts. One is, that it is the lowest strip of water in the world —it is nearly 1300 feet below the level of the sea. It has no outlet, consequently the water only leaves the Dead Sea by evaporation. It was no small surprise to the writer to find that

The average evaporation of water from the Dead Sea is Six Million Tons every 24 hours. That would hardly seem possible, but nevertheless there is good backing for that estimate. The River Jordan has a rapid flow and covers a large territory. It is an easy matter to tell about how much water flows into the Dead Sea from the Jordan River and two or three other smaller rivers. So, there is at least Six Million Tons of water that flows into that basin every 24 hours and the water of the Dead Sea never varies more than something like 10 to 15 feet. During the rainy season, and especially when the snows are melting off the mountains it sometimes rises 12 to 15 feet, but usually it remains at about the same level and the variations are quite regular so that the evaporation is equal to the amount of water that flows into the Sea every day. Modern Science is harnessing the Jordan River for a double purpose —One is to provide electrical power for running their machinery, and the other is to provide for irrigation. For Palestine has a climate somewhat similar to California— the summer season is very dry and there is about the same amount of waterfall as the annual precipitation in California. The Dead Sea is 611 feet below the level of Lake Gallilee. The water from the lake falls 611 feet in 68

miles. They have built three dams in this 68 miles to produce power and they have enough water power to supply all the need of the surrounding country and it is also a great help to their irrigation system.

Billions of Dollars in its Waters

These are interesting facts, but the principal center of interest in the Dead Sea is the mineral value of its water. In 100 lbs. of water there are about 24 lbs. of minerals, salt and other substances of value. Dr. Thomas H. Norton, noted chemical expert of London, England, made an estimate of the value of the solutions in the water of the Dead Sea. We wish to repeat a few of these estimates.

He figured that the potassium chloride of the Dead Sea, if all removed would weigh 1 billion, three hundred million tons and would be valued at current prices at (\$70,000,000,000) Seventy billion dollars. He also said the bromides would equal 803,000,000 tons and would be worth \$260,000,000,000. He went through the list of some five or six different minerals and declared that if they were all extracted and put on the market at current prices, it would amount to One Trillion, Two Hundred and Sixty-seven Billion, Six Hundred and Twenty Million Dollars. Or as one man put it — the value of the solutions in the Dead Sea water, would be equal

to the entire valuation of all the property in the United States.

Some of these extracts are of extreme value for enriching the soil and they can be extracted from the water at a very low figure. So if transportation is reduced to moderate levels, the farmers can have a very good fertilizer at a most reasonable price.

The water is pumped from the Dead Sea into large basins and the sun evaporates the water, leaving the minerals behind and some of the valuable minerals are precipitated in different layers, according to their weight; so that it is an easy matter to separate them and put them on the market. It is reported that the firms that are extracting these minerals are mak-

ing great profits —Something like the profits on the oil of the Middle East, so that these two sections — the minerals of the Dead Sea and the oil of the Middle East are the points of interest to Russia and other leading nations. The one that secures control of these natural resources will be beyond the power of defeat.

These values have been in the Dead Sea for millenniums and no one knew anything of their value. They have only come to light in this generation. The same is true of the oil reserves in the Middle East and God must have a purpose in bringing these valuable elements into the hand of man for the closing scenes of this world's history.

WHY ARE SDAS IGNORANT OF THEIR HISTORY?

The editor of the R. & H. is running a series of eight articles under the title of "A Sketch of Early Advent History." The series begins in the October 25, edition of this year. They are a reproduction of Chapter 13 in his book "Mrs. E. G. White and Her Critics." We reproduce the Introduction of the editor to this series of articles.

"The Seventh-day Adventist Church had a heavenly origin, we

believe, in that it arose in response to prophecy. But it also had earthly connections, in that it arose amid the conflicting views of men on this troubled earth. The history of the beginnings of the Advent Movement is none too well known among us. Yet this history is important to a proper understanding of prophecy. It is important also to a right understanding of the significance of certain key doctrines we hold.

“To bring to our readers a brief sketch of early Adventist history and the first formulation of certain of our key doctrines, is the purpose of this series of eight articles. The articles constitute one chapter in a new book, ‘Ellen G. White and Her Critics,’ published by the Review and Herald.” (See page 161, Ellen G. White and Her Critics.)

He makes no mistake in stating that SDAs are ignorant of the early history of their denomination, but he does not give the reason why they are ignorant.

The Laity are Kept in Ignorance

It is very true that few among the laity of SDAs have any correct idea of the early history of the denomination and the reason is that the denomination has never produced a correct history of their people. They have systematically tried to cover up the mistakes that were made by the pioneers instead of passing them on to the members. There are people among them that could write a correct history, but the denomination would never publish a complete history of the pioneers.

We also agree with Brother Nichol, that a proper understanding of the early history is necessary to a proper understanding of prophecy. Of course, we do not agree regarding some of the teachings relating to this period.

If SDAs knew the blunders and mistakes that the pioneers made they would be led to question some of their present teaching.

Would that SDAs Were as Honest as Miller

There was nothing that took place in 1844 that represented a fulfillment of prophecy. William Miller was a very spiritual and a very honest teacher. He recognized that they were mistaken in the work that they had done and he was honest enough to confess that mistake. We reproduce his testimony.

“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 to 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.” History of the Advent Message by Isaac C. Wellcome, p. 412.

This is a very honest statement and no one is prepared to question the honesty or truthfulness of Miller's testimony.

SDAs Never Discovered A Single Bible Truth

SDAs never discovered a single Bible truth. All the truth which they have or had during that period was truth that they received from the teachings of other people. They got their Sabbath from the Seventh-day Baptists and the nature of man in death from a First-day Adventist. We will report some of the blunders which the early pioneers taught.

For seven years they taught that no one could be saved excepting the followers of Miller and they condemned every individual or group of people that tried to save sinners during that first seven years. Some of the pioneers thought that it was a sin to work for they were looking for the Lord to come anytime and to plow or plant with a view of the future was considered a denial of their faith. However, we are glad to report that all of the pioneers were not guilty of this particular blunder, but some of the outstanding ones were. Some of the leading pioneers crawled over bridges on hands and feet and under stoves to show their humility — This was not practiced by all of them. They all began their Sabbath at 6:00 o'clock and closed it at the same time for many years after the disappointment. For 25 or 30 years they supported their work by a system of pledges

called "Systematic Benevolence" before they discovered the Bible plan in supporting the ministry by tithing.

Do the Laity Know that Mrs. White Reproved the Brethren for Condemning the Use of Pork?

Some of the laity began to teach that the Bible condemned the use of pork, then Mrs. White and James White severely took them to task for teaching such doctrine. Later they condemned the use of ALL MEAT, butter, eggs, cheese and many other items of food. They advocated a very ridiculous form of dress for the women and tried their best to force it upon the loyal sisters. Mrs. White herself quit wearing it and it soon dropped out. For many years they taught that the 666 of Revelation 13:18, represented so many fallen Protestant Churches. For almost a generation they taught that the Papacy was abolished in 1798. Since the death of the most of the pioneers they have continued to teach that which they knew is contrary to the Word of God. To illustrate:

They taught, and some of them still teach, that the blood of the daily offerings was carried into the Tabernacle and sprinkled before the vail, and that Christ did not enter the Most Holy Place until 1844.

Many of the honest and well-in-

formed ministers of the 1844 period tried to show Miller that he was mistaken in his prophecy, that they were going to be disappointed, but the SDAs took the position that the people who opposed the teaching of Miller were sinning against God. So, they taught that it was right to be wrong and wrong to be right.

Instead of making an effort to bring the facts of the early pioneers before the people at this time, they are trying to keep the people from finding them out. In fact, the teachings of the pioneers was the most brilliant galaxy of blunders that history records. We recognize that this is a grave charge, but we are prepared to back it up and if any accredited leader among the SDAs feels that

we are misrepresenting their people, we open the columns of the Gathering Call to any such person that cares to point out wherein we have misrepresented them. We want to play fair. We will give them all the space they want and will not change their teaching a jot or tittle if they care to make reply through our paper. Can we be any more fair? We want to correct Seventh-day Adventists. We are not trying to tear them down or destroy their work — We are trying to correct their false teaching and lead them to reform their creed. We pray that God will help someone in their midst to rise up and demand that the Creed be made harmonious with the Word of God.

BIBLE CHRONOLOGY

To most people Chronology is a very dull subject but to a Bible Student who is anxious to know the facts, it is found to be a very profitable and interesting subject.

There are a few outstanding periods in Bible history that every student should definitely fix in his mind. These outstanding periods are:

Creation, the Flood, the Exodus, the Captivity of Judah, and the

Cross. This covers the Old Testament History.

Some students of history like to make another division figuring on the reign of David. If this is done it would come in about half way between the Exodus and the Captivity.

The period of the Judges covers a number of national apostacies. We seldom recognize that that period covered about 400 years. A like period would reach back

from the present to the Reformation under Luther.

Bible students who are familiar with the history of the Methodist Church will recognize that the spirituality of this denomination (and other denominations as well) is far from being what it was in the time of John Wesley. Wesley died during the first Administration of George Washington. That was about 160 years ago.

The Methodist Church under the leadership of John Wesley and Asbury in the United States was a

mighty force. It is said by good authority that the Wesleyan Revival saved Great Britain from moral rottenness. But that Church has very widely departed from the piety of the days of these great leaders.

These deplorable facts are quite true of every other denomination. In fact one magazine writer suggested that every church should be disbanded when it is 40 years of age because they usually depart from their original spirituality that early.

CHRONOLOGICAL TABLE OF THE PATRIA

Years From Creation	100	200	300	400	500	600	700	800	900	
Adam	1—	—	—	—	—	—	—	—	930	
Seth		130	—	—	—	—	—	—	—	
Enos			235	—	—	—	—	—	—	
Cainan				325	—	—	—	—	—	
Mahalaleel				395	—	—	—	—	—	
Jared					460	—	—	—	—	
Enoch						622	—	—	987	
Methuselah						687	—	—	—	
Lamech								874	—	
Noah										
Shem										
Abraham										
Isaac										
Years Before Christ	4000	3900	3800	3700	3600	3500	3400	3300	3200	3100

Note:— The above table is prepared on the basis of Calmet's Chronology, which pla

Creation	Flood
4000 — B.C.	1600
	2400

**All the Patriarchs Except Noah
Could Have Been Pallbearers
At Adam's Funeral**

We wish to call your attention so some facts which these diagrams reveal. The first period about 1600 years long and covers the period of the Ten Patriarchs Up to the time of the flood. How long Adam remained in the Garden of Eden is not revealed but we have confidence that the experience of his early life was fixed very indelibly upon his mind. When Adam died all of the other

Patriarchs were alive excepting Noah so that the other eight Patriarchs could have been pallbearers at Adam's funeral. No doubt they were near enough to have a part in that event. Notice also that Methuselah lived during the life of Adam for 243 years. It is unthinkable that Methuselah lived all that time without having an interview with Adam. No doubt they talked together many times so that Methuselah received a direct account of the Garden of Eden and the Fall of Man. Me-

RCHS FROM ADAM TO ISAAC 2280 YEARS

1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300
1140													
—	1140												
—	—	1235											
—	—	1290											
—	—	—		1422									
—	—	—	—	—	—	1656							
—	—	—	—	—	—	1651							
1056	—	—	—	—	—	—	—	—	—	2006			
—	—	—	—	—	1558	—	—	—	—	—	2158		
—	—	—	—	—	—	—	—	—	—	2008	2183		
—	—	—	—	—	—	—	—	—	—	—	2108	2289	
3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700

ces the creation of Adam four thousand years before Christ.

Exodus 2500	Captivity 3400	Cross 4000
1500	600	

thuselah died the year before the flood so he probably had 120 years to help Noah build the Ark. Shem was 98 years old when the flood came, so that he had this period to live contemporaneously with Methuselah, so he could get the story of the Garden of Eden from Methuselah.

Shem, Abraham, and Isaac Lived At the Same Time

Not many Bible students recognize that Shem lived 500 years after the flood, so that Abraham lived, at the same time with Shem, 150 years and Isaac also had 50 years in which to consult Shem and gather a good account of the experience in the Ark during the flood. Shem was still alive when God destroyed Sodom and Gomorrah.

Methuselah received an account of the Garden of Eden from Adam and he gave it to Shem and Shem had opportunity to give it to Isaac.

Many Bible students have the idea that Abraham knew nothing of God or Creation until God appeared to him in Ur of the Chaldees and instructed him to get out. We believe this is a mistake and that Abraham was acquainted with Shem during the time they lived contemporaneously. I feel certain that Abraham must have looked up Shem and got an idea of God from that old Patriarch. And no

doubt Abraham took Isaac with him when he interviewed Shem.

We might digress here to ask the reader to cast in his own mind who he thinks would be selected or was selected to preach the funeral sermon of Adam? We have asked that question many times and some think it was Methuselah, but if it was left to me to choose I think I would have selected Enoch for he was such a godly man that God translated him without his going through the grave.

The second period, from the flood to the exodus, covered about nine hundred years. It is filled with many interesting facts and takes in the experiences of Abraham and his descendants and the period of slavery of the children of Israel in Egypt. There is no part of literature extant that excels the life and experience of Joseph.

Moses Was the Grandson of Levi

Levi, the third son of Jacob was about 45 years of age when they went into Egypt. It may surprise some Bible students to learn that Moses was the grandson of Levi. Jocebed was the mother of Moses and she was a daughter of Levi. So the story of the Garden of Eden didn't have to go through many hands to get from Isaac to Moses. From Isaac it was told to Jacob, and from Jacob to Levi, and from Levi to Jocebed, and from Jocebed to Moses.

Another thought from this period is worthy of consideration. Practically all chronologists are agreed that the actual time from Jacob's going into Egypt, until Moses led the children of Israel out of Egypt, was 215 years instead of 430 years which is usually accepted. From the time that Abraham left Haran and went into Canaan to the time that the children of Israel left Egypt was just 430 years.

Archaeological discoveries have revealed letters written by some of the kings of Canaan during the time of the exodus pleading with Egypt to send armies to protect their territory in the region of Jerusalem. So that this would indicate that at that time Canaan was a part of the territory of the Egyptian kingdom and possibly it remained under the dominion of Egypt until the time of the exodus.

The third period from the exodus until the captivity was about 900 years. This covers the time of the Judges and the Kings.

This 900 years covers practically all of the Prophets. It may be a surprise to many to learn that none of the Three Major and the 12 Minor Prophets wrote until nearly 200 years after the reign of David. David had none of these Prophets in his day. Of course David had many of the other Pro-

phets, but none of them wrote books that are in our Bible.

Most of the Bible Dates Have Been Confirmed by Astronomical Accuracy

The dates relating to the Kings of Israel and Judah are practically exact — They have been confirmed by indisputable evidence. Ptolemy, an Egyptian astronomer, compiled a list of the Kings of Egypt, Persia and Babylon back to 747 B. C. The Assyrian Kings kept a very accurate record of their ruling heads together with important events of each period. The two lists overlap each other for at least 80 years, and the dates of each agree. One of these lists records an eclipse which happened during a battle at Nineveh. Astronomers can tell definitely the date any eclipse passed over any part of the earth's surface and they have demonstrated beyond all question this battle was fought in 763 B.C. These lists agree with the dates that are given in our Bible History. It is also stated that the accuracy of the Bible dates has been confirmed by many eclipses, so that we need not go beyond our own Bibles for the correct dates of most of this period.

The last period, from the captivity to the time of Christ is quite barren from the standpoint of the Bible. The rebuilding of Jerusalem and the return of the captives

are told by Ezra and Nehemiah but the details are not found in the Word of God.

INTERESTING BIBLE FACTS

The Bible contains 66 books, 1,190 chapters, 31,174 verses, 753,692 words, and 3,565,480 letters.

These facts were compiled by two different men, working independent of each other about the

same time, and it took them about three years.

The longest chapter is Psalms 119.

The longest verse is Esther 8:9.

Ezra 7:21 contains all the letters but J.

The middle chapter and the shortest is Psalms 117.

The middle verse is Psalms 18:9.

The shortest verse is John 11:35.

PRESIDENT TRUMAN'S CALL FOR CHURCH UNITY

The President of the United States made a National call for a united church organization or combination, especially for fighting Communism. Many of the editorials of our leading magazines spoke approvingly of his call.

It is hard for us to understand, how a man of the intelligence of President Truman can take the position that the Church of various denominations can unite in any kind of co-operative Christian work. His call was not simply a plea for the union of Protestant Churches, but his idea was that the Catholics, Protestants, Jews, etc., should all unite because they were all working for the same end.

There are some things upon which all denominations could unite and should unite, such as the promotion of temperance or the

abolition of the saloon — the abolition of slavery — the defense of the freedom of the press and the freedom of worship. But we cannot approve of the union of Churches in the matter of presenting the Gospel or of the plan of salvation.

How can a Christian and a Jew unite in the matter of the salvation of souls? For the Jew has no use for Christ and doesn't recognize Him as having any part in the plan of salvation — And how can the Protestant and Catholic unite, for the Catholic claims that salvation is through the Church, while the Protestant teaches that salvation is a matter of individual heart connection with God?

Many attempts have been made, especially to unite Catholics and Protestants — But it is simply

impossible for a true Protestant and a Catholic to unite in religious work. Efforts have been made as I before stated; but they have always failed.

The Federal Council of Churches was organized in 1908. The original name was Federal Council of Protestant Churches. The second meeting of the Church Council was held in Chicago in the winter of 1912-13. It was the privilege of the writer to attend that gathering. It was at this meeting that the name was changed by eliminating the word "Protestant."

Every speaker that took the floor strongly advocated the change, and the reason that every speaker gave for eliminating the word "Protestant," was in the hope that the Catholic Church would unite with them if they took that word out of their name. There was not a single voice raised against eliminating the word "Protestant." The Catholic Church has opposed union with Protestantism in every attempted effort. It's only position is that to have union, "Come in our Church, for our Church is the only Church that God recognizes; it is the only avenue for salvation; therefore if we have union, you must come into the Catholic Church."

The motive for calling for such a union is for the purpose, generally speaking, for combating Commun-

ism. For the Catholic Church is most bitterly opposed to Communism. However, the Catholic Church is the most perfect example of totalitarianism that has ever been organized among men. It is a one-man organization and is not only opposed to religious liberty but it is opposed to the freedom of the press and of freedom of worship. Wherever the Catholic Church is in the majority and can control legislation, it always tries to prevent the Protestants from holding public services. In many of the Southern Republics, with Italy, Spain, etc., the Protestants are tolerated in a way, but they are more frequently mobbed and driven out of the country by the influence of the Catholic Church.

It would be just as consistent for the President to ask that the W.C.T.U. and the Beer Brewer's Association unite in promoting Temperance.

History is united in confirming the fact that for many centuries the Catholic Church was the most wicked and savage persecutors of Christian people that has ever existed. No heathen country has ever been so savage and so cruel in persecuting true Christians as has the Catholic Church. It would be impossible for the Communists to be as cruel and as persecuting as was Rome during the dark ages. So, we would be in worse shape to

let the Catholic Church come back into power in the free countries, America and England, than we would to be swallowed up by the Communists.

Another mistake of the President and one that has not been so favorably accepted by the general public, is his appointment of a delegate or Ambassador to the State of the Vatican. And the united effort I trust will be sufficiently strong to keep the Senate from approving of this appointment. Of course the Senate is not in session and will not be in session until January. But every lover of freedom should protest to

his Senator and to his Representative against the appointment of a delegate to the Vatican State.

We are glad that the sentiment is so strong in favor of the complete separation of Church and State; for that means that no representative of our Government should be sent to the Vatican State.

A CORRECTION

In the Gathering Call for July-August, 1949, page 9, third line from the top of second column, you will find "Vol. 3 of the Testimonies." This should be "Vol. 2."

DEATH HAS CALLED A PROMINENT SDA LEADER

Elder F. M. Wilcox, who for over 30 years was editor of the Review and Herald has laid down his pen and gone to rest. In the R. & H. of September 13, 1951, the present editor has paid a very fine tribute to his fellow-editor. The language is beautiful and the tribute which he pays to Brother Wilcox is well deserved. To most of this tribute I can say a hearty "Amen." But there are a few points upon which I might have some question.

I, myself, was very closely associated with Brother Wilcox for

a number of years. While I was attending college I was superintendent of the Battle Creek Tabernacle S. S. for two years. During that time Brother Wilcox was the superintendent of one of the divisions of the Sabbath School. We held a weekly teacher's meeting and Brother Wilcox was nearly always at the teacher's meeting and was always a great help.

I can truthfully affirm that he spent very much of his time, especially in editorial work, in trying to build up the spirituality of his church. I think, however, that

he made one mistake in this effort, in that he used too freely, the testimonies instead of backing up his advice from the Word of God.

He Did Have Question Marks In His Own Mind

Brother Nichols says: "No question marks punctuated his declarations on doctrine." In this I think he tells the truth, but I do question very seriously, whether in his own mind he did not have questions regarding the doctrines of the denomination. But in his writings he was always very careful not to cast any doubt on any feature of the denominational creed.

Before taking my first trip across the continent to Washington, D.C. I published in the Gathering Call that I expected to interview some of the leading men at General Conference headquarters. I called at Brother Wilcox's office on Friday afternoon — He greeted me very warmly, like an old friend. He said to me however, "Brother Ballenger, I can't give you much time today, this is our busiest day. Can't you come back sometime next week?" I therefore made arrangements with him to return to his office the following week. On the first of the week I called at the Conference Headquarters, and after some difficulty the one at the telephone remarked that Brother Wilcox had

said for me to come up to his office. I went into his office and we hardly had taken our seats when he said: "Brother Ballenger, I want to tell you to start with, that I do not care to talk with you on Bible points." To this I replied: "Brother Wilcox, I have already stated in the Gathering Call that I had expected to call on you people at headquarters, but the only thing I can report in regard to you is that you flatly refused to talk with me." To this he said: "I would prefer that you should not present me in such a light. I haven't yet studied your position, so I am unprepared to discuss it with you. When I have had time to examine your teaching I will write you my convictions." I expressed my satisfaction at this and offered to furnish him copies of our literature, but he stated that he had it all on file in his office and that it would not be necessary.

He Refused to Express an Opinion

I waited several months before I corresponded with Elder Wilcox, but when I wrote him asking him to express his convictions, he declined. And though I wrote him several times asking him to express his opinion, he flatly refused to make any statement. This led me to believe that he had discovered some things in my teachings that he couldn't meet. Therefore, he didn't care to express himself,

lest I publish his views in the Gathering Call. It is hard for me to understand how any honest Christian man can defend Mrs. White's teachings on the "Shut Door," especially if he is familiar with the first ten years or so of their existence.

Brother Wilcox, united with Brother A. G. Daniels in putting out a pamphlet in defense of Mrs. White on this subject. There isn't a single subject in print that is plainer than the fact that Mrs. White, James White and Captain Bates with their followers firmly believed that probation for all the world, excepting the Advent believers, closed on October 22, 1844. The early literature is packed full of this teaching. They were not only teaching that probation had closed, but they were condemning all people who were trying to save sinners, because they taught that God would not save anyone except those who were looking for the Lord to come in 1844.

They Dare Not Call A Free Bible Council

The officers and ministers of the Australasian Division of the General Conference united, without an opposing vote, in petitioning the General Conference to call a council to study the teachings of the denomination, with a view of harmonizing them with the teachings of the Bible. This Coun-

cil has never been called and Brother Wilcox very stoutly opposed calling such a council. The reason he gave for not calling it was — if they should call such a council and the council should publish their findings, it would split the denomination wide open. This seems to me strong evidence that Brother Wilcox knew that there were portions of the denominational creed that were out of harmony with the Bible, and the testimonies were out of harmony with the Bible. Therefore, he was opposed to having such a council called — Or opposed to having the teachings of the denomination brought to the point where they would agree with the Bible.

A False Statement

In 1934, the General Conference published a book of 127 pages written by Elder Wilcox in defense of Mrs. White. On page 57 he says: "If she were convinced of error in statement, she would have been the first and foremost to correct it."

I am perplexed at such a statement. Elder Wilcox was not an ignorant man. He was well-educated; well read, and he certainly was familiar with his Bible. And I cannot understand how he could testify as he has concerning Mrs. White, when the Bible so plainly teaches that the blood of the daily offerings was not carried into the

tabernacle. Mrs. White states that it **was** carried in, and yet she knew this was a mistake when she first published "Patriarchs and Prophets." She knew it was a mistake because she put in that book, both the first edition and the future edition, the statement, that the blood of the daily offerings was not carried into the Tabernacle. Why didn't she correct the statement in the body of this book when she published a new edition? She must have known that it was contrary to the Bible, because she acknowledged that it was out of harmony with the Bible, but she didn't correct it. She let it go through many reprints of that book and she died with it still unchanged.

The same is true of the place that Christ entered into the heavenly sanctuary at his ascension. Instead of his stopping in the first apartment, he went into the very presence of His Father. The New Testament abundantly teaches this. Mrs. White taught as long as she lived and taught it by "inspiration," as she claimed, that Christ did not go into the Most Holy Place until 1844. The same is true of the Herod mistake. She was convinced that the Herod who took part in the trial of Christ was not the same Herod that put James to death. Then, why didn't she correct this instead of allowing Uriah Smith, or someone else to

put in a very silly and foolish note in the attempt to explain away the bold-faced truth that that was a blunder.

After Mrs. White was reproved for eating meat while in Australia by a "Catholic woman kneeling at her feet," she decided to quit the use of meat and wrote a testimony to President A. G. Daniels, instructing the leaders to start a temperance pledge against the use of coffee, tea and meat, and some other things. Why didn't Brother Wilcox publish that testimony in the R. & H.? He was editor of the paper at that time. I have been told on good authority that he and Elder Daniels, both, declared that they would not publish and circulate any such petition.

Why Don't They Practice What They Preach?

I wish to quote once more from Brother Nichol's tribute, and with my warmest appreciation.

"How much greater might be our harmony if all of us could only realize that our viewpoints often need the correction that can come from discussion."

Why will the SDAs not do this very thing? Why is it that Elder Nichol will not do that which he recommends? It surely would be a great help to the denomination, to their creed and to their effectiveness, if they would allow people who are earnest Christians

and understand their Bible, to meet with them and discuss freely some of the tenets of their creed. But they refuse in every particular to have such discussions, especially where the public can listen;

but they do have these discussions among themselves, but it never gets out to the laity. The laity ought to have the privilege of knowing some of the things that are passing among the leaders.

A NIGHTMARE DEFENSE OF MRS. WHITE'S INSPIRATION

A group of Professors in one of the SDA colleges organized what is known as "The Bible Research Fellowship." It has spread to considerable extent since it was first organized. The plan is to take a certain subject and study it carefully and have the report typed or multiplied so as to send it out to all the members of the fellowship. A few of these reports from the fellowship have fallen into our hands and we have read them with very much interest.

We were very much interested in one bearing the title, "Before the Vail," by George McCready Price. It is designated as No. 10-A 1950. All the messages coming from this source which have come under our observation make the statement: "Though presented to the Bible Research Fellowship, like all other papers, it represents no pronouncement of the Fellowship."

We very heartily approve of this plan of Bible study and would be glad to be a member, but we can-

not because we are not a member of the SDA church, and we understand that the membership is confined to the teachers or ministers among them. They refused me membership.

Prof. Price Has Done the World Great Good

Prof. George McCready Price has done the world a great good in his literature against the Evolution theory, but we regret that when he goes to the defense of his creed or his prophet, he degrades his reasoning powers quite as fully as any evolutionist that we have ever examined. It is no pleasure on our part to have to differ from a man that has done the world so much good, but we feel that his defense of Mrs. White is so far from truth and logic that it deserves to be analyzed and refuted.

We reproduce the entire article:

"BEFORE THE VAIL"

By George McCready Price

"Presented to the Bible Research Fellowship — Number 10 A, 1950.

(Though presented to the Bible Research Fellowship, like all other papers, it represents no pronouncement of the Fellowship.)

"We are all familiar with the fact that the blood of certain sacrifices was put upon the horns of the brazen altar, or poured at the base of this altar. In other words, the blood from the continual morning and evening sacrifices, and that of some others, was not sprinkled before the second veil, or as near to the holy ark as any priest dared to go except on the day of atonement.

"Because of this fact, our critics have violently objected to the statement by Mrs. E. G. White about the part of the service in the daily ministration 'performed in behalf of individuals.' She states:

"The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases, the

blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron,' Patriarchs and Prophets, p. 354; edition of 1913.

"As this looks like a plain misstatement of the facts, the critics are jubilant and insist that here the author of this book is plainly in error. For they declare that this sprinkling of the blood before the veil was not done daily, only very rarely or at long intervals. Hence it becomes interesting to consider just what sort of service was performed every day.

"Light on this subject is found in Heb. 7:27, which speaks of Christ's work as follows:

"Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's.'

"This tells us that the high priest made two daily offerings besides those that are usually spoken of as the morning and the evening sacrifice. These two offerings are described in the fourth chapter of Leviticus, where they are described in detail.

"The first is given under the introduction: 'If the priest that is anointed do sin' (Lev. 4:3), while the other begins: 'If the whole congregation of Israel sin through ignorance' (Lev. 4:13). In each instance the offering was that of

a young bullock. And in both of these instances the blood was to be **sprinkled seven times** before the Lord, before the veil of the sanctuary.

“Since in this fourth chapter of Leviticus no specific times are appointed for these sacrifices, except that they were to be offered in case any one sinned through ignorance, **the obvious conclusion is that after the sanctuary service become established the high priest determined to be safe, and to perform these services for himself and for the whole congregation every day. No other conclusion seems possible,** when we compare this passage with the text just quoted from Heb. 7:27. The latter states that the high priest offered **two sacrifices every day.** In Leviticus the fourth chapter, we have the detailed descriptions of these two offerings, and in both cases the blood of the young bullock was to be sprinkled seven times before the Lord, before the veil of the sanctuary.

“To be sure, in common practice it became the custom for the high priest to make these offerings by **proxy,** that is, he had a substitute make the offerings for him. And this helps to bring out the purely formal or **representative** character of these two sacrifices; for together they were made to cover all possible cases of everybody, priests

and people alike. **And this symbolic or representative character of the offering is exactly what is stressed in the statement by E. G. White.** We read: ‘The repentant sinner brought his offering, etc.’ And we are expressly told that this was the most important part of the daily ministration, and that it was performed ‘**in behalf of individuals,**’ that is, on behalf of all individuals who by faith participated in the sacrificial service. Hence when it says that ‘The repentant sinner brought his offering,’ we are surely to understand that each repentant sinner did this by proxy, or in the person of the high priest who went through the ceremony in his behalf. **And thus every ‘repentant sinner’ was regarded as going through this ceremony every day, in the person of his.. official.. representative, ..the high priest.**

“From all this we see that the statement in ‘**Patriarchs and Prophets**’ is literally true and accurate, if we understand the language ‘**the repentant sinner,**’ as meaning a typical individual who had repented of his sin, and made this offering to obtain the promised forgiveness. And indeed, when we consider that no specific individual could possibly go through this ceremony every day, year in and year out, we see that this term ‘**the repentant sinner**’ must be

meant in a representative sense, or must be taken to cover all cases. And when the high priest, first for himself and then for each truly repentant sinner throughout the entire nation, made this offering of a young bullock, the blood was sprinkled seven times before the Lord, before the veil of the sanctuary.

“Accordingly we see that this statement in ‘Patriarchs and Prophets’ is strictly true and accurate, and displays a marvelous knowledge of the Scriptures, while it also shows that the critics of this passage display their ignorance of the holy oracles and of the power and wisdom of God.”

We offer an apology to our readers lest they feel that we question their ability to recognize facts from fiction. But we nevertheless wish to call attention to some of the false reasoning of this document.

The paragraph quoted above deals with the manner of individual sinners confessing and making atonement or sacrifice for their individual sins. It is not devoted to the congregation nor the High Priest.

The first part of Chapter 4 of Leviticus deals with the methods of confessing the sins of the High Priest and of the whole congregation. Then it turns to the manner of the individuals, commencing

with a ruler and from there on most of it is devoted to the manner of the individual attending to his sin when it comes to his knowledge.

He states correctly that when the sin of a High Priest or the sin of the whole congregation was discovered that in each case a bullock was brought to the tabernacle as an offering. It is true that the blood of the bullock was taken into the tabernacle and sprinkled before the veil. After quoting Hebrews 7:27, he takes the position that that scripture teaches that the High Priest made these two offerings every day. In proof we quote:

Two Goats and Two Bullocks Killed Every Day

“The obvious conclusion is that after the sanctuary service became established the High Priest determined to be safe, and to perform these services for himself and for the whole congregation every day.”

Let us see how this works out. That means that the High Priest discovered every day that he had committed sin and that every day he brought a bullock and took its life and carried the blood, or part of it, into the tabernacle sprinkling it seven times before the veil. Then he, or a subordinate priest, took the entire carcass including the hide and the entrails and the dung and carried them out of the

city where they dumped the ashes and burned the entire carcass. Then the next day he made this same confession, took another bullock, cut its throat, carried some of the blood into the tabernacle and sprinkled it seven times before the vail, then took the animal out into the country and burned it entirely. That was some job. But that is easier to understand than the next phase of the process.

When the whole congregation united in committing a sin and the sin was called to their attention, they called their elders together and then brought a bullock, the elders laid their hands on the head of the bullock and cut its throat and some of the blood was carried into the tabernacle and sprinkled seven times before the vail. This sprinkling of the blood twice seven times, would certainly have kept the vail or the part of the tabernacle before the vail pretty well corrupted with blood for it was not cleansed until after 365 days had been accomplished.

But, we ask, how could the whole congregation come to know that the whole congregation had sinned every day? And again the whole congregation had to bring a bullock and call their elders together to lay their hands on the bullock and then kill it and then have it taken out into the country and

burned to ashes. Again, we say, this is some job.

The Professor is so sure of his ground that after mentioning this double process, he says: "No other conclusion is possible."

After quoting the statement of Mrs. White, "The repentant sinner brought his offering," he says: "We are surely to understand that each repentant sinner did this by proxy or in the person of the High Priest who went through the ceremony in his behalf, and thus every repentant sinner was regarded as going through this ceremony every day in the person of his official representative, the High Priest."

"From all this we see that the statement, in 'Patriarchs and Prophets' is literally true and accurate."

According to this reasoning no individual or ruler was required to bring a goat or lamb when he made confession of his sins. All he had to do was to recognize that the High Priest had already done that for him in the offering of the bullock for the sin of the whole congregation.

Suppose we try to make Lev. 4:24-26 fit Professor Price's explanation. When David committed his sin, of course he wanted to be forgiven. He therefore, instead of bringing a goat and laying his hands on the head of the goat and cutting its throat, he simply stood

by and recognized that that same day the High Priest had offered a bullock and that included his sin as well as the sins of all the rest of the people, and thus there was no necessity for his cutting the throat of the goat or having the blood sprinkled on the horns of the altar of burnt offering.

Read the first few chapters of Leviticus and you will find that the daily service was for individuals — Each sinner who discovered that he had been guilty, brought a goat or a lamb or a turtle dove or a pigeon and made offering himself, not simply to stand by and believe that the High Priest had made offering for him with the blood of the bullock.

Nothing is plainer in the English print than the fact that Mrs. White and all of her followers in the early day, believed and taught that the blood of the daily individual offering was carried into the tabernacle and sprinkled before the vail. But the Bible plainly teaches over and over again that the blood of the daily offering was not taken into the tabernacle but was sprinkled on the horns of the altar of burnt offering in the court of the tabernacle. Professor Price should have quoted the note (No. 9) in the back of "Patriarchs and Prophets" where Mrs. White plainly states that the blood of the daily offering

was not carried into the tabernacle.

"When, however, the offering was for a ruler or for one of the people, the blood was not taken into the holy place, but the flesh was to be eaten by the priest, as the Lord directed Moses: 'The priest that offereth it for sin shall eat it: In a holy place shall it be eaten, in the court of the tent of meeting.'" Lev. 6:26, Rev. Ver. See also Lev. 4:22-35.

I have several shelves of books that teach the theory of evolution, but I have never found in any of them anything that prostitutes reason as Prof. Price has prostituted his reasoning in this attempt to defend the inspiration of Mrs. White. According to Prof. Price, I am grossly ignorant of the Holy Oracles and of the Wisdom and Power of God because I do not accept his wild explanation of the disposition of the blood of the daily sacrifice.

We are quite as much astonished at the Fellowship for publishing Brother Price's article as we are at Brother P. for writing it.

If Prof. Price feels offended because of our comments on his reasoning, we will do penance by publishing anything he may furnish us without change of a dot or tittle.

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