

THE  
**Gathering Call**

*"Ye shall know the Truth, and the Truth shall make you free"*

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FRANK J. HOGAN

*A High Degree  
Roman Catholic  
Attorney for  
the General  
Conference of  
Seventh-Day  
Adventists  
for 28 Years and  
Still Retained  
by Them.*



## **A Confession That Needs Confessing**

*Employment of Roman-Catholic Lawyer Gets Seventh-Day Adventist Leaders into Trouble*

It has been well said that the four hardest words to pronounce in the English language are, "I made a mistake."

The truth of this has been forcibly illustrated in the conduct of certain leaders at denominational headquarters. Washington, D. C., over the question whether they have been employing a Roman Catholic lawyer, as their regular, standing attorney, during the past twenty-eight years, or not. Their conduct regarding this furnishes a striking example of how easy it is for men not to believe a thing when they do not wish to believe it; and how easy it is for them to be deceived, and to deceive others, when they wish to be deceived and to deceive others; or, in this case, when they do not wish the *laity* to know the facts and be *undecided*.

Strange as it may seem, after employing the lawyer in question for seventeen years, it took the denominational leaders another ten years, it seems, to find out their mistake and come to the place where they would admit and publish the truth about him to the denomination. Recent developments, however, made it impossible for them longer to hide under their former misstatements regarding him. The truth finally had to come out.

#### *The History of the Case*

The story is an interesting and sad one. The facts are these:

The trial of a certain suit held in June, 1921, which had been pending for five years, emphasized afresh the fact that the managers of the Review and Herald Publishing Association were still employing a Washington lawyer by the name of Frank J. Hogan. For years prior to this they had been told repeatedly that this man was a Roman Catholic, that all acquainted with him regarded him as a Roman Catholic, and that it was inconsistent for them, as Protestants and professed believers in the Third Angel's Message, to employ such a man. But, following inclination rather than good advice, they refused to see and believe what they did not *wish* to see and believe.

Immediately following the trial referred to, Elder A. T. Jones, editor of the *American Sentinel*, in his July, 1921, issue, published the statement that Seventh-day Adventists, at denominational headquarters, were employing a Roman Catholic as their regular "standing employed corporation attorney."

Not wishing this damaging report to become current, especially among "the laity," the editor of the *Review and Herald*, and E. R. Palmer, the general manager of the Review and Herald Publishing Association, published the following "Correction" on the last page of the *Review* of July 28, 1921:

#### "A CORRECTION

"In the *American Sentinel of Religious Liberty*, July, 1921, edited and published by Alonzo T. Jones, appears the following statement:

"Another item . . . is the truth and the

fact that of the Review and Herald Publishing Association, which is the grand central publishing body of the whole denomination of Seventh-day Adventists, the standing employed corporation attorney is a Roman Catholic.'

"The above statement is not true. For the past seventeen years the Review and Herald Publishing Association has at times, but only when necessary, employed an able attorney in the city of Washington, who, from the time of our coming to Washington, has rendered most valuable service, and especially during the period of the war. *He is not a Roman Catholic nor a member of any other religious organization*; but his high qualities as a gentleman and his ability as a lawyer have given us the utmost confidence of the character of his work in all matters he has handled for us. He has also served the General Conference and several leading institutions and organizations of the denomination, and in every case to the utmost satisfaction of all concerned. We think this statement only proper in the interests of truth and fairness.

"E. R. PALMER, Gen. Mgr.,  
Review and Herald Pub. Assn."

The italics in this published statement are Mr. Palmer's.

As a further corroboratory denial, under date of July 11, 1921, Mr. Palmer wrote Elder Jones a letter, which he requested him to publish, in which he said:

"The man to whom you doubtless refer, who has served us more than any other attorney in Washington, *is not and never has been a Roman Catholic.*"

And, as if this were not enough, and to make his denials trebly sure, in another letter to Elder Jones, dated August 4, 1921, Mr. Palmer once more told him that what he had published about Mr. Hogan being a Roman Catholic was not only "untrue," but "based entirely upon inference, imagination and rumor," and then added the following emphatic statement:

"There is at least one other man besides myself

in Washington who knows that the attorney in question is not a Roman Catholic, and that man is the attorney himself."

It would hardly seem possible for denials to be made more strong or emphatic.

#### *Elder Jones Refutes Mr. Palmer's Denials*

In the August, 1921, issue of the *American Sentinel*, Elder Jones published Mr. Palmer's first-mentioned letter, as requested, but riddled into shreds his denials, and proved by facts and arguments, both numerous and convincing, that Mr. Hogan is a Roman Catholic.

But notwithstanding all this array of facts and convincing proofs, neither Mr. Palmer nor the editor of the *Review and Herald* would condescend to make any confessions or retractions of what they had said and published.

Other protests and exposures were likewise passed by unheeded. In a lengthy article published in the *New Menace*, April 12, 1924, under the caption, "Seventh-day Adventists and Their Roman Catholic Attorney Again," this subject was aired again, and ten irrefutable proofs given in support of the fact that Mr. Hogan is a Roman Catholic. The article closed with a challenge to Mr. Palmer to secure a sworn statement from Mr. Hogan, if he could, saying that he "is not and never has been a Roman Catholic." It is only proper to note, in passing, that this challenge was never accepted.

Still these leaders "sat tight" and refused to admit that they were mistaken.

A year later, in two monthly issues early in 1925, *The Voice*, of Detroit, published the following under the subhead, "Leaders Employ Roman Catholic Attorney":

"Seventh-day Adventists claim to be Protestants, and to be the special heralds of the message against the 'beast,' his 'image,' and everything pertaining to the 'beast.' But for the past twenty-one years the denominational leaders in Washington, D. C., have employed as their regular standing at-

torney a Roman Catholic lawyer—employed him to defend them against the claims of a Methodist widow whose son Elder A. G. Daniells, their former 'world President,' ran over with his car and killed, on Saturday afternoon, Sept. 24, 1921; and to assist them in what is alleged to be the violating of written agreements and the defrauding of some of their own people even out of their rights. Is this consistent, or in harmony with the 'third angel's message' which they profess to be giving to the world?"

But this was passed by without notice. The leaders would not budge.

Again and again since then the GATHERING CALL has likewise been telling its readers that Seventh-day Adventists in Washington were employing a Roman Catholic attorney, and deceiving the laity by telling them that "he is not a Roman Catholic," whereas he has never been anything but a Roman Catholic religiously, and had been a charter member of the Knights of Columbus in Washington, D. C., for twenty-two years when they first began to deny that he was a Roman Catholic, or "a member of any other religious organization." But our exposures were unheeded.

#### *The Pope Silenced All Denials*

But all this wily deception and denial of facts was brought to a sudden halt when, on December 16, 1931, word came from the Vatican City, the home of the Pope of Rome and the headquarters of the Roman Catholic Church itself, stating that a very distinguished honor had been conferred on Mr. Hogan by the Pope, that of "Grand Officer of the Order of the Holy Sepulchre." Shortly before this Mr. Hogan had paid a visit to the Pope. They no longer dared to deny that Mr. Hogan was a Roman Catholic. The Pope of Rome himself had settled it, announcement of the honor conferred appearing in the *Washington Daily News*, of December 16, 1931, and the *Washington Post* the following day.

Immediately following this, we published an article in the January, 1932, GATHERING CALL, entitled, "The

Pope Honors the Seventh-day Adventists' Lawyer." This article struck home. It raised a stormy uproar among the laity. They were amazed, astonished, dumbfounded! Not a few began writing the editor of the *Review and Herald*, asking if these things were so, and if true, what they were to think of the denial published in the *Review* eleven years ago. One of these letters was published in the GATHERING CALL of July, 1932.

### *A Forced But Tardy Confession*

The pressure became so great that a confession of the truth could no longer be withheld. Therefore, on the last page of the *Review and Herald* of Aug. 18, 1932, there was published another "Correction" contradicting the "Correction" published eleven years before, and reading as follows:

#### A CORRECTION

"In the *Review and Herald* of July 28, 1921, the former general manager of the Review and Herald Publishing Association made a statement based on what he regarded authentic information to the effect that a certain Washington attorney who had been employed from time to time by some of our organizations to do legal business, was not a Roman Catholic. This statement was made to answer a claim by A. T. Jones in the *American Sentinel* of that year, that we were employing a lawyer of Roman Catholic faith as a 'standing employed corporation attorney.'

"This statement was made by the former general manager in all good faith, in the belief that it was absolutely true. Some time ago we observed a news item in the public print indicating that the attorney in question is a Roman Catholic. This led to the making of direct inquiry of the attorney upon the point of his religious affiliations. His response has been recently received, in which he says, '*I am a member of the Roman Catholic Church.*' In the interests of accuracy, therefore, we are glad to make this correction.

“Our organizations in Washington employ no standing attorney, but call in a legal counselor on only occasions of need.

“E. L. RICHMOND, Gen. Mgr.  
Review and Herald Pub. Assn.”

In the interest of justice and deserving contrast, the emphasis, this time, is ours.

But what a humiliating confession! After all those positive and reassuring denials about Mr. Hogan eleven years ago, such as “*He is not a Roman Catholic nor a member of any other religious organization,*” and he “*is not and never has been a Roman Catholic,*” think of the *Review and Herald*, the official organ of the denomination, now being compelled to reverse itself and to publish the confession from this same lawyer himself, “*I am a member of the Roman Catholic Church!*”

Elder Jones, therefore, was right. A. J. S. Bordeau, the brother-in-law of E. R. Palmer, who was dismissed by him from the *Review and Herald* office in 1915, because of his loyalty to Protestant principles, was right. *The New Menace* was right. *The Voice* and the GATHERING CALL were right. The denominational leaders were wrong all along. And they know they were wrong at least ten years before they made their “correction.”

#### *The Confession Analyzed*

This confession says that Mr. Palmer’s misstatements regarding Mr. Hogan were “based on what he regarded as *authentic information.*” If the “information” referred to was given by Mr. Hogan, as the logic of the case naturally presupposes it was, this statement is a reflection on Mr. Hogan, and virtually accuses him of having given *unreliable* and *unauthentic* information.

It is reported that on one occasion when inquired of as to his religion, Mr. Hogan told Mr. Palmer that he was “sorry to say” that he did not “affiliate” with any church. Upon this elastic and elusive statement, it seems, Mr. Palmer based all his positive denials about his not being a Roman Catholic.

As to Mr. Palmer’s denials in 1921 being made “in all good faith,” there arises a serious query, for three



years before this, in 1918, when the Review and Herald Publishing Association was being investigated by the Government regarding certain utterances made in some of its publications against war, Mr. Palmer, in an interview with Mr. Hogan, told him that in some of the denominational literature they had considerable to say about the "Pope" and the "Roman Catholic Church," and he wished to inquire if, under these circumstances, he felt that he could consistently take up the case with the Government. It was then that Mr. Hogan is reported to have said to Mr. Palmer, "I never allow *my religion* to interfere with *my business*." All of which goes to prove that at that time Mr. Palmer himself regarded and treated Mr. Hogan as a Roman Catholic. Otherwise what occasion would he have for saying to him what he did about the denominational literature?

It is to be regretted that in making this "confession" its framers made other statements which are misleading, and themselves need correcting. It says, "Our organizations in Washington employ no standing attorney." This is not true. Note the following facts:

In 1916, Mr. Hogan's office was asked if he would take a case against the Review and Herald Publishing Association. The answer was, "No; he is their attorney."

In the published annual report of this same association for 1918, E. R. Palmer, the manager, six times over, in his report, referred to Mr. Hogan as "our attorney." In it he said, "I immediately communicated with *our attorney*." This of itself is sufficient to show that this association, in 1918, had a "regular, standing attorney," ready to be called at a moment's notice.

At the trial in June, 1921, Mr. Hogan boasted that he had been the attorney for the Seventh-day Adventists "for seventeen years."

Three months later, when Elder Daniells had his accident, in September, 1921, after the inquest, he at once went to Mr. Hogan for counsel and advice, and retained him for something like two years, or until the case was settled out of court.

In the Hurd case, brought November, 1930, against the General Conference Corporation of Seventh-day Adventists, the answer to this, dated February 10, 1931, shows that Elder F. M. Wilcox, as president of the defendant corporation, went directly to the law firm of Frank J. Hogan, Mr. Hogan's name appearing first among six lawyers indicated as "Attorneys for the Defendant." Opposite these is the name of F. M. Wilcox.

This case is still pending, though unexpectedly dismissed last May from the docket through a technical application of a certain court rule (Rule 74). Against a motion for its reinstatement, Mr. Hogan, as late as October 24, 1932, put up a vigorous written protest, which, however, was overruled by the Court, and the case ordered reinstated November 8, 1932.

All of which goes to disprove Mr. Richmond's statement that "our organizations in Washington employ no standing attorney," and proves untrue, also, the report which certain General Conference officials have been circulating that they are "no longer employing Mr. Hogan." They are. And it seems about time to ask how much longer they are going to continue telling and circulating falsehoods about him and their employment of him.

#### *Why Was Not This Correction Made Before?*

If the managers of the *Review and Herald* wished to be perfectly open and fair with their readers, why, we ask, did they not make this "Correction" months before? The reports in the Washington daily papers about Mr. Hogan being honored by the Pope appeared away back last December. According to their own admission, they saw these then. Why, then, did they allow eight months to pass before publishing their "Correction?" Why all this delay? Did it take eight months to get a reply from Mr. Hogan?

We think we can understand the reason. It is only fair to say that in all probability they would never have made that correction at all had they not been driven to it by their own people entering so many vigorous pro-

tests against their practice as soon as they learned the facts in the case. They got their eyes open by what was published in the GATHERING CALL. Since publishing that "Unanswered Letter" in our July number, we have received many letters stating that they too had protested, but had received no reply to their letters. We probably did not receive nor learn of one in a hundred of the protests that were sent to the editor of the *Review and Herald*.

We feel perfectly safe in affirming that a large majority of their own members would have taken that correction with much more grace if they had made it as soon as they read that news item from Rome, and not waited till their own people demanded action.

This "Correction" carries the impression that they did not know that Mr. Hogan was a Catholic until about the time of its publication; and this is the most serious phase of the deal. They want the common people to believe that they were innocently employing a Roman Catholic attorney during all these 28 years, but as soon as they made the discovery they made a change. But this is not so, as the foregoing facts disclose, and they should not try to make their people believe that which is not true.

All along the leaders have known that the great majority of the membership would condemn the employment of a Roman Catholic attorney at headquarters. To escape popular indignation they now try to make them believe that they did not know that Mr. Hogan was a Roman Catholic. But they *did* know, or they wilfully and blindly shut their eyes to the most convincing evidence piled mountain high. "There are none so blind as those who will not see."

They should have known in the first place whether Mr. Hogan was a Roman Catholic before they employed him. In the very beginning they proved themselves untrustworthy leaders in thus unwittingly linking themselves with Rome. Such neglect is inexcusable on the part of those who claim to be the "very elect" whom Satan with all his wiles is unable to deceive. It might be safe for the denomination to try some other leaders—leaders

who are true to principle—who are not corrupted by the love of the world and the greed of gain, even for “the cause.” In the Hurd case eight children and grandchildren are asking for an accounting of the deceased father’s hoarded thousands now in the hands of the General Conference officials. Backed by Mr. Hogau, these men are tenaciously holding onto all this money, and declare it to be their intention to “fight the case to a finish.” What will covetous men not do for money!

Seventh-day Adventists have much to say about the cleansing of the sanctuary in heaven. Were they to look nearer home they might find a “sanctuary” in far greater need of “cleansing.” So Christ found it in His day.

They claim also to be the only organized body called of God to give to the world the “Third Angel’s Message.” No other people, they say, have been trusted with this all-important last-day message. This message is a warning against the worship of “the Beast,” which they say is the Roman Catholic Church. This Church, they claim, is to be the principal persecuting power in the last days, and Seventh-day Adventists the object of its fiercest attack. Believing this, how inconsistent of them to employ one of its leading lay members and invite him into their inner councils and denominational affairs! What other Protestant denomination in the United States has done such a thing?

#### *The Acid Test*

In conclusion, we wish to ask Elder F. M. Wilcox, E. L. Richmond, and the President of the General Conference three serious questions:

1. Do you think it honest and fair to the denomination to continue to keep them “in the dark” about your employment of Mr. Hogan?

2. Is it right to say you have no standing attorney when you are all the while employing this man?

3. Having ascertained from Mr. Hogan himself that he is “a member of the Roman Catholic Church,” is it your intention to continue employing him?

We shall eagerly await and gladly publish your answers to these questions.

Since we have reduced the frequency of publication of the Gathering Call, we will also reduce the subscription price accordingly. Hereafter until we find it convenient to restore the Call to a monthly publication, we will charge but 50c per year.

We are obliged to omit the two studies from the Book of Revelation from this issue, but we hope to have them in the next number.

### THE GATHERING CALL IN DANISH

We just received a few copies of the Gathering Call in the Danish language. We cannot read it, but we know the editor very well and we know he is sound on the fundamentals. We can detect that some of it is translated from the articles that we have published in our paper.

Send ten cents to C. Remsen, Veterbrogade, Nr. 1, Copenhagen, Denmark, and get a copy. Or, if you have any neighbors who can read the Danish but can't read the English, order a bundle of them and put them into the hands of the people. Do not forget to put on 5c postage.

### A CORRECTION

In the August Gathering Call we published a part of a tract from Mrs. White on "Should Adventists Vote?" In commenting on this, we stated that so far as we knew these instructions have never appeared in any of her books. We had a very critical, sarcastic letter from a worker in India, accusing us of great wickedness among them of publishing falsehoods. He accuses us of being wilfully ignorant of the fact that this instruction on voting is published in "Gospel Workers," pages 391-396. All of the quotations which we cited, excepting one, are found in Gospel Workers. Before publishing these quotations we looked in the index of Mrs. White's writings under the term of "voting" and did not find that particular document. However, since receiving the letter from India, we have discovered it under the title, "poli-

ties," so our only great sin in this publication was the statement that so far as we knew, this had never been republished.

Once before, we received a very abusive letter from a worker in India. It was a little the most abusive communication we have ever received. Not many months after its arrival, we were informed that this brother was sent home because of the misappropriation of conference money. We were wondering whether the author of our second bitter communication may not be of the same class. However, our brother did not attempt to make any explanation whatever of Mrs. White's plagiarisms, nor of her \$90,000 indebtedness, nor of the many omissions which Mrs. White has made from her early writings. He did not attempt to explain any of the mistakes in the teachings of Adventists nor their sins in their practices. He just vented his feelings on us. He compared us to the dogs that licked the sores of Lazarus. We are wondering which is worse, in the sight of God, for one to lick the sores of a poor outcast, or to be among the pack that makes the sores.

But, this letter gave us one encouragement. And that is that he is reading the Call and if he could show that the things we publish are not true, he would not waste his time in abusing us, but would have attempted to show wherein we were "publishing lies." However, for every abusive letter we get, we receive ten or more of the most encouraging ones from those connected with the organized work. We are always glad to correct any mistakes that our brethren will point out to us. And if they feel relieved in pouring out their abuse upon us, we are prepared to endure it with Christian fortitude.

We feel like saying to this brother as the Quaker lady reproved a man who was ripping off a perfect stream of oaths on a railroad train. She said: "That's right, Brother, let it come out of thee, for thee can never get to heaven with that in thee."

## THAT LETTER TO EUROPE

In the Review and Herald of November 24 appears the letter addressed by the fall council to the "Brethren in Europe." It is an interesting document upon which we wish to throw a little light.

First, why address this epistle to the Europeans only? Why not include Australia? Brother Fletcher is disturbing orthodoxy in Australia quite as much as Brother Conradi is in Europe. Also, there are some in the United States that are undermining the faith of some people; not in the word of God, but in the creed. Why not include the United States? In South Africa and India the faith of the faithful is being destroyed in the fictitious un-Biblical creed. Why not include them? Furthermore, why not include themselves? For their faith is suffering as well.

### *Departing From the Faith as Paul Did*

But let us look at a few statements in this document. They use a few scriptures in this epistle. They recognize that Europe is passing through a trying time which they claim is a fulfilment of the prophecy of Paul: "Now, the Spirit speaketh expressly, that in the latter times some shall depart from the faith," and they assert it is a like fulfilment of the spirit of prophecy. "Many a star that we had admired for its brilliancy will go out in darkness." What faith has Brother Conradi given up? From the official positions he has held in the denomination, he has been one of the "bright stars." Has he gone out in darkness? Has he lost his hold upon God?

### *When Will the Brethren Send a Letter to Australia?*

And how about Brother Fletcher in Australia? Has he given up any of the ten commandments? Has he repudiated the word of God? Has he denied salvation through Christ? Has he given up the hope of the soon coming of Christ? Has he departed from the hope of the resurrection? Pray, tell us what he has lost faith in? Has he "gone out in darkness"? Those who are intimate with these men know that they are just as loyal to God's word and the fundamentals of the Gospel as they ever

were. They pray and study and labor as earnestly as they ever did. They have given up the faith just as Paul gave up the faith on the way to Damascus, and he was accused by his brethren who claimed to be the only people of God, with having "given up the faith." These brethren in Europe, in Australia, and the rest of the world are giving up just the same kind of faith that Paul gave up, and nothing more. They gave up the old faith because they saw that it was not grounded in the scriptures, and the brethren will find out before long that these "stars" have not "gone out in darkness," but on the contrary have entered into new light.

#### *They Departed Because They Were Cast Out*

The brethren express regret that they have departed from "us". But how could they help departing from "us"? The "us" deliberately bade them depart. They cast them out. They had to go out. They couldn't do otherwise. But, believe me, God has not cast them out. And some time the "us" will awaken to that fact.

This document weaves in scriptures in a very convenient setting to influence the people to continue their faith in the "church." They quote: "The foundation of God standeth sure." And "the Lord knoweth them that are His." Of course these scriptures are made to apply to "us" and to the teachings of "us." We most heartily agree "that the foundation of God standeth sure" and "the Lord knoweth them that are His." But, this being true, at least so far as their teachings apply to the sanctuary and the so-called "spirit of prophecy," the teachings of these men stand sure and the Lord calls them His.

#### *The Sanctuary and Testimonies Corner Stones of the Creed*

Again, we quote from this document: "It is with great joy that we learn that, notwithstanding the fact that vigorous efforts are being made to destroy faith in some of the fundamental principles of our belief, such as the important doctrines of the sanctuary and spiritual gifts, including the gift of the Spirit of prophecy, our people in Europe are standing firm." These two doc-



trines are referred to frequently; that is, the sanctuary, and the spirit of prophecy. This indicates that the corner stone of the faith of the Seventh-day Adventists consists in their interpretation of the sanctuary, and the writings of Mrs. White.

*Dare Not Defend the Corner Stones of Their Faith*

It is a painful fact that not one of their men dares defend either of these "fundamentals" in public with anyone posted on the early teachings of the denomination. As one of their leading ministers said, "There are three things no Adventist dares publicly defend. Those three things are, the Sanctuary question, the inspiration of Mrs. White, and this generation." If these two questions are fundamentals of the creed, surely the leaders ought to be united in their belief and teachings on these questions.

*They Do Not Agree Among Themselves on  
"the Fundamentals"*

But they are not. One of the men appointed by the general conference committee to make reply to Brother Fletcher at his examination in Washington, D. C., was asked by the Sabbath School Board to prepare a series of Sabbath School lessons on the sanctuary question. These lessons were submitted to the Sabbath School Board for their approval but they did not approve of them. Here was an outstanding, highly educated, loyal Adventist, preparing a series of lessons for the entire church, and a body of men representing the denomination, evidently men of authority and experience, not only disagreeing with the outstanding writer, but disagreeing among themselves. This is sufficient to show that the brethren in America are not "standing firm on the fundamentals."

We understand a brother on the Pacific Coast is writing another series of lessons on the Sanctuary. We question whether his views will receive any better treatment with the committee than the other brother's. We are personally acquainted with both of these brethren and we know the second brother is even more radically loyal to the "fundamentals" than the first brother and

both of them are considered loyal to the creed. We would suggest that the European brethren, instead of sending congratulations to the United States, send a petition urging the brethren at headquarters to get their faith firmly planted on the fundamentals before they try to congratulate the Europeans on their loyalty to the truths upon which the American brethren can not agree.

*Commending the Europeans for Believing What They Themselves Do Not Believe*

In regard to the spirit of prophecy, this epistle to Europe says: "We believe that the writings of Mrs. E. G. White were given to the church through the manifestation of the gift of the Spirit of prophecy." We would like to inquire how many the pronoun "we" includes. We know positively that it does not include all. More than a few of the members of that fall council do not believe that statement. We question whether one in ten believed it. We would like to have this thing tested, and we ask our friends, or our enemies, to put this thing to the test. Mrs. White definitely claims that everything she wrote in her letters, her public articles, and books was a direct revelation from heaven; that it was the voice of God speaking, not hers.

If they believe all they want the brethren in Europe to believe, let them sign the following statement and pass it on to their European brethren:

"We believe that everything Mrs. White wrote which has been published by her or the denomination in books, papers, or pamphlets, is that which God revealed to her and is therefore free from mistakes or errors as regards facts or interpretation of the Word of God, or in counsel or reproof."

We suggest that a copy of this statement be submitted to the various members of this fall council and see whether they will sign it. If any of our readers succeed in getting a delegate to sign this statement, kindly send it to us. We would like to keep a file of them. If they won't sign this, ask them why. When Brother Spicer gets to Australia and Brother Daniells reaches Europe and begins to warn the people against the heresies of Brother

Conradi and Brother Fletcher, let this question be put to them in public.

*Where Is Their Prophet Since 1915?*

These brethren declare that the manifestations of the Spirit of prophecy as given to them through Mrs. White was intended "to guide God's people thru the perils of the last days." Did the "perils of the last days" end in 1915 when Mrs. White died? Are there to be no more "perils" this side of the Lord's coming? Did the people of God from 1844 to 1915 need a prophet "to guide them through the perils of the last days" more than the people needed a prophet "to guide them" from 1915 till the Lord comes? If the people must have a prophet to guide them, where is their prophet? They are no better off than the Methodists or the Baptists, or any other body of believers.

*No Truth Revealed Through the "Visions"*

They also declare that Mrs. White's writings were given to "throw light on what was dark and obscure." Mrs. White never brought any truth to the Adventist church; at least, no truth excepting that which she borrowed from other writers without credit. Brother James White himself affirmed this. He declared not a single truth that they, as a people, held came to them through visions, and the records show that this is true. The brethren studied and devised the various tenets of the creed, and after they had come to believe alike, Mrs. White confirmed their belief. If the brethren disagreed, she always confirmed the belief of her husband. Every phase of the teachings of the Adventist people was borrowed from other people or was invented or studied out by Bible students before Mrs. White ever had any light on the subject. No one familiar with the pioneers will deny this. We trust that some of our friends in Europe will translate some of these things into the native languages and let the people know them.

If the defenders of the creed question these statements, we are prepared to back them up.

But why abuse a man and accuse him of "going into darkness" and "departing from the faith," for discov-

ering mistakes in the application of the sanctuary question or the accuracy of Mrs. White's writings. If they accept Christ as their personal Savior, if they are loyal to the Bible, if they are true to the ten commandments, if they are looking for the soon coming of the Lord, if their lives are in harmony with the teachings of the Word, why should they be scandalized and abused? Why should delegates be sent out to warn the people against them?

If a sinner should meet with either Brother Fletcher or Brother Conradi, would he find the way to Salvation? Would these men introduce him to the Master and point the way to forgiveness of sins? We believe they would do this and do it effectively. Then why, we say again, should the denomination spend the hard-earned money of its people to sound a warning against such Christian men? Can Heaven look upon such a course with approbation? Would to God our brethren would focus their efforts on the simple gospel and allow a grain of liberty on points upon which they themselves can not agree.

We fear such a time will never come. But on the contrary, we fear that the time isn't far distant when God will have to spue certain people out of His mouth because they are saying: "I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

### WATCH THE "SIGNS"

*By a Loyal Reader of the Signs*

We do not wish in any way to embarrass the editors of the Signs of the Times, but something altogether too good to keep appeared in the November 15 issue of that weekly. And so we are calling attention to it that all may see and rejoice.

The prophecy of Daniel 11 is considered in an article entitled "Wars and Rumors of Wars." The old and accepted view of the king of the north is outlined first, and then under the sub-head, "Another View," the hitherto unheard of precedent is established of presenting in the same paper and article, a different interpretation of the same prophecy!

Which view is correct does not concern us here. The big and important and unusual thing is that S.D.As. have come to where they will admit that there is some difference of opinion within their ranks, and the editors are big enough and broad enough to give both views equal privilege of being seen and considered by the readers. The old idea that they know all there is to know about each and every prophecy, that there is but one view worthy of notice, and that everything that differs from it is false and dangerous and heretical, seems to be headed toward disrepute. And let us not mourn its departure. To be sure such outbursts as this do not indicate a sudden change of heart among those in charge, but we believe it does indicate that there are still good, courageous, conscientious men to be found here and there, and that they are feeling strong enough to make their sentiments felt occasionally. Notice a little of what is found in the article: "Surely we need, in all earnestness and humility of heart, to search the Scriptures, and particularly the prophecies, more fully: not in pride of opinion and obstinacy of preconceived ideas, but in the spirit of those whom God has yet much to teach."

If this same attitude could be taken toward the sanctuary question, the inspiration of the writings of Sister White, the 2300 Days, This Generation, etc., and the people were permitted to become familiar with "Another View" of these matters, how long would the present positions stand?

Let us take courage, and not lose heart but work and pray God to continue the work begun in some hearts and minds, that souls may be enlightened and that truth may shine forth clearer day by day.

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A good spirit-filled member of the Adventist church who had read the articles for the "Week of Prayer" in the R. & H., offered this comment on one of the articles: "It would be an exceptionally fine article if he had substituted 'the gospel' for 'the message.'"

## THE ELECTION

Of course we were disappointed over the wet wave that swept the country, but we are not discouraged. We are only stimulated to more tenacious and intensive activity. We have lost a battle but not the campaign.

The campaign of lies that has been broadcast the past few years will be laid open in the coming campaign, and then watch the slaughter of the wet enemies of decency. We can ask God's blessing on our campaign; while the wets—that is, those who believe there is a God—still have enough self-respect left to restrain them from asking God to bless the whisky trade.

The praying people are awake to the situation, and they are breaking their pitchers and flooding the enemy's camp with a flood of light, which will in due time put to flight the beer-soaked Midianites. Discouraged? Never! We are just scouring up our old field pieces for a charge.

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