

*John King*

THE

# Gathering Call

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

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# GOD IN YOU

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Many of the brethren, like myself, wore out their Bibles at Daniel 2 and 7 without discovering a very vital truth in one of these chapters. The truth to which I refer is brot out by contrast.

King Nebuchadnezzar had quite a tilt with his wise men, representatives of the local gods, because they could not tell the king his forgotten dream. Their final word was to accuse the king of gross tyranny for demanding of them an impossibility. To prove to him that his demand was an impossibility they said: "The statement the king demands is tremendous! And besides there is no one who could accomplish it to the King, except the Gods, whose dwelling is not in flesh." Dan. 2:11. Ferrar Fenton translation.

This is true of all false religions; but the opposite is the corner stone of the religion of the God of the Bible. God does dwell "in flesh", in human flesh, in our flesh, if we will let Him. "Christ in you, the hope of glory" is the riches of the gospel, and any one who has not experienced that indwelling is still lingering on the border of a heathen religion, to say the least.

## *How May This Be Accomplished?*

God is more than willing; He says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. And again we are exhorted to, "Let this mind be in you, which was also in Christ Jesus." Phil.2:5. It is our business to "let" and He will do the rest.

But Christ will not occupy the same room with sin or the devil. He must have full possession or none. He is a "jealous God" especially when it comes to the heart.

We can't prepare the heart for the abode of Deity; that is God's business. While we are unable to clean up **for** a proper dwelling place for the Master, we can

will W. C. White and his co-defenders of Mrs. White's claims, take? As a matter of fact, W. C. White's admissions and explanations, amount to a repudiation of his mother's claims, and brands her as an unreliable prophet.

Once more He says: "In several places, forms of expression have been changed to avoid giving *unnecessary offence*." Again, we raise the question: Did the Holy Spirit use forms of expression calculated to give "*unnecessary offence*"? Had it become so rude that uninspired men must correct it? W. C. White's explanation can mean nothing else, unless we are to take his explanation as an admission that he considered his mother's claims false; and if false, she was a deceiver!

To charge ignorance of history to the Holy Spirit is nothing short of blasphemy; to charge the Holy Spirit with using language calculated to give "*unnecessary offence*", is casting a shameful reproach upon the Holy Spirit; and yet, in order to maintain Mrs. White's claims, this is just what he has done!

—Matthew Larson.

## THE INVESTIGATIVE JUDGMENT

This pamphlet is a telling blow against the fading creed of the Seventh-day Adventists. It ought to be placed in the hands of every member of that church. If they read it they will correct their theology or carry a guilty conscience. This is one of the most effective weapons against error in the field of religious literature. Get a supply and hand them to your neighbors. If your Adventist friends refuse to read it then hand it to his Protestant neighbor to whom he has been giving or selling literature.

If members of other churches will read it and ask Adventists for an explanation, a reform will soon be effected. If you are not able to pay for them, send for them, just the same: some one who may not be able to distribute them will be glad to pay for the ones you will get into the hands of the people. Try it.

## More About the Making of the Testimonies

A Contributor

We were very zealous and conscientious believers in the Testimonies and other writings of Mrs. White being given by inspiration of God until one who was very closely associated with her work and in whose integrity we had perfect confidence, told my companion and myself many things connected with that work which showed us it was subject to very much human manipulation, tho our informant seemed to be trying to uphold the work as of God. We could not doubt the truth of what we heard, and when later we saw truth in the Bible which these writings contradicted, we had no hesitancy to "maintain the Bible and the Bible only as the standard of all doctrines and the basis of all reforms." (Great Controversy).

In 1912 we were in Battle Creek for some weeks. One day while at the home of a friend she called our attention to a lady who was passing and said, "There goes Miss Fannie Bolton. Wouldn't you like to meet her?" We replied that we should. We had once asked why she had separated from Mrs. White's work and the answer had been given that she had told some things that she should not have told. We had never before seen Miss Bolton.

When we had opportunity we told her that we would like to have a talk with her regarding her experiences while connected with Mrs. White's work as one who was of much interest to us was still there and had told us of some things. Miss Bolton said she would meet us that and the following afternoons in a park where we could talk without interruption. The following is a crude report of that interview just as I wrote it with pen and paper as Miss Bolton talked. I could add many items which I heard from her later, but this is all that I ever wrote down just while she told it and I have not changed any of the wording. I am sorry some per-

sonal items appear but I do not wish to change it in any way now, and nothing that I heard later discredited anything that is here written.

*Talk with Miss Fannie Bolton*

She was converted to S. D. Adventism about the year 1885. Was very zealous. Had previously attended Evanston College in Illinois. Experienced in writing essays which girls passed off as their own productions. Thru Elder George B. Starr, who had brot the "truth" to her she was called to work with Sister White. She was very conscientious in following out all instructions given in the Testimonies and discarded articles of diet condemned by them. It seemed a wonderful thing to her that she should be called upon to help in the work of a prophet of the Lord.

Eld. Starr went with her to the station in Chicago where she was to meet Sister White and party and go with them to Healdsburg, California. This was about two years after she had become a Sabbath keeper. Eld. Starr was anxious to personally conduct her into the presence of Sister White, but she was not readily found. He asked Eld. W. C. White regarding her whereabouts but he simply replied that she was somewhere about in the company. At last, in a corner of an eating room, rather screened off from others, she was found making a breakfast of *raw oysters*, with vinegar, pepper and salt in evidence before her. Sister Fannie was a young, inexperienced girl, but surprise, horror and bewilderment took possession of her. She was shocked beyond expression and Eld. Starr took her aside as he noted from the expression of her face how she felt and told her she must not let it trouble her that Sister White did this, that she needed such refreshment to fit her for her long, tiresome trip, and that raw oysters are very easily digested. But Sister White from this time seemed like a Sphinx to Sister Bolton.

There was quite a party of them and they occupied a tourist car to themselves. One day she saw Eld. W. C. White enter the car with an open brown paper spread in his hand on which was a piece of bloody thick

beefsteak. This looked horrible to her, but it was handed to Miss Sarah McEnterfer who cooked it on an oil stove and it was passed to the company after being cut up. Marion Davis and Fannie Bolton did not eat of it. Most or all of the others did.

After reaching Healdsburg Sister Fannie was given a quantity of rather mussy manuscript to prepare for the press. It needed much working over. She did the work carefully and satisfactorily. One day she and Sister White were taking dinner together at Eld. McClure's and Eld. McClure spoke of the number of Sister White's workers and asked what their work was. He asked what Marion Davis's work was. Sister White gave a half evasive answer. Then he asked, "And Sister Fannie, what does she do?" Sister White replied, "She is here. She can speak for herself." Thus invited Sister Fannie innocently told exactly what work she was doing. Nothing was said regarding it at the time, but a few days later Eld. W. C. White came to her and began talking in a round about way that made her wonder what he was driving at. At last he said, "Fannie, Mother is displeased at you for what you said at Eld. McClure's." Sister Fannie was surprised at this and told of the conversation that led up to it and of Sister White's invitation to her to tell. Eld. White said, "Well, tell me just what your work here is." She took some manuscript that she had been working on and explained how she had rearranged and readjusted it, etc., and he said, "Yes, that is right. You have the correct idea and your work is proving very satisfactory, but it is best that you say nothing about it to anyone." She wondered why there was need of such secrecy in the Lord's work.

At one time she was working on some articles regarding David and Solomon which did not require as much editing as those on which she had worked, and one day Marion Davis said to her, "Have you compared the chronology of those articles? You will want to be careful about that." She was surprised and said, "Why, the Lord is a correct historian!" "Yes," Ma-

ion Davis said, "but Sister White is not a historian. You want to compare it with Edersheim or some other standard writer, preferably Edersheim." Sister Fannie did so, but on opening the book was shocked and astonished to face a paragraph exactly like one in the articles she was copying, altho there was no sign in the articles of its being a quotation, and on turning a page found a whole page which in the articles was only changed enough to prevent its being an exact quotation. Immediately her old trouble with essay stealing at school came back to her and she went to Marion Davis with troubled questions. Marion Davis tried to assure her that it was all right, that the Lord had a right to use all those things in His work for "The earth is the Lord's and the fulness thereof." But it did not seem right to Sister Fannie.

Dr. Kellogg had told them that in order to avoid a charge of plagiarism it would be best or necessary for them to revise "Great Controversy." Sister Marion Davis did this but she often talked with Sister Fannie about it, and Sister Fannie found that many of her ideas and expressions went into the book. One day she expressed the opinion that the chapter "Modern Revivals" was too harsh, and afterward Marion Davis said Sister White and Eld. W. C. White wanted her to write out her ideas on the subject, that they might see them. She did so and Sister Davis came to her afterward and said, "Sister White and her son say that your chapter will not do." "Will not do for what?" "For a chapter in Great Controversy." "Of course it won't do for a chapter in Great Controversy: it does not belong there. That writing and that that is mine, and does not belong in the book." But in spite of this, many things that she had written were put into the chapter "Modern Revivals".

Sister White did not want her to write anything for publication for herself. She said she wanted every ounce of her strength, *all* there was of her in *her* work: but Sister Fannie told her she would have no strength for anything if she did not use some of it in her own

way. She wrote a story for the health journal which won a prize. One day she entered Sister White's room and found her reading it with evident enjoyment, but when Sister Fannie said, "I wrote that story, Sister White." Sister White looked very angry and threw the magazine down.

At the time of the Minneapolis General Conference, Sister Fannie was left in California, and during that time helped on the "Signs of the Times." She felt free again and enjoyed her work and gave enuf satisfaction that the request was made that she be freed from other duties and be allowed to continue her work with that paper, but Sister White so strongly objected to giving her up that she had to return to her work with Sister White. This is the report of her first year's experience with Sister White.

A minister in Australia named McCullough believed completely in the work of Sister White until she wrote a testimony either to or of someone which he positively knew was not true. Then he wrote Sister White stating that he knew this to be the case and told her she had been misinformed, that the person who told her those things was mistaken. She wrote back thanking him for the information and said she was glad to be set right. This knowledge that she had received incorrect information from others and had used it as authority for sending an undeserved rebuking testimony aroused doubt in the mind of Eld. McCullough and he determined to test that which was called the "Spirit of Prophecy." He was one of the committee to investigate the Avondale property before it was bought, and in going over the land it seemed to them to be very poor. Bro. McCullough had to leave the committee and return home before the others did. After he left them he came upon a furrow which had been turned over and on picking up and examining some of the soil he found it to be better than the committee had supposed it to be. As he returned home he saw Sister White who inquired anxiously of him concerning the land. He told her of his experience with the committee and how they decided

that the land was very poor, then of his coming upon the upturned furrow and of his picking up a handful of the earth and remarking to himself as he examined it, "They have borne false witness concerning this land. It is better than they suppose." When the rest of the committee returned, Sister White met them with a testimony giving a description of the land "As the Lord" had "shown it to her." She said an angel had conducted her over the property and they had come to an open furrow and the angel said as he took up some of the earth in his hand and showed it to her, "They have borne false witness concerning this land." When Eld. McCullough heard of this "testimony", the description of the land, the open furrow and the words of the angel (:) were all very familiar to him and his faith in the Testimonies was not increased.

At another time Bro. McCullough met with the Educational Board. Eld. W. C. White seemed to turn his mother's writings just to suit himself and Bro. Corliss took exception to what was being done and made some impatient remark. Afterward Eld. McCullough met Sister White and asked her if W. C. had given her a report of the meeting. She said he had not and urged Bro. McCullough to tell her of it. He hesitated and told her probably it would be better to wait and let her son tell her; but she insisted on Bro. McCullough telling and he did. As he told of the remark of the brother; her face clouded with anger and she said, "I will make that brother smart for that." When her son came back to her she met him with a full report of the meeting and a very severe rebuke for the brother, but with no statement as to the human source of her information. With a few of these experiences Eld. McCullough had enuf, and calling Eld. Daniells and some others before him he told them why he could no longer engage in the work of the organization.

When Sister ——— went to Australia she noticed such a change in Sister Fannie Bolton that she begged her to tell her what was the cause of her trouble. She finally agreed to tell her and her husband. Finally he said,

"I wish you had not told me these things. I would rather not know them," altho they had insisted upon her telling them. He seemed unfriendly to her from that time. They afterwards told Sister White what Sister Fannie had told them and she was severely reprimanded for it. Sister White called her an adversary and a Miriam.

(These incidents concerning Elder McCullough occurred after Sister Fannie had left Australia but he visited her and personally told her of them. As nearly as I can remember, the remark made by Elder Corliss at the educational meeting was, "Will White, if you do not stop using your mother's writings as you are doing, you will make Carrights of us all.")

—The writer's name given upon request.

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"There is no one so dangerous as an honest fanatic. He will refuse to see facts as they are. Never dreaming of dishonesty, he will hopelessly misrepresent everything and everybody that bars the pathway to his objective. Blindly he will fight on, trampling on everybody else's rights so long as his own purpose is gained. 'Let us do anything that good may come.' is his motto." Arthur S. Maxwell, in *The Signs of the Times*, Jan. 5, 1932.

That's pretty good, isn't it? Did you ever see any of that particular breed of "fanatics"? Did you ever hear of any one aside from a calendar reform fanatic who "refuses to see facts as they are"? If you haven't, just read some of the facts regarding the "shut door" to some expresidents, or editors, or sons of prophets and you can take a photo of several.

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#### *Advertisement*

A stamp will bring you descriptive literature of *The Gospel of Health*, a drugless health book by Dr. J. J. Jobe, and wonderful testimonials by satisfied customers, and instructions for home treatments. 231 pages, illustrated. 75c—Address Dr. J. J. Jobe, 5302 Larkin St., Houston, Tex.

## MORE BLUE BOOKS

We were very fortunate in getting a limited supply of what is commonly known as "The Blue Book." The proper title is,

# A RESPONSE

TO

## AN URGENT TESTIMONY

from Mrs. Ellen G. White

CONCERNING

Contradictions, Inconsistencies and  
Other Errors in Her Writings

This is a letter written by a physician who was perplexed by the attitude of Mrs. White toward the Battle Creek Sanitarium. It was prepared in response to an urgent request from Mrs. White to write her their perplexities regarding her writings that she might explain them. The letter was sent to Eld. W. C. White with a request that he present it to his mother. The letter was sent in May 1907, but it was never answered, nor the receipt of it acknowledged; tho repeated requests were made to W. C. White.

This communication was received at the office of Mrs. White but instead of answering it they turned it over to Eld. G. A. Daniells who went about exhibiting it as a slam against the Sanitarium. He used it to convince the people that the Sanitarium was warring against the Testimonies. It was never intended for publication but the dishonorable manner in which it was used made it necessary to publish it.

The edition is practically exhausted and it will not be republished. It is a very important document. We disposed of 100 copies before and had many calls that we were unable to fill. We will furnish them at 25c a copy as long as they last. We can't furnish more than one to a family. We will hold a few copies for our friends in the foreign field.

# THE GATHERING CALL

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#### CLUB RATES

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The publishers of The Gathering Call believe and teach:  
That the Bible is the inspired revelation of God to sinful man;  
That the Bible and the Bible only, impressed and interpreted by the Holy Spirit, is the sole guide of man in spiritual things.

That eternal life is bestowed upon man as a free gift of grace and cannot be earned by any amount of good works.

That good works, or the keeping of the Commandments, are the fruit, and not the means of salvation.

That the literal, personal second coming of Jesus Christ is close at hand.

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## EDITORIAL NOTES

### ANOTHER FRIEND AT REST

Brother W. E. White, for many years was a most earnest and faithful friend of the Gathering Call, and we shall miss his kind words and helpfulness very much. It was not our privilege to enjoy a personal acquaintance with him but we have had sweet communion together by correspondence.

He passed to his rest at the age of 74 Dec. 19, 1931, at Gainesville, Florida, after a very brief sickness. His confidence was firm in the grace of God, and he went to sleep to await the first resurrection. Memorial services were conducted by the local S.D.A. pastor, Elder Stevenson. The Gathering Call extends their warmest sympathy to those who mourn.

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We expect to be able to announce two new tracts in the near future, and they are both very important. One will deal with the Second Angel's message, and the other with the third message. Watch for them.

## THE GATHERING CALL IN THE NEW FORM

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Our magazine in its new form has met with universal approval. We have received many kind words from our friends, and not a single criticism. However, a few have expressed feelings of lonesomeness or sadness at the new form, said they felt as tho an old friend was missing.

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### ERRATA

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Our address is 4138 Mulberry St. and not 2762 Denton as printed in the January number. It was copied from an old number of the Call and printed without proof reading.

The Gathering Call for January, page 6. Change Deut. 9:13 to Deut. 7:13. Before Armageddan, middle of page 149. Change Rev.13:19 to 19:13.

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### THAT NEWLY DISCOVERED LETTER OF MRS. WHITE

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Yes, it "settles the question" and settles it to the disgrace of the Adventist leadership. Space will not allow of our making comment in this issue. Matthew Larson has handled the question in this issue, and handled it without gloves. We will have occasion to make further comment in future issues.

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The Special, dealing with the "Shut Door" and the efforts of the leaders to cover up the facts regarding Mrs. White's mistakes will not appear before April.

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The February number is late again. We have been under heavy pressure for a few weeks, and our vitality has not been up to par. We are not sick, neither do we feel the least discouraged, but our efficiency has not been quite normal. Before this reaches our readers we expect to be in the harness at 100 percent.

# ADVENT REMINISCENCES

No. 11

During the years of 1928 and 1929 we ran from time to time a series of ten articles under the heading "Advent Reminiscences." Our space was so limited and so many things were passing for consideration, that we were compelled to discontinue this series. For two years we carried material already set in type awaiting space for publication. Not until the December issue, were we able to find room to clean up the galleys of leftover material.

We will again continue these experiences as our space will permit.

In the winter of 1908 and 1909, a fellow minister and myself were appointed by the Southern California Conference to hold district meetings with the young people. They were to be a combination of training schools and evangelistic meetings. We held week-end meetings in a number of centers where two or more churches met together for these special services.

We labored together very harmoniously, and the Lord blessed our efforts. After a day's meetings when the Lord came very near, my companion in labor remarked to me to the effect that he had heard a number of reports against my standing in the faith, but he said he took pleasure in stating that he never worked with a man with whom he felt such spiritual freedom as he did with me. His kind words were far from agreeable to me for I knew that the only honest course on my part was to make a plain statement to him regarding my attitude toward certain phases of the creed. This was late at night and we both needed rest, so I simply said, "I would like to have a heart to heart talk with you while we are laboring together."

Our time was so occupied that I did not have an opportunity until we were on the train leaving San Diego, he having been called to Loma Linda while I was to go to Escandido to continue the work, holding meetings with the young people. We were to ride together

about an hour, so I opened up the subject to him, telling him plainly that I could not endorse all that Mrs. White had written as inspired of the Lord. This at once fired his spirit to white heat. He turned on me almost savagely saying in substance: "You are a dangerous man to be among our young people, and I will see that you are removed. I will take this to the conference committee; if they do not remove you, I will take it to the union conference committee; and if they do not act, I will take it to the people." He said he would no longer work with me. His denunciations were so pronounced that they almost stunned me. I went on to my appointment, all but crushed.

I wish to state that this brother, before he reached Loma Linda wrote me a very honest confession for the spirit he manifested in this conversation. He said he could not apologize for what he said, but he wished to apologize for the *manner* in which he said it. For convenience and brevity we will speak of this brother as Brother X.

Brother X made good. Ten days later at a meeting of the conference committee and other leading brethren, he brot charges against me, so the brethren were obliged to take some action. To my personal knowledg a number of the brethren did not wish to set me aside. They were well satisfied with my work, and besides a number of them shared my convictions regarding the Testimonies.

Brother X. forced them to action. The brethren in office were very kind to me. Instead of setting me aside, they asked me if I would go to St. Helena and interview Sister White. I told them I was perfectly willing to go, but I knew such a trip would not change my mind. I told them it would be a waste of money and time for me to make the trip. They very kindly assured me that would make no difference. If I were willing to go they would gladly allow me my expenses and my time.

Elder E. E. Andross then president of the conference, was asked to accompany me on this trip. We had

an interview with Sister White at 3 o'clock Sabbath P. M. Sarah McEnterfer and Clarence Crisler were present, the latter taking down the interview. Brother Andross made a brief but very fair statement of the purpose of our call. I assented that what Brother Andross said was the truth, and to my great surprise she smilingly said that if the Lord could not convince me she would not undertake it. She told me to go back to my work and my troubles would be adjusted. I told her what Brother X had threatened against me. She volunteered to take care of him. She then stated that she had known for some time that I, with others, held these views, and named a brother in the work who held the same views.

Words are too weak to express the gratitude I felt and the freedom that came to me with this pronouncement.

Before Brother Andross left, Sister White asked me to remain until the next week and attend the Northern California yearly Conference. Brother Andross gave his consent, so I remained in the northern conference until its opening in Oakland.

Sister White and her helpers made their headquarters at the home of Elder S. M. Haskell, then president of the Northern California Conference. When I arrived at the conference I was told that Sister White wished to see me. I returned word that I was ready to see her at her convenience. I waited several days and received no call. I then sent word to her that if she wished to see me it would be necessary to do so soon for my work in Southern California demanded my attention. I was told that Sister White would see me the next morning at seven o'clock. I met the appointment. Brother Haskell took me to Sister White's room. But Oh, what a change! Her attitude was just the reverse of what it was the week before. She was extremely critical toward me, and bitter against my attitude toward her inspiration. I returned to my field of labor with a heavy heart knowing that the crisis would soon come.

She warned me against my brother, telling me to separate from my family, especially my father and brother. She said I was in great danger, for my brother, Albion was being misled by Satan. She accused him of taking a text of scripture and grouping around this text many others which had no bearing upon it. I asked her if she had read my brother's position. She replied that she did not need to read it, saying that she was shown that he was wrong.

What had caused the change? The answer is largely conjecture, but conjecture well supported by experience. Brother Haskell or some other person in close contact with Sister White, had prejudiced her mind against me, presenting to her what a dangerous element I would be working among the young people with a skeptical attitude toward her writings.

About two weeks later I was called before the Executive Committee and told that Sister White had sent them a warning against me, advising them to remove me from the positions I held.

I never saw this testimony, neither was it ever read to me. I immediately handed to the Executive Committee the following resignation. "I hereby tender my resignation as Church School Superintendent, Secretary of the Missionary Volunteer Societies, Supt. of the Sabbath Schools, Member of the Fernando Board, Young People's Committee, Educational Committee, and Sabbath School Committee, each or all to take effect at your pleasure." This was dated Feb. 21, 1909. My resignations were accepted and I was told that they would allow me to go into the field and hold tent-meetings, but warned me that unless I changed my views, they would be compelled to set me aside.

My first effort was at Burbank with Brother Elbridge Adams as companion. The Lord blessed our efforts abundantly. We raised up a good-sized company, built a new church and dedicated it free of debt before the end of the year. From there I was called to Pasadena to join Brother E. J. Hibbard in a series of meetings, where a large addition was made to the church.

Without any intervening rest I joined Brother Milton St. John in a series of meetings in Los Angeles. We had only gotten well started when my health gave way and I was never again permitted to engage in conference work.

The Lord so abundantly blessed these efforts that my credentials were renewed without question.

There is another interesting episode connected with this experience which we will relate in our next reminiscence.

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### THE UNREASONING, UNREASONABLE, DOGMATIST

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Commenting on the Savior's language in Matt. 7:6, concerning the casting of "pearls before swine," a recent writer says:

"It is especially true of those who hold eccentric religious notions. A Seventh-day Adventist could not be affected in the least by any disconcerting facts of Biblical criticism. The mind of the thoroly convinced Christian Scientist is not open to the acceptance of the demonstrated incongruities in the life and teaching of Mrs. Eddy. The old Line Mormon is not open to conviction with regard to the absurdities of his 'revelation.'

This last case was clearly demonstrated by the late Bishop Spaulding of Utah, who found that in the Mormon book of Abraham there were some actual reproductions of Egyptian inscriptions with what purported to be English translations. He sent copies of several of these inscriptions to several of the leading Egyptologists in America and abroad, requesting them to send him translations. And they all, working independently of each other, obtained practically the same results, which bore no resemblance to the interpretations given in the book of Abraham. However, when the Bishop told of his experiment to a more than ordinarily well informed Mormon, he was told that *a true believer would always accept the teaching of the Church*

in preference to anything that outsiders, no matter how learned, might say." Our author remarks upon the results of this incident: "*The publication of these facts has not caused even a slight ripple of unbelief in Mormonism.*" (Emphasis ours).

"But we all have the failing to a greater or less degree. It tends to become more marked with increasing years; and unless a man trains himself when young to a spirit of receptivity to new and unaccustomed ideas, his later years are bound to be full of stiff intolerance. Mental rheumatism is a malady as common among the aged as physical rheumatism. Intellectual ability indeed is not any too common among those who are not aged. And Jesus considers it a waste of time to try to affect certain minds. 'Do not give that which is holy to the dogs, and do not throw your pearls in front of pigs.'

"This is a teaching which every strong man must ponder carefully, because a coward might try to take advantage of the words and hold his peace when a courageous expression of conviction was necessary. But if it is sometimes the refuge of cowardice to hide behind these words, at other times it is the height of futility to ignore them and to attempt to convince the incorrigible. When, for example, a nation is frothing with war-madness it would be impossible for the angel Gabriel to convince the people of the truth of Christ's doctrine of peace. When the dogs of war are loosed and the profiteering swine are wallowing in blood, he who casts the precious gems of the gospel of peace before them will surely see them turn and rend him." H. S. Bruster, in "*The Simple Gospel*," P. 169.

—Sent by W. R. Patterson.

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## SPAIN THROWS OFF THE PAPAL YOKE

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For centuries, as everyone acquainted with European history knows, Spain has been one of the most thoroughly Catholic countries in all the world. As late as 1876 she framed a new national constitution in which

the Roman Catholic Church was named as the established Church, and other churches were given but scant toleration or freedom of action.

But a great change has come about. The king has been deposed, and Spain is now a republic. Its new republican constitution, adopted by the Assembly December 4, 1931, upsets the traditions of centuries, alters drastically the status of the church, enfranchises women, makes divorce legal in Spain, throws off the papal yoke, provides for the expulsion of certain religious orders and rigid control over others, places education under the control of the state instead of the church, and completely separates church and state. It calls Spain "a republic of workers of all classes in a regime of liberty and justice." All of this sounds very American, and has the ring of independence, individual rights, and equality of all before the law. This is a tremendous and almost unbelievable revolution when we think of what Spain once was—the home of the Inquisition, and the birthplace of Ignatius Loyola and the Jesuits.

But, as might be expected, the Catholic party in Spain disapprove of the new constitution, and even before it was adopted gave notice that they intended to start a campaign for its revision. Rome never changes! In principle and at heart she is as selfish and intolerant as ever.

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### TURNING THE LIGHT ON THE SEVENTH-DAY ADVENTIST CREED—No. 1

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This pamphlet of 48 pages shows from the Bible and from the writings of James White and Mrs. White that there never was an Investigative Judgment, and never will be till the coming of Christ. The whole theory of the Investigative Judgment is a piece of fantastic fiction. It is not only "without foundation in the Word of God," as James White wrote, but is contrary to the Gospel. No one who believes this theory can have any conception of the joy of the Gospel.