

# THE Gathering Call

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

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## DANIEL 8:14

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—Authorized Version.

And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.—R. V. and A. S. V.

And he said unto him, Until two thousand and three hundred evening-mornings.—then shall the sanctuary be vindicated.—Rotherham.

And he said unto me: Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.—Moulton.

And he said unto me: Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be victorious.—Jewish Translation. Masoretic Text.

And he replied to him: For two thousand three hundred evening-mornings, after which the Sanctuary will be Sanctified.—Farrar Fenton.

And he said unto me: Till evening-morning two thousand and three hundred, then is the holy place declared right.—Young.

It will be noted that not a single translation, as given above, is in harmony with the Authorized Version. In every case "days" is translated in some form of evening-morning. The word "day" is found in the Authorized Version six times, and the plural form, "days," is found 25 times in the book of Daniel, or 31 times in both forms. In every case, thirty in all, excepting Dan. 8:14, the English day or days is translated from the Hebrew or Chaldaic word "yowm" or "yohm," as it is variously spelled.

The word "days" in Dan. 8:14 is not a translation but an interpretation. The translators have read into the text what they thought it meant and not what it says. In this case "days" is used to represent two Hebrew words, *ahreb*, meaning evening, dusk, or night; and *boker*, meaning dawn, or morning. They are both in the singular number, without a conjunction between them. They are

literally translated by Young as given above. The same two Hebrew words are found in Dan. 8:26, where they are correctly translated "evening" and "morning."

There is no other place in the entire Bible where these two Hebrew words are translated "day" or "days." It is very evident that the King James translation is sadly at fault, or as stated above is not a translation but an interpretation.

Most Bible interpreters agree that "days" as used in Dan. 12:11-13 is used symbolically, a day standing for a year, thus 1290 and 1335 days are interpreted as so many years. In each of these cases "days" is translated from "yehm." If God intended to represent 2300 years in Dan. 8:14, why did He not use the same Hebrew word that He used in Dan. 12:11-13?

Any article of faith built upon such a faulty foundation—such a faulty translation—is certainly in serious need of a re-examination; or possibly a better disposition of it would be to commit it to the scrap-heap of obsolete blunders, even if it is heavy with age.

## FEARLESS RELIGION

"That we might serve him without fear." Luke 1:74.

The admixture of fear with religion ruins it. Then it becomes mere awe, mere superstition. Worship becomes a trembling, prayer the propitiation of an enemy. The heathen world is all given over to fear. Let not the Christian world be heathenish.

There should be absolutely no fear in the love of a child for the heavenly Father. Perfect love casts out fear—has no room for it.

Religion means no fear for this world or the next, for time or eternity; no fear of unfavorable fortune, or loneliness, failure, doubt, or sin; no fear for ourselves or for any other children of God; and, of course, no fear of any foe, earthly or angelic.

Cleanse from our heart, dear Lord, the last remnant of mortal dread. May we serve Thee ever without fear, in Thy dear name. Amen.—*Christian Herald*.

## WHEREIN DO WE DIFFER?

We have been publishing the Gathering Call nearly two decades. Certain features in our beliefs we have discussed many times, so that we have almost fallen into the rut of thinking that our readers understand what we are trying to do because it is so familiar to our minds. We confess that we have at times overlooked the fact that new readers are joining our ranks every month. To these, some of the things which we publish may appear quite strange. Questions and suggestions which we have received remind us that it might be well to publish from time to time a statement of what we believe and what we are trying to accomplish.

We are glad to state that we are in agreement with the S.D.A. church on their two most unpopular beliefs. We believe in the seventh-day Sabbath and we believe that immortality is the gift of God, and therefore man is naturally not immortal. We also believe in the personal, literal, soon coming of our Lord, and that the final home of the saved will be the renewed earth.

We believe in the inspiration of the Word of God, both the Old and the New Testament. We believe they were written by inspiration and as they came from the pens of the original writers, were free from mistakes.

We believe that the Bible contains all that is necessary for man to know in regard to his duty and relations to God. That is, we stand on the old Protestant platform of the Bible and the Bible only, with emphasis on the *only*. Hence we do not accept Mrs. White and her writings as divine communications to man. At the same time we recognize that many of her writings are very helpful Christian reading.

We believe that the atonement for sin was made on the cross; hence we do not believe as the denomination teaches, that the day of atonement began Oct. 22, 1844.

We believe that Christ entered into the immediate presence of His Father "within the veil" at His ascension, and therefore did not tarry in the first apartment of the heavenly sanctuary until 1844, as the denomina-

tion teaches. We do not believe that there has been any separating veil between the Father and the Son since the rending of the veil of the earthly temple when Christ on the cross said, "It is finished."

We believe that when one confesses his sins in sincerity and faith, those sins are blotted out and his name is recorded in the Lamb's book of life. Hence he has the witness that he "hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24, A.S.V. Hence we do not believe that an investigative judgment began in 1844, nor that any such judgment will begin until after the first resurrection, and then it is not for the purpose of determining who is worthy of salvation.

We believe there is but one Babylon brot to light in the book of Revelation. Therefore Babylon of the 17th chapter is the same as Babylon of the 14th chapter.

We believe that Babylon represents the Roman Catholic system with headquarters at Rome, Italy. Hence we do not believe that this term applies to fallen Protestant churches as the denomination teaches. Therefore we believe that the second Angel's message is an announcement of the punitive judgments of God in the destruction of that system just before the Lord's return.

We believe that wherever a beast is used in prophecy as a symbol it always represents a civil government. We believe the woman who rides the beast is not the beast, tho they may work in common against God's people. Hence we believe the third angel's message is a warning against the worship of the beast and not a warning against the woman who rides the beast.

We believe the beast is a combination of nations occupying the territory of Central and Western Europe, and therefore the image to that beast must be another combination of nations outside the territory of Europe.

We do not believe that any prophetic period terminated in 1844. We believe Wm. Miller was an honest Christian preacher, but mistaken; and that he manifested commendable honesty after the disappointment. We commend his frank confession published to the world in

which he said, "We expected the personal coming of Christ at that time; and now to contend that we were not mistaken is dishonest. We should never be ashamed frankly to confess all our errors.

"I have no confidence in any of the new theories that grew out of that movement, . . . OR THAT IT WAS A FULFILLMENT OF PROPHECY IN ANY SENSE." (Emphasis his).

We believe as did Elder James White that "'The testimony of Jesus is the spirit of prophecy.' Rev. 19:10. The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relating to the plan and work of human redemption, is the voice of the Redeemer." Hence we do not believe that the "spirit of prophecy" which every true follower of Christ has, is the same as the spirit to prophesy which is manifested only by the prophets. We do not therefore, believe that the remnant must have a prophet in order to have the "testimony of Jesus Christ." Rev. 12:17.

We believe that the three angels' messages follow each other in succession. That is, the second will not be given until after the first, and the third message will not be given until after the first and second have gone to the world. Hence we believe these three messages are still future and never have been given to the world.

The Gathering Call is in the field to correct these outstanding errors among Seventh-day Adventists, because we believe they are deadening misconceptions which denature the gospel and becloud the message for the last generation. If Seventh-day Adventists will correct these outstanding errors in their creed we will cease to publish the Gathering Call.

We are accused by our enemies of working to tear down the work of S.D.A.'s, or seeking revenge for some fancied wrongs. Those who thus accuse us are judging us by the standard of their own carnal natures. Because they would delight to take revenge on us is no sign that we cherish any such feelings toward them. We have only love and pity for our former brethren, among whom we had many years of pleasant fellowship and labor.

Instead of trying to tear down their work or cripple their efficiency we are laboring to correct their errors that their efficiency may be strikingly increased.

That we are not working against the denomination is quite evident from the fact that a very large part of our support comes from regular S.D.A.'s, and not a few of these supporters are numbered among the most prominent and successful workers. Many of the laymen and workers recognize the crying need of reforming the creed, and while they may not approve of all our methods, they are in warm sympathy with the objective for which we labor.

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## ANOTHER UNANSWERED LETTER

The following letter, the third in a series, was called to our attention by a friendly stenographer who did some copying for the author. The writer is still an active and faithful member of the church, who wants to see the church prosper. We thought it was so well put and in such a good spirit that it was worthy of publication; so we solicited the privilege, which was granted after time gave evidence that Brother Wilcox did not intend to make reply. We wonder how many more letters of the same character the editor of the R. and H. has received which have never come to our attention.

We understand the facts here considered came to the attention of this brother thru the columns of the Gathering Call.

April 29, 1932.

Elder F. M. Wilcox,  
Editor Review and Herald,  
Washington, D. C.  
Dear Brother Wilcox:

It is with a heavy heart that I turn to the duty of addressing you once more. On January 22 I wrote you a letter, opening forth to you what seemed to me most serious charges against some of our leading men, including yourself. I stated that I found it impossible to believe such charges without first obtaining, from those so

charged, a statement of their own concerning the matter. And so, for that reason, I set forth the charges together with the purported evidence substantiating them so that you could give me your version which, it was hoped, would clear you and the other brethren of the serious charges made against you.

And, Brother Wilcox, I must repeat,—these are serious charges. I cannot, and I am unable to see how anyone else can, regard them in any other light. I presented them to one of our ministers and he was astonished and shocked beyond measure. He stated that he never heard of the case before, and regarded it as most serious. As you remember, from my letter above mentioned, they concern the charge that the Review and Herald Management were employing “a Roman Catholic (Mr. Frank J. Hogan) as their regular standing attorney.” This charge was first made in 1921. A private letter from Mr. E. R. Palmer, the General Manager at that time, denied the charge flatly. Then just as emphatic a denial was made in the columns of the Review of July 28, 1921. And so the matter rested for ten years, tho an abundance of proof was available that he was a Roman Catholic and had been all his life. Then appeared in the Washington Post of Dec. 17, 1931, the news item before quoted under the headline: “FRANK J. HOGAN NAMED FOR HIGH VATICAN HONOR.” I repeat, these charges *are* serious and an explanation surely is in order.

However, I received no reply to my letter. So on March 18, I sent a second letter to you repeating my request for an explanation of these charges, but to date I have received no reply. And so I am left no choice, Brother Wilcox, but to reluctantly conclude that the charges and the representations made must, in the main, be correct. I have yet to see a man falsely accused who, when opportunity is offered him, will not at once avail himself of it to show the righteousness of his cause and the falsity of the charges made against him. And so, in the absence of a reply by you, I am forced to conclude that they must be true.

But, Brother Wilcox, such a position carries with it

conclusions whose significance is appalling. Must I really conclude that a downright lie was published in our church paper, the Review and Herald, over ten years ago which was never repudiated, even tho repeatedly brot to the attention of those in charge? And even now after the status of Mr. Hogan is established beyond any possibility of doubt, no correction is forthcoming and communications of inquiry concerning the matter are entirely ignored. But, Brother Wilcox, the phase of this deplorable situation which hurts me the most is the personal one. What can I say that will convey to you what I feel concerning your own personal Christian experience in relation to this matter?

Last Sabbath, April 23, as I was teaching the Sabbath-school lesson and the discussion progressed to the last two questions, I could not help but think of you and of this matter that I have written you about. Oh, Brother Wilcox, how can you feel right with your God when you lend yourself to deception of this kind? How can you get down on your knees and pray for the reception of God's Holy Spirit, when you know that you cannot answer the questions I have asked you in my former letters? How can you hope to be among the 144,000 when it is written of them, "in their mouth was found no guile for they are without fault?" Oh that the Holy Spirit, one of whose duties is to convict of sin, might come upon you and your brethren and humble you before the great God. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." My heart goes out for you and my brethren in high places, that their hearts may be tendered and humbled before God and that confession and forsaking of sins may again be known among us. This matter is not the only thing for which repentance and confession should be made. But it is one item which must not be overlooked if the Divine blessing is ever to be bestowed.

You cannot and should not try to escape it, Brother Wilcox. Ezekiel nine should humble us in the dust. "Go thru the midst of the city, thru the midst of Je-

rusalem [the church] and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." And "slay utterly old and young . . . but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." And then, also, the message of the True Witness to the Laodiceans comes to mind. "Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Does it not behoove us to be clean, who bear the vessels of the Lord?

And now, Brother Wilcox, I am only a layman, but I think I know what God tells us to do in a case of this kind, and with all humility I will pass it on to you. I pray that God by His Holy Spirit will convict you of sin, will show you its awfulness, and the depths to which, if unconfessed and unrepented, it leads. Then I pray that you will be led to repent, sincerely and wholeheartedly. And then that you may be led to confess, not privately or secretly, but openly thru the columns of the Review, that your confession may go as far as your sin (for sin it is to put into print that which is not true, either knowingly or otherwise). And if you do this, I know there will be rejoicing both in heaven and here on earth, and, what is of infinitely greater importance if our understanding of the Word is correct, you will receive forgiveness. For, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I know of no other way for you to get right with God in this matter, or with man either, for that matter. I am assuming that the charges are true, inasmuch as no attempt has been made to show cause why they are not. Of course if they are not, the above does not hold, but I must believe they are true in view of your attitude of utter silence.

And now, Brother Wilcox, I exhort you to accept, in the spirit in which it is given, this call to repentance, for what I cannot help but feel in the light of all the

facts I am able to gather, is a most grievous sin against the ninth commandment. I have nothing but love for you, and it is for this reason that I am going to the trouble of writing this as well as my other two letters to you. May the Holy Spirit do His work for you, and for me and for all God's children is my earnest prayer.

Your brother in Christ,

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## FROM AUSTRALIA

Dear Brother Ballenger :

I have been brought into touch with the Gathering Call during the last few months. We have been S. D. A.'s for the last twenty years, loved the message, sacrificed for it, and were firmly convinced we were in the remnant church, hence you can readily imagine what a shock it was to us to find there was so much of error in the TRUTH. We have all the Testimonies and very many of Mrs. White's books and firmly believed in the Spirit of Prophecy as taught by the denomination. My daughter has been a great worker for the S. D. A.'s and has sold something like thirty or forty thousand Signs of the Times and a hundred thousand tracts. But since we discovered that we were wrong we left the church. I read in one of the Gathering Calls of the tract, the Investigative Judgment, which you would send free to any one who could not afford to pay for them. Well, we cannot pay and we can get rid of some two or three hundred of them to S. D. A.'s if some of the brethren and sisters could pay for them and send them to us. We are willing to do the work and get the literature before the people.

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Unsettling people's faith in false and unreliable guides is not an unChristian thing to do, otherwise Christ himself did wrong in saying what He did about the Scribes and Pharisees and their teachings. It is sometimes a very necessary thing to do, in order to correct errors and make way for the promulgation of truth.

# THE WORST KIND OF LYING

(Contributed)

He said likewise  
That a lie which is half a truth is ever the  
blackest of lies;  
That a lie which is all a lie may be met  
and fought with outright;  
But a lie which is part truth is a harder  
matter to fight.

—*Tennyson.*

The following story is taken from "Character Lessons in American History":

"Isaac T. Hopper and his brother were accustomed to set traps in the woods to catch wild fowl and animals for the larder. Once Isaac found a plump partridge in his brother's trap, which he secretly transferred to his own, and later took home as his own prize.

"From certain traces about his trap, his brother became suspicious, and told his father that Isaac was deceiving him, and had told a lie about the partridge being his.

"When questioned, Isaac stoutly maintained that he had taken the partridge from his own trap and consequently it was his.

"But that night his conscience smote him, and he brought the bird into the room where his father and brother were sitting, and confessed that while he did take the partridge from his own trap, as he had said, he did not say that he had first taken it from his brother's trap and put it there."

This put a very different construction to the story, and revealed both the theft and the deception.

All lies are bad; but some lies are worse than others. The half-truth lies are worst of all, because they are the most deceptive and hardest to detect. In a sense, they are truth; but the half-truth in them covers up the real facts, which are withheld, and which, if told, would re-

veal the deception. There is in them something akin to the Jesuitical trick called "mental reservation." They will not square with the judicial oath: "Do you solemnly swear that, in the case now pending, you will tell the truth, the *whole* truth, and *nothing but the truth*, so help you God?" In the poem quoted at the beginning of this article, Tennyson rightly brands them "the blackest of lies," and gives the reason why they are so. It is because they are "a harder matter to fight" than the lie which is "all a lie."

The lie told by Ananias and Sapphira was of this kind. While keeping back "a part of the price" of a certain piece of land which they had sold for charitable purposes, they represented that the amount brought and laid at the apostles' feet was the full amount they had received for the property. This lie cost them their lives. At the very beginning of the infant church God thus signally showed His displeasure at lying, hypocrisy, and deception. Across the path of every lying hypocrite seeking fellowship in His church. He has laid the bodies of Ananias and Sapphira as a solemn warning. He wants only honest, sincere, and truthful people in this holy, sacred fold. "Putting away lying," says Paul, "speak every man truth with his neighbor." Eph. 4:25.

"Falsehood," says Dr. Albert Barnes, "consists in making an erroneous representation of a thing in any way for the purpose of deceiving. And this species," he says, "is much more common than an open and bold lie, declaring what is in no sense true."

#### *Did Elder Daniells Write to Mrs. White About Elder Sheafe?*

Early in 1907, Elder L. C. Sheafe, of Washington, D. C., received a "Testimony" from Mrs. E. G. White. From certain things in it, and from the way it started out, he surmised that Elder A. G. Daniells, President of the General Conference, had been writing to Mrs. White about him.

Not long afterward, Elder Daniells, in company with Elder K. C. Russell, decided to call on Elder Sheafe, "to see how he was taking his testimony," copies of which

had been distributed among the leading brethren at headquarters. Elder Sheafe at once told them he thought they had been writing to Mrs. White about him, and that he ought to know what they had written so that he could write her also.

Elder Russell denied having written her. Most likely he had not. Following suit, Elder Daniells also denied having written her. But Elder Sheafe said, "I think you have." Elder Daniells again stoutly denied the charge. "But I think you *have*," rejoined Elder Sheafe. Whereupon Elder Daniells, bringing his fist down on his knee, said, with strong assevation, "I tell you, as a man and a Christian, *I have not written one line to Mrs. White concerning this matter.*"

*What Are the Facts?*

Here are the facts: Elder Daniells had not written to Mrs. White about Elder Sheafe *directly*, but he *had* written to W. C. White, Mrs. White's son, about him, and he (W. C. White) had shown this to his mother. Following this, Mrs. White wrote the testimony referred to, but said nothing in it about having received, read, or heard read any letter from Elder Daniells.

In writing to W. C. White, Elder Daniells had every reason to know and believe that his letter would go straight to Mrs. White. He had simply written to her *through her son*. By *indirection* he had accomplished the same result as if he had addressed his letter directly to Mrs. White. To all intents and purposes he had written her. This he knew very well. W. C. White, the son, was merely a "go-between."

If Elder Daniells did not intend that Mrs. White should see what he wrote to her son, W. C. White, and thus secure from her a testimony against Elder Sheafe, what did he write to W. C. White about Elder Sheafe for? Will he answer that? Evidently he never intended that what he had done in prompting the writing of this testimony should come to light. Hence the roundabout method of correspondence, so that, if asked, he could deny having written to Mrs. White.

At the Fall Council in October, 1913, held in Wash-

ington, D. C., when this method of securing "Testimonies" and covering up their origin, even to the point of lying, was exposed. Elder W. C. White admitted having received a letter from Elder Daniells about Elder Sheafe, and also of his having shown the letter to his mother. He said, "I suppose I showed it to Mother. I think I did."

At this revelation and exposure Elder Daniells took great offense. Unlike Isaac Hopper, he did not confess the part he had played in producing the "Testimony," nor the deception he had practiced on Elder Sheafe.

If, when accused by Elder Sheafe, he had said: "I did not write to Mrs. White directly, but I did write to W. C. White, her son, about you, which, I suppose, amounts to the same thing," there would have been no deception. That would have been telling the truth, and fair dealing. But that part of the story Elder Daniells kept back and did not tell. Not wishing the truth to be known as to the part he had played in prompting Mrs. White to write the testimony, he told simply the "half-truth" which covered up the real truth. What he said was, in a way, technically true, but altogether false in fact and effect.

Such a statement would have shown the true source of Mrs. White's information, and disproved her oft-repeated denial that she was influenced by the brethren to write "Testimonies." See "Testimony" No. 33, p. 211; Vol. V, pp. 65, 685. She most certainly was, and should never have denied it. In writing his reproofs, Paul stated the source of his information. See 1 Cor. 1:11; 5:1; 11:18.

Had this case been handled wisely, honestly, and without deception, in all probability Elder Sheafe might have been saved to the denomination. He still observes the Sabbath, and preaches to a Sabbath-keeping church. He has not "apostatized from the truth," nor taken "some rash and dreadful step," as this testimony, written twenty-five years ago, predicted he would; neither has any such "punishment" come upon the brethren in Battle Creek as it said would "surely" come.

# THE GATHERING CALL

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## CLUB RATES

Five copies to one address, 50 cents each per year; ten or more to one address, 35 cents per year. Three new single subscriptions, \$1.00.

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 fruits and not the means of salvation.

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

Our correspondence has been very much delayed, due to many pressing duties. Our stenographic help has been very short for a month or more. Our income will not warrant our employing a regular stenographer so we call on student help as we need it. We have two of these students, but neither of them have been able to render assistance that we very much needed. The future is more promising, and we hope to clean our pigeon-holes within a few weeks. Be patient with us, and don't think we willingly neglect any of our friends.

Our friends could save us much time by observing a few regulations. Sometimes we receive letters of three or more pages, containing orders for a number of publications, to be sent to several addresses. Perhaps one order is on one page, another on the second page; in fact they are scattered thru the entire letter. This makes it very difficult to fill the orders.

We would appreciate it very much if our friends would write their orders at the close of their letter or on a separate sheet. Also kindly group your orders together. That is, put all orders going to the same post office together. Help us to this extent, please.

## A LETTER FROM ONE SEVENTH-DAY ADVENTIST TO ANOTHER

The following is a portion of a letter written by a regular S.D.A. and was not intended in any way for publication, neither was it intended to be put in the hands of the editor. It was sent to us by the brother who received it simply as a word of encouragement. We believe our friends will enjoy it, hence we pass it on.

“It is queer that nearly all S.D.A.’s think that the doctrines that they hold—I mean the ones that will hold water—all originated within the S.D.A. ranks, when, as a matter of fact, none of them did. ‘Surely the Lord will do nothing but that He revealeth His secrets to His servants the prophets.’ There must have been something wrong with the prophets when the investigative judgment was established as a doctrine, for aside from Elder Bates, no one knew anything about it for ten years AFTER the judgment went into session, when it ought to have been known ten years before so that people could make preparation. If our folks were not so afraid to investigate they might know some of these things.

“Lately I have secured a complete file of the Gathering Call back to 1919 and I find them very interesting as they contain much that is valuable for reference. I like the paper very much, and think it is doing a good work. In all the years of the past, paper after paper has been established to controvert the doctrines of the S.D.A.’s, only to meet failure, usually very quickly. The Gathering Call has held its own and opened the eyes of lots of people. The reason is that it has a real message, and does not deal in slander. The spirit it manifests in presenting its message is commendable as contrasted with the torrent of abuse poured forth by S.D.A.’s in opposition. As I wrote to one Conference man, ‘You do not DARE to try to refute the arguments of the Gathering Call, and as they have NEVER been disputed, it must be that you are satisfied that they cannot be upset, or you would try it. Abuse has been your best and only argument, and I suppose if you had any other, you would use it.’

"I believe if we would continue to push the true doctrines of the S.D.A. church and use the Gathering Call to correct its mistakes it would be almost ideal. The popular ministers have been trimmed in argument with our people, and I find it effective to place in their hands weapons to hit back with telling effect by furnishing them Ballenger's latest tracts like the Investigative Judgment, etc. It will place our people on the defensive and they will wake up to the fact that they cannot defend their positions."

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## **Great Seventh-Day Adventist Scientist Makes A Most Important Discovery**

Prof. McCreehy Price, the great Adventist scientist, comes to the rescue of Mrs. White's visions. For years one of the "Arch-enemy's" chief points of attack upon the inspiration of Mrs. White's visions has been that relative to the "amalgamation of man and beast", as related in "Spiritual Gifts," Vol. 3, pp 64, 75.

His discovery that inspiration had overlooked the little preposition "of" in the sentence: "Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men", is now cleared up! By inserting the "missing link"—"of", between "and" and "beast", making it read thus: "There has been amalgamation of man and (of) beast", this heretofore troublesome, and seemingly unexplainable, vision is now cleared up! It is now proven to be in perfect harmony with science! Just how the Professor happened to make this remarkable discovery we are not told. Whether this vision was subjected to the penetrating lenses of the telescope in the Washington, D. C. Observatory, or the one on Mount Wilson, in California, he does not say. It is too bad, however, that this discovery was not made years ago. If it had, it might have saved Uriah Smith the blunder of trying to fix it up by representing the Digger Indians, the Hottentots, and the Bushmen as a cross between man and beast. Or James

White and R. F. Andrews at one time teaching that the Negro race was the result of commerce between man and beast!

It now turns out that the "amalgamation" was not between man and beast, but between the different races of men, and between the different species of animals! And it was this thing of the different races of men intermarrying, and of the animals cross-breeding, "which defaced the image of God, and caused confusion everywhere," and that constituted the "one sin" above all others "which called for the destruction of the race by the flood",—it was this "base crime of amalgamation".—*Spiritual Gifts*, Vol. 3, p. 64. We would like to know, however, what different races of men existed before the flood with which Adam's descendants committed this "base crime of amalgamation"? and where did they come from? And, too, with what race, or races of men did Noah's descendants amalgamate to produce certain races in which the image of God has been thus defaced? This would certainly be an interesting study! Are they the English? the Irish? the Dutch? the French? the Italian? the Russian? the Jap? the African? or the American Indian? Certainly, the Professor ought to be able to tell us! And is it the intermarrying of the different races of men, or, of these different nationalities of men, that constitutes this "base crime," and "which defaced the image of God," and "caused confusion everywhere"?—"the one sin above all others?" How about the Irish marrying into the English? or the English into the Dutch? or the Dutch into the French? or the French into the Indian? or the Negro into the White or the White into the Negro? If this amalgamation of the different races, or different nationalities, is what this vision means, then we suggest that it is high time that the General Conference of Seventh-day Adventists take immediate steps to stop this thing within the ranks of the Adventist Church, lest they, too, suffer the fate of those antediluvians! For Adventists are forming intermarriages between the different races and nationalities, right along, within their own churches.

And what about the cross-breeding between the different breeds of horses and cattle? Or the horse and the ass? The way Mrs. White's vision now stands as corrected by this Adventist scientist, the cross-breeding between the animals, as well as between the different races of men, is a "base crime", which has "defaced the image of God"! For she says, "It was the base crime of amalgamation of man *and (of) beast that defaced the image of God*"! "Now will Prof. McCready, please explain, how the production of a mule can "deface" the image of God? or how the cross-breeding of any other animals can do so? Pardon this seeming irreverence. But that is just what Prof. Price has made this vision of Mrs. White teach by his attempted correction and explanation.

If inter-marrying between the different races, is a "base crime,"—the "one sin above all others," and one which defaces the image of God, then Moses committed this awful sin in marrying the Ethiopian! Wonder that God did not destroy him, as he did those awful wicked Antediluvians, for committing this base crime!

"Great is Diana of the Ephesians", shouted the Ephesians, but what about Prof. McCready's new dress for Mrs. White's amalgamation vision!

—MATHEW LARSON.

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## A New Friend From Below the Equator

Dear Mr. Ballenger:—

I have been reading a few of the Gathering Calls lately which have been given to me by ———— and find them to be very interesting. Since reading them I have had my eyes opened, and even my father who was once a staunch Adventist even holding the position of elder in one of our little churches here, is enjoying reading them, as I pass them on to him. And since reading them he has changed his views considerably regarding some of the doctrines taught by the denomination.

I would very much like to get the Call regularly. Father would like to have all the tracts you publish. He is a diligent seeker after truth.

tions, are an abomination in the sight of God." They teach that it was right to be wrong and wrong to be right; that they "are the one object on earth dear to the heart of God." These things are still taught among them. 28 pages, 10c.

No. 3. THE THIRD ANGEL'S MESSAGE.—This pamphlet gives a consistent interpretation of Rev. 14:9-11, and points out the mistakes of the denominational position. For a number of years the pioneers floundered in a bog of dreamy speculation regarding this message, while in later years they tacked every Bible doctrine they discovered or invented onto the third angel's message. They acknowledge they never knew anything about "righteousness by faith" for 44 years, and then when it was brot to them, many of the leaders rejected it, and later disfellowshipped the messengers who brot it to them. It has had a checkered history in their theology. 40 pages, 10c.

No. 4. SEVENTH-DAY ADVENTISTS WEIGHED IN THE BALANCE OF HONESTY AND FOUND WANTING.—Long standing deceptions brot to light, showing their prophet doctored her visions to cover her mistakes; their official paper and leaders deny or cover up the plainest facts to keep the laity in ignorance, and save the creed; and their historian, the most unreliable writer known in the field of religious literature. All these charges supported by undeniable facts. Read and you will be convinced. 36 pages, 10c.

### A WORD TO THE LITTLE FLOCK

The first publication issued jointly by the Pioneers; it has never been reproduced in whole by the denomination; it is now extremely rare.

This is one of the documents from which Mrs. White eliminated damaging portions of her visions. We have attached a sheet indicating what has been left out and the place from which they have been eliminated in recent publications. We are probably safe in saying that 99 per cent of S.D.A.'s never saw a copy of this rare document. What we are offering is a photographic reproduction of the original in our possession. 24 pp., 25c.

### THE ADVENT REVIEW

A large, 48-page, double column photographic reprint of a very rare document published in 1859 by James White and four other pioneers. It was published to show what sinners the First-day Adventists were for giving up the "shut door" and going out to convert sinners whom "God had rejected" in 1844. It contains the Crosier article which is the foundation of their present position on the sanctuary question. It was written to show that probation closed in 1844. It was of this article that Mrs. White wrote: "The Lord shew me in vision, more than a year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary." Price 50c.

*(Liberal discounts in quantities)*

IF YOU WANT TO KEEP POSTED on these questions, read THE GATHERING CALL, a 32-page monthly, \$1.00 per year. Address all orders to THE GATHERING CALL, 4188 Mulberry St., Riverside, Calif.

As the work enlarges we realize more and more the need of a modest printing plant. Such an addition would enable us to very materially enlarge our effectiveness. We are praying for guidance.

The article on page 12 contains some very striking facts. It lays some very grievous charges against Elder A. G. Daniells, so long President of the General Conference. It relates to a "Testimony" which Elder L. C. Sheafe of Washington, D. C., received from Mrs. White. If the facts published in this writeup are true, there should be some confessions made. If they are not true, the one who contributed this article and the editor of The Gathering Call should unitedly make some confessions. Elder Sheafe affirms that every word of this writeup is the truth. We stand ready to make any corrections that Elder Daniells or any one else feels ought to be made in regard to this matter.

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Every S.D.A. should read the letter addressed to Editor F. M. Wilcox as found on page 7. They should not only read this, but they should call on Elder Wilcox for an explanation as to why he did not comply with this brother's request or offer some explanation. When you have read this letter you will better understand why Brother Wilcox offered the resolution at the Spring Council to indefinitely postpone the Bible Conference. "There is a reason."

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## **ANOTHER ADVENTIST CONVINCED**

Dear Brother Ballenger:

Please send me the Gathering Call. I get some wonderful truths from your writings. I have been a S.D.A. ever since 1901 and I never received so much truth in all their writings as I get from the Gathering Call. The Proclamation of Liberty that I received from you is a wonderful book. O what truth there is in it. If all S.D.A.'s would read that and receive it and ponder over the great truths it contains, they would forget Sister White and their creed, and come to God and ask forgiveness for believing some things as they do. May the Lord be with you and help you to spread the good news.