

THE
Gathering Call

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

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THE PROPHET SPECIAL

Turning the Light on the Seventh-Day Adventist Creed
Number 5

CAN A PROPHET BE A PLAGIARIST?

or

CAN A PLAGIARIST BE A PROPHET?

Is it honest to copy the writings of others without credit and pass it off as a revelation from God?

Should a prophet condemn in others what she does herself?

Is it an unpardonable sin to point out the sins of a prophet?

Which of the commandments says, "Ye shall not bear true witness against a prophet"?

Did the old prophets collect royalties on their visions?

**Why Was Mrs. White \$90,000.00 in Debt
When She Died?**

These queries are all answered by indisputable facts, some of which have never before been published.

If you are afraid of the truth don't read any further. Truth may shock you, but if accepted it will make you free.

“WAS MRS. WHITE A PLAGIARIST?”

That Mrs. White was a free purloiner of the thoughts of others is well known to the leaders. It is regretted by some, condoned by others, but denied by none. The extent to which she borrowed others' thoughts without credit is not known, but the sin grows in volume as one studies the literature of early days. In answer to this question we will submit evidence and let the evidence itself testify.

In 1890 Mrs. White got out an enlarged edition of Volume 2, “Spirit of Prophecy” and gave it the title of “Patriarchs and Prophets.” That she received much help from Adam Clark’s commentaries is evident from the following citations:

PATRIARCHS AND PROPHETS

By MRS. E. G. WHITE

O.—Edition of 1890;

N.—Edition of 1913

1. “The tribe of Reuben never rose to any eminence in Israel; it was not so numerous as Judah, Joseph, or Dan, and was among the first that were carried into captivity.” O. 225, N. 235.

2. “Levi also received no inheritance except forty-eight cities scattered in different parts of the land.” O. 226, N. 236.

3. “If Balaam could be induced to curse them in detached parties, the whole camp would soon be devoted to destruction.” O. 422, N. 448.

ADAM CLARK'S COMMENTARIES

1. “This tribe never rose to any eminence in Israel; was not so numerous by one-third, as either Judah, Joseph, or Dan, when Moses took the sum of them in the wilderness.” Gen. 49:4.

2. “Levi had no inheritance except forty-eight cities, scattered thru different parts of the land of Canaan.” Gen. 49:7.

3. “He thought therefore that he might get Balaam to curse them in detached parties; till the whole camp should be devoted to destruction by successive ex-ecrations.” Num. 23:13.

4. "The cities of refuge were so distributed as to be within a half-day journey of every part of the land. The roads leading to them were always to be kept in good repair." O. 483, N. 515.

5. "It was decided to send first a delegation to obtain from the two and a half tribes an explanation of their conduct. Ten princes, one from each tribe, were chosen. At their head was Phinchas." O. 486, N. 518.

4. "The cities of refuge were distributed thru the land, at proper distances from each other, that they might be convenient to every part of the land; . . . the roads leading to them being broad, even, and always kept in good repair." Josh. 20:7.

5. "That they might do nothing rashly, they first send Phinchas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar." Josh. 22:12.

In 1883 she published "Sketches from the Life of Paul." It was first published by the Pacific Press at Oakland, California. The Press sent a set of plates to the Review and Herald at Battle Creek, Michigan, and they also put out an edition. This book had a very wide circulation among Adventists and was on the market for about ten years.

In the preface to this book we find this statement: "The writer of this book, having received especial help from the Spirit of God, is able to throw light upon the teachings of Paul and their application to our own time, as no other authors are prepared to do."

"SKETCHES FROM THE
LIFE OF PAUL"

By MRS. E. G. WHITE, 1883

6. "The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below." p. 93.

"LIFE AND EPISTLES OF
THE APOSTLE PAUL"

By CONYBEARE & HOWSON

6. "The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps immediately from the Agora." p. 308.

7. "Had his oration been a direct attack upon their gods, and the great men of the city who were before him, he would have been in danger of meeting the fate of Socrates." p. 97.

8. "An extensive and profitable business had grown up at Ephesus from the manufacture and sale of these shrines and images." p. 142.

9. "Only their reverence for the temple saved the apostles from being torn in pieces on the spot. With violent blows and shouts of vindictive triumph, they dragged him from the sacred enclosure." p.216,217.

10. "In their excitement they flung off their garments, as they had done years before at the martyrdom of Stephen, and threw dust into the air with frantic violence.

"This fresh outbreak threw the Roman captain into great perplexity. He had not understood Paul's Hebrew address, and concluded from the general excitement that his prisoner must be guilty of some great crime. The loud demands of the people that

7. "Had he begun by attacking the national gods in the midst of their sanctuaries, and with the Areopagites on the seats near him, he would have been in almost as great danger as Socrates before him." p. 310.

8. "From the expressions used by Luke, it is evident that an extensive and lucrative trade grew up at Ephesus from the manufacture and sale of these shrines." p. 432.

9. "A furious multitude rushed upon the apostle, and it was only their reverence for the Holy Place which preserved him from being torn to pieces on the spot. They hurried him out of the sacred inclosure and assailed him with violent blows." p. 547.

10. "In their rage and impatience they tossed off their outer garments (as on that other occasion when the garments were laid at the feet of Saul himself), and threw up dust into the air with frantic violence. This commotion threw Lysias into new perplexity. He had not been able to understand the apostle's He-

Paul be delivered into their hands made the commander tremble. He ordered him to be immediately taken unto the barracks and examined by scourging, that he might be forced to confess his guilt." p. 220.

11. "Among the disciples who ministered to Paul at Rome was Onesimus, a fugitive slave from the city of Colosse. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master and fled to Rome." p. 284.

brew speech, and when he saw its results he concluded that his prisoner must be guilty of some enormous crime. He ordered him therefore to be taken immediately from the stairs into the barracks, and to be examined by torture in order to elicit a confession of his guilt." p. 557.

11. "But of all the disciples now ministering to Paul at Rome, none has for us a greater interest than the fugitive Asiatic slave Onesimus. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master and fled from Colosse, and at last found his way to Rome." p. 640.

(The above six citations were published in what is known as the "Blue Book," which is now out of print except a few copies which we were fortunate enough to secure.)

The few examples we have given of plagiarized portions will indicate the source from which Mrs. White got her information. The publishers of Conybeare and Howson served notice on the Review and Herald Publishing Association that unless the book was taken off the market they would bring suit against them for plagiarism. About this time Mrs. White placed an order for a new edition of "Sketches from the Life of Paul." H. W. Kellogg, who was the manager of the publishing house, informed Mrs. White that they would not undertake to publish a new edition unless she would assume responsibility of meeting the threatened suit. Evidently she did

not feel free to assume this responsibility; hence, a new edition was not published.

In 1884 Mrs. White put out Volume 4 of "Spirit of Prophecy." In the preface of this book it is stated, "We believe that the writer has received the illumination of the Holy Spirit in preparing these pages." As soon as this book was read by some of the leading brethren, they discovered that it was largely taken from other publications. They very earnestly protested to Mrs. White through her son, W. C. But in spite of these protests they continued to publish this book unaltered, issuing nine editions between 1884 and 1888.

In the third edition they added these words: "We believe that no one who knows what it is to hold communion with our heavenly Father, will fail to realize that the writer of these pages has drawn from the heavenly fountain, and received help from the sanctuary." Both of these statements also appear in the ninth edition, published in 1888.

THE GREAT CONTROVERSY

By MRS. E. G. WHITE

Any Edition from 1884 to
the 9th, 1888

12. "The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ." 67-8.

HISTORY OF THE REFORMATION

By D'AUBIGNE

12. "Augustine thus addressed him: 'Acknowledge the authority of the bishop of Rome.' . . . 'We desire to love all men,' meekly replied the venerable Britain: 'and what we do for you, we will do for him also whom you call the pope. But he is not entitled to call himself the father of fathers, and the only submission we can render him is that which we owe to every Christian.'" B. 17, Ch. 2, p. 564; Vol. 5 p. 44.

13. "In the gloom of his dungeon, John Huss had foreseen the triumph of the true faith. Returning, in his dreams, to the humble parish where he had preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on the walls of his chapel. The sight caused him great distress; but the next day he was filled with joy as he beheld many artists busily engaged in replacing the figures in greater numbers and brighter colors. When their work was completed, the painters exclaimed to the immense crowd surrounding them, 'Now let the popes and bishops come! They shall never efface them more!' Said the Reformer, as he related his dream, 'I am certain that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted in all hearts by much better preachers than myself.'" 91, 92.

14. "In great perplexity they sought out Tetzal, and informed him that an Augustine monk had treated

13. When Huss "had been thrown into prison, the chapel of Bethlehem, in which he had proclaimed the gospel and the future triumphs of Christ, occupied his mind much more than his own defense. One night the holy martyr saw in imagination, from the depths of his dungeon, the pictures of Christ that he had painted on the walls of his oratory, effaced by the pope and his bishops. This vision distressed him: but on the next day he saw many painters occupied in restoring these figures in greater number and in brighter colors. As soon as their task was ended, the painters, who were surrounded by an immense crowd, exclaimed, 'Now let the popes and bishops come: they shall never efface them more!'" B. 1, Ch. 6, pp. 20-21; *Vol 1*, p. 97.

14. "The inhabitants of Wittember, in great alarm, hastily returned to Tetzal: they told him that an Augustine monk had treated his letters with contempt. The Dominican at this intelligence bellowed with anger. He stormed from

his letters with contempt. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public square, and declared that he had orders from the pope to burn the heretics who dared oppose his most holy indulgences." 104.

15. "The legate was therefore charged to prosecute and reduce him to submission without delay. If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to proscribe him in all places in Germany, to put away, curse, and excommunicate all who were attached to him." 110.

16. "Young men, coming in sight of the city [Wittemberg] for the first time, would raise their hands toward heaven, and thank God that he had caused the light of his truth to shine forth from that place as in the former ages from Jerusalem." 115.

the pulpit, employing insults and curses; and to strike the people with greater terror, he had a fire lighted several times in the market-place, declaring that he had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences." B.3, Ch. 4, p. 78; *Vol. 1, pp. 273, 274.*

15. "The pope soon returned to his maledictions: "If he persist in his obstinacy, and you cannot secure his person, we authorize you to proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him; and to order all Christians to flee from their presence." B. 4, Ch. 2, p. 107; *Vol. 1, 367.*

16. "These youths, who came from every province, halted as soon as they discovered the steeples of Wittemberg in the distance; they raised their hands to heaven, and praised God for having caused the light of truth to shine forth from this city, as from Zion in times of old." B. 4, Ch. 10, p. 127; *Vol. 1, p. 432.*

17. "His doctrines were heard everywhere,—in convents, in cottages, in the castles of the nobles, in the universities, in the palaces of kings." 116.

18. "The elector had declared firmly that neither his imperial majesty nor any one else had yet made it appear to him that the Reformer's writings had been refuted; therefore he requested that Doctor Luther be furnished with a safe-conduct, so that he might answer for himself before a tribunal of learned, pious, and impartial judges." 119.

19. "With a persistence worthy of a better cause, he urged the matter upon the attention of princes, prelates, and other members of the assembly, accusing the Reformer of sedition, rebellion, impiety, and blasphemy. But the vehemence and passion manifested by the legate plainly revealed that he was actuated by hatred and revenge rather than by zeal for religion." 121.

17. "Luther's words had found an echo every-where—in cottages and convents, in the homes of the citizens and in the castles of the nobles, in the universities and in the palaces of kings." B. 6, Ch. 2, p. 155; *Vol. 2, pp. 93-94.*

18. "Neither his imperial majesty nor any other person had shown that Luther's writings had been refuted, and that they only deserved to be thrown into the fire; and finally, he requested that Doctor Luther should be furnished with a safe-conduct, so that he might appear before a tribunal of learned, pious, and impartial judges." B. 6, Ch. 11, p. 177; *Vol. 2, p. 175.*

19. "He was continually soliciting the princes, prelates, and different members of the diet: he accused the Augustine monk not only of disobedience and heresy, but even of sedition, rebellion, impiety, and blasphemy. But the very tone of his voice betrayed the passions by which he was animated." B. 7, Ch. 1, p. 183; *Vol. 2, p. 198.*

20. "The very fact of that appearance was a signal victory for the truth. That a man whom the pope had condemned should be judged by another tribunal, was virtually a denial of the pontiff's supreme authority. The Reformer, placed under ban, and denounced from human fellowship by the pope, had been assured protection, and was granted a hearing, by the highest dignitaries of the nation. Rome had commanded him to be silent; but he was about to speak in the presence of thousands from all parts of Christendom." 129.

21. "He [Thomas Munzer] imagined himself ordained of God to reform the world, forgetting, like many other enthusiasts, that the reform should begin with himself. . . . He considered himself called of God to remedy the evil, and held that manifestations of the Spirit were the means by which this was to be accom-

20. "This appearance was of itself a signal victory over the papacy. The pope had condemned the man, and he was now standing before a tribunal which, by this very act, set itself above the pope. The pope had laid him under an interdiction, and cut him off from all human society; and yet he was summoned in respectful language, and received before the most august assembly in the world. The pope had condemned him to perpetual silence, and he was now about to speak before thousands of attentive hearers drawn together from the farthest parts of Christendom." B. 7, Ch. 8, p. 200; Vol. 2, p. 253.

21. "But as he did not know himself, and was wanting in true humility, he was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself." . . .

"He considered himself as called of God to remedy this great evil. The revelations of the *Spirit* were in his eyes the means by which his reform was to be

plished, and that he who had the Spirit possessed the true faith, though he might never see the written word. . . .

“Men naturally love the marvelous, and whatever flatters their pride.” 149, 150.

22. “In the evangelical States, where there would be danger of revolt, no new reform should be introduced, there should be no preaching upon disputed points, the celebration of the mass should not be opposed, and no Roman Catholic should be permitted to embrace Lutheranism.

“If this decree became a law, the Reformation could neither be extended where as yet it had not reached, nor be established on a firm foundation where it already existed. . . . The re-establishment of the papal hierarchy would inevitably

effected. ‘He who possesses this Spirit,’ said he, ‘possesses the true faith, although he should never see the Scriptures in his life.’” “Man loves the marvelous, and whatever flatters his pride.” B. 10, Ch. 10, p. 314; *Vol. 3, pp. 217, 218.*

22. “The majority came to a resolution on the 24th of March that every religious innovation should continue to be interdicted in the places where the edict of Worms had been carried out; and that in those where the people had deviated from it, and where they could not conform to it without danger of revolt, they should at least effect no new reform, they should touch upon no controverted point, they should not oppose the celebration of the mass, they should permit no Roman-catholic to embrace Lutheranism.” . . .

“If it became a law, the Reformation could neither be extended into those places where as yet it was unknown, nor be established on solid foundations in those where it already existed. The re-establishment of the Romish hierarchy, stipulated in the

cause a revival of the ancient abuses; and an occasion would readily be found for completing the destruction of a work that had already been shaken by fanaticism and dissention.

“They themselves were apparently left free to maintain their faith. Ought they not to be satisfied with this? Should they throw themselves into the conflict to wrestle for liberty of conscience in all the world?” 158, 159.

23. “Never were these men placed in a more trying position; but they came forth from the test with principles unsullied. . . . Should they lend their influence to restore the stake and the torture? Should they oppose the advancement of truth, —oppose the Spirit of God in its work of calling men to Christ? Could they refuse obedience to the Saviour’s command, ‘Go ye into all the world, and preach the gospel to every creature’? Ought they to consent that those who might desire to renounce error should be denied the privilege? Having entered the kingdom of Heaven them-

proposition, would infallibly bring back the ancient abuses; and the least deviation from so vexatious an ordinance would easily furnish the Romanists with a pretext for completing the destruction of a work already so violently shaken.

23. “. . . In fact, they were left free, in appearance at least, to profess their faith; ought they to demand more? Could they do so? Were they bound to constitute themselves the champions of liberty of conscience in all the world? Never, perhaps, had there been a more critical situation; but these noble-minded men came victorious out of the trial. What, should they legalize by anticipation the scaffold and the torture? Should they oppose the Holy Ghost in its work of converting souls to Christ? Should they forget their Master’s command, ‘Go ye into all the world, and preach the Gospel to every creature?’ If one of the states of the empire desired some day to follow their example and be reformed, should they take away its power of doing so? Having themselves entered the kingdom of

selves, should they bar the way so that others could not enter? Rather would they sacrifice their dominions, their titles, and their own lives.

“‘Let us reject this decree,’ said the princes. ‘In matters of conscience the majority has no power.’ The deputies declared that Germany was indebted to the decree of toleration for the peace which she enjoyed, and that its abolition would fill the empire with troubles and divisions. ‘The Diet is incompetent,’ said they, ‘to do more than preserve religious liberty until a council meets.’ To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion. . . .’ 159.

24. “The papists determined to put down what they termed daring obstinacy. . . . The princes were at last summoned before the Diet. They pleaded for delay, but in vain. . . . Said one of the Reformers, ‘We must either deny the word of God or—be burned.’ . . .

“He begged them to accept the decree, assuring

heaven, should they shut the door after them? No; rather endure everything, sacrifice everything, even their states, their crowns, and their lives.

“‘Let us reject this decree,’ said the princes. ‘In matters of conscience the majority has no power.’ ‘It is to the decree of 1526,’ added the cities, ‘that we are indebted for the peace that the empire enjoys: its abolition would fill Germany with troubles and divisions. The diet is incompetent to do more than preserve religious liberty until a council meets.’ ” B. 13, Ch. 5, p. 424; *Vol. 4, pp. 68, 69, 70.*

24. “Ferdinand and the priests . . . determined, however, on vanquishing what they called a daring obstinacy; . . . On the 12th of April they were summoned before the diet: in vain did they allege the absence of some of their number, and ask for delay. It was refused, . . . said Pfarrer . . . ‘we must either deny the word of God, or be burnt.’ . . .

“The elector-palatine and King Ferdinand himself begged the princes to accept the decree, assuring

them that such an act would be highly gratifying to the emperor. . . . They answered calmly, 'We will obey the emperor in everything that may contribute to maintain peace and the honor of God.' . . .

"Having thus spoken, he withdrew from the assembly, giving the Reformers no opportunity for deliberation or reply. In vain they sent messengers entreating him to return. To their remonstrances he answered only, 'It is a settled affair; submission is all that remains.' . . .

"They appealed from the decision of the Diet to the word of God, and from the emperor of Germany to the King of kings and Lord of lords.

"As Ferdinand had refused to regard their conscientious convictions, the princes decided not to heed his absence, but to bring their Protest before the national council without delay." 160, 161.

25. "A deep impression was made upon the Diet. The majority were filled with amazement and alarm at the boldness of the protesters. . . . But the Re-

them that the emperor would be exceedingly pleased with them. 'We will obey the emperor,' replied they calmly, 'in every thing that may contribute to maintain the peace and the honor of God.' . . .

"Thus did Charles' brother notify an order to the Christian princes, and then retire without caring even if there was any reply to be made. To no purpose they sent a deputation entreating the king to return. 'It is a settled affair,' repeated Ferdinand; 'submission is all that remains.'" B. 13, Ch. 5, p. 425; *Vol. 4, pp. 70, 71, 72.*

"As Ferdinand paid no attention to their complaints, they ought to pay none to his absence to appeal from the report of the diet to the word of God, and from the emperor Charles to Jesus Christ the King of kings and Lord of lords." B. 13, Ch. 6, p. 425; *Vol. 4, p. 73.*

25. "This protest and declaration produced a deep impression. . . . The majority became the prey of the liveliest fears. As for the Protestants, relying, *jure humano*, upon the

formers, assured of the justice of their cause, and relying upon the arm of Omnipotence, were full of courage and firmness.

“The Protest denied the right of civil rulers to legislate in matters between the soul and God, and declared with prophets and apostles, ‘We ought to obey God rather than men.’ It rejected also the arbitrary power of the church. . . . The protesters had thrown off the yoke of man’s supremacy, and had exalted Christ as supreme in the church, and his word in the pulpit.” 162.

“Its principles are the very essence of Protestantism.” 156.

26. “It was about this time that Melancthon hurried his friend Grynaeus thru the streets of Spires to the Rhine, and urged him to cross the river without delay.

“Grynaeus, in astonishment, desired to know the reasons for this sudden fight. Said Melancthon, ‘An old man of grave and solemn aspect, but who is unknown to me, appeared before me and said, “In a

edict of Spires, and *jure divino*, upon the Bible, they were full of courage and firmness.

“The principles contained in this celebrated protest . . . constitute the very essence of Protestantism. . . . Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible Church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, *We must obey God, rather than man.*”

“ . . . Protestantism threw off man’s authority solely to place Jesus Christ on the throne of the Church, and His Word in the pulpit.” B. 13, Ch. 6, p. 426; Vol. 4, pp. 76, 77.

26. “A short time previously Melancthon hastily conducted through the streets of Spires, towards the Rhine, his friend Simon Grynaeus, pressing him to cross the river. The latter was astonished at such precipitation. ‘An old man of grave and solemn air, but who is unknown to me,’ said Melancthon, ‘appeared before me, and said, “In a

minute the officers of justice will be sent by Ferdinand to arrest Grynaeus.' ' On the banks of the Rhine, Melanethon waited until the waters of that stream interposed between his beloved friend and those who sought his life. When he saw him on the other side at last, he said, 'He is torn from the cruel jaws of those who thirst for innocent blood.'

"Grynaeus had been on intimate terms with a leading papist doctor; but, having been shocked at one of his sermons, he went to him, and entreated that he would no longer war against the truth. The papist concealed his anger, but immediately repaired to the king, and obtained from him authority to arrest the protester. When Melanethon returned to his house, he was informed that after his departure officers in pursuit of Grynaeus had searched it from top to bottom. He ever believed that the Lord had saved his friend, by sending a holy angel to give him warning." 164, 165.

minute officers of justice will be sent by Ferdinand to arrest Grynaeus.' As he was intimate with Faber, and had been scandalized at one of his sermons, Grynaeus went to him, and begged him no longer to make war against the truth. Faber dissembled his anger, but immediately after repaired to the king, from whom he had obtained an order against the importunate professor of Heidelberg. Melanethon doubted not that God had saved his friend by sending one of His holy angels to forewarn him. Motionless on the banks of the Rhine, he waited until the waters of that stream had rescued Grynaeus from his persecutors. 'At last,' cried Melanethon, as he saw him on the opposite side, 'at last he is torn from the cruel jaws of those who thirst for innocent blood.' When he returned to his house, Melanethon was informed that officers in search of Grynaeus had ransacked it from top to bottom." Book 13, Ch. 6, p. 428; *Vol. 4, pp. 82, 83.*

27. "It was a law among them that all who entered the ministry should, before taking charge of a church at home, serve three years in the missionary field. As the hands of the men of God were laid upon their heads, the youth saw before them, not the prospect of earthly wealth or glory, but possibly a martyr's fate. The missionaries began their labors in the plains and valleys at the foot of their own mountains, going forth two and two, as Jesus sent out his disciples. . . .

"To make known the nature of their mission would have insured its defeat; therefore they concealed their real character under the guise of some secular profession, most commonly that of merchants or peddlers. They offered for sale silks, jewelry, and other valuable articles, and were received as merchants where they would have been repulsed as missionaries. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They carried about with

THE HISTORY OF PROTESTANTISM

By J. A. WYLIE

27. "It was an old law among them that all who took orders in their Church should, before being eligible to a home charge, serve three years in the mission field. The youth on whose head the assembled *barbes* laid their hands saw in prospect not a rich benefice, but a possible martyrdom. . . . Their mission field was the realms that lay outspread at the foot of their own mountains. They went forth two and two, concealing their real character under the guise of a secular profession, most commonly that of merchants or peddlers. They carried silks, jewelry, and other articles, at that time not easily purchasable save at distant marts, and they were welcomed as merchants where they would have been spurned as missionaries. . . . But their address was mainly shown in vending, without money and without price, rarer and more valuable merchandise than the gems and silks which had procured them entrance. They took care to carry

them portions of the Holy Scriptures concealed in their clothing or merchandise, and whenever they could do so with safety, they called the attention of the inmates of the dwelling to these manuscripts. When they saw that an interest was awakened, they left some portion with them as a gift." 76.

28. "This bull invited all Catholics to take up the cross against the heretics. In order to stimulate them in this cruel work, it absolved them from all ecclesiastical pains and penalties, it released all who joined the crusade from any oaths they might have taken; it legalized their title to any property which they might have illegally acquired, and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of the Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property." 83-84.

with them, concealed among their wares or about their persons, portions of the Word of God, their own transcription commonly, and to this they would draw the attention of the inmates. When they saw a desire to possess it, they would freely make a gift of it where the means to purchase were absent. Book I. Ch. 7; Vol. 1, pp. 30, 32.

28. "The bull invited all Catholics to take up the cross against the heretics; and to stimulate them in this pious work, it 'absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimated their title to any property they might have illegally acquired, and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favour of Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property.'" B. 16, Ch. 1; Vol. 2, p. 435.

[The citations from D'Aubigne are given from two edi-

tions. The first is from a single volume, and the second—in italics—from a five volume set. The Book and Chapter are common to both].

Protest against using the thoughts of others without credit continued to be presented to Mrs. White so that in 1892 a new and enlarged edition was published in which a few of the plagiarized portions were enclosed in quotation marks, but without credit. Not until 1911 did they come out honestly and give the proper credit to the authors from which she had plagiarized so much.

In this 1892 edition, Mrs. White herself inserted a preface. We quote a few statements from her preface: "Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages."

"As the spirit of God has opened to my mind the great truths of his Word, and the scenes of the past and the future, I have been bidden to make known to others what has thus been revealed."

In this preface she also admits that she had taken some of her information from other authors! "In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted."

Mrs. White not only purloined the thoughts of others, but she was also guilty of using illustrations without credit. The third edition of "Great Controversy," which was published in 1885 first introduced a series of illustrations. With our limited library we were able to locate at least nine of these illustrations which were taken from other authors without credit. We will list a few of these stolen illustrations.

GREAT CONTROVERSY		WYLIE, Vol. 1
Pages		Pages
60	Penance of Henry 4 at Canossa	13
76	Waldensian Missionaries	30
92	Jerome Led to Martyrdom	175
106	Luther's Protest Against Indulgences	264
154	Reformers Preaching in the Fields	445
162	Reading the Protest at the Diet of Spire	552
130	Luther Before the Diet	[D'Aubigne 183

In addition to this there are a number of portraits reproduced which are taken from other histories. Unquestionably all of the illustrations are taken from other authors without credit, but our library is too limited to locate them. These were not only stolen from other authors but they went to the extreme of labeling these full page illustrations with the imprint of "Pacific Press, Oakland, Cal."

When I was active with the denomination it was currently reported that people, on entering Mrs. White's room, frequently found her copying from a book on her lap, but as they entered, she tried to conceal the book. These reports I did not believe at that time as I had the utmost confidence in their honesty.

For nine successive editions of this book, she continued to use the very words of other authors in some cases, and in many cases she simply altered a word here and there, so it could not be considered an exact quotation. Not until renewed protest had been entered did she even use quotation marks and not until four years before she died, did she do justice to the people from whom she gained her information. The fact that she used quotation marks and gave credit in the last edition is an acknowledgement on her part that she did practice plagiarism. How much more she took from others without credit will probably never be known.

We have evidence that she used the thoughts of others without credit in her later books, but after her experience with "Sketches from the Life of Paul," and "Great Controversy," she was more cautious and hence did not very often use any of the exact words of the authors from which she copied.

We have it from good authority that one of her helpers who did most of the work of "Desire of the Ages" said more than once with deep regret, "Oh, this awful plagiarism!" Desire of Ages is practically all culled from other authors on the Life of Christ. Just recently we received the best of evidence that Fannie Bolton wrote "Steps to Christ" without any dictation or assistance from Mrs. White whatever. It was her product in

toto, but was published as Mrs. White's production.

Editor of Youth's Instructor Hard on Mrs. White

Some years ago the editor of the Youth's Instructor received so many plagiarized copies for publication that she was driven to pronounce condemnation for such dishonesty in the columns of the Instructor. The following is taken from an editorial in the Youth's Instructor of December 25, 1917:

"Thus it goes. On every hand there are similar evidences of dishonesty. It is just as wrong to appropriate to ones self credit for productions written by another as to steal a horse. One who boldly signs his name to another's article, and allows it to appear in print as his own, is a thief of the darkest hue.

"Taking another's knowledge and parading it as one's own is a despicable thing to do. The student who copies at examination time is dishonest; but plagiarism is a meaner kind of thievery, if there are degrees of dishonesty.

"Why do people do it? It is a crime punishable by law. It is as much of a disgrace, to say nothing of the sin, as to break into a neighbor's house and steal his goods.

"All who profess common decency, much less Christianity, should eschew all forms of dishonesty. Let us be true and pure in all we do, that the Lord may claim us as His own, and that we may not grieve Him again by playing a Judas part in Life."

This is pretty strong language. It is not ours, but the words of the editor of the Youth's Instructor, directed against high school students, missionaries, and housewives for appropriating the thoughts of others without giving them credit.

We at once wrote to the editor, complimenting her for her sense of fair play and her courage in expressing her convictions so forcibly, at the same time expressing regret that this editorial had not been published forty years before so as to have saved the denomination a great embarrassment because of the writings of Mrs. White. Needless to say we received no reply.

If it is such a "despicable thing" to do; if "it is a crime punishable by law"; if "it is as much of a disgrace, to say nothing of the sin, as to break into a neighbor's house and steal his goods," that high school students and housewives and "all who possess common decency, much less Christianity, should eschew," then what must it be for one who claims to be the mouthpiece of Jehovah?

The reader will please take notice that we are simply using the language of the editor of the denominational Youth's Instructor. We do not use such strong language, but we must affirm, without fear of contradiction, that if such language is applicable to the common people, it is not out of place when applied to the same sin practiced by a prophet.

It is most disgusting to note the attempts made on the part of her friends to defend this sin and crime. Some of the supposedly best men in the denomination have tried to cover up this theft by accusing the printers of being guilty of omitting the quotation marks, but everyone familiar with the printing business knows that the type setter simply "follows copy," and the author of every book reads proof or has a trusty proof reader who has been connected with the production of the manuscript, to read proof. The publishers are in no sense whatever responsible for these omissions. No one is responsible but Mrs. White herself.

The excuse is frequently offered that Mrs. White did this in the days of her youth and innocence. This excuse is too shallow to expect intelligent people to believe. When Mrs. White did most of this plagiarism she was very close to three score years of age. She was old enough to know better.

Then again, Mrs. White claims that the Lord called her to reprove sin among His people. Was He able to use her to reprove other writers but not able to point out such a great sin on the part of His prophet? Such excuses are worse than silly. They are sinful and should never be indulged in. The only proper course to pursue is to acknowledge that Mrs. White simply stole these

things from other writers and passed them off as inspiration from the Lord. No other explanation is worthy of consideration. Every S. D. A. who gives any careful study to this subject will be led to see that its divine origin is mockery.

Let every reader of these facts demand an explanation from those in authority. These things are not only a shame to Mrs. White, but they are a disgrace to the denomination and should be confessed. What must honest people think of a denomination who claim to be "the remnant church" because they keep all the commandments of God and have a prophet, when they learn that said prophet actually took most of her ideas from other writers and then claimed that God revealed them to her in vision?

That the writings of Mrs. White are considered direct revelations from God by herself and by the denomination is common knowledge to all intelligent members of this people. Out of the many proofs of this we will cite but two.

Mrs. White says: "In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne." *Test.*, Vol. 5, p. 67.

F. M. Wilcox, editor of the *Review and Herald*, their denominational organ, writes: "The writings of Mrs. E. G. White" . . . are "the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet to Israel in the days of the captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the church of Christ today. And the same as the messages of the prophets were received in olden times, so her messages

should be received at the present time." Review and Herald, Oct. 4, 1928.

Brethren, we have presented the facts, many of which, so far as we know, have never before been published. What are you going to do about it? We recognize it as a most serious question; the most serious question the denomination has ever had to face, but it must be faced, and faced honestly and fearlessly; and the sooner the better. Honest people will not subscribe to such a creed, neither will honest members remain under such a creed, after they become acquainted with these facts. And they are fast becoming acquainted with these shameful facts. If you don't believe this, just watch developments in Denmark, in Germany, in Australia, and in many other centers. The broadcasting of these facts are no longer confined to the Gathering Call; other voices are crying aloud in all parts of the world. The leaders have kept these things, together with many other similar facts, from the people for more than eighty years, but it can't be done much longer.

A better way would be to convene that promised council and honestly thrash these things out once for all, and be honest with your people. Will you do it?

Again we offer to publish any explanation furnished to us by any recognized representative of the denomination. Brethren, "it is your move."

WE VENTURE TO PROPHECY

that the only attempt to meet these facts on the part of leaders will be a renewed attack on the Editor for publishing these damaging facts.

This issue presents some very strong arguments in favor of calling that promised COUNCIL, and at the same time it will stimulate the Editor of the Review and Herald to continue to oppose it.

The Review and Herald have acknowledged that their attorney is a Roman Catholic, but they were not honest in making the acknowledgment. We purpose to air this "correction" in our next issue. Don't miss it.

THE GATHERING CALL

Published Monthly at Riverside, California

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Editor

4138 Mulberry Street, Riverside, California

MRS. A. F. BALLENGER.....

Associate Editor

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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.

MRS. WHITE'S INDEBTEDNESS

When Mrs. White died she was \$90,000.00 in debt; and practically all of this was in the form of notes given for borrowed money. She borrowed money from about sixty individuals and institutions; thus making the average amount about \$1,500.00 each. The amounts varied from a few hundred to nearly \$11,000.00. These notes were usually signed by herself, tho some of the late ones were signed by A. H. Mason to whom she gave the power of attorney about two years before she died.

To offset this \$90,000.00 of indebtedness she had assets to the amount of \$65,721.87. Of this amount about \$1,500.00 was cash, nearly \$15,000.00 was real estate and farm equipment, \$7,413.71 in accounts receivable, \$40,000.00 in copyrights, plates, books, etc., and the balance consisted of household goods, library, etc.

All of this property was advertised for sale and only one bid was offered; that was by the General Conference. Their bid was \$87,250.00, which at the time, they thot would cover all of her indebtedness, but it proved to be insufficient and they had to make an additional appropriation. In offering their bid they stated that they did not consider the property worth that amount but they did it for the good of the cause.

All the time Mrs. White was preparing the manuscripts for her various books she and her son were both receiving

regular salaries from the General Conference and they also furnished her stenographic help. At the same time she was receiving heavy royalties from the sale of her books. As she was a regular employee of the denomination her product in a measure belonged to her employers, so that aside from the valuation of the copyrights, plates, etc., her assets fell short of her debts to the amount of more than \$64,000.00.

MRS. WHITE OWNED OVER 200 ACRES OF LAND

Most of Mrs. White's real estate had been disposed of before her death. A few years before she owned nearly seventy-four acres of very fine bottom land at the foot of Mt. Howell, just below the St. Helena Sanitarium, one hundred and twenty acres of land on the side of Mt. Howell, ten lots and a bungalow in St. Helena, besides other scattered pieces of real estate.

Mrs. White's defenders invariably declare that she lived up to her own Testimonies. Let the reader harmonize Mrs. White's indebtedness with some of her utterances. She says: "But, from the light He has given me, every effort should be made to stand free from debt." T7 206.

Again on page 236, she says: "Let them guard themselves as with a fence of barbed wire against the inclination to go into debt."

On page 207 of Vol. 6, she says: "We should shun debt as we should shun the leprosy." And on page 102 we find this statement: "It is displeasing to God for our churches to be burdened with debt."

WHY WAS MRS. WHITE IN DEBT?

Why did Mrs. White borrow so much money? This is a question that has perplexed many, even among her most ardent admirers. Everybody knows that the followers of a supposed prophet always have an alibi with which they try to satisfy the faithful. But is there any reasonable excuse for a prophet violating the instructions which she claims God gave her for His people? Are prophets above the law? Are they a law unto themselves?

It is stoutly affirmed that Mrs. White borrowed money to help the cause; but you will notice that neither she nor her defenders produce any figures in support of this claim. If this is true, let the Review and Herald publish a list of the donations that she made to the various institutions and mission fields. If that is where her money went, the publication of such figures would put to rest many anxious

believers. A published statement of her income and expenditures would be interesting, to say the least.

When the leaders tried to reduce expenses they volunteered to reduce their own salaries and asked Mrs. White to join them, but she refused to allow her salary to be cut. Again they tried to economize by cutting off royalties on their publications, but she refused to allow her royalties to be altered, and they were compelled to make an exception in her case.

It is a well known fact, among the leaders at least, that Mrs. White received as high as \$8,000.00 a year royalties from her books that were published and sold by the denomination. In addition to this and her salary she was receiving pay for writing for the denominational papers, and thousands of dollars from people who were dissatisfied with the manner in which some officials used the tithe.

No, Mrs. White was not extravagant in her home or person. Then what did she do with all her income? In the first place what business had Mrs. White to speculate in real estate? Why should she be possessed with over 200 acres of land? In 1882 she wrote: "We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that faileth not.' It is now that our brethren should be cutting down their possessions instead of increasing them." Tes. Vol. 5, p. 152. And in 1909 she reproved a brother for investing his money in land and thus was unable to loan her money. Tes. Vol. 9, pp. 57, 58. Did she want to borrow this to buy part of that 200 acres?

The simple truth lies in the fact that Mrs. White had two sons who were as reckless spenders as were ever connected with the movement, and that is where a large part of her money went. One of Edson White's confidential employees told us that Mrs. White paid \$60,000.00 of her son's debts before she died and it was currently reported that the General Conference had to pay another \$60,000.00 to clear up his debts after the death of his mother. If these reports are only half true it explains what she did with some of her money. He borrowed money wherever he could on the strength of being the son of the prophet, and ran bills for labor, household goods, groceries, coca cola, etc., until no one would extend him credit.

That Mrs. White received heavy royalties from her books is confirmed in a letter emanating from Eld. W. C. White's office, written in 1930. Some one had written to Eld. White for an explanation of why his mother went into debt so heavily. He was just leaving on a trip east so he

turned it over to his son-in-law for reply. In speaking of her debts he wrote: "The royalties in a few years would have paid it all off. . . . Had there not been much work carried forward in this office since her death in the way of preparing her works for translation in other languages, and several new books, the debt would have been entirely cleared up long ago."

If the General Conference realized the appraisers' valuation of her estate aside from her copyrights, her indebtedness would still stand at \$64,278.13. This letter of explanation was written 15 years after Mrs. White's death. If the royalties would have paid this debt "in a few years," or "the debt would have been entirely cleared up long ago," we certainly are warranted in concluding that her royalties amounted to a very liberal income. "A few years" and "long ago" applied to 15 years, certainly would not be longer than ten years. On this basis her annual royalties would have amounted to \$6,427.81, and if "long ago" reduced it to eight years her income from her books alone would amount to over eight thousand dollars per year.

If they were still preparing "new books" and "her works for translation" since her death and yet the debt was being reduced, why did her debts continue to increase while she was living? Was it because she was a poor manager, or did her son manage for her?

SOME ITEMS IN HER WILL

We have before us a copy of Mrs. White's will. There are some provisions in it which seem strange in view of some things which she had written. In a testimony on "Wills and Legacies," written in 1880, she said: "Some are so situated that wills must be made. But in doing this, care should be taken not to give to sons and daughters means which should flow into the treasury of God." Tes. Vol. 4, p. 484. In the same chapter she said: "His [God's] claims should have your first consideration." p. 482.

In the face of this she willed her son, Edson, \$3,000.00 and ten per cent of her net income. Besides willing to her other son, W. C., many of her books and manuscripts, she also left him ten per cent of her income, and set aside another five per cent for the education of her "grandchildren, great grandchildren and other worthy individuals." She also instructed her trustees to sell sufficient of her real estate to give \$500.00 each to two of her grandchildren and three of her helpers. All of these bequests were to be made before any of her "honest debts," except the expenses of her last sickness and burial were to be paid.

Instead of making "God first" in her will, as she had instructed others, she made her children, grandchildren, great grandchildren and her helpers first, even before the payment of her debts.

GETTING A CORNER ON GOD'S MESSAGES

If the writings of Mrs. White were as she claimed, "What God has opened before me in vision," then what right had she to have God's messages copyrighted so no one could broadcast God's messages to His people or to the world without her consent? Or what right had she to demand ten per cent royalty on all the messages the Lord wanted to go to His people? Can you think of Paul, or John, or Jeremiah getting a copyright on the revelations they received so they could have a "corner" on their sale? What would you think of Paul's epistles if you should find out that he refused to allow any one to copy them without first paying him for the privilege and used the money, or a part of it, to buy a two hundred acre ranch in the suburbs of Rome, and then left a will instructing his trustees to pay the royalties on all his epistles to his descendants to the fourth generation?

Bear with us while we make another comparison, or rather a contrast. John opened the book of Revelation by declaring that the messages he was writing came from God. Suppose you should discover that John, instead of getting his information from God, had copied it from some Roman or Greek historian of his day without giving credit; do you think such information would have any influence on your confidence in his writings?

But some will try to camouflage the issue by belittling us for abusing the dead, as they term it. But every loyal Adventist will deny that their prophet is dead; they still claim they have a prophet. If they would let her die we would have nothing more to say about her; but they refuse to let her die. She is a mighty "live wire" or club, in the hands of the leaders to whip people into line or to degrade them if they refuse to accept her writings as the voice of God. She is the greatest barrier to the acceptance of Bible truth that any church has ever had to face. And this fact is the sole reason which prompts us to publish these facts. It is "the veil" over the face of every loyal Adventist through which it is impossible for any ray of truth to penetrate.

Is it a sin to point out the sins of a prophet? Did God hush up or cover up the sins of the prophets of old?

If we have misrepresented any facts regarding Mrs. White's plagiarisms or her debts or her will we will be

thankful to have them pointed out and we will make apologies and corrections.

If the things we have published are the truth, then some one else has a duty to perform, and God will hold them responsible if they fail to do it. May God help the people to get their eyes open.

We were obliged to omit the two continued articles on prophecy for lack of space. They will appear later.

BY WAY OF THE CROSS

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”—Gal. 6:14.

Are you traveling by way of the Cross?
Or encamping 'round Sinai's base?
Are you counting everything but dross
Save Christ, and the merits of grace?

We can never purchase salvation
By works, how e'er good they may be.
Only He who wrought in creation
Is able to make and keep us free.

Only in Christ is there merit;
The Cross is the symbol of grace;
The power of the Holy Spirit
Alone our sins can efface.

Yet in the wond'rous plan of grace,
The wonder of angels and men,
Works have a most definite place,
And to God they are pleasing, when

As like waters that flow to the sea
They flow as the fruitage of love,
Voluntary, spontaneous, free,
From a life that is born from above.

—W. R. Patterson

We have received a copy of Elder W. W. Fletcher's new book on the Sanctuary. It contains 220 pages and bears the title "THE REASONS FOR MY FAITH." So far as we have been able to examine it we find it a very logical presentation of the sanctuary service in contrast with the unbiblical position of the denomination. We will have more to say about it in our next issue. It can be had for about 50c in our money by addressing P. O. Box 3062NN, Sydney, Australia.

IMPORTANT LITERATURE

- No. 1. PROCLAMATION OF LIBERTY AND THE UNPARDONABLE SIN. A most fascinating presentation of the work of Christ as our sin offering and high priest. The old story in a new setting. It makes the Christian weep tears of joyful gratitude and removes the doubts of the honest doubter. The best anti-infidel literature in print; logical and appealing. 266 pages, \$1.
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- No. 9. HOW SHALL WE SEARCH THE SCRIPTURES? A most striking rebuke from the pen of Mrs. E. G. White to the S.D.A. leaders who are so sure they have the truth and nothing but the truth. It so stoutly condemned present practices that it was left out of the second edition of Gospel Workers, published in 1915. Republished without comment. 8 pp., 2 for 5c.
- No. 10. BEFORE GOVERNORS AND KINGS. A most fascinating experience of a missionary among the Turks. A simple presentation of the Gospel which convinced a high dignitary of the Mohammedan faith. 12 pages, 2 for 5c.
- No. 13. THE SPIRIT OF PROPHECY. A Bible study which puts to shame the application the denomination has made of certain scriptures, to the work of Mrs. White. Convincing and unanswerable. 24 pages, 5 cents.
- No. 18. IS THE SECOND COMING OF CHRIST SECRET? Nothing better in print on the subject of the Rapture so commonly taught by the Premillennialists. It will convince any honest Bible student that the secret coming of Christ is not supported by the Word of God. Eight pages, 2 for 5c, 100 for \$1.
- No. 20. THE JONES LETTER TO MRS. E. G. WHITE. An unanswered and unanswerable array of most inconvenient facts written to Mrs. White in a private letter in 1909 by Eld. Alonzo T. Jones. This letter was never made public until it was published in The Gathering Call in 1928. The demand for the letter was so great that we published it in pamphlet form. 32 pages, 10 cents.

