

THE Gathering Call

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

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No. 5



MRS. WHITE IN THE REFORM DRESS

This picture was made from a photograph taken in the early days of the Battle Creek Sanitarium. Mrs. White is standing in the center of the right hand group with Eld. James White at her right. These photographs very perfectly represent the Reform Dress. The skirt came to within about 9 inches of the floor, while the very prominent pants came below the skirt to the instep. It was so out of harmony with all the customs of that day that it was a "gazing stock" to all beholders.

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THE REFORM DRESS

This is a subject which is familiar only to the older Adventists. Probably ninety percent or more of the present membership know nothing or little of this episode.

In presenting this subject, we will quote largely from Mrs. White's own writings.

CAN YOU HARMONIZE THESE INSTRUCTIONS?

"Christians should not take pains to make themselves a 'gazing stock' by dressing differently from the world." 1T 458. This good advice first appeared in "How to Live," published not later than 1863.

In 1867 we find her giving quite different advice. "God would now have his people adopt the reform dress, not only to distinguish them from the world as his 'peculiar people,' but because a reform dress is essential to physical and mental health." 1 T. 525. On the same page she states that "The reform dress is simple and healthful, yet there is a cross in it."

"Many who profess to believe the Testimonies live in neglect of the light given. The dress reform is treated by some with great indifference, and by others with contempt, because there is a cross attached to it. For this cross I thank God. It is just what we need to distinguish and separate God's Commandment-keeping people from the world. The dress reform answers to us as did the ribbon of blue to ancient Israel. 3 T. 171.

SALVATION BY WORKS

The purpose of the reform dress is given by Mrs. White in these words: "God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from him by following the fashions of the world." 4 T. 639. "It is now shown that they needed the restriction which the reform dress imposed." 4 T. 640. That this was the purpose of the dress as understood by the sisters is evident from a statement of one of the faithful, published in the R. & H. of August 6, 1867. "News from the General Conference came to me through a letter from a dear sister in Christ, in which,

among other interesting items, she says, 'And there I found a cross, and one, too, which I did not expect, referring to the dress reform. After reading her letter I was greatly troubled; for I confess, I shrank from the cross Then O, my soul, if there is anything thou canst do to put away sin and make thyself pure, a living sacrifice, holy and acceptable in His sight, haste thee to do it. It is thy reasonable service. So here, again, I commenced the work of reformation, hoping by the assisting grace of God to carry it through.'

WHICH LENGTH WAS INSPIRED?

The faithful sisters were greatly perplexed in regard to the length of the skirt. In 1863, Mrs. White said, "If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and they would be kept clean much more easily, and would wear longer." 1 T. 424.

This is also found on page 458:

In 1867 she wrote, "In answer to letters of inquiry from many sisters relative to the proper length of the reform dress, I would say that in our part of the state of Michigan we have adopted the uniform length of about nine inches from the floor." 1 T. 521. There is quite a difference between "one or two inches" above the floor and "nine inches above." And the sisters were greatly perplexed as to which was inspired, the one or two, or the nine inches. They were also perplexed to harmonize the statement that they should not dress so as to make themselves "different from the world," and they should dress so as to be "distinguished from the world."

IMPORTANCE OF REFORM DRESS NEXT TO SABBATH

As to the importance of the reform dress, we introduce a sentence from 1 T. 522. "I do not consider the dress question of so vital importance as the Sabbath." This was printed in 1867. They were then teaching that the Seventh-day Sabbath was the outstanding truth that God wanted to go to the people, and this reference would indicate that the reform dress stood second only to the Sabbath question.

The importance of this matter is manifested by the experiences of some of the sisters. The daughter of an Adventist pioneer preacher and the wife of another Adventist preacher told me after she had entered an academy or college, she was attending an Adventist testimony meeting. She testified that she wanted to serve God and be in harmony with all of his teachings. When she sat down, the minister who was conducting the meeting cried out, "Will you wear the reform dress?"

DRESS PATTERNS FOR SALE

There is another factor connected with this movement which is not generally known. In 1867 Mrs. White instructed the sisters thus: "Before putting on the reform dress, our sisters should obtain patterns of the pants and sack worn with it." 1 T. 521.

Again we quote. "I shall have patterns prepared to take with me as we travel, ready to hand to our sisters whom we shall meet, or to send by mail to all who may order them. . . . I beg of you, sisters, not to form your patterns after your own peculiar ideas." 1 T. 522.

On page 79 of Testimonies number 13, published in 1867, we find the following ad:

"REFORM DRESS PATTERNS"

"I will furnish patterns of the pants and sack, to all who wish them; free to those not able to pay; to others for not less than 25 cents a set. The paper costs me 6 cents a pattern. Address me at Greenville, Montcalm, Co., Mich. I shall take them with me wherever I travel, until all are supplied."

ELLEN G. WHITE

Mrs. White objected to people furnishing their own patterns. She reserved that right to herself. And the ad "not less than 25 cents" would indicate that she expected more. And I have been told that the common price at which these patterns were sold was \$1.00 a set, and there is also a report that some of them at least were cut out of old newspapers.

WHY ISN'T IT WORN NOW?

What has become of the reform dress? If it was "designed by God" and was intended to "separate God's people from the world," why shouldn't it be worn

today? The answer is simple. It was a terrible cross. In some instances, the boys would hoot and holler and hiss at any woman or girl wearing the costume. The women adopted it because they felt it was a duty. Mrs. White herself felt the disgrace, and began to hide her pants by a long over-garment that came almost to the floor.

After urging the sisters to wear the reform dress, Mrs. White went to California about 1872 and on the trip going or coming, she quietly rejected the reform dress. As soon as the sisters learned that Mrs. White had discarded it, they very quickly dropped it. And Mrs. White was quite anxious that it should never return.

About the year 1890 some sisters in Battle Creek tried to restore the reform dress, but they were sharply rebuked by Mrs. White.

This rebuke appeared in the R. & H. of September 11, 1900 and reads in part as follows: "Our sisters whose minds are agitated upon the subject of again resuming the reform dress should be prayerfully cautious in every move they make. The Lord does not require that any test of human invention should be brought in to divert the minds of people, or to create controversy in any line. No one precise style has been given me as the exact rule to guide all in their dress."

If the reform dress was "designed by God" and was given to his people to wean them from the world, why should Mrs. White condemn honest women for endeavoring to follow the instructions which Mrs. White claimed that God had given her?

All who are at all reasonable in regard to the teachings of the pioneers, recognize that this dress reform was one of the outstanding blunders made by James White and his prophet wife.

The only honest way to present this question is to plainly acknowledge it was a blunder and not try to attribute this episode to the spirit of God. Much more might be written on this subject, but these facts are sufficient to show that grievous blunders were made in the early history of the Adventist church.

IS IT THE MARK OF THE BEAST?

The tendency is too common among lovers of the Bible to seek to make every new move in society fit some specific Bible prophecy. We believe this is unwise and has a tendency to belittle the Word of God in the minds of thinking people. The new move on the part of the government to bring about a greater degree of prosperity has led many honest people to take the position that the blue eagle on the NRA cards is the mark of the beast.

This appeals to us as a superficial interpretation, but because so many have asked questions regarding this and expressed their opinion, we feel it is timely to consider the question in this general way. We believe this conclusion is the result of a careless study of the Word. All we know about the mark of the beast is what we find in the book of Revelation. For the convenience of our readers, we are reproducing from the American Standard Version, which is in exact accord with the Revised Version, all the scriptures bearing upon this subject.

WHAT THE BIBLE SAYS

"And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six." Rev. 13:16-18.

"And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the Holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name." Rev. 14:9-11.

"And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the

ious leaders, who, unless they stoop in personal explanation to the low level from which such charges are hurled, are without means of personal defense." He has read our literature carelessly or he would have recognized that we have repeatedly offered space in the Gathering Call to any representative of the General Conference to point out any mistakes or false charges we have made, and we still extend that offer. Yes, we made these charges against Elder Loughborough years before he died and offered him space to make reply. We presented them to him in personal letters months before we published them and he made no amends whatsoever.

If Brother Brown doubts our ability to place some other leaders in the same class, let him apply to us and we will "produce the goods."

There is an old proverb which says: "Fools rush in where angels fear to tread." Now don't accuse us of calling Brother Brown a "fool." We are not; but we wish to paraphrase this proverb and apply it to him. Uninformed rush in where those who know, fear to tread. Our critic has only a smattering of the early history of the Adventist pioneers, and he has acquired his knowledge from such unreliable writers as Elder Loughborough and his like. If he will come to our office we will turn him loose in our collection of early documents and he will go away a wiser, if not a better man.

We have challenged with the scriptural evidences the teachings of the Adventists regarding the investigative judgment. Why not take up a defense of this false teaching? Mrs. White teaches that Babylon of the book of Revelation represents fallen Protestantism. Please harmonize this with the scriptures.

Elder Daniells admits that the pioneers believed that probation closed in 1844. Elder Spicer denies this and affirms "those early believers were quickly out winning souls on the right and left." This same statement is made by nearly all the defenders of Mrs. White's inspiration. Let our Brother find one single example where the pioneers were out working for sinners except the

Adventist believers from 1844-1851. Elder Spicer declares that Mrs. White in her early visions was "constantly urging the people to a world-wide evangelism." This is absolutely false. Let Brother Brown defend these pioneers in this false statement. It is a mere piece of camouflage to dwell upon details and pass by the fundamentals.

It is a very common method of certain defenders to make believe that they have made positive arguments by citing an inaccuracy in detail or by abusing the author.

DON'T STOP NOW, BROTHER BROWN

Now that Brother Brown has taken up the defense of the denominational position, we hope he will not stop with his first effort. The Southern Tidings and the Australasian Record are in the fight and it will not be fitting to drop it with this one effort. We invite them to join Brother Brown in answering the propositions which we present. The Union conference presidents, Elder S. A. Ruskjer and W. G. Turner have introduced this article of Brother Brown's with their hearty approval. Let them urge Brother Brown to continue this discussion, and give him space in their papers. We stand ready to meet any arguments that they may present. We will gladly publish any defense prepared by any general conference representative on the denomination's position regarding the testimonies, the investigative judgment, the second angel's message, the third angel's message, the sanctuary, or the atonement. Let the brethren come out and defend their position if they are positive they are right.

We are greatly surprised that any man considered capable of standing at the head of a division or a union conference should be so short-sighted as to think that such a document would answer the charges we have presented against the honesty of some of the leaders or meet the mistakes we have pointed out in their creed. It most strikingly reveals the helpless condition in which they find themselves.

If everything that Mr. Brown published were wholly

true, it would not help their position in the least. They would be just as hopeless in their interpretation of the three angels' messages, the testimonies, the sanctuary question, the atonement and some other positions. Would to God that some of the leaders would sit down with us and kindly and prayerfully study the Bible with us and accept the evidences therein found. Come, brethren, let us reason together.

HELPS TO SABBATH SCHOOL LESSONS

The present S. S. lessons are devoted to the study of "BIBLE HEALTH AND TEMPERANCE." We have examined these lessons and we wonder why they have left out some important teachings on this question. Every lesson begins with a "Memory Verse" from the Bible and a "Key Thought" from Mrs. White's writings; and much more space is used in answering questions by quoting the Testimonies than quoting the Bible. A much more appropriate title would be Health and Temperance from the Testimonies.

Inasmuch as they are making so much use of the writings of Mrs. White, why didn't they use all of them bearing on this question? Why didn't they use such positive statements as these?

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food." 3T 21.

Notice, this does not say *We recommend*, but "we bear *positive* testimony against."

"Eggs should not be placed upon your table." 2T 400.
Cheese should never be introduced into the stomach." 2T 68.

"Salaratus in any form should not be introduced into the stomach." 2T 537.

QUEER LOGIC

Question 3, Lesson 8, is as follows:

"When was man given permission to eat flesh? Gen. 9:3.

Answer.—After the flood.

"Note.—Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now

that every green thing had been destroyed, He allowed them to eat the flesh of clean beasts that had been preserved in the ark.—'Patriarchs and Prophets,' p. 107."

God had kept Noah's family of eight for over a year on a vegetable diet together with all the clean beasts. Was He unable to keep them a few months longer or had He run short of rations? Were the elephants, camels, cows, horses, sheep, and hundreds of other vegetarian animals compelled to live on flesh before a new crop could be raised? Couldn't God have provided sufficient food for eight people as well as He could for the host of animals? Such comments belittle God to a level far below the intelligence and forethought of mere man. God knew how long it would take after the flood before they could raise their own food, then why didn't He take enough food into the ark for man as well as beasts? We believe He did; and we believe He could have multiplied what He did take into the ark, as Christ did the loaves and fishes, so as to have enough for all. Don't you believe it too? Do you believe that all the leaders believe all the Testimonies?

It might be helpful for you to write to some of the Sabbath School Board before you come to the lesson for November 25 and get some additional help on this lesson.

The following publications, in German only, can be had from Elder F. F. Stoll, 492 Stuyvesant Ave., Irvington, N. J. These are all by Elder L. R. Conradi:

No. 1. A Word to the Little Flock, 10c.

No. 2. The Apostolic and Prophetic Special Gifts, 10c.

No. 3. Life Instead of Death—The New and Living Way, 15c.

No. 4. Outlook in the Future, Key to Daniel 8:10-11, 15c.

No. 5. My Justification, 2c.

No. 6. What are the Seventh Day Baptists? This denomination originated in the time of the Reformation, 5c.

No. 7. Is Mrs. E. G. White the Prophetess of the Remnant Church? 20c.

Elder Conradi's Monthly Publication, 50c a year.

A CORRECTION

A typographical error crept in on page 24 of the last issue. Synopsis of Present Truth was published in 1884 and not in 1844.

We have received a bundle of pamphlets, published by Brother R. Vowless, of New Zealand. This pamphlet is entitled "The White Elephant of Seventh-Day-Adventism," and is well packed with "strong meat" for those who defend the denominational creed. We will furnish these to all who apply so long as they last.

Watch the next issue for a presentation of God's plan of church organization as found in the New Testament.

We have prepared a review of the chapter on the Sanctuary in Elder Brauson's new book but we lacked space for it in this issue.

NO. 3. BEFORE ARMAGEDDON. This book on prophecy visualizes the symbols of Rev. 13 and 17 in a most convincing manner. Current events are shown to be meeting the closing predictions of the Seer of Patmos in a most striking exactness. If you are interested in prophecy you cannot afford to be without this document. 180 pages. 30 cents.

NO. 6. NOT UNDER THE LAW BUT UNDER GRACE. A beautiful presentation of the happy condition of the Christian in being free from the law and at the same time showing the unchanging obligation of the law. A paradox of Bible truth. 24 pages. 5 cents.

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. 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.

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.

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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.

TURNING THE LIGHT ON THE S.D.A. CREED SERIES

- No. 1. THE FIRST ANGEL'S MESSAGE, OR THE INVESTIGATIVE JUDGMENT.—The Investigative Judgment teaches that God has to keep books and examine them to keep Him from blundering in resurrecting the dead. It was invented to cover up the 1844 blunder, and was not that of till years after the disappointment. It is the most unscriptural tenet known to human creeds, yet it is a cornerstone of their faith. 48 pages, 10c.
- No. 2. THE SECOND ANGEL'S MESSAGE, OR THE FALL OF BABYLON.—A record of the most abusive language to be found in religious literature. To S. D. Adventists, members of all other Protestant churches are "children of their father, the devil"; "their prayers and their exhortations are an abomination in the sight of God."
- 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.

No. 5—THE PROPHET SPECIAL

- A STARTLING ARRAY OF EVIDENCE, showing that Mrs. White appropriated the writings of others without giving them credit, and then claimed she got them through inspiration. She condemned others for going in debt, yet she borrowed \$90,000.00 herself.
- An unanswerable presentation of facts. 32 pp., 10c.

ALL 5 FOR 35c