

# THE GATHERING CALL



"The sheep follow Him, for they know His voice." John 10:4

VOL. 24

RIVERSIDE, CALIF. MAY-JUNE, 1936

No. 3

## THE PROPHET SPECIAL

AN IMPARTIAL PRESENTATION OF FACTS  
RELATING TO

ELLEN G. WHITE, the

Seventh-day Adventist Prophet

WHO ARE TELLING THE TRUTH, HER CRITICS OR  
HER DEFENDERS?

MRS. WHITE HAS BEEN ACCUSED OF:—

Teaching that Probation Closed in 1844,  
Eating Butter and Meat While Condemning Others for  
Using Them,

Denying that the Atonement was Made on the Cross,  
Being \$90,000.00 in Debt when She Died,  
Copying from Other Authors Without Giving them  
Credit,

Teaching that Certain Races of Men are the Result of  
Amalgamation Between man and the Lower Animals,  
Discouraging Marriage and Bearing Children,

Teaching that the S. D. Adventist Church was the  
Special Favorite of God,

Declaring that Everything She Wrote was Inspired,  
Leaving out portions of Her Early Visions,  
Paying Tithe Outside the Church Channels,

All of these questions and many others are answered by  
well supported evidence. Get acquainted with the facts  
so you can intelligently meet these questions

## EXPLANATION OF ABBREVIATIONS

E. W. — Early Writings.

G. C. — Great Controversy.

P. P. — Patriarchs and Prophets.

3T 21 — Third Volume of Testimonies to the Church, page 21. There are 9 volumes. All of the above books were written by Mrs. White and are considered inspired.

R. H. or R. and H. — Review and Herald, the denominational paper, published at Tacoma, D. C.

### MRS. WHITE ATE MEAT

Mrs. White bore "Positive testimony against butter and meat," yet she ate butter at our table, and continued to eat meat for 30 years after she condemned its use. Aug. 30, 1896 she wrote: "Meat has not been used by us since the Brighton camp meeting." The Brighton C. M. was held in Australia during the holidays of 1893-4. A Catholic lady put her to shame for eating meat. See Special Testimonies Aug. 30, 1896, p. 3.

The portion of this Gathering Call relating to the abuse of other churches and the atonement is being put in a separate leaflet for free distribution.

### THAT AUSTRALIAN PETITION

Over six years ago the Australian Division committee, presided over by the present president of the General Conference, sent a petition to the Gen. Con. officers calling for a general council of Bible teachers and other leaders to give deliberate study to the teachings of the denomination. What has become of that petition? Why not demand that it be published and acted upon? Now is a good time and it is old enough to appear in public.

"Our position on the Testimonies is like the keystone to the arch. Take that out, and there is no logical stopping place till the special truths of the message are gone. . . . Nothing is surer than this, that the message and the visions belong together, and stand or fall together." R. H. (Supplement) Aug. 14, 1883.

These are only a fraction of the facts in our possession which we hope to publish as opportunity affords. We were obliged to omit several pages of plagiarized examples for lack of space.

**THE PRICE OF THIS PROPHET SPECIAL IS 15 CENTS**

**AN IMPARTIAL PRESENTATION OF FACTS RELATING TO MRS. E. G. WHITE'S CLAIM TO DIVINE INSPIRATION**

**Many of the Facts Here Presented Have Never Before Been Published**

**An Honest Mind Will Never Deny, Dodge or Despise Facts WHO WAS MRS. E. G. WHITE?**

Ellen Gould Harmon was born Nov. 26, 1827 and died July 16, 1915. She passed through the 1844 movement as a firm believer in the teaching of William Miller. She was married to James White, August 30, 1846. To this union four boys were born, two of whom reached maturity, Edson J. and William C. The latter is the only one living at the present writing, 1936. The chief point of interest and controversy which surrounds this remarkable character centers on what she and her followers call "visions from the Lord" and the source from which she received these visions.

We have no railing accusation to bring against Mrs. White now many years dead. We would be glad to let her rest with our benediction were it not for the unreasonable attitude her followers maintain toward her writings, and the manner in which those in authority deal with those who decline to accept her writings as the voice of God.

There is no sin which is dealt with more quickly and sternly than the sin (?) of publicly refusing to accept her writings as infallible. Not a few of their most efficient workers have been cast out as a thing unclean for no other wrong (?) than doubting the authority of her word, or teaching doctrines contrary to her interpretation.

**The "Shut Door" a Hot Point of Discussion**

The followers of William Miller approached Oct. 22, 1844 with the utmost confidence that the Lord would come and redeem them that day. As the day approached, they ceased their labors for the salvation of sinners, believing their work for the world was forever finished. Their disappointment was keen beyond description. For weeks, if not for months, they lived in almost daily expectation, while the world and many of the churches laughed them to scorn. They met the jeers and jibes of the rabble with the declaration that they had passed the day of salvation unprepared and were forever lost.

It was amid these surroundings that Ellen Harmon had her first vision. She was only slightly passed 17 years of age. This first vision was published in a 24-page pamphlet entitled "A Word to the 'Little Flock'" May 30, 1847, and it has never been published in full either

by her or her defenders since. A part of this first vision has been a source of keen dispute for more than 85 years. Her critics declaring that she and her followers believed and taught that probation for all the world except the Advent believers closed on Oct. 22, 1844, and her defenders emphatically denying this charge. We will present the facts and let the readers judge for themselves.

### **Mrs. White Defines the Shut Door**

The keenest controversy has centered around the question of the "shut door." To properly understand the early documents, one must bear in mind that this term meant the close of probation on Oct. 22, 1844 to all the world excepting the Adventist believers. In speaking of Adventist believers and their experiences after the disappointment, Mrs. White says: "All this confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut,'" Spirit of Prophecy, Vol 4 p. 238. This definitely defines the "shut door" to mean the close of probation. The older defenders of Mrs. White's inspiration denied that the pioneers including Mrs. White ever believed that probation closed in 1844. Elder Geo. I. Butler who served as president of the General Conference for eleven years writes:—

### **Geo. I. Butler Denies**

"But we do emphatically deny that S. D. Adventists or Mrs. White believed that any repentant sinner who would come to Christ would be refused. It is a slander to say the contrary. We also declare, with no fears of contradiction, that during this very period when Eld. C. and other opposers of the same ilk teach that she and others believed there was no salvation for sinners, she and they were laboring for the conversion of sinners, Hence their statements cannot be true." "Replies to Elder Canright's Attacks on Seventh-day Adventists. p 100.

In speaking of Mrs. White's attitude toward the "shut door," Elder J. N. Loughborough says: "She does not even intimate that she believed it."

### **Two Gen. Con. Presidents and their Historian Deny The Plainest Facts**

In a series of articles which appeared in the Review & Herald from March 18 to April 29, 1926, Elder Spicer who was then president of the General Conference, emphatically and repeatedly denies that the pioneers ever believed the "shut door" theory. Thus we find that two presidents of the General Conference and their outstanding historian have published a denial that Mrs. White or

any of the pioneers ever believed or taught the "shut door." That these defenders are mistaken in their denials, we will proceed to prove.

### **James White Declared they Believed and Taught the Shut Door**

In speaking of their early experience, Eld. White refers to a number of statements regarding their belief in the "shut door" and then remarks:— "In view of such testimony, it is vain for any man to deny that it was the universal belief of Adventists, in the autumn of 1844, that their work for the world was for ever done." Life Incidents, p. 190. Again he says:— "Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of the time. Some of us held fast this position longer than those did who did give up their Advent experience, and drew back in the direction of perdition. And God be thanked we did hold fast to that position till the matter was explained by light from the heavenly sanctuary" Id. p. 207.

We will now introduce the testimony of Mrs. White herself:— "For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was light given me of God that corrected our error, and enabled us to see the true position." The Testimony of Jesus, p. 76.

This is absolutey false. We challenge her defenders to produce a single line in any of her writings where she pointed out her, or their, mistakes in teaching the "shut door." Don't call us "wicked" till some one produces "the goods."

### **Mrs. White's First Vision Taught the "Shut Door"**

Some of Mrs. White's later defenders such as F. M. Wilcox, editor of the Review and Herald and the late A. G. Daniells, for twenty-one years president of the General Conference, admit that the pioneers, including Mrs. White, believed the "shut door;" but they deny that she ever taught it in vision.

### **Her Topsham Vision Taught an Extreme "Shut Door"**

That Mrs. White believed and taught the "shut door" is evident from several of her early visions. We introduce a paragraph from her first vision which was published in A Word to the Little Flock in 1847. This paragraph is found on page 14.

"The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path

down in the dark and wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, (c) which gave us the day and hour of Jesus coming."

Another damaging evidence is found in what is known as "the Topsham vision" given to her March 24, 1849. This was published in No. 3 of Present Truth, August, 1849. The portion which we reproduce is found on page 22:— "I saw that the mysterious signs, and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time of their salvation is past."

From 1844 to 1851, Mrs. White and her followers were teaching that all the world were rejected of God, and therefore no one except Advent believers had any chance for salvation. They taught that the Spirit of God had been withdrawn from the world, and hence no one could be convicted of sin. They were looking for the Lord to come in 1851. In this year Mrs. White collected together most of her visions during that period of seven years and published them in a booklet entitled **Experience and Views**. She and her husband at the time of the publication of this booklet had given up their former teaching regarding the "shut door." Therefore, they left out all of the above quotations printed in bold-faced type which shewed beyond all controversy that before eliminating these positive statements, she believed that probation had closed. Had she published these statements complete, all of her followers would have recognized she was a false prophet because both of these testimonies were revealed to her while in vision, and were gross mistakes. In her first vision she saw that God had rejected all the world as well as all Advent believers who gave up their faith. That she believed that probation had closed in 1844 is proven by the testimony of her husband published in their first document **A Word to the Little Flock**, p. 22.

## Mrs. White Was Reproved in Her First Vision for Giving Up the "Shut Door"

Elder White is trying to prove to his followers that Mrs. White's visions were not based on previous teaching or what she had learned from her associates. In referring to her first vision he says:—

"However true this extract may be in relation to reveries, it is **not** true in regard to the visions: for the author **does not** 'obtain the sentiments' of her visions 'from previous teaching or study.' When she received her first vision, Dec. 1844, she and all the band in Portland, Maine, (where her parents then resided) had given up the midnight-cry, and **shut door**, as being in the past. It was then that the Lord shew her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their 7th month experience to be the work of God."

In this vision Mrs. White saw that God had rejected all the world and Elder White states in this defense that she and the people with whom she was associated had given up the idea that the door was shut on Oct. 22; but her first vision showed her that she and the group in Portland had made a mistake in giving up the "shut door;" that is: the Lord revealed to her in the first vision that the view that she had held and given up, was the truth and that she and all the band in Portland acknowledged that they had made a mistake in giving up the "shut door" and came back to the truth (?) and accepted afresh the teaching that probation had closed. Bear in mind that this correction was given to her in vision. So her first vision was given to her to confirm the teachings of the pioneers that probation closed on Oct. 22, 1844.

The first vision was given in Dec. 1844 or the spring of 1845. The Topsham vision was given in March 1849, at least five years after her first vision. During this period, there was a most bitter controversy over the "shut door" between the followers of the White's, who were called Seventh-day Adventists and the followers of Miller, Himes and others who were called First-day Adventists. The latter renounced the "shut door" in April 1845 and for at least seven years the followers of Mrs. White called them Laodiceans and rebels against God for giving up the "shut door." The First-day Adventists were active in gospel work and were winning many souls to Christ from all classes of people. They cited their remarkable conversions to the Seventh-day Adventists in

proof that the door was not shut. The Seventh-day Adventists met this argument by declaring that what they called conversions were nothing but the work of the devil. As Mrs. White put it "for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people but if their hearts could be seen, they would appear as black as ever."

In another place she says:—"I saw false reformations everywhere." If she did not believe that probation was closed, what did she mean by these statements, and if she did not believe that every one who read these statements would recognize that she believed and taught in vision that probation had closed why did she leave them out? **Mrs. White Taught that the Sabbath and "Shut Door" was "Present Truth"**

At the time of her Topsham vision, 1849, she believed that "present truth" was the "shut door" and the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated" Present Truth p. 21. The omissions from Mrs. White's first vision should appear between the words "below." and "soon" in the ninth line, on page 15 of the new edition of Early Writings. The omitted portion from the Topsham vision should appear between the expressions "from error to truth" and "My accompanying angel" in the fourth line on page 45.

Mrs. White frequently speaks of the "shut door" in her early visions, but our space will not permit reproducing them.

#### **ONLY A FEW MONTHS LEFT IN 1850**

"But now time is almost finished, and what we have been years learning, they will have to learn in a few months." E. W. p. 67.

This was written in the middle of the year 1850. The pioneers, especially Capt. Bates, were teaching that the seven times that the blood was sprinkled on the mercy seat (Lev. 16:14,) represented seven years which would be occupied by Christ making atonement in the most holy place. This period would terminate Oct. 22, 1851, at which time they confidently expected that Christ would return. They had been nearly six years in arriving at their conclusions, but the Laodiceans that came in after this, would have to learn in a "few months" what they had been six years learning. These few months didn't leave much time for a "world-wide campaign." These few months have stretched out to over 85 years.



## **ARE THEY AN ADDITION TO THE BIBLE?**

It is affirmed and reaffirmed by minister and layman that the Testimonies of Mrs. White are not an addition to the Bible, nor should they be placed on an equality with the Bible. This is so well recognized among them that it needs no proof; however we will make a couple of citations.

### **The Editor of the Review and Herald Puts Mrs. White's Writings on a Level With the Bible**

Elder F. M. Wilcox, editor of the Review and Herald, their official organ, says: "Some have contended that her writings constitute an addition to the canon of the Bible, and should be regarded as Scripture. This manifestly is a wrong conclusion." In support of this position he quotes from 5 T 663: "Brother R. would confuse the mind by seeking to make it appear that the light God has given thru the Testimonies is an addition to the Word of God; but in this he presents the matter in a false light." R. H. Sept. 27, 1928.

While this position is persistently maintained, at the same time they place her writings on a par with the writings of ancient prophets. Proofs of this are legion, of which we will record a few.

Again we quote from the editor of the R. and H.

"The writings of Mrs. White were never designed to be an addition to the canon of Scripture. They are, nevertheless, 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 day 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." R. and H. Oct. 4, 1928.

The editor then defines "inspiration" to mean the same as was manifested by the Bible writers and not as manifested by such great leaders as "Luther, Zwingle, Wesley, Miller, James White, Moody, and others." Again he says: "She claimed divine revelations, and the character of her work and the fruit it has borne in harmony with the requirements of Scripture, attest the truthfulness of her claim." Id.

### **Testimony of Mrs. White Regarding Her Own Writings**

We will let Mrs. White speak for herself on this subject: "In ancient times God spoke to men by the mouth

of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit. There never was a time when God instructed his people more earnestly than he instructs them now concerning his will, and the course that he would have them pursue." 5 T 661.

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sr. White. You have thereby insulted the Spirit of God." 5 T 64. She quotes the Saviour as saying to her: "It is not you that speaketh; it is the Lord that giveth the messages of warning and reproof." R. H. July 26, 1906, and Sept. 20, 1928.

"Those who . . . would break down our testimony, I saw, are not fighting against us but against God." 3 T 260.

"It is God, and not an erring mortal, who has spoken to save them from ruin." 3 T 257.

"Some are ready to inquire, Who told Sister White these things? They have even put the question to me. Did anyone tell you these things? I could answer them, Yes, yes, the angel of God has spoken to me. But what they mean is, Have the brethren and sisters been exposing their faults? For the future, I shall not belittle the testimonies that God has given me, to make explanations to try to satisfy such narrow minds, but shall treat all such questions as an insult to the Spirit of God." 3 T 314, 315.

"If you lessen the confidence of God's people in the testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram." 5 T 66.

Some have contended that what she has written in her books is inspired but the articles she wrote for the papers and letters, were merely the expressions of her personal opinions. She meets the issue squarely.

#### **She Claims Everything She Writes is From God**

"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." 5 T 67.

She not only claims that all she has written comes from God but that God has directed her in writing that which she saw in vision. Proof: "I am just as dependent upon the Spirit of the Lord in relating or writing a vision as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that he is pleased to have me

relate or write them." S. G. Vol. 2, p. 293. In a letter to Elder G. A. Irwin, under the date of July 18, 1902, she wrote:—

"He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind." Quoted by Elder F. C. Gilbert, *Divine Predictions Fulfilled*, p 227.

The position as taken by some that a part of Mrs. White's writings are merely her own ideas and not inspired, is contrary to the highest authority in the denomination.

In 1903 Elder A. T. Jones declared in print that he did not believe that everything Mrs. White wrote was inspired. The General Conference Committee published a reply to the position taken by Elder Jones in which they said:

"Just which of the writings coming from this source Elder Jones believes to be Testimonies, and which not, he has not stated. He has simply cited certain ones, and said he did not believe these to be Testimonies. This is precisely the attitude taken by the 'higher critics' toward the Bible. They single out certain parts of the Bible, and assert that these are not inspired. But no more subtle nor effective method can be employed than this to break down all faith in all inspired writing. Those who thus create doubt, weaken confidence, and destroy faith in God's message to his people and to the world, are sowing a harvest which they will little care to reap." "A Statement . . . published by the General Conference Committee." page 87.

#### **"O Consistency, Thou Art a Jewel"**

If, as they claim, her writings represent the voice of angels speaking to her or the revelations of God to her; if they are not the words of an "erring mortal" but what "God opened before me in vision," how can one who believes and teaches this, be consistent and claim that they are "not an addition to the Bible?" If her writings are "visions from the Lord," and are received exactly the same as Samuel, Moses, Jeremiah, and John the Baptist received their messages; if they are received in exactly the same manner and from the same source as the text of the Bible, then they must be on the same level with the prophecies of the Bible and must be an addition to the Bible, to those who accept them.

If the writings of Mrs. White are not an addition to the Bible, will some of her defenders please explain now God could make an addition to His Book if He so desired?

They claim they are inspired, not in the accomodated

sense but in precisely the same manner and to the same degree that the canon of the Scriptures is inspired. Then is it consistent for them to continue to teach that they do not consider them an addition to the Bible?

They not only claim they came from the same source from which we got our Bible but they use them the same as they use the Bible. They use them as proof texts, and a quotation from the Testimonies is an end of controversy with them. They also use them to discipline their members.

### **Making the First-day Adventists Ashamed for Giving Up the "Shut Door"**

In the Review and Herald of May 2, 1935 Elder W. C. White, speaking of his mother and father says: "The Lord showed me," she wrote that he (Elder White) "must take the testimonies that the leading Adventists published in '44, and republish them, and make them ashamed."

"This is my first work," wrote James White to Leonard Hastings, July 21, 1850. "I expect to get out a paper called the **Advent Review**, 16 pages, the size of **Present Truth** . . . . The cause calls for it. I hope to get out six numbers."

Bear in mind that Mrs. White told her husband that the Lord showed her that he should write this document, the **Advent Review**, containing "testimonies that the leading Adventists published in '44" showing what they believed and then taught for the purpose of making them "ashamed." This was the purpose of publishing the **Advent Review**. The reader should not confuse the **Advent Review** with the **Review and Herald**. It was an entirely separate document. James White associated with him in this publication four other outstanding leaders, Hiram Edson, David Arnold, George W. Holt, and S. W. Rhodes.

After publishing four issues of 16 pages each they saved the type of most of these 64 pages, selecting out of them 48 pages which they bound together and issued in 1850 under the same title, "The **Advent Review**." The whole trend of this compilation is to take the First-day Adventists to task for departing from the truth by showing that formerly they believed and taught the shut door. It is saturated with statements taken from the leading Adventist teachers including Miller, Himes and others, showing that they formerly believed that probation closed in 1844, and denouncing them for giving it up.

Lack of space necessitates our being brief in quoting from this document. We produce first one from William Miller which he wrote in Feb. 1845, and another from F. G. Brown in Nov. 1844:—

"We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has SHUT THE DOOR; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi 3:18, also Daniel 12:10; Rev. 22:10-12" Advent Review, p. 8.

"The world and the nominal church know nothing at all of your hope—they cannot be made to understand us. Let them alone." Id. p 13.

In introducing the **Advent Review**, Elder Jas. White says:—

"In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have 'LEFT THE ORIGINAL FAITH.'" p 1.

After the passing of the time in 1851, they still had quite a large supply of this Advent Review on hand. Inasmuch as they had changed their views in regard to the "shut door," Elder White printed a page and pasted it into each unsold number in which he said:—

"In regard to the letters of Bro. William Miller, we would say that they expressed the views and feelings of the Advent brethren generally, at that time. No one then saw the work of the third angel, and the general impression was that our work was done. We may now see that Bro. Miller applied Dan. 12:10; Zech. 12:13; Mal. 3:18, and Rev. 22:11, to the wrong period."

In the face of these well-known facts, how can any honest man deny that the pioneers taught that probation closed in 1844?

### **JOSEPH BATES A RABID BELIEVER IN THE "SHUT DOOR"**

James White, Mrs. E. G. White, and Joseph Bates constitute the trinity of founders of the Seventh-day Adventist denomination. The later was very pronounced in his convictions and even more pronounced in expressing them. He was extremely hard on William Miller and his followers who afterward were called the First-day Adventists.

At a conference of Advent believers held at Albany, N. Y., April 29, 1845, a committee under the chairman-

ship of William Miller drafted a series of resolutions which were adopted by the body. So far as we can learn none of the leaders of the Seventh-day Adventists were present at this conference. We quote a couple of paragraphs from these resolutions or address as it was called:

#### **"Plan of Operations**

"In the midst of our disappointed hopes of seeing the King of Glory, and being made like him, and still finding ourselves in a world of sin, snares, and death, the question forces itself upon us,

#### **"What Now Is Our Work?"**

"To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season, and to build ourselves up in our most holy faith. While doing this, we are to continue, in obedience to the great commission, to preach the gospel to every creature." *Memoirs of William Miller* by Sylvester Bliss, p. 305.

In the R. and H. of December 1850, is a four-page article by Capt. Bates under the title, "Midnight Cry." This article is so saturated with the strongest kind of denunciations against the Laodiceans for abandoning the "shut door" that the whole article should be read to be appreciated.

After referring to their oft-repeated statement that they believed in their past experience, he says:

"When they say they believe it, they prove themselves liars; for after the formation of the Laodicean state of the church at Albany, N. Y., April 29, 1845, the greater portion of the lecturers went out through the land advocating an open door, in direct and immediate opposition to the work of the Midnight Cry. **For that work shut the door without the shadow of a doubt.**"

We continue to quote from Joseph Bates:

#### **First-day Adventists "Rebels" for Giving Up the Shut Door**

"Here was a general acknowledgement of all the past; and yet after the organization of the Laodicean church, April, 1845, they came out in open rebellion against the very vital point, that gave them any title to the name of Adventists. Consistency would have required them to have adopted their proper Scripture name; (Rebels;) then all the honest believers would have understood them, and avoided their treacherous dealings against the Lord, and the 'strange children' they have begotten in connection with fallen Babylon. If by any means what-

ever, they could prove from all their past six years' united labor, throughout this land, England, or the West Indies, that they had gained one **single** convert to God, then they would appear in a **hundred fold** more heinous light than they now do. For, by their own published, standing confessions, (as before stated,) the Lord Jesus, as Master of the house, (before described,) had shut the door, and no man could open it. See Rev. 3,7; Luke 13,25 Matt. 25,10. This was the last day's work of the Midnight Cry, where the fulness of the Gentiles came in, Rom. 11,25. Now if they have opened the door, then they have gained the victory over the Son of God, and proved him to have uttered a falsehood. In no other way could they get one true Gentile convert. But there need be no fear on this case. Jesus has done this work, and he is now advocating the cause of all true believers in the house of Israel. We know that these people are saying, and will still **insist**, that they have reclaimed hundreds of backsliders, and that scores have been converted to God, under their teaching, since the Albany Conference, April 1845.

#### **Impossible for Them to Get One Convert**

"We say, that as long as they continue rebellious against their lawful Prince, it is morally impossible for them to beget for him one peaceful subject."

Again he says in this same article:

"Talk about searching out sinners, that the work of the Midnight Cry left in outer darkness six years ago!"

In 1850 he published a tract of sixteen pages on the Sanctuary. On the last page of this leaflet we find the following statement:

"The Present Truth,' then, of this third angel's message, is, **THE SABBATH AND THE SHUT DOOR.**" The closing sentence of this leaflet reads thus: "Hence the door is shut before the Sabbath is given in the message."

Remember the term "The Shut Door" always meant the close of probation. In view of these facts what did Mrs. White mean, what only could she mean, when she saw in vision: "It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected." "The reformations that were shown me, were not reformations from error to truth, but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever."

## MRS. WHITE'S DEFENDERS

### Elder W. A. Spicer Unreliable in the Extreme

Elder W. A. Spicer was president of the General Conference from 1922 to 1930. In 1926 he wrote a series of six articles under the title **Moments with the Old Volumes and the Pioneers** in defence of Mrs. White's inspiration. At least seven times in this series of articles he states that the pioneers, including Mrs. White, were working for the salvation of sinners during the years from 1844 to 1851. We introduce a few quotations from this defender:—

"So far from the shut door meaning to those believers that probation closed in 1844, the new view of the shut door and the Sabbath truth was an incentive to go out and work for the salvation of others." **R. and H.** April 1, 1926.

### An Unadulterated Untruth Repeated Eight Times

"On the contrary, the record shows that the spirit of prophecy was ever calling the pioneers to shape their plans to carry the gospel message to sinners in every land. And all through those years Sister White herself was out preaching the gospel and seeking to save sinners." **R. and H.** April 15, 1926.

"And mark this, all the time, from the very beginning the spirit of prophecy was not only setting forth an open door, but was telling these pioneers of a great world-wide work of which they had little idea."

No less than eight times is this statment made in some form in this series of articles. Yet there isn't a single quotation from the writings of Mrs. White between 1844 and '51 that even hints at a "world-wide movement," while on the other hand there is an abundance of evidence to the contrary. Elder Spicer couldn't turn the pages of these early papers for a few moments without discovering some of these strong statements against his teaching.

### The Son of the Prophet a Willing Supporter of Deception

The denominational leaders have been challenged repeatedly to produce a single piece of evidence that the pioneers were working for sinners aside from the advent believers during the seven years ending in 1851; but, they never have attempted to meet the challenge. Practically all of the defenders of Mrs. White's inspiration use this argument to prove that the pioneers and Mrs. White did not believe in the "shut door," and, of course, if they were out working for sinners in general, it would be a very positive evidence that they did not believe the "shut door."



Elder W. C. White accused the writer of misrepresenting his father and mother because the writer declared that they were not working for anyone except the advent believers from '44 to '51. When proof was demanded of Elder White that this was a misrepresentation, he stated that he did not have it on hand but as soon as he returned to the office, he would look it up and send it to the writer. This was more than ten years ago, and we have urged him over and over again to produce the evidence, but it has never been produced, and the reason is that there is no evidence to produce. A bolder misrepresentation was never put in print than the statement on the part of Elder Spicer that the spirit of prophecy was calling the pioneers to a world-wide movement. In 1850 Mrs. White wrote:— "But now time is almost finished, and what we have been years learning, they will have to learn in a few months." Early Writings p. 67. At this time they were expecting the Lord to return in the fall of 1851. Would she be urging them to conduct a world-wide campaign when they had only a few months to wait for the Lord's return? This shows such a proposition at the head of the inconsistent list, and, furthermore, she herself was not working for the salvation of sinners and she was condemning others who were working for the salvation of sinners.

#### **A. G. DANIELLS KNEW BETTER**

Of the defenders of Mrs. White's inspiration, no one outranks Elder A. G. Daniells. He was president of the General Conference for 21 years, and for many years was very closely associated with Mrs. White and her son, W. C. When he writes in her defence he is not doing it ignorantly, but with full knowledge of the facts,— not simply the ones we have published, but with scores of others of like significance.

In the Review and Herald of Nov. 25, 1926, Elder Daniells presented a lengthy article dealing with the question of the shut door in relation to Mrs. White's writings between the years 1844 and 1851. His article, together with an editorial by Elder F. M. Wilcox, was published in tract form; and later reprinted in the **R. and H.** and a second time printed in a pamphlet.

He introduces his article with eight general statements. We introduce the main portion of statement 8:

"But while, after the passing of the time in 1844, they continued for a period to believe that salvation for sinners was past and that Christ would quickly appear, there was no statement from Mrs. E. G. White to the effect that **it had been revealed to her** that probation for

the world had closed, and that there was no longer salvation for the unsaved.

"There is a vast difference between holding a personal belief regarding a question, and declaring that this belief has been obtained by a direct revelation from the Lord. To illustrate: The apostle Peter and his associates believed that the gospel message they were to proclaim was to be confined to the Jewish nation. . . . They not only believed this, but clung to it tenaciously. None of them, however, declared that this **had been revealed to** them in a vision or revelation from God." The Shut Door, pp. 5,6.

#### **A Boomerang Illustration**

His illustration would have been most fitting had he completed it. But suppose Peter had written his first epistle before he went to the home of Cornelius, and in it had said: "Those Jews who accepted Christ and later lost sight of Jesus, fell off the path on which we are traveling. It was just as impossible for them to be redeemed as all the wicked Gentiles which God had rejected." And in another chapter had written: "The reformations which Paul and his associates are reporting among the Gentiles are not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some of these Gentiles appeared to have been really converted, so as to deceive us, the converted Jews; but if their hearts could be seen, they would appear as black as ever." Then after Peter had visited Cornelius he decided to put out a new edition of this epistle, but for fear someone might misunderstand his divine revelation (?) he thought it best to eliminate all these references to the Gentiles. What then would you think of Peter's inspiration and honesty?

There is this difference between Peter and Mrs. White, Peter probably did believe that the Gentiles could not be saved; but God kept him from expressing his false belief in his inspired epistles: but Mrs. White wrote her false views in what she claimed was a divine revelation. The illustration that Bro. Daniells uses is very fitting indeed, but not as he intended it.

#### **She Eliminated them Because they would be Understood, Not Misunderstood**

Elder Daniells affirms that Mrs. White eliminated the damaging statement regarding the close of probation from her first vision because she saw that some might misunderstand it. He also contends that to understand it to mean the close of probation makes it "conflict with the

message of which it forms a part." Page 15. Both of these statements are entirely false. She eliminated them because she knew the reader would understand them just as she understood them when she wrote them. In these eliminated sentences there isn't the slightest conflict with the rest of the message nor with any other message during that period, either from the pen of Mrs. White or any of the other pioneers.

The last work which occupied the attention of the late Elder A. G. Daniells, was the preparation of the manuscript for his book **The Abiding Gift of Prophecy**. It was published the early part of 1936. It is devoted to the defense of Mrs. White's inspiration. In speaking of Mrs. White's first vision, he says:—

"It is, however, worthy of note that this vision was not of such a nature as to confirm them in what they already believed. Not only they, but Ellen Harmon herself, prior to this vision, had become persuaded that the 'midnight cry' movement, through which they had passed, was a mistake." p. 271.

**Why Do They Omit "and shut door" if Not to Deceive?**

"Midnight cry" is placed in quotation marks and taken from the testimony of Jas. White regarding his wife's first vision. Why did he not also insert "and shut door" in this statement?

Elder Loughborough and Elder Daniells, both omit these three words when referring to Mrs. White's first vision. There must be a reason. Bear in mind that this argument is introduced to lead the reader to believe that Mrs. White's first vision was contrary to her own convictions or belief as well as to the belief of the group of something like sixty Adventists. In this he states the truth, but by omitting those three words, he leads the reader to believe that which is not so. Miss Harmon and the group with whom she was associated had given up belief in the midnight cry, but at the same time they had given up their belief in the "shut door." True, this vision did change their belief, but it *did not* change them from error to truth, but from truth to error. They had come to the conclusion that the door of mercy did not close Oct. 22, 1844 and this vision confirmed the false idea which they had abandoned.

Our standard of morals will not permit of such omissions for the purpose of misleading the faithful. If those three words had been put where they belonged in Elder Loughborough's or Elder Daniells' quotation, their readers would have recognized that Mrs. White taught the "shut door."

## **ELDER J. N. LOUGHBOROUGH MOST DECEPTIVE**

Elder J. N. Loughborough was born in 1832, and died in 1924. He began his ministerial labors with the First-day Adventists and did not unite with the Sabbath-keeping branch till 1852. He was not one of the original pioneers but was considered a standard bearer till his death.

Of all the defenders of Mrs. White he was the most bold and reckless. He was their outstanding historian, and his carefully kept diary coupled with three score and ten years of experience with the leadership qualified him to fill such a position.

In 1892 the denomination published his "Rise and Progress of Seventh-day Adventists." This was revised and published in 1905 as "The Great Second Advent Movement." Until recently the revised edition was used as a text or reference book in their intermediate and advanced schools.

After quoting a paragraph of Mrs. White's Spirit of Prophecy Vol. 4, p. 268 in which Mrs. White states that all the Adventists believed for a time "that probation had ended, or, as they then expressed it 'the door of mercy was shut,'" he then adds this comment: "In this quotation Mrs. White states the position taken by the First-day Adventists. She does not even intimate that she believed it." The Great Second Advent Movement, pp. 221,222.

"Even as late as the year 1848, there remained here and there an individual who held that there was no more mercy for sinners. These, however, were not Seventh-day Adventists." page 234.

### **No Greater Deception Ever Put in Print**

As stated before, a most bitter controversy was conducted between the Seventh-day Adventists and the First-day Adventists over the "shut door" for at least seven years after the disappointment. The S. D. A.'s were chiding the other faction for apostacy from the truth, for **No other reason than laboring for sinners and abandoning the "shut door."** S. D. A.'s were teaching during this period that the "shut door" and the Sabbath constituted "present truth" for that generation. Elder Loughborough was a minister among the First-day Adventists, and in a personal letter to the writer, he states that he never heard of the "shut door" until 1849, and then he heard it from an S. D. A. Yet knowing these facts from personal experience, he declared that S. D. A.'s never taught the "shut door" but that F. D. A.'s were guilty of this blunder. He, as above quoted, denies that Mrs. White ever believed or taught the "shut door;" yet he had in

his possession a letter written to him by Mrs. White August 24, 1874 in which she said: "With my brethren and sisters, after the time passed in '44 I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted." Testimony of Jesus p. 86.

### His Deceptions Multiply

But we have still more positive evidence of his dishonesty. In 1861 the leaders presented an address to the conference at Battle Creek, Mich. with the view of persuading the brethren to organize a general conference. This address was published in the R. and H., June 11, 1861. We reproduce one paragraph:

"If we go back to a period of from six to nine years, we find the believers in the Third Angel's message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for 'the world' was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number who nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in the '44 move.'"

This was signed by J. H. Waggoner, James White, J. N. Loughborough, E. W. Shortridge, Joseph Bates, J. B. Frisbie, M. E. Cornell, Moses Hull and John Byington. These were all prominent leaders at that time. In reply to an inquiry on the part of the writer as to who the person was that was "nearly refused the message," Elder Loughborough replied: "I am the 'one' referred to in that document, 'the conference address.'" And the one who that he couldn't be saved 'because he was not in the '44 move,' was none other than the outstanding leader and writer, J. N. Andrews.

After spending eight years among the First-day Adventists, part of the time as a minister, and never hearing them preach the shut door, and then as late as 1852, being convinced of the Sabbath, by a very prominent Seventh-day Adventist, who almost refused him communion with them because the minister, J. N. Andrews, was so sure that the door was shut; and after signing the above statement, Elder Loughborough so submerged his conscience as to deny that Seventh-day Adventists ever believed or taught that probation closed in 1844.

And still we are not thru, for we have not yet reached the climax. On page 263 he quotes a statement from Jo-

seph Bates regarding Mrs. White's visions taken from "A Word to the Little Flock," Page 21:

"I believe the work is of God, and is given to comfort and strengthen his 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work . . . in October, 1844." But he left out the three words "for the world" where the three periods appear. Why didn't he put in those three words. Unquestionably because he knew that the reader would see that Bates believed the door was shut in 1844.

In this Mrs. White was equally guilty, for she left out the same three words in quoting this same statement. See Life Sketches, p. 98.

We will introduce one more "exhibit" and then rest the case of Elder Loughborough with the jury of honest readers. He again quotes a statement from James White taken from page 22 of a Word to the Little Flock. It is a defence of Mrs. White's visions.

"The author does not 'obtain the sentiments' of her visions 'from previous teachings or study.' When she received her first vision, December, 1844, she and all the band in Portland, Maine (where her parents then resided,) had given up the 'midnight cry' as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen. She then related her vision to the band, and they acknowledged their seventh-month experience to be the work of God." The Great Second Advent Movement, pp. 263,264.

#### **A Bold, Deliberate, Deception**

The omission of the words "for the world" was bad enough, but he was honest enough to indicate that something had been omitted; but in the last he made no notation.

In the original it reads: "had given up the midnight cry, and shut door, as being in the past." Why this dishonesty? Because he knew that if he printed those three words, "and shut door," every reader would recognize that she taught the shut door while in vision, for the Lord showed her in vision that it was wrong to give up the shut door. And Mrs. White herself defines the "shut door" to mean the "close of probation."

These sins were called to the attention of Elder Loughborough at least five years before his death, but instead of confessing his sin, he tried to justify his course.

But someone may ask: What bearing has this on Mrs. White and her work? It has a very vital bearing, for Mrs. White instructed Elder Loughborough to encircle the world in defence of her visions. She must have been

much more ignorant than anyone ever supposed her to be if she did not know what Loughborough was teaching in the pulpit and in his book, knowing that he was misrepresenting the facts wherever he went. Mrs. White encouraged him to spend his whole time in going from continent to continent, from church to church and from camp meeting to camp meeting to exalt her as an inspired writer. Mrs. White claimed it was a part of her duty thru the Spirit of God to reveal secret sin. Yet here was a man who was violating the ninth commandment in almost every speech and in his book; nevertheless the prophet was sending him forth as her personal representative to deceive the people.

### MRS. WHITE'S PUBLISHERS GUILTY

After the publication of "Experience and Views" in 1851, and a new edition in 1854, those who were familiar with the early visions accused the publishers of omitting a part of Mrs. White's vision relating to the shut door. In the Publishers' "Preface to the Second Edition," of R. W. after speaking of the addition of a few dates, and two dreams this preface says:

"Aside from these, no changes from the original work have been made in the present edition, except the occasional employment of a new word, or a change in the construction of a sentence, to better express the idea, and no portion of the work has been omitted. No shadow of change has been made in any idea or sentiment of the original work, and the verbal changes have been made under the author's own eye, and with her full approval." (Emphasis is supplied.)

The publishers knew this was false, for they had received publications from the press of their enemies which called their attention to the omitted portions of Mrs. White's visions. This is a standing disgrace to the denomination and to Mrs. White.

### HOSEA 5:6, 7

This scripture was one of the most commonly used by the early S. D. A.'s and they applied it to other churches and to the wicked world. We will introduce the testimony of James White first, as he fitly represents the way they all used this scripture; "He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church, who rejected the truth, was also rejected, smitten with blindness, and now, with their

flocks and with their herds' they go 'to seek the Lord' as still an advocate for sinners; says the prophet, (Hosea 5:6, 7,) 'they shall not find him; he hath **WITHDRAWN HIMSELF** from them. They have dealt treacherously against the Lord; for they have begotten strange children.'" **The Present Truth**, May 1850, p. 79.

The use of capitals, punctuation, and interpolations are exactly as it is in the original.

We will next call Joseph Bates to testify: "This also is where the door is shut at the end of the 2300 days. The times of the Gentiles are over.

**"Hosea 5:6, 7.**

"They shall go with their flocks and their herds to seek the Lord, but they shall not find him, he hath **with-drawn** himself from them. Now shall a month devour them with their portions.' How evident that this is after the door is shut and Jesus had gone, or withdrawn himself into the holiest." *The Sanctuary*, pp. 12, 13.

**Mrs. White Used Hosea 5:6, 7 the Same Way**

All of the pioneers used this scripture, and all of them always used it alike, that is, to show that the professed converts were not genuine, but were the work of a false spirit. We will now introduce the testimony of Mrs. White: "The excitements and false reformations of this day do not move us, for we know that the master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will 'go with their flocks,' 'to seek the Lord; but they shall not find him; he hath **with-drawn** himself (within the second vail) from them.' The Lord has shown me that the power which is with them is a mere human influence, and not the power of God." *Present Truth*, March 1850, p. 64.

As late as April 14, 1853, Mrs. White used this same scripture in exactly the same manner as all the rest of her followers were using it. We quote her words from the **Review and Herald**, April 14, 1853, page 192: "But let this view that Mr. S. ridicules be compared with Hosea v,6 7. 'They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; **he hath withdrawn himself from them.** They have dealt treacherously against the Lord; for they have begotten **strange children**; now shall a month devour them with their portions.' This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions."

The pioneers were all using this scripture in proving



that the door of salvation was closed, and Mrs. White used it for the same purpose. Can anyone deny that she used it in exactly the same way as her husband used it, as David Arnold used it, as Joseph Bates used it, as all the other pioneers used it? In the face of all these facts her defenders still deny that she ever believed or taught the shut door.

### **WE "ARE THE ONE OBJECT ON EARTH DEAR TO THE HEART OF GOD"**

Seventh-day Adventists claim, not to be **one** of the churches, but **the only church**, they claim to be the Laodicean church (see Rev. 3:14-22.) and this name is very appropriate. Their boastings are unparalleled in the Protestant field. Mrs. White says: "God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God." **Testimony to Ministers** by Mrs. E. G. White, p. 41.

"The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard" Id. 49.

"There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places." Id. 50.

"The world is in need of the saving truth that God has intrusted to His people. The world will perish unless it be given a knowledge of God through His chosen agencies." Id. 459.

In the Review and Herald of Sept. 26, 1935 the same boasting is repeated:

"The Laodicean church is the church of Christ for the period in which we live, and **He has no other. Those who renounce membership in the Laodicean church place themselves outside the fold of Christ.** Those who denounce it as Babylon are insulting Christ, its Head, who regardless of its imperfections, bestows upon it 'His supreme regard.'" (Emphasis supplied.)

"It is as certain that we have the truth as that God lives . . .

"The Lord has singled us out, and made us subjects of his marvelous mercy." 4 T 595.

One of their chief supports for such boasting is the claim that they are the only church that has a prophet; but their prophet has been dead for over twenty years. **They knew nothing of Righteousness by Faith for 44 Years**

This was published in 1881; yet at this time they knew nothing about justification by faith. Mrs. White states that the great gospel message of righteousness by faith

was brought to the denomination through the teachings of Elder A. T. Jones and Dr. E. J. Waggoner. See **Testimonies to Ministers**, p. 91.

A. G. Daniells also admits that the message came to them thru these two men at the Minneapolis Conference in 1888. See **Christ our Righteousness**, p. 38, 39. When Mrs. White said "we are as certain that we have the truth as that God lives," it was eleven years before they knew anything about the very hub of the gospel. They were condemning all other churches as "synagogues of Satan," "Babylon the Great," and were teaching that "their prayers were an abomination in the sight of God." Nevertheless, they themselves were without the very heart of the gospel, while the churches which they were condemning were teaching the truth of righteousness by faith. Mrs. White declares that this doctrine is the third Angel's Message. See **Testimonies to Ministers** p. 92.

For forty-four years they claimed they were the favorites of God, the only church, and that they were as sure that they had the truth as that God lived and yet they knew nothing of righteousness by faith, and the men who preached the glorious gospel to them were dismissed from the ministry and from the church without trial because they refused to accept Mrs. White's writings as inspired of God.

### **ABUSE OF OTHER CHURCHES**

Mrs. White and her followers were very severe on other churches after the disappointment of 1844. In proof of this we will cite a few quotations:—

"I saw that the nominal churches, as the Jews crucified Jesus, had crucified these messages, (the three angels' messages of Rev. 14) and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left, and Satan, pleased with the deception of the professed followers of Christ, fastens them in his snare, and assumes a religious character, and leads the minds of these professed Christians to himself, and works with his power, his signs and lying wonders. . . . I saw false reformations everywhere. The churches were elated, and considered that God was marvelously working for them, when it was another spirit. It will die away and leave the world and the church in a worse condition than before." *Spiritual Gifts*, Vol. 1, pp. 171, 172.

**Seventh-day Adventists Teach that Christ Remained in the First Apartment of the Heavenly Sanctuary from His Ascension until Oct. 22, 1844**

We quote again from *Spiritual Gifts*, Vol. 1 pp. 190-191: "I saw that since Jesus had left the Holy place of the heavenly Sanctuary, and had entered within the second veil, the churches were left as were the Jews; and they have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet they profess to be Christians. Their profession, their prayers and their exhortations, are an abomination in the sight of God. Said the angel, God will not smell in their assemblies . . . . An innumerable host of evil angels are spreading themselves over the whole land. The churches and religious bodies are crowded with them."

This is found in an altered form in *Early Writings*, page 274.

"I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. . . .

"Satan has taken full possession of the churches as a body." page 273.

**Members of Other Churches "Children of the Devil"**

"These smooth things originated with Satan and his angels. They formed the plan, and nominal professors have carried it out. Pleasing fables are taught, and readily received, and hypocrites and sinners unite with the church. If the truth should be preached in its purity it would soon shut out this class. But there is no difference now between the professed followers of Christ and the world. I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness, and corruption, that the most diffident child of God would have no hesitancy in calling these professed christians by their right name, children of their father, the devil; for his works they do." *Early Writings*, 3rd part p. 93.

This is found on page 228 in the new edition of *Early Writings*, but the tense has been changed to the past.

"Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven." E.W. p. 236.

Their attitude toward other churches is well illustrated by the following quotation:—

**Keep Away From Other Churches**

"I was shown the necessity of those who believe that we are having the last message of mercy, being separate

from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul, and teach for doctrine the commandments of men." E. W. p. 124.

"I saw that God had honest children among the nominal Adventists, and the fallen churches, and ministers and people will yet be called out from these churches, before the plagues shall be poured out, and they will gladly embrace the truth. Satan knows this, and before the loud cry of the third angel, raises an excitement in these religious bodies, that those who have rejected the truth may think God is with them. He hopes to deceive the honest, and lead them to think that God is still working for the churches. But the light will shine, and every one of the honest ones will leave the fallen churches, and take their stand with the remnant." Spiritual Gifts, Vol. 1, pp. 171-173 by Mrs. E. G. White, published in 1858.

A modified form of the above will be found on page 261 of Early Writings.

That these denunciations include mighty men of God at that period is evident from other teachings of the denomination. In 1877 from April 1 to 17, Elders James White and Uriah Smith held a Bible institute in Oakland, California. Their lectures were reported and published in 1878 under the title **The Biblical Institute** as a textbook to be used in their college as well as for general reading. On page 88 we read:—

"This state of religious declension among the popular churches has been a marked condition with them since 1844. The most devoted among them saw and deeply deplored it then. . . . Their condition in this respect has not improved since; and the spasmodic and emotional efforts of a Knapp, Hammond, Moody, and other modern revivalists, are not affording any permanent improvement. There is an advance truth for this age, and no permanent work of religious reform can be accomplished except in connection therewith."

#### **Great Men of God Doomed Because They Didn't Join the S. D. A. Church**

The period covered by the Miller movement was marked with many outstanding characters, such as Alexander Campbell, Charles G. Finney, Albert Barnes, Adoniram Judson, John G. Patton, Robert Moffat and David Livingstone, none of whom ever accepted Miller's teachings.

Campbell and Finney each tried to show Miller his mistakes of interpretation before the disappointment which

Miller acknowledged were mistakes after 1844. These men were too familiar with their Bibles to be led astray by Miller's mistakes, and none of these men of God "embraced the truth," neither did they "leave the fallen churches, and take their stand with the remnant." Therefore these were all lost according to the testimony of Mrs. White; neither did they accomplish any "permanent work of religious reform" because they were not connected with the S. D. A. Movement. Thus they teach that it was **wrong to be right and right to be wrong**, that God blessed Mrs. White and her followers for teaching error and condemned Finney, Campbell and others for refusing to believe Miller's mistakes.

### **DOES GOD HAVE TO KEEP BOOKS TO KEEP TRACK OF HIS SAINTS?**

We will call Elder James White and his wife Mrs. E. G. White to the witness stand to define what they mean by

#### **The Investigative Judgment**

"The Investigative Judgment takes place prior to the second advent, and the resurrection of the just, that it may be known who are worthy of the first resurrection." James White, **Life Incidents**, p. 323.

"This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." Mrs. E. G. White, G. C. p. 428.

One of the editors of the Review and Herald in defending their position on the investigative judgment in the issue of Oct. 29, 1931, declares emphatically that the investigative judgment is not to inform God; "because He is infinite; but men and angels do not know because they, both men and angels, are finite. The reason for a judgment, then, is that finite beings may not only **believe** that God is just, but that they may **know** both the perfection of His justice and the depth of His mercy."

#### **The Review and Herald Versus Mrs. White**

In this statement the denominational paper puts itself squarely against their own prophet in two points. First Mrs. White and the denominational literature teach that the I. J. is for the purpose of informing God; and second, Mrs. White repeatedly states that the angels do know as well as God. In Test. Vol. 1 p. 544, she says: "Heavenly angels are acquainted with our words and actions, and even with the thoughts and intents of the heart."

The R. and H. teaches that the dead are unconscious until the resurrection, therefore no I. J. can inform the dead until after the coming of Christ when they are re-

turned to life. Also, the denomination, including Mrs. White, teach that the I. J. is finished before the resurrection, then poor, finite dead will never have the privilege of knowing either "the perfection of His justice" or "depth of His mercy."

Then how inconsistent to teach that an I. J. began in 1844, if God and the angels know "every secret sin" and "the thoughts and intents of the heart" and the dead are unconscious till the I. J. is all finished.

### **SEVENTH-DAY ADVENTISTS AND THE ATONEMENT**

In order to escape making a confession or acknowledging that they were mistaken in their interpretation of the 2360 days, S. D. A.'s have denied that the atonement was made on the cross. We are familiar with the fact that they repeatedly and emphatically deny this charge but we will lay some facts before the reader and let him be his own judge.

In 1850 James White associated with four other pioneers began publishing a 16 page periodical which they named the Advent Review. After publishing four issues, they selected the major part of these numbers and published a pamphlet of 48 pages bearing the same title. This contains an article written by O. R. L. Crosier, first published in the Day-Star Extra, Feb. 7. 1846. This contains the basis of their present position on the sanctuary. On page 45 of this document, the Advent Review, we find the following:—

"If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest, but who officiated on Calvary? Roman soldiers and wicked Jews. . . .

"Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing anything on earth after his resurrection, which could be called the atonement.

"The atonement was made in the Sanctuary, but Calvary was not such a place. . . .

"Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us."

This article was indorsed by Mrs. White in the following words:— "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7,

1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." A Word to the "Little Flock." page 12.

When Pastor W. W. Fletcher of Australia made known to the General and Local Conference officials that he could no longer teach the denominational position on the sanctuary, the Executive Committee of the Australian Union Conference adopted the report of a sub-committee which attempted to make reply to Pastor Fletcher's position. It was adopted April 9, 1930. Elder C. H. Watson who was elected president of the General Conference 1930, was president of the Australasian Union and presided over this executive committee when these resolutions were passed. They took the following stand on the question of the atonement.—

"The sin was finally atoned for in the most holy place in the type; so it will be finally atoned for not at the cross, but in the true tabernacle in heaven before the "ark of His testament," which John saw in vision." The Reasons For My Faith, p. 36.

There is an abundance of proof that the denomination teaches that the day of atonement began in 1844. For example we cite the following quotations from Mrs. White.

"Instead of coming to the earth at the termination of the 2300 days in 1844. Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming." Great Controversy, p. 422.

"We are now living in the great day of atonement. p. 489.

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ." p. 623.

The denomination teaches Christ moved from the first to the second apartment of the heavenly sanctuary to begin the investigative judgment. As the records are examined of those who have professed to follow Christ, and found to stand the test, then Christ makes atonement for them in the heavenly sanctuary. In confirmation of this we quote as follows:—

"A correct and intelligent faith sees the adorable Redeemer in the most holy of the true tabernacle, offering his blood before the mercy seat for the sins of those who have broken the law of God beneath it in the ark. True faith reaches within the second veil, where Jesus and the ark of God are seen. There, by the law we have the knowledge of sin, and through the blood of

Jesus we may find pardon and share eternal redemption. The subject of the cleansing of this sanctuary, then, is one of most thrilling interest, especially to all Adventists. It is the key to the great Advent movement, making all plain. Without it the movement is inexplicable." Life Incidents, p. 308, by James White.

"Jesus sent his angels to direct the disappointed ones, to lead their minds into the Most Holy place where he had gone to cleanse the Sanctuary, and make a special atonement for Israel." Spiritual Gifts, Vol 1 p 158, by Mrs. White.

The defenders of the faith are very pronounced in denying charges brought against them that they do not believe in the atonement of Christ. They certainly do not believe it as all the great reformers taught it and as taught in the Bible. In proof of this we cite the following quotation:

**"Christ Did Not Make the Atonement on the Cross"**

"Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the mind." Looking Unto Jesus, p. 237.

This book was published by the denomination in 1898. The author is Uriah Smith who for nearly fifty years was the editor of their denominational paper. He was also the author of many books and was recognized as a standard authority in the S. D. A. church. That this was not a hasty or careless statement is proven by the fact that Elder Smith made the same statement in a book entitled The Sanctuary, published in 1877, on page 376.

Additional proof that this was and is the denominational position on the atonement, we quote again from a work written by J. H. Waggoner and published by the denomination in 1884.

"We might quote much to show the prevalence of the error, that the Atonement was made on the cross." The Atonement, p. 190.

"Thus it has been said: 'The Atonement may exist without reconciliation, but reconciliation cannot exist without the Atonement.' This is exactly the reverse of the true order, and the error is the result of confounding the death of the offering with the Atonement. It is quite true that reconciliation has the Atonement in view, but it must precede the Atonement." p. 192.

Elder Waggoner was very prominent among the pioneer ministers as a public speaker and as a writer.

That Mrs. White held the view that the Atonement was being made in her day in the heavenly sanctuary, the



following statements will prove:

"We are in the great day of atonement." 5 T 520.

"We are living in the great antitypical day of atonement." Vol. 9, p. 218.

"The Lord has seen fit to give me a view of the needs and errors of his people." 4 T 14. Instead of pointing out their errors she confirmed them.

### **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 percent 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 anyone 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?

### **Why We Publish These Things**

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 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 thru 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?

### **THE EARLY PIONEERS TAUGHT THAT THE NUMBER 666 OF REV. 13:18 REPRESENTED SO MANY FALLEN PROTESTANT CHURCHES**

They counted them very carefully and found that they numbered exactly 666. Occasionally one dropped out; but another one took its place. Anyone who was a member of any of these 666 churches had the mark of the beast

and consequently was subject to the wrath of God as pronounced in the 3rd Angel's Message. This fact explains why the following paragraph was omitted from all reprints of Mrs. White's early visions:

"I saw all that 'would not receive the mark of the beast, and of his Image, in their foreheads or in their hands,' could not buy or sell. (o) I saw that the number (666) of the Image Beast was made up; (p) and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast and of his Image." A word to the "Little Flock," p. 19.

This should have appeared between the two paragraphs at the top of page 34 of Early Writings.

#### **MISTAKES OF MRS. WHITE**

"None need fear that I shall by my life contradict my own testimony." 1 T 462.

"The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily . . . . In the presence of Christ, and in this only, did the second temple exceed the first in glory." The Spirit of Prophecy, Vol. 4, pp. 24, 25.

"In the time of Cyrus the temple was rebuilt, but this second temple was demolished by Herod, who constructed a new one of the same dimensions as that of Solomon." Encyclopedia Britannica, Vol. 2 9th edition, page 393.

The temple in the days of Christ was the third, not the second.

In speaking of the high priest on the day of the atonement, Mrs. White says: "If he remained an unusual time in the most holy, the people were often terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly revlieved. He then came forth and blessed the people." Spirit Prophecy Vol. 1, p. 275.

Now compare that with the following: "As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim." Desire of Ages, p. 25.

The Bible teaches that the high priest on the day of atonement laid aside his gorgeous robe on the bottom

of which were the pomegranates, and the bells, and put on the plain linen garments; therefore he had no bells to tingle as he lingered in the most holy place on the day of atonement. See Lev. 16:1-4.

### THE HEROD MISTAKE

"Herod's heart had grown still harder and when he heard that Christ had risen, he was not much troubled. He took the life of James, and when he saw that it pleased the Jews, he took Peter also, intending to put him to death" E. W. 185, 186.

A very foolish if not deceitful note is appended to this, a part of which we reproduce: "It was Herod Antipas who took part in the trial of Christ, and Herod Agrippa I. who put James to death. Agrippa . . . on coming to power pursued the same course toward the Christians that Antipas had followed. . . . In the present instance this use of the term becomes more natural and appropriate inasmuch as Agrippa, when he put James to death, occupied the throne of Antipas, who a little before had been concerned in the trial of Christ; and he manifested the same character. It was the same Herodean spirit, only in another personality."

This is a simple blunder and should not be attributed to God, but should have been acknowledged and corrected by Mrs. White.

Elder F. M. Wilcox of the **Review and Herald**, in **Testimony of Jesus** says: "If she were convinced of error in statement, she would have been the first and foremost to correct it." page 57.

If this was true of Mrs. White, why did she not correct this blunder? It was discovered before the first edition in its present form was put out, for the same note is appended to the 1882 edition. Many editions were printed between 1882 and the time of her death, a period of thirty-two years, but in none of them did she correct this obvious blunder.

### MRS. WHITE ON AMUSEMENTS

"I have been shown that the true followers of Jesus will discard picnics, donations, shows and other gatherings for pleasure." 1 T 288.

"A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations." Counsels to Teachers, p. 350.

## **GOD DOES NOT PROPOSE TO BE DECEIVED**

"All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city, as they pass in and out." E.W. 39.

Would it not be terrible if one of the guards should fall asleep, and let a Ballenger, or a Jones, or a Fletcher get thru the gates into the city? This nonsense is a close relation to the investigative judgment which is to inform God who is worthy of salvation.

### **WHY GOD GAVE MAN A FLESH DIET**

In speaking of the flood, Mrs. White says: "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 the clean beasts that had been preserved in the ark." **Patriarchs and Prophets**, p. 107.

Are we to infer that God neglected to provide enuf food to carry the eight passengers in the ark thru the growing period after the waters subsided? According to this, man was given the privilege of eating meat because everything else was destroyed. It must have been some time before the grass began to appear. Did the elephant, the camel, the horse, the cow, the sheep and all the host of clean animals have anything to eat during that period or did they eat each other? If God was able to provide food for the thousands of herbivorous animals, was he not able to provide a vegetarian diet for Noah and his family? God supplied several millions of people in the desert with manna for forty years. Had he not learned to do this before the flood? This certainly is limiting God to an unheard-of degree.

### **SOME PEOPLE MUST GO TO HEAVEN ALONE**

"It is impossible for E. to be fellowshipped by the church of God . . . If he repents ever so heartily, the church must let his case alone. If he goes to Heaven, it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust." 1 T 215.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

If this brother had confessed his sins, would God have forgiven him? Would He fulfil the rest of the verse, and cleanse him from all unrighteousness? If God forgave and cleansed him, should he still be kept outside the camp? Is this a sample of inspired gospel?

## WAS THE TOWER OF BABEL BUILT BEFORE THE FLOOD?

"The Lord first established the system of sacrificial offerings with Adam after his fall, which he taught to his descendants. This system was corrupted before the flood, by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel." Spiritual Gifts, Vol 3, p. 301.

Everyone at all familiar with his Bible, knows that the Tower of Babel was built after the flood. See Gen. 10:32; 11:1-8

### MRS. WHITE'S ASTRONOMY FAULTY

Joseph Bates was a sea captain; hence more or less acquainted with astronomy. During his early relationship with the Whites, he was somewhat skeptical regarding the sources of Mrs. White's visions. He was a most enthusiastic defender of the "shut door" and of the Sabbath. Mrs. White was very anxious to secure his faith in her revelations. At one of their public meetings, she was taken off in vision. We will let Elder Loughborough introduce the incident.

"In the month of November, 1846, a conference was held in Topsham, Maine, at which Elder Bates was present. At that meeting Mrs. White . . . had a vision which was the cause of Elder Bates' becoming fully satisfied as to their divine origin . . . Mrs. White, while in vision, began to talk about the stars, giving a glowing description of rosy-tinted belts which she saw across the surface of some planet, and added, 'I see four moons.' 'Oh,' said Elder Bates, 'she is viewing Jupiter!' Then having made motions as though traveling through space, she began giving a description of belts and rings in their ever-varying beauty, and said, 'I see seven moons.' Elder Bates exclaimed, 'She is describing Saturn.' Next came the description of Uranus, with its six moons; then a wonderful description of the 'opening heavens,' with its glory." The Great Second Advent Movement, p. 257,258. Mrs. White claims that she never looked into an 'astronomy' before she had this vision; the inference being that God revealed the wonders of heaven to her.

What she saw was in exact harmony with the teachings of astronomy at that time. She saw four moons around Jupiter; the textbooks were teaching that Jupiter had four moons. She saw seven moons circling around Saturn; the astronomers were teaching the same. She saw that Uranus had six moons; the astronomers were teaching the same blunder.

Our more powerful telescopes and stellar photography

have enabled astronomers to discover that Jupiter has nine moons, and Saturn ten. The five additional moons of Jupiter were discovered between the years of 1892 and 1914. The eighth moon of Saturn was discovered in 1848, the ninth in 1899, and the tenth in 1905. Since this vision it has been discovered that Uranus has but four instead of six moons.

Mrs. White speaks of this experience in the following words:

"The Spirit of God rested upon me; I was wrapped in a vision of God's glory, and for the first time had a view of other planets. After I came out of vision, I related what I had seen. Elder Bates then asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Then he said, 'This is of the Lord.'" *Life Sketches of Ellen G. White*, p. 97.

Probably Mrs. White told the truth when she said she had never looked "into an astronomy." This science was the most popular theme at the time of this vision. The most wonderful discovery ever achieved by man was made about two months before this vision. Astronomers had actually captured an unknown planet by mathematical calculations. It was the most thrilling event in the whole history of astronomy—the discovery of the planet Neptune. It was first page matter in the dailies, the weeklies, and the monthlies. She could not look at a paper without finding articles on astronomy. While she may have told the truth, yet she knew she was giving the wrong impression, as later discoveries of astronomy have abundantly demonstrated.

#### **A NATIONAL FAST AN INSULT TO GOD**

In the early stages of the rebellion, President Lincoln issued a call for a national day of fasting and prayer. Mrs. White said in regard to these fasts: "I saw that these national fasts were an insult to Jehovah." "In view of all this, a national fast is proclaimed! Oh, what an insult to Jehovah!" 1 T 257. Jan. 4, 1862.

#### **England Yet to Humble the U. S.**

As we look over some of these strange statements in Mrs. White's early writings, we wonder that the Federal Government permitted such things to be published, as for example the following: "This nation will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her." "A portion of the Queen's subjects are waiting a favorable opportunity to break their yoke; but if England thinks it will pay, she will not hesitate a moment to improve her

opportunity to exercise her power, and humble our nation. When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion." 1 T 259.

### **MRS. WHITE WAS \$90,000 IN DEBT**

When Mrs. White died, she was \$90,000 in debt, and practically all of this was in the form of notes given for borrowed money. These amounts varied from a few hundred to nearly \$11,000. 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. Aside from the valuations placed on her copyrights, books etc., her assets fell \$64,000 short of meeting her indebtedness. Just a few years before she died she was possessed of over 200 acres of land. Mrs. White declared that she lived up to her testimonies. Let the reader harmonize such a position with the following: "But, from the light He has given me, every effort should be made to stand free from debt." 7 T 206.

"We should shun debt as we should shun the leprosy." 6 T 217.

While Mrs. White was preparing the manuscripts for her books she was being paid a very liberal salary, and her son who gave practically all of his time to her work was also on a salary, and some of her helpers were paid by the General Conference. In addition to this she was receiving many donations of tithes from people who had lost confidence in the management of the various conferences, and she was receiving from \$6,000 to \$12,000 each year in royalties from her books.

Various excuses have been offered for Mrs. White's indebtedness. Her defenders declare that she borrowed this money to advance the cause; but, so far as we know, they never produce any facts to support this contention. We challenge them to produce the evidence that this borrowed money was given to denominational institutions. But, is this sufficient excuse for a prophet violating the instructions which she claims God gave her for the guidance of His people? Are prophets above the law? Are they a law unto themselves? In 1883 she wrote:—"We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms;' . . . it is now that our brethren should be cutting down their possessions instead of increasing them." 5 T 152.

In 1909, she reproved a brother for investing his money in land, and thus was unable to loan her money. 9 T

57,58. After writing this instruction from the Lord, she purchased most, if not all, of the 200 acres which she possessed.

### **Mrs. White's Will**

Mrs. White gave very specific directions to her people in regard to the disposition of their property. We quote one sentence from her testimony: "Care should be taken not to give to sons and daughters means which should flow into the treasury of God" 4 T 484. Mrs. White, in making out her own will, gave \$3,000 in cash to one of her sons, and provided that each son should receive 10 per cent of all her income including royalty on her books as long as either they or their wives should live.

Furthermore, she provided in her will for her grandchildren and her great-grandchildren. It is one thing to tell other people how to dispose of their property, but quite another to do it ourselves.

### **"WE HAVE NO CREED BUT THE BIBLE"**

This is one of the most common boasts of the Seventh-day Adventists, and yet it is farther from the truth than if applied to any other Protestant denomination. In the first place they have a very definite, printed creed which has appeared in their year book for many years, and is published in their Church Manual, issued in 1932. Instead of calling it a creed, they call it "Fundamental Beliefs of Seventh-day Adventists." This contains twenty-two articles of faith. In addition to that, their Church Manual instructs all ministers to examine every candidate for membership by asking them twenty-one questions which are printed in this manual.

In the second place they have an addition to the Bible called The Spirit of Prophecy—the writings of Mrs. E. G. White, and belief in her writings is a very vital part of their creed. No. 18 of the questions to be asked a candidate reads as follows:

"18. Do you believe the Bible doctrine of 'spiritual gifts' in the church, and do you believe in the gift of the Spirit of prophecy which has been manifested in the remnant church through the ministry and writings of Mrs. E. G. White?" Church Manual, p. 78.

It is a shameful disgrace for these people to continue to declare that they have no creed but the Bible when everybody at all familiar with their teachings and their practices know that they have the Bible and the Testimonies, and they have a very definite and written creed.



### **Mrs. White Teaches Evolution**

"Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. 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." Spirit of Prophecy Vol. 1, p. 78.

"But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God and caused confusion everywhere." Id. p. 69.

This is a biological absurdity recognized by all scientists.

### **THAT 1856 CONFERENCE**

During the closing days of May, 1856, a conference of believers was held at Battle Creek, Mich. During that conference Mrs. White was taken off in vision. In reporting that vision, she says: "I was shown the company present at the Conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus'" 1 T. 131, 132.

As the number of the delegates to this conference dwindled, and their locks whitened, it became a very convincing argument to the believers that the coming of the Lord was very near. They were confident that the Lord must come before the delegates to this conference all passed to their rest. This fact was used thruout their general gatherings to quicken the zeal of the membership to push the message because time could not last much longer. At least two groups of the faithful undertook to make out lists of those who were present at this conference. Mrs. White very emphatically condemned the publication of both of these lists, and one faithful brother was threatened with dismissal if he did not destroy all the printed copies he had prepared.

The first list contained the names of those who were old enough to be delegates to the conference. When these passed away, a new list was prepared in which all the babes that were present at this conference were listed. There are just two of those babies left, and they are both in their 80's. Both of these are supposed to be faithful S. D. A.'s. If this vision is true, one must perish during the last seven plagues and one must live until the Lord comes. Do you believe this was a revelation from the Lord?

## Mrs. White Discouraged Marriages and Condemned Bearing Children

"I was shown that Brother and Sister V—— had departed from God's counsel in bringing into the world children" . . . .

"When I learned that you were to soon have an increase in your family, I knew that you were not doing the will of God, . . . . The missionaries had better set the people an example in these things that correspond with our faith. . . . .

"The time is and has been for years, that the bringing of children into the world is more an occasion of grief than joy. . . . Satan controls these children, and the Lord has but little to do with them." Ellen G. White, Testimony code marked DF97c.

The above is an extract from **God's Love for the Remnant Church**, by S. A. Nagel, pp. 68,69.

This is what the Lord says according to the Bible:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, . . . . **Forbidding to marry, and commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Tim. 4:1,3.

"The fewer the marriages contracted, the better for all, both men and women." 5 T 366, 1885.

### **EMPLOYING A ROMAN CATHOLIC ATTORNEY**

For not less than twenty-eight years, the General Conference retained as their regular attorney a most prominent R. C. lawyer. To prove that he was not simply an ordinary R. C. lawyer, we cite the fact that on Dec. 16, 1931, the pope of Rome gave him a personal audience and conferred upon him the honorary position of Grand Officer of the Order of the Holy Sepulchre. This man was retained by the denomination in the face of many protests and the most convincing evidence that their attorney was a member of the R. C. church. A more inconsistent course could hardly be followed in view of the fact that they claim they are called of God to give the "third angel's message" which no other people are giving. In speaking of this message, Mrs. White says: "the beast' mentioned in this message, . . . is the first, or leopard-like beast of Rev. 13—the papacy." Great Controversy, p. 445.

This church claims it was called into existence to give the "third angel's message," which is a warning against the beast, and that beast is the papacy according to their prophet. How inconsistent, then, to be warning the world

against the papacy, and at the same time employing a most prominent attorney, who has been signally honored by the pope.

Mrs. White claims that she was commissioned of God to correct the church and individuals in the church; nevertheless the denomination was employing this attorney for at least ten years before her death. If she ever gave any warning or reproof to the General Conference for their course in this matter, it is not recorded and they never heeded it. It is quite evident that she never knew that their attorney was a Roman Catholic.

### **SEVENTH-DAY ADVENTISTS JOIN ROMAN CATHOLICS IN DECLARING THAT THE BIBLE ALONE IS INSUFFICIENT**

Of course, S. D. A.'s will deny this; but the following quotation which appeared in their missionary paper demonstrates the truthfulness of the above heading. Read it; then compare it with the declaration of the Roman church.

#### **What Seventh-day Adventists Teach**

"With the prevailing confusion in the Christian world as to doctrine and practice, the need of a divinely chosen instrumentality, pointing out the way of truth to bewildered men and women, is most obvious. True, the Bible points the way. But even so, in the field of religion today it is 'lo here' and 'lo there,' until men are bewildered with the babel of tongues. An authoritative voice, or divine oracle, to point the way out from the numberless bypaths of error to the fundamental teaching of the word of God is manifestly needed in these times when the full gospel light is to shine and prepare the waiting church to meet her coming King." Signs of the Times, Aug. 13, 1935.

#### **What the Catholic Church Teaches**

"It is also necessary to have a guide to help us to understand its sense, which is obscure in many places, as is evident by the different interpretations which good and learned men have put on it." "Plain Facts for Fair Minds, by George M. Searle, published by the Catholic Book Exchange, New York, the 256th thousand." p. 60.

This position of the Signs of the Times is a direct contradiction of the fundamental teachings of Protestantism. A large part of the warfare between Luther and his followers and the Catholic church was over this point. Luther took the position that the Holy Spirit was a special guide to every individual who sought shelter in the word of God.

### SOME OF MRS. WHITE'S DIETETIC RULES

"Saleratus in any form should not be introduced into the stomach; for the effect is fearful." 2T 537

"Cheese should never be introduced into the stomach." 2 T 68.

"Eggs should not be placed upon your table. They are an injury to your children." 2 T 400.

"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." 3 T 21.

### A COMPLETE FLOP ON THE SECOND ANGEL'S MESSAGE

In 1911 a new edition of Great Controversy was published. Prior to this they had been teaching that the fall of Babylon of the 2nd Angel's Message was the moral fall of Protestant churches for refusing to accept the teaching of Miller's mistakes. They had been under severe criticism for altering the inspired (?) writings of Mrs. White; so they made just as little change as possible in an effort to soften down this harsh interpretation. Her notes on the 2nd Angel's Message in the old editions very specifically applied to the Protestant churches only. It reads:—

"The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries."

In the new edition, they inserted the word "alone" after "Church" making it read; "therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries." G. C. p. 383 both edit.

Which was inspired; the revelation of 1888 or the revelation of 1911? Some of her defenders claim that this makes no change in the meaning. If you were acquitted by a court jury of a crime for which you had been charged, and the jury should bring in a verdict; "The prisoner is not guilty of the crime charged against him," would it make any difference to you if the clerk inserted the word "alone" and thereby made it read: "The prisoner is not guilty alone of the crime charged against him?" This change was made under the supervision of Mrs. White and yet they turn people out of the church for refusing to accept all her writings as inspired.

## MRS. WHITE IN THE FIELD OF SCIENCE

At least three times the denomination has published a defence of Mrs. White by a certain M.D. under the title **Science Confirms Revelation**. No small portion of this article is devoted to lauding the scientific revelation of Mrs. White expressed in the following words:— "Eggs contain properties that are remedial agencies in counter-acting certain poisons." The doctor declares that this "is of a highly technical and scientific nature . . . foods are not usually considered as antidotes to poisons. **Research had thrown no light upon its meaning.**" **The Testimony of Jesus** page 64. Emphasis ours.

We went into this question very carefully from the writings of prominent experimental physicians and found that many of them had discovered the "remedial agencies" in eggs many years before Mrs. White published her statement in regard to eggs. Eggs contain vitamins A and D which are very specific remedies or preventives of rickets in children. Physicians knew this and published it to the world many years before Mrs. White published volume nine in which this is found.

But there is another phase of this wonderful revelation and this professional defense that is nothing short of a marvel to us. Ever since hens began to lay, eggs have contained vitamins A and D, and the Lord knew it from the first egg that the first hen laid. Had we occupied the chair of either of these defenders we would have been the last to even mention "eggs." This egg question only shows that Mrs. White was either a deceived or a deceiving guide.

In 1870 Mrs. White wrote: "Eggs should not be placed upon your table. They are an injury to your children." 2T 400. In the same volume (page 362) she told parents that God would not answer their prayers in behalf of their children so long as they fed their children butter, eggs or meat. Did the Lord change His mind in 1909? Were not children subject to rickets in 1870? And eggs were a very definite cure or prevention for this disease as much in the former date as in the latter. Can't you see that Mrs. White was responsible for the suffering or death of every child that contracted the rickets in every family that believed and followed the Testimonies from 1870 to 1909? Can't you see, brethren, that every mention of eggs only reveals Mrs. White's mistakes?

### Mrs. White Saw Only What the Doctors Saw

It is an evidence of a lack of information or of honesty to attribute to Mrs. White any divine revelation or scientific discovery in relation to the use of drugs, or water or any dietetic truth; for every truth which she taught was taught by others long before she ever published any of them.

We have in our library the works of Dr. Trail written long before Mrs. White had her vision on health. It contains every principle of dietetic reform and water treatments that Mrs. White claims were revealed to her in 1863.

There is another so-called scientific discovery of Mrs. White's which belongs in this discussion. On page 138 of *Spiritual Gifts*, Vol. 4, Mrs. White says: "A branch was presented before me bearing large flat seeds. Upon it was written, *Nux vomica, strychnine*. Beneath was written, *No antidote*." This was written in 1864, and was in exact accord with the teachings of the medical profession at that time. We consulted a popular *Materia Medica* in general use at or just before that date, in which it was recorded, under the discussion of strychnine, "There is no chemical antidote."

In the journal of the American Medical Association of Feb. 25, 1933, is a record of no less than eleven cases of strychnine poisoning which were restored by the use of sodium amytal and kindred combinations. In the Feb., 1935 number of the Journal of the Alumni Association of the College of Medical Evangelists, published at Loma Linda, Calif. is an account of a very remarkable recovery of a boy who had taken a heavy dose of strychnine and was quickly restored to practically a normal condition by the administration of sodium amytal.

This is a very striking example of an antidote for strychnine poisoning. This is found in the journal published at the denominational medical school where the testimonies of Mrs. White are given a very prominent place.

The medical world knew no antidote for strychnine poisoning in 1864, so Mrs. White saw in vision just what the doctors were teaching at that time. However, the doctors were more wise than Mrs. White, for they were teaching that there was no known antidote. Was that vision from the Lord? or was it from her reading medical works? Was God ignorant of the fact that sodium amytal was an effective antidote for strychnine poisoning in 1864?

## THEY DON'T BELIEVE THE TESTIMONIES THEMSELVES

In 1934 Elder S. A. Nagel, a returned missionary from China published a book of 135 pages bearing the title of **God's Love For the Remnant Church**. It is packed full of quotations from Mrs. White's writings. The whole document is an effort to lead S. D. A.'s to live up to the teachings of their own prophet. He was at once brought under condemnation, and labored with by general, union and local conference officials. They demanded that he cease circulating his book. They threatened to bring suit against him for violation of copyright. Their threats did not frighten him; but a quotation from Mrs. White's writings led him to comply with their request, and he turned over to them all unsold copies—something like four hundred, which have disappeared.

The testimony they used to convince him is found in 3 T 492 to the effect that the General Conference is the highest authority that God has on the earth and the G. C. Committee condemned his book. It is very evident that they wished to suppress this book because it contains so many communications from Mrs. White which they do not want the people to know. We will cite a few of these suppressed testimonies:—

### Use of the Tithe

Another testimony that wasn't intended to come to light is published in part in this volume. It relates to the tithe, and touches a tender spot in the heart of officials.

"Those who have had experience in the work of God should be encouraged to follow the guidance and counsel of the Lord. Do not worry lest some means shall go direct to those who are trying to do missionary work in a quiet and effective way. All the means is not to be handled by one agency or organization. To those in our conferences who felt that they had authority to forbid the gathering of means in certain territory I now say: This matter has been presented to me again and again. I now bear my testimony in the name of the Lord to those whom it concerns. Wherever you are, withhold your forbiddings. The work of the Lord is not to be thus trammelled . . . This wonderful burden of responsibility which some suppose God has placed upon them with their official position, has never been laid upon them." p. 76.

Her son was getting some of this money. Mrs. White sent some of her tithe to independent workers. It would never do to let the honest tithe payers get this testimony; they might send some of the Lord's money to workers who "do not follow us."

### Attitude in Prayer

"Both in public and private worship, it is our duty to bow down before God when we offer our petitions to Him. This act shows our dependence upon God. . . .

"Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Phariseism and offer your prayers to God." p. 73.

This was dated Aug. 1, 1897. Why was it kept from the people all these years? Because the ministers do not obey it, because they don't want to, and don't intend to. Brother Nagel should have known that he was hatching cocatrice eggs by publishing such an unpopular message from heaven. They couldn't use this against the "other fellow," and the other fellow could use it against them.

Think of calling on Caesar to stop a brother from using God's word! Think of "getting a corner" on messages from heaven! Think of Paul, or Peter, or John threatening to call on Herod to keep Philip from quoting from their epistles!

So far as we know, no one has ever denied any of the statements from the pen of Mrs. White, published by Bro. Nagel. They have accused him of taking statements out of their setting and thus giving them a wrong impression. We have examined this pamphlet very carefully, and we challenge anyone to produce one single quotation that has been taken out of its setting, and thereby used to convey a false or mistaken meaning. We reproduce one more statement from the pen of Mrs. White, which appears in this condemned book:

#### **Leaders Refuse to Obey Their Prophet on Health Reform**

"Who among our brethren will sign a pledge to dispense with flesh meats, tea, coffee, and all injurious foods, and become health reformers in the fullest sense of the term? . . . Let the good work begin at Washington and go forth from there to other places. I know whereof I am writing. If a temperance pledge providing for the abstinence from flesh foods, tea, coffee, and some other foods that are known to be injurious, were circulated through our ranks, a great and good work would be accomplished. I ask you at this time, will you not circulate such a pledge?" p. 68.

This was sent to A. G. Daniells while president of the General Conference. Is this taken out of its setting, and a wrong meaning put to it? Why did they not publish this "testimony?" It was emphatically turned down because the president of the General Conference and many other leaders were using flesh meats and some of them coffee and other condemned foods. One of



two alternatives must face these leaders. They either rebel against God, or they doubt that the messages coming thru Mrs. White are from God.

In justice to Elder Nagel we wish to add that he is not at all in sympathy with the work we are doing.

### **JAMES WHITE FEARS THE INFLUENCE OF HASKELL AND BUTLER OVER HIS WIFE**

We quote from a letter written by James White, bearing date Feb. 11, 1881: "Please keep shady as to my plans to keep Lucinda, May Davis and mother from going to California. And keep Haskell with you as long as you can, and make him happy. It would nearly ruin my prospects for work should he take them with him now . . . I wish Elder Haskell was an open, frank man, so I need not watch him. I fear the result of his policy course. Help him all you can."

In speaking of his wife, he again wrote: "She is feeble, and must be treated tenderly or she can do nothing."

"Elders Butler and Haskell have had an influence over her that I hope to see broken. It has nearly ruined her."

Some of Mrs. White's defenders declare that she was not influenced by her surroundings. This letter would indicate that James White was quite sure that Haskell at least, had an influence over her that was not good.

### **ELDER URIAH SMITH DOUBTED THE TESTIMONIES**

Elder Uriah Smith was connected with the editorial staff of the R. and H. for fifty years, most of the time, editor-in-chief. His works on the prophecies are still considered standard in the denomination.

In a letter written March 22, 1883, he said:

"It seems to me that the Testimonies, practically, have come into that shape, that it is not of any use to try to defend the erroneous claims that are now put forth for them . . . Bro. Littlejohn has preached on the subject here treating it mostly from a theoretical standpoint. But that does not touch the question at issue among us at all. I presume you noticed in the Review of March 13, Bro. Waggoner's extinguisher of the Mormon gifts. But, if the same reasoning will not apply somewhat to our own experience, I cannot see straight. The cases of F—, C—, and S— S— are stunners to me.

"If all the brethren were willing to investigate this matter candidly and broadly, I believe some consistent common ground for all to stand upon, could be found. But some, of the rule or ruin spirit, are so dogmatical and stubborn that I suppose that any effort in that direction would only lead to a rupture of the body."

Elder Smith was editor of the R. and H. for thirty years before he discovered that any omissions had been made from the early visions in Early Writings. We have a letter in his own hand-writing stating this fact.

The three people referred to above were all prominent workers in the Adventist cause, associated with James White and his wife; but were very immoral in their conduct; yet Mrs. White never knew of their immorality until the women under conviction confessed their sin. The fact that she did not know of their vileness was a "stunner" to Elder Smith. It is a sad fact, however, that Elder Smith after writing these things, smothered his conscience and attempted to defend the inspiration (?) of Mrs. White.

### "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 who are honest and informed. 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.—Old Edition of 1890

N—New 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.

#### 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

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.

4. "The cities of refuge were so distributed as to be within a half-day's 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 Phinehas." O. 486, N. 518.

#### "SKETCHES FROM THE LIFE OF PAUL"

By Mrs. E. G. White, 1863

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.

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.

parties; till the whole camp should be devoted to destruction by successive excommunications." Num. 23:13.

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 Phinehas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar." Josh 22:12.

#### "LIFE AND EPISTLES OF THE APOSTLE PAUL"

By Corybeare & Howland

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 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

9. "Only their reverence for the temple saved the apostle from being torn in pieces on the spot. With violent blows and shouts of vindictive triumph, they dragged him from the sacred inclosure." 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 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 Co'sosse. 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.

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 enclosure 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 Hebrew 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 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.

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 in 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

## HISTORY OF THE REFORMATION

By D'Aubigne

We give citations from both the one volume and the five volume editions. 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. 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 numbers 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;

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 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 former ages from Jerusalem." 115.

17. "His doctrines were heard everywhere,—in convents, in cottages, in the castles of the nobles, in the universities, in the pal-

they shall never efface them more!" B. 1, Ch. 6, pp. 20-21; Vol 1, p. 97.

14. "The inhabitants of Wittemberg, 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 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

aces 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.

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

times of old." B. 4, Ch. 10, p. 127; Vol. 1, p. 432.

17. "Luther's words had found an echo everywhere—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 p.183

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;

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 accomplished, 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.

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

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 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.

23. 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?



privilege? Having entered the kingdom of Heaven themselves, 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 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.' . . .

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 heaven, should they shut the door after them? No; rather endure everything, sacrifice everything, 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

"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.

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

King Ferdinand himself begged the princes to accept the decree, assuring them that the emperor would be exceedingly pleased with them. "We will obey the emperor," replied they calmly, 'in everything 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 edict of Spires, and **jure divino**, upon the Bible, they were full of courage and firmness.

"The principles contained in this celebrated protest

power of the church . . . The protestors 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 flight. Said Melancthon, 'An old man of grave and solemn aspect, but who is unknown to me, 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 Melancthon 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

. . . 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 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 obtained an order against the unfortunate professor of Heidel-

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 protestor. When Melancthon 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.

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 of-

berg. Melancthon 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 Melancthon, 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, Melancthon 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.

#### 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 benediction, but a possible martyrdom . . . Their mission field was the realm 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

ferred 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 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

and without price, rarer and more valuable merchandise than the gems and silks which had procured them entrance. They took care to carry 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. B. 1, 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 legitimatised 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 favor of Vaudois, ordered their domestics to abandon them, forbade all persons to give 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

them any aid whatever, and empowered all persons to take possession of their property." 83-84.

them any aid whatever, and empowered all persons to take possession of their property." B. 16, Cr. 1; Vol. 2, p. 435.

### **Late Editions of Great Controversy Use Quotation Marks**

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 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."

### **ONE OF MRS. WHITE'S BOOKS FORCED OFF THE MARKET**

**Sketches From the Life of Paul** was published by Mrs. White in 1883. In the preface the publishers say: "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."

This book had a very wide sale with a growing demand; yet, it was suddenly taken off the market. The reason for discontinuing it was quite justifiable. The publishers of Conybeare & Howson's *Life and Epistles of Paul* discovered that Mrs. White had copied practically all of this book from their publication. They demanded that the book be taken off the market; else they would bring suit for damages. In the meantime Mrs. White had placed an order for a new edition.

H. W. Kellogg, manager of the *Review and Herald* publishing house, notified Mrs. White that they had been threatened and informed her that they would get out another edition if she would give bonds to protect them against the threatened damage suit. She did not produce the bonds and the new edition was never issued. Elsewhere we have given a few examples of how Mrs. White had copied word for word without giving credit. We are

well aware of the fact that Mrs. White's defenders deny that suit was threatened. Her son tries to make her followers believe that his mother wished to revise the book before a new edition was put out; hence she requested the publishing house not to print another edition until she had time to revise it.

### **What Printer Would Believe Uncle Geo. Amadon?**

Another explanation comes from the pen of the late George Amadon who declares that he had an intimate acquaintance with Mr. and Mrs. White since 1853. He states that the book was first published by the Pacific Press. We quote his words: "A set of the stereo plates was shipped to Battle Creek, and from these a small edition was soon published. But hardly had the covers been placed on the books when it was discovered that an unfortunate mistake had been made in the publication. In preparing the volume, free reference had been made in the publication, but by some unaccountable oversight, while numerous passages had been made use of, **no credit whatever was given for the same.** This should have been done in a suitable acknowledgment in the preface, or by marks of quotation, or by foot-notes, or by all.

"Now what did the publishers at this juncture do? They promptly withdrew the volume from the market, and no more books were printed. The demand for them was great, very great, but the books could not be had. . . It is the opinion of the writer that Mrs. W. was not aware that the language of another author was being used in her book without the customary quotation marks; and that the fact that no acknowledgment was made in the preface must be laid at the door of her publishers. Mrs. W. does not write the prefaces to her books, she is not a proof reader, and much of the work on her numerous volumes is done by literary helpers."

### **Brother Amadon Knew Better**

Bro. Amadon spent most of his life in the publishing house at Battle Creek. He was familiar with the rules governing quotation marks and credit. He knew this was not a mistake on the part of the publishers or the proof-readers. Printers set matter according to copy; authors either personally or under their personal direction, read proof. As Bro. Amadon states there was an immense demand for this book, and it is foolish and dishonest to try to make people believe that Mrs. White took this book off the market because she wanted to revise and enlarge it. It was about 1893-4 when the edition was exhausted, and she did not get out the revised edition until 1911. The defense of Bro. Amadon was published

in the Battle Creek Journal, May 27, 1907.

This whole affair is a disgrace to the denomination which can never be removed until an honest confession is made. Every author of a book is responsible for the preface or introduction whether it is written by the author, publishers or friend, and every author who allows a misstatement to appear in the preface is responsible for propagating an untruth.

#### **Disgusting Attempts to Excuse Mrs. White**

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.

#### **Pleading Youthful Ignorance at the Age of 60**

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 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.

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 have located seven of these stolen illustrations taken from Wylie's History of Protestantism or D'Aubigne's History of the Reformation. These are found in the old editions of G. C. opposite pages 60, 72, 92, 106, 130, 154, 162.

#### **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 one's 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.**" (Emphasis supplied.)

We at once wrote 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.

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Entered as second-class matter, June 29, 1915, at the post office at Riverside, California, under Act of Congress of March 3, 1879. Subscription price, 50 cents per year; single copy, 10 cents.

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The publishers of The Gathering Call believe and teach:

That the Bible is the inspired revelation of God to sinful man.

That the Bible, and the Bible only, impressed and interpreted by the Holy Spirit, is the sole guide of man in spiritual things.

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

That good works, or the keeping of the commandments, are the fruits and not the means of salvation..

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

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### A SOLEMN APPEAL

If the contents of this issue are true, then the Adventist Church has a crisis before them that no other church has ever had to meet; and it is most serious.

These things cannot be corrected by abusing us for publishing them, nor by ignoring them. You cannot destroy a fact by denying it or by shouting against it, tho you may be as united and as vehement as the Ephesus mob, "Great is Diana of the Ephesians" did not alter the truths that Paul preached.

Activity or zeal in propagating an error or gathering adherents by the thousands does not transform that error into a truth. No doubt you can continue to keep people in ignorance of these facts, and they may call you blessed and continue to pay their tithe into your coffers; but all this will not give you a standing before God. He may have to say to you, "I never knew you; depart from me."

If you in your innermost convictions feel assured that the excuses you make and the reasons you offer for your present course are pleasing to God and will stand the test of the judgment, then push heedlessly on; but if you are not sure you cannot alter your course too soon.

"The 2300 Day 1844 Doctrine Weighed and Found Wanting." This is a complete demolisher of the denominational position on the sanctuary and the 1844 movement. It is a most convincing presentation of both Biblical and historical evidences. 52 pages. It can be ordered from the author, John I. Easterly, Healdsburg, Calif. or from the Gathering Call, Riverside, Calif. 4138 Mulberry St. This together with four small leaflets on the Sanctuary, free with an order of 25 cents or more.

## IMPORTANT LITERATURE

**PROCLAMATION OF LIBERTY.**—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.

**A WORD TO THE "LITTLE FLOCK."**—The first publication issued jointly by the Pioneers; published in 1847. It is extremely rare. It contains Mrs. White's first vision, which has never been reproduced in whole by the denomination or by Mrs. White. We are probably safe in saying that 99 per cent of S.D.A.'s never saw a copy. We are publishing it from photographic plates made from the original. We are putting on a cover on which directions are given to aid the reader in locating the changed or omitted portions in Early Writings. 24 pages besides cover, 15c.

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**No. 1.—THE FIRST ANGEL'S MESSAGE OR THE INVESTIGATIVE JUDGMENT.**—Adventists teach that the Investigative Judgment began in the most holy apartment of the temple in heaven in 1844; that Christ and the angels have ever since been examining the books to determine "who are worthy of the first resurrection." It is contrary to the Bible, and denatures the gospel.

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**No. 2.—THE SECOND ANGEL'S MESSAGE OR THE FALL OF BABYLON.**—Adventists teach that all other churches are Babylon, and that they had such a moral fall in 1844 that God rejected them. They teach that all other churches are the "children of their father the devil;" that "Satan has taken full possession of the churches as a body;" "their prayers, and their exhortations, are an abomination in the sight of God;" and that Satan answers their prayers. They teach that it is right to be wrong and wrong to be right; that God bestowed His richest blessings on those who taught error, and cursed those who refused to accept Miller's mistakes.

They teach that Seventh-day Adventists "are the one object on earth dear to the heart of God." Read this pamphlet and then ask your Adventist neighbor to explain why they should be so abusive. 28 pages, 10c.

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