



VOL. 26 RIVERSIDE, CALIF., JAN.-FEB., 1938 NO. 1

BE STRONG	2
DROPPING SPOONS THRU THE FLOOR	6
S. D. A. CATECHISM NO. 3	7
SERVING IN NEWNESS OF SPIRIT	13
DOES ELDER SPICER PLAY FAIR WITH THE YOUNG EDUCATORS?	16
MRS. WHITE PLAGIARIZED WHOLE ARTICLES	20
DO S. D. A.'S STILL HAVE A PROPHET?	23
THE MINISTRY	24
AN OLD VISION OUT OF PRINT	26
THE GATHERING CALL FOR 1938	27
IMPORTANT LITERATURE	31

THE GATHERING CALL
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BE STRONG

By William Robinson

These two words occur in both Old and New Testaments many times as a command from God to His people, e. g. Deut. 31:6; Eph. 6:10.

A careful study of all the scriptures where these two words are found will prove that they are applicable to the whole man, body, soul and spirit.

The possibilities of physical fitness are strikingly exemplified in the wonderful verse in Ps. 105:37. Speaking of the exodus of the Israelites from Egypt, (and there were millions of them) we read: "there was not one feeble person among them."

Our highly civilized and artificial methods of living make it almost impossible to escape sickness and consequent weakness occasionally; nevertheless, the writer knows from personal experience that it is possible to live and maintain such vitality and escape contagion even when contacting people suffering and dying from the effects of the "flu" as in the time of the World War, and when he and his wife visited the soldiers in Fort Bliss, Texas. The simple life will go a long way toward maintaining a strong body. God never gave

a command without the ability to obey.

But the New Testament emphasizes the importance of being strong, not only physically but spiritually. We read in 1 Cor. 16:13 "Be strong" in the faith. To be strong spiritually today and weak tomorrow finds no support in the Word of God. If we are obedient to the apostle's injunction given in Eph. 6:10-19 we shall be strong always. The reason individuals as well as churches sometimes are weak is found in a failure to put on the whole armour of God. Let us check up on ourselves and see where we have been delinquent.

It may be you have been brought face to face with truth that is not popular either in the world or in your particular church. You have read these pages and your conscience has been sharpened by the "sword of the Spirit." You are now under conviction, but you fear the consequences. There is your trouble. "Perfect love casteth out fear." This is your vulnerable point, and the enemy knows it. "The fiery darts of the wicked" will strike you right here unless you are protected by "having your loins girt about with truth." Embrace the truth; love the truth; believe the truth, and preach the truth. You cannot

be spiritually strong without it. The like remarks will apply to every part of the Christian armour, as we battle against the forces of evil. We cannot neglect one piece.

BE STRONG!

Be strong!

We are not here to play, to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?

And fold hands and acquiesce—
O shame!

Stand up, speak out, and bravely,
in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long;

Faint not—fight on! Tomorrow comes the song.

—Maltbie D. Babcock, D.D.

In 2 Tim. 2:1 we find Paul charging his son in Christ Jesus: "Thou therefore, my son, **be strong** in the grace that is in Christ Jesus." This "grace" is a very comprehensive word. Most people have a very limited conception of its meaning. My dictionary gives no less than twelve definitions of it. Look

them up. And the Greek word *karis*, from which it is translated is rendered by no less than ten words, viz: favor, grace, thanks, pleasure, liberality, benefit, gift, joy, thankworthy, acceptable. All of these are in Christ Jesus who by His spirit dwells in us. Are we strong in these characteristics?

One of the reasons why we are admonished to be strong is because there are so many weak ones to be helped. "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1. If we are weak we cannot help the weak man, but shall need help ourselves. A sinning and repenting christian is never really satisfied with his life. A young man who was exposed to the temptations and keen competition of a business life almost concluded that it was well nigh impossible to be strictly honest in the Christian sense and at the same time succeed in business. He told his trouble to a brother many years his senior and withal a devout christian and a very successful business man, one who was strong "in the grace that is in Christ Jesus."

This elder brother immediately bore a testimony to the younger, assuring him that it was not only possible to live a strictly

christian life and be strictly honest in the business world under the most trying circumstances, but that it was absolutely necessary if we would be true to Christ. That one conversation strengthened the younger man until he too became strong in the Lord so that he also was able to help many a poor soul who longed for the overcoming life.

Sooner or later sorrow or grief enters the life of every christian. Some are driven to distraction; the burden is almost too heavy to be borne. The loss of fortune, the death of a beloved member of the family, the wayward life of a son or daughter, the betrayal of a sacred trust, the disappointment by some of our most intimate friends' conduct when we most need their help and sympathy, our hopes blighted and dashed to the ground, our brightest dreams fading as they recede farther and farther into oblivion, our increasing incompetence with the advance of old age upon us, the degeneracy of our normal faculties as we approach the end of our career, the discovery that the church we once thought was God's peculiar treasure is no better than any other church, in fact it is guilty of sins that no other church would so much as toler-

ate; these and many other things all conspire to drag us down to despair. But listen: "Be strong in the grace that is in Christ Jesus."

Degrees of Grief

Dr. Talmage, the celebrated Brooklyn clergyman, was riding one day in a railroad coach, soon after the decease of a favorite son. His grief was constant and acute, and he could not feel that any one had ever suffered as he was doing.

In a seat near him sat a gentleman who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared to me!" he thought. "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss. "I cannot help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for a moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired,

"will you tell me where you **are** going?"

"Why," replied Talmage, "home to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose to a wife — perhaps a mother — a live son — a daughter or two?"

"O yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife, and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties: and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose, and took the stranger by both hands.

"I surrender!" he exclaimed. "My sorrow is as nothing, compared to yours. I have learned a lesson, and I hope God will aid me to profit by it."—Everywhere.

Another reason why we are commanded to be strong is because we have a strong adversary — the devil. But right here is something to make you of good courage. "Ye are of God, my little children, and have overcome them: because **greater** is he that is in you than he that

is in the world." I John 4:4. Well might we be discouraged if we had never received the Holy Spirit. The Christian is a temple of that Holy Spirit. The very Ephesians who were commanded to "be strong" were once as weak as water "fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others" Eph. 2:3. But they heard the gospel; they believed whereby they were able to "gain an idea how far the love of Christ exceeds our research" (Fenton) "that ye might be filled with all the fullness of God." Eph. 3:19. Isn't this latter clause applying to the Christian equivalent to that one applying to the Christ: "In him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

But "men don't believe in a devil now as our fathers used to do; They've forced the door of the broadest creed to let his majesty through; there isn't a print of his cloven foot or a fiery dart from his bow to be found in earth or air today for the world has voted so.

But, who is it mixing the fatal draft that palsies heart and brain and loads the bier of each passing year with ten hundred thousand slain? Who blights the bloom of the land today with the fiery breath of hell? If the

devil is not and never was, won't somebody rise and tell.

"Who dogs the steps of the toiling saint, and digs the pit for his feet? Who sows the tares in the field of time wherever God sows His wheat? The devil is voted not to be, and of course the thing is true; But who is doing the kind of work that the devil alone should do?

"We are told he does not go around like a roaring lion now; but whom shall we hold responsible for the everlasting row to be heard in home, in church, and state to the earth's remotest bound, if the devil by a unanimous vote, is no where to be found?

"Won't somebody step to the front forthwith, and make his bow and show how the fraud and crimes of a single day spring up? We want to know. The devil was fairly voted out, and of course, the devil's gone; but simple people would like to know **who carries his business on?**

There is a tendency among well-meaning Christian people to regard the new Testament teaching as setting up an ideal impossible of realization. Many a person will say to himself, if not to others, "Well Jesus was able to practise what He preached, because He was the Son of God; but we are only humans." This

is an excuse for spiritual weakness. But it is faulty. The gospel truth is that all the resources of God's grace available to Jesus are within our access also. The Spirit with which He was anointed at His baptism, and whereby He was able to meet the tempter in the wilderness, is the identical Spirit that dwells in us to make us "strong in the grace that is in Christ Jesus." So that whether we are tempted by the world, the flesh or the devil, we shall come off "more than conquerors thru him that loved us."

DROPPING SPOONS THRU THE FLOOR

Was This Witty or Wicked?

Here is a little story I heard her relate about herself once over in Australia in her own home. She seemed to tell it as a smart trick she had played on her parents once when she was a child.

The family had some silver spoons which had become brassy through wear. She wanted her parents to get some new spoons. They did not seem to respond readily to her wish, perhaps on account of being comparatively poor. So what did she do? This is what she did. Every now and then she would take one of these brassy spoons and drop

it down through a crack in the kitchen floor. Before long, the spoons began to get scarce, and she would hear her mother inquire, "I wonder what is becoming of my spoons." Little Ellen said not a word, though she very well knew what was "becoming of them." She would simply watch her chance, and before long drop another spoon down through the crack in the kitchen floor.

In this way she forced her parents to get new spoons. And they never learned what became of all the old spoons until the kitchen floor got so bad they had

to tear it up and put down new flooring, and there down on the ground, were the spoons their daughter Ellen had secretly dropped there.

This story I heard from her own lips. It shows about how much the "soul of honor" she was. She played tricks on her own parents. In order to have her way, she would make away with their things. She was determined to have her way, and she was smart enough to think up deceptive ways to compel them to come to her terms.

W. A. Colcord

SEVENTH-DAY ADVENTIST CATECHISM, NO. 3

The Floundering Period Continued

1. When was the Philadelphia church organized?

"The second angel's message called the second advent host from the various sects, and formed the Philadelphia church, or church of Brotherly Love, in the fall of 1844." Present Truth, p. 68 by Jas. White, April 1850.

2. Who made up the Philadelphia church?

"The sixth state of the Church is Philadelphia. It was made up or organized by second advent believers principally from the churches, in the fifth or Sardis state." An Explanation of the Typical and Antitypical Sanc-

tuary by the Scriptures with a Chart, by Joseph Bates, 1850, 6. 13.

3. Who only could receive the Sabbath truth?

"The second angel's message and voice from heaven required God's people to leave the churches. The seventh-day Sabbath could not, nor can not now be restored there. It is to be done in the Philadelphia state of the church, and no where else." Idem p. 16.

4. When was the Laodicean church organized?

"We believe that it commenced in 1845, at the conference in the city of Albany, N. Y., with the two leading teachers in the

advent cause, as chairman and secretary pro tem., viz: William Miller and J. V. Himes, and sixty-one acting ministers and delegates." Review and Herald, Vol. 1, p. 7, Nov. 1850.

5. Could any one be saved in the Laodicean church?

"Then you that hope for salvation, flee quickly, I say, for your lives! You have not one moment to spare. Utter destruction awaits every soul that is found in this Laodicean state." Idem.

6. For whom were the pioneers laboring?

After quoting Rev. 3:20, 21, Capt. Bates says: "Thus Jesus is continually calling, and holding out every inducement, by counseling, chastening and promising the poor Laodicean, even the highest honors he can bestow, if, after all he has done, he will repent and open his heart to him.

"My dear brethren in the Philadelphia church, let us read this gracious message again, and pray the God of Israel to animate and inspire us with new courage, and unslackened zeal, to carry out the purpose of our divine Lord and Master, to the poor Laodicean, by searching them out wherever they can be found, and teaching them the present

truth." Review and Herald, Vol. 2, p. 14, Aug. 19, 1851.

7. How long did they continue to call the First Day Adventists, Laodiceans?

The first definite statement from an authoritative source committing the S. D. A.'s to the position that they, instead of the First-day Adventists, represented the Laodicean church, appeared in the R. & H. of Aug. 7, 1860. It reads in part as follows: "The true church cannot be in two conditions at the same time, hence we are shut up to the faith that the Laodicean church represents the church of God at the present time. . . . But, dear brethren, how humbling to us as a people is the sad description of the church. And is not this dreadful description a most perfect picture of our present condition? It is; and it will be of no use to try to evade the force of this scorching testimony to the Laodicean church. The Lord help us to receive it, and profit by it. What language could better describe our condition as a people, than this addressed to the Laodiceans? 'Neither hot nor cold, but lukewarm. It will not do, brethren, to apply this to the nominal churches, they are to all intents and purposes cold.'"

Previous to this, some writers had suggested that the S. D. A. church represented Laodicea; but this is the first definite pronouncement, and this came from the pen of James White.

8. What did Miller and his followers do that led the S. D. A. pioneers to call them Laodiceans?

They met at Albany, N. Y., April 19, 1845 and made the following resolution: "That the second coming or appearing is indicated to be now emphatically nigh, even at the doors, by the chronology of the prophetic periods, the fulfillment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing that their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut the door." Only scripture references are omitted. Wellcome 417.

9. How did the pioneers meet this good resolution?

"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 thru the land, advocating an open door, in di-

rect and immediate opposition to the work of the Midnight Cry. For that work **shut the door** without the shadow of a doubt.

"We say then, that here is positive proof that they have been SINNING AGAINST GOD EVER SINCE, in writing, preaching, and in various other ways, by opposing and setting at naught the very and identical point in their Advent experience, which was the 'MAINSRING' to the whole vision. Yes, after the Albany conference in 1845, where they organized the Laodicean church, they went out openly and boldly declaring to their hearers, that the door was wide open. They said it **was not shut**, neither would it be, until Jesus came, and then the 2300 days would end." Joseph Bates in R. & H., Dec. 1850. P. 23, Eld. Jas. White, editor.

10. Did the pioneers ever talk in an unknown tongue?

"While I was inquiring of the Lord if he had sent his servant so far to go with me to hunt up Bro. Rhodes, that moment Bro. Ralph broke out in a new tongue, unknown to us all. Then came the interpretation — 'Yes to go with thee.' (Present Truth, p. 335. No. 5. Dec. 1849)

"We told him (Bro. Rhodes) that we had come in the name of the Lord to get him to go

with us and see the brethren, and go with us into the Kingdom. God displayed his convincing power, and Bro. Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost." Idem p. 36.

11. Did the pioneers ever fall to the floor under what they called the power of God?

"While I was speaking, two men looked into the window. We were satisfied of their object. They entered and rushed past me to Eld. Damman. The Spirit of the Lord rested upon him, and his strength was taken away, and he fell to the floor helpless. The officer cried out, 'In the name of the State of Maine, lay hold of this man.' Two seized his arms, and two his feet, and attempted to drag him from the room. They would move him a few inches only, and then rush out of the house. The power of God was in that room, and the servants of God with their countenances lighted up with his glory, made no resistance. The efforts to take Eld. D. were often repeated with the same effect. The men could not endure the power of God, and it was a relief to them to rush out of the house. Their number increased to twelve, still Eld. D. was held by the power of God about forty

minutes, and not all the strength of those men could move him from the floor where he lay helpless." SPIRITUAL GIFTS. Vol. 2, pp. 40, 41.

"Almost as the desire went up from my heart, Bro. R. fell, prostrated by the power of God, crying, 'Let the Lord work!' ...

"In a prayer meeting soon after, the brother who had confessed that he was wrong in his opposition, experienced the power of God in so great a degree that his countenance shone with a heavenly light, and he fell helpless to the floor. . . In another prayer-meeting still another member of the same family was exercised in a similar manner and bore the same testimony. A few weeks after, while the large family of Bro. P. were engaged in prayer at their own house, the Spirit of God swept through the room and prostrated the kneeling suppliants. My father came in soon after, and found them all, both parents and children, helpless under the power of the Lord." I T. 46, 47.

12. Did Mrs. White ever have such an experience?

"At times the Spirit of the Lord rested upon me with such power that my strength was taken from me. . . . Many could not believe that one could be so overpowered by the Spirit of

God as to lose all strength.

"Upon this occasion, while those assembled were engaged in prayer, the Spirit of the Lord came upon the meeting, and one of the members of this family was prostrated as one dead. His relatives stood weeping around him, rubbing his hands and applying restoratives. At length he gained sufficient strength to praise God, and quieted their fears by shouting with triumph over the marked evidence he had received of the power of the Lord upon him. The young man was unable to return home that night.

"This was believed by the family to be a manifestation of the Spirit of God, but did not convince them that it was the same divine power that had rested upon me at times, robbing me of my natural strength and filling my soul with the peace and love of Jesus." Idem p. 44, 45

12. Did any of the S. D. A. leaders ever run off into fanaticism?

For some time after the disappointment, the leaders took the position that to engage in any kind of work would be a denial of their faith. So, the men in particular declined to engage in any work that indicated making preparation for the future.

14. Did any of the leaders take this position?

Yes, Elder J. N. Andrews, who was one of the most prominent leaders was so obsessed with this notion that he walked some distance across a ploughed field to reprove a brother for preparing his soil for seeding. The brother was so angered that he threatened to use his black-snake on Bro. Andrews, who, of course, retreated at once.

15. Did they imbibe any other foolish notions?

Yes, they undertook to show the world that they were very humble. One of the means of their exhibition of humility was the practice of crawling across every bridge that they came to on their hands and knees. Elder Andrews was guilty of this folly, and also of trying to crawl under a cook stove to show his humility.

16. Did the pioneers ever kiss each other's feet?

When the brethren came together for a general meeting which was usually held in a private home, the men slept in one room and the women in another. To show their humility, after they had gone to bed, each brother stuck one foot out from under the cover, and a brother started around the circle, kissing each exposed foot, and the next one followed him until every

brother in the room had kissed every other brother's foot.

All the fanatical experiences related above, were told to the editor by old Brother Oswald Stowell who passed through all of these experiences. He lived and died a loyal S. D. A. Father Stowell spent his closing years with his daughter, Mrs. A. F. Ballenger, wife of the former editor of the Gathering Call.

17. How did Joseph Bates interpret Rev. 14:13?

"John is here certainly speaking of a class, or company, of living believers, and not the literal dead. . . . Then the rest spoken of here in the 13th verse is of the living; resting from their labors with the world." A VINDICATION OF THE SEVENTH-DAY SABBATH AND THE COMMANDMENTS OF GOD, pp. 109, 110, pub. 1848.

18. When did the time of trouble begin?

"The time of trouble such as never was,' Dan. xii:1, has begun" SEAL OF THE LIVING GOD, by Joseph Bates, 1849, p. 48.

"The time of trouble has commenced, it has begun." Mrs. E. G. White, Id. p. 25.

19. What was expressed by the four angels of Rev. 7:1 according to the pioneers?

"I understand these figuratively, and represent four of the

principal ruling governments on land, and sea, that is to be found on the four quarters of this terraqueous globe, for the evident reason already expressed in the 2nd verse, that they have the power on both land and sea. On an examination of present history, and a map of the world, we plainly see that Great Britain, France, Russia and these United States of North America, hold this power on land; and about all of it with a few trifling exceptions on the sea." Id. p. 4.

20. What nation was represented by Sheshack of Jeremiah 25:17?

"The king of Sheshack, (the United States of America,) shall drink after them,' 26th verse. Whether I am right about Sheshack or not, Jeremiah has included every nation on the face of the globe." Id. p. 52.

21. How did they explain the four corners, or quarters?

"FOUR QUARTERS of the earth: How shall we understand this? Answer: Europe, Asia, Africa and America."

22. How did they understand the four winds?

"FOUR WINDS: What are these? Answer: Figurative of the four sore judgments of God, viz: Sword, Famine, Noisome Beasts and Pestilence. See Eze. xiv:21.

Explained under the head A WIND." SEAL OF THE LIVING GOD by Joseph Bates, page 10, 1849.

23. When did they begin and end the Sabbath?

"At the beginning of the sacred year, for the passover, the sun rises at 6 A. M. and sets at 6 P. M. and there is not an inhabitant on any part of the globe that can regulate the time for day, or night without admitting the polar distance into his calculation, which is 90 degrees from the centre. This at once shows that all the way we can calculate time is by calculating from the centre of the earth, and also bringing the sun there, if his declination be north or south. Therefore by the same rule (and no other,) we regulate the weeks, and must of necessity begin the scripture day at 6 P. M., or else being in one place, we never have two Sabbaths begin at one time." A

VINDICATION OF THE SEVENTH-DAY SABBATH. 1847 to 1848, by Joseph Bates, p. 80.

24. Was it a sin to begin the Sabbath any other time than 6 o'clock?

"I am quite sure that such as find fault and reject God's Holy Sabbath, (no matter what else they do,) will never be among that happy number; none but Sabbath keepers and believers can ever be sealed with this seal, and even many of them will fail unless they keep the Sabbath holy in its appointed time, for it is just as sinful in the sight of God to wilfully reject the Bible light on the commencing of the Sabbath, and therefore transgress a part of sacred time, as it would be not to keep it at all. Friday evening at 6 P. M., the Sabbath commences, all other figuring is lost time." SEAL OF THE LIVING GOD. 1849 by Joseph Bates, page 38.

SERVING IN NEWNESS OF SPIRIT

By A. F. Ballenger

An incident occurred in slavery days that beautifully illustrates salvation as the gift of God, and the saved man's works as the fruit of love.

The scene is a southern slave market. The auctioneer is selling a chain-gang lot of colored hu-

manity as if they were so many head of cattle, or horses, or mules. Husband is being sold and separated from wife, wife from the husband, children from mothers, mothers from their children.

Presently there is placed upon

the auction-block a giant, his finely-formed features, his refined and intelligent face, attract the attention of the crowd. The auctioneer eyes him up and down, then turns to the buyers and says:

"Here is a fine specimen of the race. This man stands six feet four in his bare feet; he weighs two hundred and twenty pounds, — all bone, muscle and sinew. He is only twenty-four years old. What am I bid for the man?"

Mr. Brown—"I bid nine hundred dollars."

Auctioneer — "Nine hundred dollars I am bid! Nine hundred dollars! Going at nine hundred! Gentlement he is worth twice the money."

Mr. Grace — "One thousand."

A. — "One thousand I am bid! One thousand dollars! Make it eleven, Mr. Brown."

Mr. B. — "Eleven hundred."

Mr. G. — "Twelve hundred."

A. — "That is right, keep it going. Here is a fine prize for the man who has the nerve to pay the price. Twelve hundred dollars! Going at twelve hundred! Make it thirteen, Mr. B."

Mr. B. — "Thirteen hundred."

Mr. G. — "Fourteen hundred."

A. — "Mr. Grace bids fourteen hundred! Only fourteen

hundred dollars for this handsome prize!"

Colored Man. — "Gentlemen, don't waste your money on me. I am not worth fourteen cents to any man. I have worked my last hour as a slave. You may flog or starve or hang me—I covet death! I want to die! But work as a slave I never will — no, not for an hour!"

The calm but defiant decision pictured in his face, the firmness in his tone, the fire that flashed from his eyes, stunned the auctioneer for a moment. Recovering, he said:

"Gentlemen, pay no attention to his talk; you can take all this out of him in fifteen minutes with a good blacksnake. Go on with your bidding gentlemen. Mr. Grace bids fourteen hundred dollars! Make it fifteen, Mr. Brown! No? What, afraid of the man? Going at fourteen hundred dollars twice — third and last call — sold to Mr. Grace for fourteen hundred dollars."

The man stepped down from the block and with Mr. Grace walked away from the crowd. Drawing his check book from his pocket, Mr. Grace begins writing a check for the price of this man.

Colored Man — "Mr. Grace, don't you pay fourteen hundred dollars for me. You have bought

a dead man. I will die willingly yes, gladly, but I will never work an hour as your slave. I give you this final warning, don't pay fourteen hundred dollars for a dead man."

Mr. Grace continues to write the check, and when finished, he hands it to a messenger, who carries it to the former owner. Then addressing the colored man, he said:

"Sam, you are a free man. I bought you to set you free. You are not my slave, you are your own free man. I'll take those handcuffs off."

The colored man was staggered, stunned, by this sudden announcement. He stood speechless, startled, trembling. Recovering his speech, he said:

"Mr. Grace, do you mean that you have paid fourteen hundred dollars of your good money to set this poor man free?"

Mr. G. — "That is what I said and that is what I mean. All the time you, as my enemy, were hurling your defiance, I as your friend, was purchasing your freedom."

Colored Man — "O, Mr. Grace, I love you! I'll work for you as long as I live. Let me go home with you. I want to show you that beneath this black breast there beats a heart that feels and responds to love like yours.

Let me go home with you. I want to work for you forever, because I love you."

Mr. Grace — "All right, Sam, come along, but remember, you are not my slave, nor do I want you to work to pay for your freedom; that is the free gift of my grace to you."

Colored Man — "Oh, I understand. I won't try to pay for it, but I want to show how much I appreciate your gift by my labor of love."

Reader, do you see it? Do you see the true motive for commandment keeping? Do you see the only place for works in the plan of salvation?

This is what the Apostle Paul saw, and this is what so mightily moved his heart to go to the ends of the earth crying, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God foreordained that we should walk in them." Eph. 2:8-10.

This is the only place for commandment keeping in the plan of redemption, the only place in the preaching of redemption or in the redeemed man's life.

"We love him because he first loved us." "If ye love me, keep my commandments." "This is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 4:19; John 14:15; 1 John 5:2.

"He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2:4.

The above is Chapter 27 of the book by A. F. Ballenger, entitled, "The Proclamation of Liberty and the Unpardonable Sin," The book contains 18 illustrations, 45 chapters, and 267 pages. Price \$1.00.

This will be printed in pamphlet form and will be furnished free to all who ask.

DOES ELDER SPICER PLAY FAIR WITH YOUNG EDUCATORS?

Elder W. A. Spicer delivered two morning talks at the World's Educational Conference held at Blue Ridge, North Carolina, on August 19 and 20, 1937. These two lectures were published in the R. & H. in four issues beginning with Jan. 6, 1938. We pass over many interesting features of these addresses for lack of space, but wish to devote some time to the consideration of the second section as found in the R. & H. of Jan. 13. Quite a portion of this number is devoted to Mrs. White's plagiarisms. Among other excuses for Mrs. White's literary thefts, Elder Spicer says:

"The carefulness among later writers in giving credit, did not obtain so essentially a generation or two ago." This is not true. It did obtain. In 1891 T. DeWitt Talmage, in his book **FROM MANGER TO THRONE,**

gives credit to thirty-three authorities from which he drew his material; and Edersheim, in his **LIFE AND TIMES OF JESUS THE MESSIAH,** published in 1883, cites no less than 300 authorities. It was always recognized as a sin and a crime to use other people's thoughts without credit. Some had tried to excuse Mrs. White's plagiarisms because of her youth and inexperience; but, when she wrote **GREAT CONTROVERSY,** she was fifty-seven years old. She had already been writing nearly forty years.

Did Elder Spicer Tell the Truth?

Elder Spicer says that when Mrs. White's attention was called to the fact that she had not given credit for some material that she used, "she immediately gave instruction to her helpers to go through her books, and mark every sentence or para-

graph she had taken from those historians, and insert the proper punctuation for introducing a quotation. . . . She saw to it herself that this was done for the next edition of the book." Notice, he says: "She immediately gave instruction." We have the first, the third, and the ninth editions of GREAT CONTROVERSY, and several editions after that which are not numbered; and not one of them gave credit for the facts and thoughts she used from other authors. She published many editions after her attention was called to her plagiarisms before she gave credit. It must have taken her helpers a long time to search out her plagiarized portions. GREAT CONTROVERSY was first published in 1884, and proper credits were not given until the edition of 1911, a period of 27 years. You can put all the confidence you care to on Eld. Spicer's "immediately."

A Pioneer Tells the Truth

We have a letter from an old S. D. A. worker bearing on this question, a portion of which we reproduce here: "I called W. C. White's attention to the flagrant plagiarisms and literary piracies in 'The Great Controversy' a short time before he and his mother went to Australia. [They went to Australia in 1891] . . .

Besides being wicked it was stupid and I told him that it would destroy all respect for the special authority claimed by the author as well as for the integrity of the authors or publishers.

"I turned to the preface and called his attention to the claims made in the preface of a supernatural source for the information given in the book. His defense was as foolish as his conduct. He said in effect, 'It is ideas that count and not words. When mother finds in reading the writings of other persons statements of facts which have been revealed to her, there is no reason why she should not copy them. The fact that she uses the same words does not matter.'

"I replied, 'Of course your mother has the right to incorporate such statements into her writings. It is perfectly right for her to do so if she wishes, but in doing so she should use quotation marks and should give credit to the persons to whom the Lord revealed the ideas before he did to her.' "

He Leaves Out Damaging Evidence

Eld. S. tries to excuse her practice by citing an example from the writings of John Wesley. He quotes a part of a paragraph from Wesley's EXPLANATORY

NOTES UPON THE NEW TESTAMENT.

We will introduce what Elder Spicer copied, together with some of the preface just preceding what he quotes. In the following quotation, that which is in bold face type did not appear in Elder Spicer's article in the R. & H. of Jan. 13, page 9, middle of first column.

After acknowledging his indebtedness to Bengel's *Gnomon Novi Testamenti*, Wesley says: **"Many of his excellent notes I have therefore translated. Many more I have abridged, omitting that part which is purely critical, and giving the substance of the rest. . . .**

"I am likewise indebted for some useful observations to Dr. Heylin's Theological Lectures; and for many more to Dr. Guyse, to the Family Expositor of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every note I received from them the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, **almost in the words of the author.** But upon further consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to

the point in view, and receiving what was spoken only according to its own intrinsic value."

The question arises, Is there a genuine parallel between the method of writing used by Wesley and by Mrs. White?

Wesley was writing in the middle of the 18th century; Mrs. White did most of her writing during the latter part of the 19th century.

The writers from whom Mrs. W. borrowed freely were as follows:

D'Aubigne, whose *History of the Reformation* was published between 1835 and 1853.

Wylie, whose *History of Protestantism* was published about 1875 or 1876.

Conybeare and Howson, whose *Life and Epistles of St. Paul* was published in various editions, 1854, 1869, etc.

Uninspired Authors Give Credit

What was the practice of these writers with reference to giving credit to authorities whom they consulted and used? There are footnotes on practically every page of every one of these writers in which they give exact references to the sources of their material. These authors were contemporaries of Mrs. White. Hundreds of other books of the period could be listed to show that conscientious writers were

just as careful to give credit where credit was due. Mrs. W. had the example of D'Aubigne, Wylie, and Conybeare and Howson before her; and if she did not know before reading them the correct form for acknowledging the debt of one writer to another, she could have learned it from them.

Why did not Elder Spicer give to these young educators the other part of Wesley's introduction bearing on this question? Our enemies have maliciously accused us of taking statements out of their setting and putting a wrong construction on them. Are we unjustly harsh on Elder Spicer when we express our conviction that he had a definite purpose in omitting a part of this introduction? He knew that if he had reproduced it all, it would have shown Mrs. White's dishonesty instead of excusing her conduct. Wesley was honest enough to put in his preface the fact that he had used other people's thoughts, and he did not claim inspiration. Mrs. White, who claimed that every word she wrote was a divine revelation, made no mention of the fact that she used thoughts and words from other writers. Granted that it would have been all right for Mrs. White to do as Wesley did, there still remains

the question of inspiration. Was Wesley inspired or is Elder Spicer comparing an inspired writer with an uninspired writer? He speaks of "a few paragraphs from the historians." Does he not know that whole chapters from Sketches from the Life of Paul were merely paraphrases from Conybeare & Howson's Life and Epistles of the Apostle Paul? It is barely possible that Elder Spicer quoted from another edition of Wesley's notes; but we have consulted two different editions and they agree in every particular. Therefore, we are forced to believe that he omitted certain portions of Wesley's introduction for a purpose.

The Editor of the Youth's Instructor Hard on Mrs. White

It is quite fitting that we should reprint an editorial which appeared in the Youths' Instructor of Dec. 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 theft, 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)

Eld. White's Explanation Falls Down

Elder W. C. White attempted to excuse her plagiarisms by saying that if she had taken others' thoughts, and used them as her own, she would not have quoted from such popular authors as D'Aubigne and Wylie. This explanation no doubt satisfied many of her followers.

We wrote to every public library in Southern California in cities of 30,000 or more, and not a single set of Wylie's HISTORY OF PROTESTANTISM could be found. The great library of the city of Los Angeles—declared to be one of the fin-

est and most complete libraries in the world — has not a copy of Wylie's HISTORY OF PROTESTANTISM. They are extremely rare; probably not one in a million of the inhabitants of the U. S. A. has ever seen a set.

Mrs. White Plagiarized Whole Articles

The first page article in every issue of the WATCHMAN, a weekly magazine published by the S. D. A. publishing house, at Nashville, Tenn. was given to Mrs. White's writings in 1906, excepting one issue which was devoted to reporting the proceedings of the Southern Union Conference. In the issue of May 1, is an article signed by Mrs. E. G. White, entitled RELIGIOUS LIBERTY. Not a word of this was written by Mrs. White. It was written wholly by Elder George E. Fifield, and published by him years before it appeared in the WATCHMAN. Nevertheless, it is inserted in this magazine as a revelation from God.

If this is not fraud, we will let our critics name it. Here is a whole article, not a word of which Mrs. White wrote; yet she published it as a direct revelation from God. We recognize that some people will say that Mrs. White was not responsible for this blunder. This, in a cer-

tain sense, may be true. If she delegated others to send out material over her name, and they selected anything that suited their fancy, and published it to the world as divine revelation, then she was responsible for entrusting such power or privilege to any of her helpers. If they were in the habit of practising this deception, then how may we know that anything that is put in print over her name is authentic?

This is not the only case of its kind that has come to our attention. At the general conference of 1909, held at Washington, D. C., the last conference Mrs. White attended, Elder W. A. Colcord was handed a batch of testimonies supposedly from Mrs. White, to read at a special session of the Religious Liberty Association. In reading it over, previous to the session, he discovered an article that was quite familiar to him, and behold, the whole article was a product of his own pen, which he had sent to Mrs. White two or three years before, yet it was assigned to him to read as a revelation from God.

We would be pleased to have Elder W. A. Spicer offer a satisfactory explanation of this kind of plagiarism.

Here is an Example

We herein reproduce the plagiarized article that appeared in the Watchman of May 1, 1906.

"RELIGIOUS LIBERTY"

Mrs. E. G. White

"Christ came to set men free. He said, 'The Spirit of the Lord God is upon me, because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Isa. 61:1. Perfect liberty is found only in Christ. God's law is called the law of liberty. The inspired word calls the law a hedge. It marks out the unchangeable principles of right between man and God, and between man and man, which must be recognized, else liberty is impossible to intelligent beings. All slavery, physical, moral, and intellectual, comes from breaking that law. Liberty is found only in obedience to it. Still there is a sort of slavery in the futile attempt to keep it in our own strength. But Christ, through the new covenant, writes that law in the heart, so that we not only have power to keep it, but His will becomes ours, and with Christ we delight to do His will, because His law is in our hearts. Here is perfect liberty. The perfectly saved will be perfectly free. Throughout eternity they

will do just what they please, because they please to do just what makes liberty and joy possible.

“Now, as to the relation of the State to the conscience of man. Christ found men enslaved to kings and priests. He taught that all men are brothers, sons of one Father, and therefore equal before the law, — equal in civil rights. Rulers were, therefore, only their servants, chosen under God to protect them in the enjoyment of their rights. He freed us from the chains of priestcraft, by teaching the absolute independence of the individual soul in matters religious, and by promising the Spirit of truth to guide each one into all truth.

“It is true that all liberty comes through keeping God’s law, but God himself, who wrote that law in the hearts of men in the beginning, who spoke it amid the thunders of Sinai, that all might hear and obey, who waits through the new covenant to rewrite it in every trusting soul, — God himself, who did all this still made man as free to disobey these precepts as to obey them. Why did God allow all this fearful iniquity that man might be made free? To this there can be but one answer. It was because he knew the worthlessness of all forced obedience,

and that, therefore, the freedom to sin was absolutely necessary to the possibility of righteousness.

“After having made men free to sin, that the internal principle of love might work itself out in outward acts of righteousness unhindered by force,—after having made men thus, has God given to any human authority the right to take away that freedom, and so thwart his plans? He has commanded all men to worship him and obey his precepts, and this command applies to each individual personally; but has he ever commanded any man or set of men to compel others to worship him, or to act even outwardly as if they worshiped him? To ask these questions is to answer them emphatically in the negative.

“The civil power is the power of arbitrary force to compel men who will not be righteous to at least be civil, that men may live together in peace and quietness. The true power of the church is the power of divine love manifest in the flesh, to win men to lead righteous lives. The two powers are entirely separate, and Jesus so taught when He said, ‘Render unto Caesar [the civil power] the things which are Caesar’s; and unto God the things that are God’s.’

“When Peter, as a member of the Christian church, sought to defend the truth by the sword, Jesus, pointing to His Father as the Church’s only source of power, said, ‘Put up again thy sword into its place; for all they that take up the sword [i.e., in religious matters] shall perish with the sword.’ The tares are to be allowed to grow with the wheat until the harvest. Then God will send forth His angels to gather out the tares and burn them. No human effort of arbitrary force can be used in rooting them out, lest in the act the wheat shall be rooted out also.

“Again Jesus said, ‘My kingdom is not of this world, if My kingdom were of this world, then would my servants fight.’ Every civil law has the power of the sword back of it. If it is right to make law, then it is right to enforce it. In denying the Church the power of the sword, Jesus therefore forbade

the church to ask the State for laws enforcing religious beliefs and observances. Paul understood this when he said, ‘The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.’

“The early Church, strong only in the power of God, triumphed grandly, even over the opposing forces of a false religion, upheld by the State. Only when she allied herself with the State, seeking its aid, did she deny her God, lose her power, and darken the world into a night of a thousand years. The present effort of the Church to get the State to enforce the observance of Sunday, and to introduce the teaching of Christianity into State schools, is but a revival of the pagan and papal doctrine of force in religious things, and as such it is anti-christian.”

DO SEVENTH-DAY ADVENTISTS STILL HAVE A PROPHET?

They claim they have because they have the writings of their prophet; but we are wondering what change transpired in 1915 that should put a stop to the necessity of a living prophet among God’s people. Have no emergencies arisen since 1915 when Mrs. White died that would

call for a special revelation from God? We are wondering if the Lord foresaw that there was going to be strife between the East and West over medical journals, and gave counsel regarding this controversy before she passed away. If He did, they evidently are not heeding

it. Every discerning reader can recognize that there is a very pronounced strife between the medical journal LIFE AND HEALTH published at Takoma Park and HEALTH published at Mountain View. Until the latter came into the field, but little notice was taken of LIFE AND HEALTH in the R. & H. but when the new journal made its appearance, whole page ads were frequently published in the denominational paper advertising LIFE AND HEALTH while the SIGNS OF THE TIMES is quite as prolific in advertising their journal, HEALTH.

How long do you suppose it would take Mrs. White to put a veto on this if she were alive? There certainly is need for a prophet, or something to put a stop to this rivalry. There is no question but what it would be much better for the denomination to unite their forces on one journal rather than to be divided as at present.

THE MINISTRY

The monthly magazine published at Takoma Park, has been enlarged to 48 pages. It is intended for ministers and gospel workers. It contains many helpful suggestions and information. The editor, Elder L. E. Froom, is a very keen writer. We always

read his Editorial Postscripts, and News and Notes, with more than usual interest; but this editor is a conundrum to us. We are unable to understand him, and we have never found anyone that could help us out. He writes some of the keenest truths that we have ever found in print, and we are led to think that he is an outstanding leader of truth. Then, like the proverbial cow, that gave a good pail of milk, he kicks it all over. Here is an example:

Russian and Advent "Free Discussion Would Make Good Bedfellows

"EXPRESSION! — There are those who feel that untrammelled utterances of honest thoughts by our workers is dangerous, that it should be controlled by restraining limitations. Let such never forget that in the free expression of opinion this advent movement was born, and in such expression of opinion every advancement has been made. It is our historic heritage, and constitutes the vindicated method of arriving at sound and united conclusions, and of achieving effective and concerted action. Thank God for free expression in the advent movement." p.48.

This may have been true in the early history of the denomination, and might have been ac-

cepted with an amen, had the last sentence been eliminated. Free and open discussion or exchange of views is absolutely foreign to the advent movement at the present day. At least this is true so far as it leaks out to the public. It may be that freedom of discussion is permitted in the inner circle at headquarters, but if that is the case, the laity know nothing of it.

Publish That Australian Petition Bro. Froom and See What Will Happen

The MINISTRY started out right along this line. It opened up its columns to a free discussion of certain questions, and we believe the truth was developed in that discussion. But, since the first volume, no discussion of the creed has appeared, i.e. no discussion in which the teachings of the denomination are questioned, has reached the people. We can't help but believe that Bro. Froom knows this. We will cite one example: The Australasian Division Committee, in 1929 or 1930, petitioned the General Conference Executive Committee to call a council of leading Bible teachers to examine the teachings of the denomination. If the advent movement is blessed with freedom of discussion, why has that coun-

cil never been called? Judging from Elder Froom's striking Editorial Postscripts, we are inclined to believe that he would favor calling such a council. We do know that not a few at headquarters are in sympathy with calling such a council; but we cannot speak for Elder Froom. Two or three times, the General Conference Council has voted to call that council, but every time it has been killed before it was born. If the advent movement is blessed with such free expression, will Bro. Froom tell us why that petition has never been granted. It was not presented by a group of sore-heads. Ex-president Watson was president of that division and chairman of the committee that adopted and presented that petition to the General Conference. Again we say: if the spirit of liberty exists in the denomination, why does not Bro. Froom publish that petition? We venture a guess that he would lose his job if he did it.

We call attention to another statement in his POSTSCRIPTS: "We are not called to defend every position advocated by individual leaders throughout our history."

This could be true of almost any other Protestant denomination, but it is not true of S.

D. A.'s, at least up to 1915 when Mrs. White passed away. She declared that God appointed her to reveal secret sins, and to correct errors in teaching. Therefore, the denomination is pledged to defend every doctrine of their leaders up to the death of Mrs. White, unless she, as their prophet, disapproved of such things. While she was the appointed(?) agent of heaven to correct their errors, if she did not correct any of their teachings, she either was an unfaithful prophet, or else Elder Froom is under obligation to defend all of the indi-

vidual teachings of their leaders. Mrs. White said: "It is as sure that we have the truth as that God lives." Please note that she did not say that we have **some** of the truth or **most** of the truth. She left no room for exceptions.

We know of not a few leaders in the denomination that would be happy to make changes in the creed, but they cannot or dare not do it because the mistakes as well as the truths of the creed, have been infallibly fixed by what they consider divine revelation.

TEACHING OF THE PIONEERS NUMBER 1 AN OLD VISION OUT OF PRINT

"About four months since, I had a vision of events all in the future. I saw the time of trouble, such as never was. Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Then I saw famines, pestilence and sword — nation rose against nation, and the whole world was in confusion. Then we cried to God day and night for deliverance, until we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of the bells, and

knew that our High Priest was coming out. Then we heard the voice of God which shook the heavens and the earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united, and full of the glory of God; for he has turned their captivity. And I saw a flaming cloud come where Jesus stood. Then Jesus laid off his priestly garment and put on his kingly robe, and took his place on the cloud which carried him to the East, where it first appeared to the saints on earth — a small black cloud which was the sign of the Son of Man. While the cloud was passing from the Holiest to the

East, which took a number of days, the synagogue of Satan worshipped at the saints' feet."

The Girdle of Truth and Advent Review. Published by "R. Curtiss, Editor and Publisher. John Hall, Printer, 222 Water, Corner of Bookman, N. Y." July 4, 1848.

So far as we know the above has never appeared in any of Mrs. White's books.

The Gathering Call for 1938

Our purpose to make the 1938 volume of the G. C. a banner year in our work for misguided S. D. A.'s. We are continuing the S. D. A. catechism which will be filled up very largely with hitherto unpublished facts. This catechism will be of great value to those who wish to enlighten honest S. D. A.'s. We also intend publishing from time to time some old documents which have been out of print for from 70 to 90 years. These reprints will be startling to lovers of truth. Ninety-nine percent of S. D. A.'s will never know what the pioneers taught unless they get it through the Gathering Call, for the denomination will never publish many of these early documents. They will use their influence to suppress them.

We also expect to put out another very large number of

the G.C. on the 2300 days from a careful, Biblical, and historical standpoint. This with the Sanctuary Special will be a whole library on the sanctuary question.

We will do our best to furnish material for correcting S. D. A. theology, but we will have to depend very largely on our friends to get it into the hands of those who need it. Can the Lord depend on you in this important missionary work?

We are not in the business for profit. We are engaged in this work to lead people to a better knowledge of God and His plan of salvation. We are trusting God for the finances to carry on this work. All who wish to do missionary work along this line, may send us the names and addresses of four new yearly subscriptions for one dollar. We must build up our mailing list and we are depending on the Lord and our friends to do this. Will you act upon this suggestion at once? God will bless you in doing it.

" 'When you have no defense, abuse the other side.' This practice was relegated to the discard long ago in American court practice. Some day it will be taboo in international affairs." And it should be in the S. D. A. denomination.

THE SANCTUARY SPECIAL are unable to pay for it; so

This issue has been well received, and we have had many compliments from our readers, and it is having effect. So far as we know, no one has ever attempted to reply to the facts published in this special issue. It is convincing; it is unanswerable in the main features; it completely tears away the foundation of the denominational position on the Sanctuary, and it ought to be read by every S.D.A. In this issue we furnished some very effective ammunition which will be most powerful in tearing down the denominational edifice of error and childish toy building on the Sanctuary question. Will you cooperate with us in getting this paper into the hands of your S. D. A. neighbors. We will go the limit in doing our part. If anyone is unable to pay for this special, we will gladly furnish them without cost providing you will see that they are put into the hands of honest S. D. A.'s.

This issue has caused a stir all through the denomination, and we believe it would force the administration to alter its creed if we could get a majority of the laity to read it.

Some of our friends send us donations for the purpose of providing literature for those who

here is your chance. To those who care to pay for them, we will supply them at 25 for \$1. This price is very close to or a little below the actual cost of production; but remember, we would sooner furnish them free and depend on God to provide the means to meet the cost than to have them lie on our shelves unused. So, please do not hesitate to order the Sanctuary Special in any quantity that you can use advantageously among S. D. A.'s. We will gladly furnish them free.

SABBATH SCHOOL LESSONS ON THE SANCTUARY

Our special on the sanctuary is very timely in view of the above lessons for the fourth quarter of 1937 inasmuch as they were devoted to this subject, and they have caused the denomination more trouble than any issue of their S. S. quarterly in the history of the denomination.

Thinking people have been disgusted, and all over the world they have expressed their disgust at the perversion of scripture in those lessons. So, the soil is well prepared for the truth on this question. The people are stirred and many of them are anxious to know the truth.

Will you join with us in trying to bring the truth to them? It is real missionary work.

WANTED

We disposed of practically all of our March-April 1936 Gathering Calls so that we have not enough to make up our files. We would appreciate it if our friends would send us any extra copies of this issue. Remember it is March-April, 1936.

It may be that some of our friends have unused copies of **BEFORE ARMAGEDDON**. We would be glad to receive these in exchange for other literature or we will pay cash for them. We are having frequent calls for them, and our edition is exhausted.

The Editor's Health Is Improving

In the July-August 1937 G. C. it was stated that the editor had had a return of asthma, and that his health was not in the best condition. We are glad to report that the attack was very light, and did not last long. He was doing hard manual labor for several months during the summer, and lost close to twenty pounds in weight; but we are thankful to the Lord that he

has had no symptoms of asthma for three months or more, and has regained some of his lost weight. Pray for his complete restoration to his normal health and strength, and the Lord will answer prayer.

A NEW TRACT JUST PUBLISHED ON THE TESTIMONY OF JESUS

We commend this very warmly. It takes up the subject from a somewhat different phase from the way it is treated in a tract which we publish. We believe the new tract will be helpful in opening the eyes of the S. D. A.'s on this theme. Those wishing single copies may order them from the author, Elder John I. Easterly, Healdsburg, Calif. He requests that applicant send a self-addressed and stamped envelope for single copies. Additional copies may be had at five cents each. A one and one-half cent stamp is sufficient postage.

Complaints have come from a number of our readers, calling our attention to the fact that some specials on the Sanctuary question, were defective. In assembling the signatures, one of 16 pages was omitted and another of 16 pages is duplicated.

We regret this mistake was made. If you received a defective number, drop us a card and we will send you a correct copy.

WHEN CHRIST COMES IN

What peace and joy of soul,
When Christ comes in;
All wounded hearts made whole,
When Christ comes in.

He gives us strength and might,
Against all sinful blight,
We're sure to win the fight,
When Christ comes in.

Our peace flows like a river,
When Christ comes in,
A source that faileth never,
When Christ comes in.

How precious, full and sweet,
When kneeling at His feet,
Beside the mercy seat,
When Christ comes in.

'Tis like a heaven below,
When Christ comes in,
No wandering to and fro,
When Christ comes in.

We stand on holy ground,
Foundation sure and sound,
We have redemption found,
When Christ comes in.

Composed for the Gathering
Call by Brother Edward Hare of
New Zealand when he was

88 years old. His father's family was the "first fruits" of the Seventh-day Adventists in New Zealand but for many years he has been a diligent reader and warm friend of the Gathering Call.

A Word of Encouragement

"You have been doing a much greater work than you are aware of. The Gathering Call is the only paper that has successfully combatted the wrong teachings of the S. D. A. church and managed to live any considerable time. I believe this is due to the fact that it is presenting TRUTH and truth is eternal. Wherever the G. C. gets a fair hearing it produces results. The leaders of the S. D. A.'s make furious efforts to avoid the stings of this gad fly of the denomination. Most of them find contemptuous silence their best defense. It is significant that they refuse to meet in open forum the teachings of the G. C.

"No cause can be advanced permanently except by adherence to the truth, whether it be agreeable or not." BEACON LIGHTS OF HISTORY by John Lord, LL.D. Vol. 5, page 97.

IMPORTANT LITERATURE

TURNING ON THE LIGHT SERIES

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.

James White taught that the Investigative Judgment would not begin till the return of Christ, and that it was "certainly without foundation in the Word of God." 48 pages, 10c.

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.

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