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The answer is that it has really noth-
ing to do with the work of atonement,
because it is evident that the prophecy
of Dan. 8 is dealing with the Cleansing
of the Sanctuary from the Defilement
caused by its being downtrodden by the
Little Horn. The cessation of the down-
treading by Rome has nothing to do
with the making of atonement for sin.
The real parallel to the Cleansing of
the Sanctuary spoken of here is not
found in Lev. 16, but in 2 Chr. 29:5,
16 where the Temple was cleansed from
the filth that had accumulated during
times of apostasy and making it fit for
the resumption of the Levitical service.
The prophecy of Dan. 8 really found
its primary fulfilment in the cleansing
of the earthly sanctuary from the de-
filement caused by Antiochus Epiphanes
by the priests after the victory gained
by Judas Maccabeus as recorded in 1
Macc. 4:41-43.

Any secondary fulfilment by Rome
must be analogous to this primary ful-
filment.
(Bro. C. L. Price is 91 years of age,
and he is brother of the late Prof George
Macready Price, the famous geologist
who has rendered such valuable service
to all believers by his defence of the
doctrine of Creation against the theory
of Evolution).

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THE SANCTUARY QUESTION

By C. L. Price, Canada

It is my conviction that when our
Saviour died on Calvary, He made a
full atonement for the sins of the whole
world, for Adam and all his descendants
and that no other atonement is needed,
nor could be made without detracting
from the one made on Calvary.

Our Adventist friends, however, teach
that a further work of atonement is
being made in heaven, and that this
began in 1844 A.D. as shown in the
following quotation from the pen of
Mrs. E. G. White in "Great Controver-
sy" (Ed. 1888) on pp. 479 and 480.
After quoting Dan. 7:13, 14 she writes
"The coming of Christ here described
is not His second coming to the earth.
He comes to the Ancient of Days in
heaven to receive a kingdom, which will
be given to Him at the close of His
work as Mediator. It is this coming,
and not His second advent to the earth,
that was foretold in prophecy to take
place at the termination of the 2300
days (of Dan. 8:14) in 1844. Attended
by heavenly angels our Great High
Priest enters the Holy of holies, and
there appears in the presence of God
to make atonement for all who are
shown to be entitled to its benefits."

In one of their latest books dealing
with objections to their teachings this
statement is explained away with the
following remark in "Questions on Doc-
trine" pp. 354, 355. "When therefore
one reads in the writings of Mrs. E.G.
White that Christ is making atonement
now, it should be understood that we

mean simply that Christ is now making
application of the benefits of the sacri-
ficial atonement He made on the Cross."
We must conclude that the statement
in "Great Controversy" was very badly
expressed, although believed to have
been written by Inspiration.

The original statement seems to im-
ply a limited atonement made only for
those who are shown to be entitled to
its benefits, and not the whole world.
In the typical service in Israel the
atonement was made for "all the con-
gregation of Israel," good and bad a-
like, not only for those shown to be
entitled to its benefits. Lev. 16:17, 33

On p. 421 of "Great Controversy"
we also read "it was the work of the
priest in the daily ministration to pre-
sent before God the blood of the sin-
offering, also the incense which ascended
with the prayers of Israel. So did Chris
plead his blood before the Father on
behalf of sinners, and present Him also
with the precious fragrance of his own
righteousness, the prayers of penitents
believers. Such was the work of minis-
tration in the first apartment of the
sanctuary in heaven.

Thither the faith of Christ's disciple
followed him as he ascended from the
sight. Here their hopes centered, "which
hope we have," says Paul, "as an ancho-
of the soul both sure and steadfast"
and which entereth into that within the
veil: whether the forerunner is for us
entered, even Jesus made an High
Priest forever. . . ."

"For eighteen centuries this work of administration continued in the first apartment of the sanctuary."

This is a misapplication of the words quoted from Heb. 6:19, 20, for the expression "within the veil" is usually understood to mean the second apartment of the sanctuary, the Holy of holies, as shown in Ex. 26:31-34. Indeed the opposite term is used for the first apartment "without the veil," v. 35. See also Ex. 40:21, 22; Lev. 16:2, 12, 3.

Dean Alford in his commentary on "The Greek Testament" writes on Heb. 6:19, 20 as follows "The word καταπέτασμα is, as far as Bleek shows, Alexandrine, the classical form being παραπέτασμα. It is the name for the second veil or curtain (Heb. 9:3), which shut in the Holy of holies; the first or outer one being called kalumma."

From this it is clear that Jesus entered the Holy of holies within the veil when He ascended to heaven, and did not delay to do so till 1844.

The date 1844 is arrived at by taking the 70 Weeks of Dan. 9 as the first part of the period of 2300 days or years, and so the beginning of the 70 weeks should be also the beginning of the 2300 years. On p. 328 of "Great Controversy" we read "the beginning of the seventy weeks is fixed beyond question at B.C. 457 and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks — 490 days — having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days the 1810 days were still to be fulfilled. From A.D. 34 1810 years extend to 1844. Consequently the 2300 days of Dan. 8:14 terminate in 1844."

On p. 422 we read "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." "At the time appointed for the Judgement — the close of the 2300 days in 1844 — began the work of investigation and blotting out of sins." p. 486.

It is in this blotting out of sins that the closing work of atonement consists according to this doctrine. This idea is effectively refuted by the plain teaching of the epistle to the Hebrews that Christ's work of atonement is a finished work by which our sins have been taken away. Heb. 1:3: "When He had by himself purged our sins, sat down at the right hand of the Majesty on high." "Once he appeared to put away sin by the sacrifice of himself." Heb. 9:26. "Where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus by a new and living way which He hath consecrated for us through the veil . . . let us draw near with a true heart in full assurance of faith." Heb. 10:18-22.

Let us consider further the teaching found in Dan. 8 upon which this doubtful doctrine is based. There we are told of a certain little Horn which waxed great and magnified itself against the Sanctuary, and caused it to be cast down and trodden under foot as described in Dan. 8:9-13. Obviously from the question in v. 13 "how long . . . to give both the sanctuary and the host to be trodden under foot?" and its answer in v. 14. "Unto 2300 days then shall the sanctuary be cleansed" we learn that the sanctuary would be trodden down for 2300 days at the end of which period the sanctuary would be cleansed. Ad-

ventists believe that this Little Horn represents Rome in its two phases, pagan and papal, if the Little Horn is Rome then pagan Rome must have begun to tread down the sanctuary of the prophesy at the beginning of the 2300 years in B.C. 457. Was Rome in a position in that year to tread down the Sanctuary?

At that time the Sanctuary could only have meant the Temple at Jerusalem the typical sanctuary on earth, since Christ had not yet come, and had not ascended to begin His work in the Heavenly or Antitypical Sanctuary.

Had ancient Rome in B.C. 457 any contact with the Temple of the Jews at Jerusalem?

History informs us that it was not till B.C. 290 that the Romans became masters of Italy, and that they had no power outside the boundaries of that country till long after that date.

"From about the 8th to the 5th century (B.C.) the Latin city-state was ruled by the neighboring Etruscan kings," that is till the beginning of the century in which we are interested. "About 500 B.C. the Roman State became a republic, and remained a republic for nearly 500 years. By 265 B.C. all Italy was under Roman control. By 200 B.C. Rome had emerged victorious from the life and death struggle with her powerful North African rival Carthage. Henceforth Rome was mistress of the western Mediterranean, and more powerful than any of the states in the east, although she had not yet come to grips with them." Such is their own comment on Dan. 2:40 which shows clearly that pagan Rome was in no position to harm the Temple at Jerusalem before the year 200 B.C. Indeed it is well known that Rome did not set out on her eastern conquests till

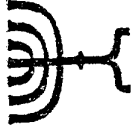
168 B.C. when she conquered the main-land of Greece.

"Earthly governments are not introduced into prophesy until they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League in 161 B.C. But seven years before this, that is, in 168 B.C. Rome had conquered Macedonia and made that country a part of its empire. Rome is therefore introduced into prophesy just as, from the overthrow of the Maccadonian horn of the goat, it is going forth to new conquests in other directions." Uriah Smith on Dan. 8:9-12. He adds "Egypt was made a province of the Roman Empire in 30 B.C. She conquered Syria in 65 B.C. and made it a province." "The Romans made Judea a province of their empire in 63 B.C. and eventually destroyed the city and the temple, and scattered the Jews throughout the earth."

So it was not till B.C. 63 that Rome came within reach of the Sanctuary, nearly 400 years after B.C. 457 when the Little Horn is said to begin the treading down of the Sanctuary. In B.C. 457 Rome, while a well organized city on the banks of the River Tiber had not yet extended its power even over Italy, and probably very few Romans, if any, knew anything about Jerusalem and the Jews and their Temple at that date.

Still less did these old Romans know about the Heavenly Sanctuary. They were pagans. Perhaps it might be said that it was through their idolatry that they trod down God's Sanctuary, but this would be equally true of all the ancient empires, Babylon, Medo-Persia and Greece, not to speak of Assyria and Egypt, so why fix upon the year B.C.

A Re-Study Of The Sanctuary.



-J3-

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God." Great Controversy, 488



"I know that the sanctuary question stands in righteousness and truth, just as we have had it for so many years." Gospel Workers, 303.

A RE-STUDY OF THE SANCTUARY

We will let Mrs. White define the denominational position on the sanctuary:

"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law and the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary." Patriarchs and Prophets 354.

"As the sins of the people were anciently transferred in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ." G.C. p. 266. Any edition before 1888.

There was no Lamb's or Goat's Blood Carried into the Tabernacle Except on the Day of Atonement.

Read the first nine chapters of Leviticus and you will find that the blood of goats and lambs was sprinkled upon the horns of the altar of burnt offerings and poured at the base of the altar. There were two cases when the blood was carried into the tabernacle; but it was not the blood of goats or lambs; it was the blood of a bullock. When the priest or the whole congregation sinned a bullock was offered and its blood was carried into the tabernacle. See Lev. 4:3-6, 13-17.

That the blood of the offering of a ruler or the common people was not taken into the tabernacle is admitted by Mrs. White herself. On page 761, note 9 of P.P., she says:

"When, however, the offering was for a ruler or for one of the people, the blood was not taken into the holy place." There is no Bible record of a sin offering of bullock's blood being made except on the day of atonement.

The denomination has always taught that confessed sins were carried into the tabernacle in the blood of the offerings. Inasmuch as there was no blood carried into the tabernacle, there were no sins stored there to be taken out on the day of atonement.

Does the blood of Christ defile anything? The Bible always represents it as cleansing. What a shame to teach that the shed blood of the Son of God defiles anything, especially that it defiles heaven!

WHERE WAS CHRIST IN THE DAYS OF PAUL?

We will again call Mrs. White to give the denominational answer to this question:

"The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension." G.C. 420.

Paul says: Which hope we have as an anchor of the soul, both sure and

fast, and which entered into that within the veil, whither the forerunner is entered, even Jesus, made a high priest forever after the order of Melchisedec." Heb. 6:19, 20. Paul was writing to the Hebrews and he knew that every Jew would understand what he meant by the term "within the veil."

You may have had a study with a Sunday observer who quoted Rev. 1:10 to prove that the "Lord's Day" was the seventh day of the week; and probably you quoted, among other scriptures, Isa. 58:13. Did he accept or did he begin to argue and quibble? Didn't you think he should have been just enough to acknowledge the Bible proofs you presented?

We will follow your example and go to the O.T. to determine what Paul meant when he used the term "within the veil." Ex. 26:33.

And thou shalt hang up the veil under the taches, that thou mayest bring thither within the veil the ark of the testimony: and the veil shall divide unto thee between the holy place and the most holy."

The term is used five times in the O.T., Lev. 16:2, 12, 15; Num. 18:7 Look them up, and you will find that they all refer to the most holy place. With this evidence before you, what do you think Paul meant when he used it in b. 6:19, 20?

"Without the veil" is found four times in the O.T., Ex. 26:35; 27:21; 40:22; Lev. 24:3. In every case it refers to the first apartment.

"Before the veil" is also used four times as follows: Ex. 30:6; 40:26 and v. 4; 6, 17. It also refers to the first apartment. The curtain at the door of the tabernacle is never called the veil nor a veil; it is called the "hanging" or "door."

HERE DID CHRIST GO WHEN HE ASCENDED ?

You know that your church teaches that Christ began His work in the first apartment of the heavenly sanctuary and remained there till 1844. Let us see what the Bible says on this subject.

More than a dozen times the N.T. locates Christ "at the right hand of God." and them: Mk. 16:19; Acts 2:33; 7:55; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 3: 8:1; 10:12; 12:2; 1 Pet. 3:22. God's throne is always represented as being the most holy apartment; then if Jesus sat down at the right hand of the Father, he must have gone into the most holy when He ascended.

THE DAY OF ATONEMENT NEVER COMES AS LATE AS OCT. 22

It is a well-known fact that the day of atonement in 1844 fell on Sept. 23, instead of Oct. 22, as the denomination falsely teaches. This is well supported by astronomy, history, and the testimony of Jewish leaders. The best authority the Jewish church declares that the day of atonement can never come later than Oct. 14 or 15. Both the Orthodox and Karaite Jews celebrated the day of atonement on Sept. 23 in 1844. This removes another pillar of the SDA sanctuary. Do you still want to teach it?

THE INVESTIGATIVE JUDGMENT

We will let James White and Mrs. E. G. White 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.

For brevity we will use I.J. for investigative judgment.

Again we quote from Mrs. White: "Beginning with those who first lived upon the earth, our Advocate examines the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected." G.C. 309. Any edition before 1888.

Is it necessary to present an array of scriptures to convince SDA ministers that God is all-wise; that nothing is hid from Him; that "the Lord knoweth the thoughts of man?"

The book of life is a perfect register of all who are worthy of a part in the first resurrection, or of translation. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. They which are written in the Lamb's book of life" will have the right to enter into the city. Rev. 21:27.

No one can enjoy the blessings of a full salvation while believing the denominational position on the I.J. Mrs. White confirms this statement in most emphatic language. "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading." Christ's Object Lessons, 155.

If a housewife spilled a dish of grease on the kitchen floor, what would you think of her if she went into the living room to clean it up? You teach that it was the first apartment that was defiled by the accumulated sins, then why move the throne of God into the second apartment to cleanse the defilement in the first apartment? Isn't one just as silly as the other?

SDA'S DENY THAT THE ATONEMENT WAS MADE ON THE CROSS

The SDA position on the sanctuary drives them to deny the very foundation of the plan of salvation. "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, by Uriah Smith. The creed compels this position; for it teaches that Christ did not begin to make the atonement until 1844.

BUILDING A FAITH ON A FAULTY TRANSLATION

Mrs. White makes the following application of Acts 3:19: "Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out when the times of refreshing shall come from the pres-

ence of the Lord; and He shall send Jesus Christ." G.C. 485.

We reproduce the A.S.V. of Acts 3:19: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." We have 16 other translations that agree with the A.S.V. Is it possible that your God cannot blot out the sins of His faithful servants "until after the judgment at which their cases are to be investigated?" The "refreshing" comes when the sinner confesses his sins and accepts, by faith, the fact that his sins are forgiven and are blotted out. God pity those who are waiting till after their cases are decided in the I.J. for a "season of refreshing." God wants us to enjoy those seasons now; and He stands ready to grant them to one and all.

Wm. Miller set an example worthy of following. He said:

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

"I have no confidence in any of the new theories that grew out of that movement . . . or that it was a fulfillment of prophecy in any sense."

What a blessing it would be if SDA's would be as honest.

The Hebrew word from which days is translated in Dan. 8:14, is *bohker*. It is used nearly 200 times in the Bible, but it is translated "day" or "days" only four times. This Hebrew word, *bohker*, is translated "morning" 182 times. In this same eighth chapter it is translated "evening morning" in the 26th verse.

The common Hebrew word for "day" is "yohm." It is found 33 times in the book of Daniel, and is translated "day" or "days" in every case but two. In 10:2 it is translated "full" and in the 3rd verse "whole." "Three full weeks" and "three whole weeks", the literal rendering is "three week days." In Dan. 12: 11, 12, "yohm" is used in the two prophetic periods, 1290 and 1335.

If Gabriel intended to teach Daniel that the number 2300 of the 8th chapter were symbolic days or years, why didn't he use the Hebrew "yohm" which meant days, instead of "bohker" which a Hebrew never used for a literal day?

THE BEGINNING OF THE 70 WEEKS

We have consulted 16 well recognized historical authorities regarding the date of Ezra's decree (Ez. 7) and two only place the date at 457 B.C., and both of these are very old. One places it in 459 and 13 give it as 458 B.C. If we accept the universal law of evidence, we must recognize that 458 is the proper date to begin the 70 weeks; and as SDA's teach that the 2300 evening mornings began at the same time, then the time must have ended in 1843 instead of 1844.

THE CONFESSION OF SIN NEVER DEFILES

The confession of sin never defiles anything. It is the commission of sin that defiles. The denomination teaches that the confession of sin defiles the heavenly sanctuary. In 1933 the denomination published a book by vice-president W. H. Branson, entitled "Reply to Canright." On page 235 he says:

"The only way that sin can get into the sanctuary is by confession and the

offering of a substitutionary sacrifice . . . Thus all confessed sins are transferred to the sanctuary, and in this manner the sanctuary is defiled."

Neither we nor our friends have been able to get any SDA minister or worker to study the sanctuary with us; neither will they defend it in our paper; yet it is their most important doctrine.

THE IMPORTANCE OF THE SANCTUARY AMONG SDA'S

"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 . . .

"Seventh-day Adventists cannot spare the subject of the sanctuary, as it is the great center around which all revealed truth relative to salvation clusters." James White. Life Incidents, pp 308, 309, 1868.

"Today preaching of the doctrine of the sanctuary is the preaching of the most timely truth that could be presented to men." Editorial in the R. and H., May 27, 1937, p. 7.

JAMES WHITE WAS RIGHT IN 1850

In contrast to Elder White's position on the I. J. in 1868, we present what he taught in 1850:

"Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God. . . .

"Daniel, in the night visions" saw that 'judgment was given to the Saints of the Most High', but not to mortal saints — not 'until the Ancient of days came, and the 'little horn' ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming.

"I charge thee before God, and the Lord Jesus Christ who shall judge the quick and the dead at (not before) his appearing and his kingdom."—2 Tim. 4:1.

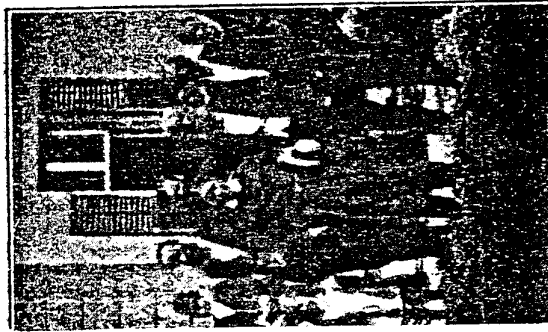
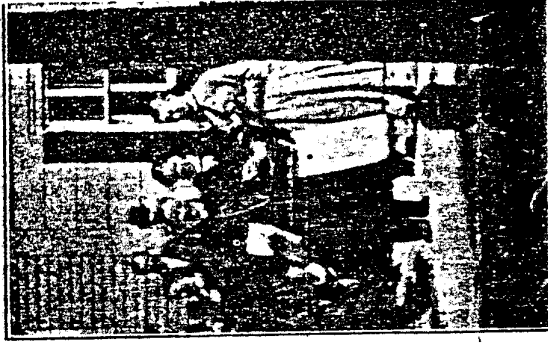
"The advent angel (Rev. 14:6, 7) 'saying with a loud voice, Fear God and give glory to him: for the hour of his judgment is come,' does not prove that the day of judgment came in 1840, or in 1844, nor that it will come prior to the second advent." The Advent Review, Sept. 1950. James White, editor. The interpolations in parentheses are his.

Was James White speaking the truth in 1850 or in 1868? He certainly could not be right at both times.

Many of the facts presented above may be new to you. If you taught these errors ignorantly, as I did at one time, God will forgive. But what can you expect when you appear before the judgment seat of God, if knowingly you continue to teach these errors? This is a serious question with you personally. You can no longer continue to teach the old position on the sanctuary and have a "conscience void of offence toward God." You should not only cease to teach this error, but you should cast your influence on the side of truth and vigorously protest against its being taught by the denomination.

This folder can be had gratis, in any quantity, from THE GATHERING CALL, P.O. Box 4215, Riverside, Calif. 92504.

THE REFORM DRESS



very quickly dropped it. And Mrs. White was quite anxious that it should never return.

Prior to 1900, some of the sisters in Battle Creek tried to restore the reform dress, but were sharply rebuked by Mrs. White.

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

If the reform dress was "designed by God" and was given to his people to wear them from the world, why should Mrs. White condemn honest women for endeavoring to follow the instructions which Mrs. White claimed that God had given her? Why does she later refer to it as a "test of human invention"?

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

F. D. Nichol, editor of the Review and Herald, devotes nearly 25 pages of his book, "Ellen G. White And Her Critics," in trying to make the reader believe that his prophetic vision that the skirt should reach to nine inches above the floor.

But, she patterned her dress after what the Lord showed her, supposedly, and she wore a skirt that reached to within 9 inches of the floor. The reproduction of the photograph proves this point.

Editor Nichol made no attempt to explain why she quit wearing it.

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

The editor can well remember when his mother wore the reform dress.

by E. S. Ballenger, Deceased.
This leaflet will be furnished free to all who wish to distribute them.
THE GATHERING CALL
P. O. Box 2004 Riverside, Calif.

MRS. WHITE IN THE REFORM DRESS

These pictures were made from photographs taken of some of the pioneers in the early history of the Battle Creek Sanitarium. Mrs. White stands at the right of her husband in the first picture, attired in the reform dress.

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

In presenting this subject, we

will quote freely from Mrs. White's own writings.

CAN YOU HARMONIZE THESE INSTRUCTIONS?

"Christians should not take pains to make themselves a 'gazing stock' by dressing differently from the world." 1T458. This

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good advice first appeared in "How to Live," published not later than 1863. (1T158 means Vol. 1 of the Testimonies, page 456).

In 1867 we find her giving quite different advice. "God would now have his people adopt the reform dress, not only to distinguish them from the world as his 'peculiar people,' but because a reform dress is essential to physical and mental health." 1T525. On the same page she states that "The reform dress is simple and healthful, yet there is a cross in it."

"Many who profess to believe the Testimonies live in neglect of the light given. The dress reform is treated by some with great indifference, and by others with contempt, because there is a cross attached to it. For this cross I thank God. It is just what we need to distinguish and separate God's commandment - keeping people from the world. The dress reform answers to us as did the ribbon of blue to ancient Israel." 3T171.

WHICH LENGTH WAS INSPIRED?

The faithful sisters were greatly perplexed in regard to the length of the skirt. In 1863, Mrs. White said, "If women would wear their dresses so as to clear the filth

of the streets an inch or two, their dresses would be modest, and they would be kept clean much more easily, and would wear longer." 1T424.

In 1867 she wrote, "In answer to letters of inquiry from many sisters relative to the proper length of the reform dress, I would say that in our part of the state of Michigan we have adopted the uniform length of about nine inches from the floor." 1T521. There is quite a difference between "one or two inches" above the floor and "nine inches above." And the sisters were greatly perplexed as to which was inspired, the one or two, or the nine inches. They were also perplexed to harmonize the statement that they should not dress so as to make themselves "different from the world," and they should dress so as to be "distinguished from the world."

IMPORTANCE OF REFORM DRESS NEXT TO SABBATH

As to the importance of the reform dress, we introduce a sentence from 1T522. "I do not consider the dress question of so vital importance as the Sabbath." This was printed in 1867. They were then teaching that the Seventh-day Sabbath was the outstanding truth that God wanted to go to the people, and this reference im-

plies that the reform dress stood second only to the Sabbath truth.

The importance of this matter is manifested by the experiences of some of the sisters. The daughter of an Adventist pioneer preacher told the writer that she testified at a prayer meeting, that she wanted to serve God and be in harmony with all of His teachings. When she sat down, the minister who was conducting the meeting cried out, "Will you wear the reform dress?"

DRESS PATTERNS FOR SALE

There is another factor connected with this movement which is not generally known. In 1867 Mrs. White instructed the sisters thus: "Before putting on the reform dress, our sisters should obtain patterns of the pants and sack worn with it." 1T521.

Again we quote: "I shall have patterns prepared to take with me as we travel, ready to hand to our sisters whom we shall meet, or to send by mail to all who may order them. . . . I beg of you, sisters, not to form your patterns after your own particular ideas." 1T522.

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

"REFORM DRESS PATTERNS"

"I will furnish patterns of the pants and sack, to all who wish

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

"ELLEN G. WHITE.

Mrs. White objected to people furnishing their own patterns. She reserved that right to herself. And the price "not less than 25 cents," would indicate that she expected more. A pioneer SDA preacher told the writer that the common price at which these patterns were sold was \$1.00 a set.

WHY ISN'T IT WORN NOW?

What has become of the reform dress? If it was "designed by God" and was intended to "separate God's people from the world," why shouldn't it be worn today? The answer is simple. It was a terrible cross. The women adopted it because they felt it was a duty. Mrs. White herself felt the disgrace, and began to hide her pants by a long over-garment that came almost to the floor.

After urging the sisters to wear the reform dress Mrs. White went to California about 1872 and before returning, she quickly rejected it. As soon as the sisters learned that Mrs. White had discarded it, they

EXAMINING SEVENTH-DAY ADVENTISM

work of Seventh-day Adventists, or to cast any reflection on any Bible truth which they teach, but we are broadcasting these facts in an effort to reach the honest laity among them and through them persuade the leaders to be honest with God and their followers, and correct their false teachings.

We have been pointing out these errors to SDAs for many years. We have a standing offer of the free use of one half of our publication, the Gathering Call, to answer any charges which we make against the teachings of the denomination; but they have through the years, refused to accept our offer. We volunteered to pay for time over the radio and give them half the time, if they would meet us in discussing these subjects. This also they refused to accept. This convinces us that they know they are teaching false doctrines.

My father was a Seventh-day Adventist minister for over fifty years. My brother, two sisters and myself spent the better part of our lives as workers among them. We can speak from experience as to what they teach, and we have the documents to support every charge we make against them.

When you have read this, pass it on to your Adventist neighbor

THE GATHERING CALL — Riverside, California

NEW ADDRESS: P. O. BOX 4215 RIVERSIDE, CALIFORNIA 92504

or preserve it till they come around asking you to contribute to their work, and demand an explanation or an apology for being so abusive of all other church members while they beg of you to help them broadcast their propaganda.

These leaflets will be furnished without cost to anyone who will place them in the hands of the reading public. This leaflet presents but a very few of the errors of the creed and practices of the SDAs.

Other literature explaining the false teachings and practices of SDAs:

- Facts About SDAs25c
- The 2300 Days~~25c~~ 25¢
- The Blue Book, a striking array of facts about Mrs. White's Inspiration25c
- Before Armageddon60c
- A gripping explanation of the symbols of Rev. 13 and 17. The First Angel's Message10c
- The Second Angel's Message10c
- The Third Angel's Message10c
- The Sanctuary Special~~25c~~ 25¢
- All of the first four, 419 pages for\$1.00
- All of the last four, 164 pages, and any one of the first three~~75¢~~ 75¢

Every quotation in this document, the author of which is not given, is from the pen of Mrs. White, whose writings are all considered by Seventh-day Adventists as of equal authority with the Bible. Emphasis in the quotations supplied.

"WE ARE THE PEOPLE" Seventh-day Adventists lay claim to being the only church which God recognizes as His church. Their prophet says: "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;" Testimonies to Ministers, p. 50.

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God." Ibid. p. 41.

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

"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 all of the above quotations

Mrs. E. G. White is speaking of the Seventh-day Adventists.

SEVENTH-DAY ADVENTISTS MOST SHAMEFULLY ABUSE ALL OTHER CHURCHES

They go to the extreme of warning the people not to attend the services of 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 say 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 teaching for doctrines the commandments of men." Early Writings, p. 124.

MEMBERS OF OTHER CHURCHES ARE CHILDREN OF THE DEVIL.

"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 them by their right name, children of their father, the Devil; for his works they do." Spiritual Gifts, Vol. 1, p. 128.

"Those who had neglected to receive the heavenly message were

the neighborhood where the Whites were living; so this denouncement of the churches included the reformations of Chas. Finney.

SATAN HAS TAKEN FULL POSSESSION OF THE CHURCHES

"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."

Early Writings, p. 273.

"I saw that since JESUS had left the Holy place of the heavenly Sanctuary, and had entered within the second vail, 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." Spiritual Gifts, Vol. 1, p. 190.

OTHER CHURCHES ARE CROWDED WITH EVIL ANGELS

"An innumerable host of evil angels are spreading themselves over the whole land. The churches and religious bodies are crowded with them." Id. 191.

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." Early Writings, p. 236.

"I saw that the nominal churches, as the Jews crucified JESUS, had crucified these messages, [the three angel's 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." Spiritual Gifts, Vol. 1, pp. 171, 172.

At the time Mrs. White said that she "saw false reformations everywhere," Charles G. Finney, probably the greatest of the nineteenth century evangelists, was holding some most remarkable revivals in

SDAs DENY THE ATONEMENT WAS MADE 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, by Uriah Smith, 1898.

Uriah Smith was editor of their denominational paper, the Review and Herald, for nearly fifty years. They teach that Christ did not begin to make atonement for sin until 1844.

THEY TEACH THAT SATAN BEARS THE SINS OF THE REDEEMED

"Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him." Early Writings, pp. 294, 295.

THEY TEACH THAT GOD REWARDS THE DEVIL FOR HIS DEVILTRY

"Also it would be for his [Satan's] own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus, will suffer the penalty of their own sins." Early Writings, p. 178

"It would have been far better

for him [Satan] if he had never led men into sin. But having entered upon this work, we see that he has a personal motive of the most powerful kind to induce him to hold persons in sin to the last; for then they receive the punishment for their own sins which he otherwise must suffer. And every one who escapes from his power and secures salvation through Christ, adds an additional weight to his accumulating load of woe." Looking Unto Jesus, p. 271, by Uriah Smith.

This puts God in the position of paying a premium on devilry. If the devil is diligent and keeps on the job so that few are saved he doesn't receive so much punishment as he will if he "lays down on the job" and allows people to become Christians. This is offering the devil a reward for successful devilry.

THEY CONDEMN THE WORK OF MOODY

"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 advanced truth for this age, and no permanent work of religious reform can be accomplished except in connection therewith." The Biblical Institute, by James White and Uriah Smith, p. 88.

NO SALVATION OUTSIDE THE SEVENTH-DAY ADVENTIST CHURCH

"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." Review and Herald, Sept. 26, 1935. They claim to be the Laodicean church. Read the description in Rev. 3:14-18 and see how well it fits.

SDAs BELIEVE IT WAS RIGHT TO BE WRONG AND WRONG TO BE RIGHT

"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. 172, 173.

Such outstanding characters as Finney, Alexander Campbell, Albert Barnes, David Livingstone, John C. Paton, and scores of other men of God knew that Miller's predictions would fail and some of them tried to show him his mistakes. They were too familiar with their Bibles to be led into such errors. According to Mrs. White, the SDA prophet, these men were all rejected because they refused to accept and teach error; but Mrs. White and her followers who believed and taught this error were the favorites of God. None of these people accepted the teachings of SDAs, and therefore, according to Mrs. White, they will all be lost.

This comes very close to being blasphemy, for it is exactly of the same character as the teachings of the Pharisees in the days of Christ, attributing the work of God to the work of the devil.

MRS. WHITE, THE PROPHET, TEACHES--EVOLUTION--

"Every species of animals which God 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. 69.

These statements were published in 1864 and again in 1870, but were omitted in later editions.

This is as rank a teaching of evolution as has ever appeared in print, and it is a scientific absurdity. Editor Uriah Smith tried to convince his people that it was the truth, as the following quotation shows:

"There was amalgamation; and the effect is still visible in certain races of men . . . But does any one deny the general statement contained in the extract given above? They do not. If they did, they could easily be silenced by reference to such cases as the wild Bushmen of Africa, some tribes of the Hottentots, and perhaps the

Digger Indians of our own country, &c." The Visions, by Uriah Smith, p. 103.

No SDA would dare meet an evolutionist in debate who is familiar with this inspired (?) teaching.

THEIR PROPHECY

DISCOURAGES MARRIAGE

"In this age of the world, as the scenes of earth's history are soon to close, and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted, the better for all, both men and women," Testimonies to the Church, Vol. 5, p. 366, 1885.

MRS. WHITE CONDEMNS THE USE OF MEAT AND BUTTER

"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." Testimonies, Vol. 3, p. 21.

This was published in 1872, yet she ate butter and meat for at least twenty years after this.

THE 1856 CONFERENCE

"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.'" Id. Vol. 1, pp. 131, 132.

All who attended this Conference, including the babies, are now dead. So there are none left to suffer in the "seven last plagues" or "to be translated at the coming of Jesus." What kind of an angel gave her this instruction?

MRS. WHITE A GREAT

PLAGIARIST

No writer of a book ever used so much from other authors without credit as did Mrs. White; yet she claimed that every word she wrote was a direct revelation from God. Sketches from the Life of Paul was taken so largely from Conybeare & Howson's Life and Epistles of Paul, that they were compelled to take it off the market when it was in great demand.

Her most popular book, Great Controversy, was largely copied from D'Aubigne's History of the Reformation, and Wylie's History of Protestantism. Whole paragraphs are used with little or no change yet without quotation marks or credit. Her own people got after her so hard for purloining others' thoughts without credit that she was compelled to use quotation marks and give credit in the edition of 1911. The 1911 edition contains over 400 credits not in the old editions.

She used without credit many illustrations in this book that were taken from other authors. Will a prophet of God resort to such dishonesty? Yet the denominational leaders defend her in this crime.

THE DAY OF ATONEMENT WAS NOT ON OCTOBER 22, 1844

It is a well demonstrated fact that the Day of Atonement can not come as late as Oct. 22 in any year. In 1844, it fell on Sept. 23. Both the Orthodox and Caorite Jews celebrated it on that date. This blunder is a hard blow to their sanctuary theory.

TURNING THE LIGHT ON

THEIR SANCTUARY THEORY

They teach that Christ did not go into the most holy apartment of the heavenly sanctuary when He ascended, but remained in the first apartment till 1844. They move God out into the first apartment and keep both of them there for over 1800 years. Thus they corrupt the Word to fit the creed.

They teach that Christ shed His blood on the cross and then kept it for over 1800 years, till after 1844 before He offered it to make atonement in the heavenly sanctuary.

THE BLOOD OF CHRIST DEFILES THE HEAVENLY SANCTUARY

"As the sins of the people were anciently transferred, in figure, to

the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ." Great Controversy, p. 266, edition of 1884.

This is not far from blasphemy. The Bible always represents the blood of Christ as cleansing, never as defiling. Their sanctuary teaching is based on pure, unadulterated fiction, which is wholly contrary to the Bible. Not a drop of goat's or lamb's blood was ever carried into the tabernacle except on the day of atonement.

In 1844 they moved God and the Son from one side of a curtain in heaven to the other side to examine the books of heaven so God might know "who are prepared for the kingdom of God." This is called the Investigative Judgment. See Great Controversy, p. 428 and Life Incidents, p. 323.

This is a most wicked, soul-drying doctrine which so denatures the gospel that no one who believes it can enjoy the gospel. It necessitates their taking the position of their prophet that "Those who accept the Saviour, however sincere their conversions, should never be taught to say or to feel that they are saved. This is misleading." Christ's Object Lessons, p. 155.

These facts are not published with any desire to tear down the

adding to the canon of Scripture.

MRS. WHITE CONDEMNNS

MANY COMMON FOODS

Mrs. White had some very strange ideas regarding foods and diet. She declared that cheese should never enter the human stomach. (2 T. 68.) She also condemned the use of eggs.

"Eggs should not be placed upon your table." 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.

MRS. WHITE ON DEBT

Mrs. White warned her followers to "Shun debt as they should shun the leprosy." (2T217). Yet she was nearly \$90,000.00 in debt when she died.

MRS. WHITE SHAMEFULLY

ABUSED THE OTHER

CHURCHES

She called them, "children of their father, the devil;" that the devil answered their prayers; that "their professions, their prayers, and their exhortations were an abomination in the sight of God." See E. W., pp. 228, 261 and 274.

A GREAT PLAGIARIST

The old editions of "THE GREAT CONTROVERSY," before 1911 contained over four hundred

quotations from other writers, without giving credit.

MRS. WHITE TAUGHT

MRS. 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." p. 78, SPIRIT OF PROPHECY. Vol. 1.

The best scientists admit that is not so, yet Uriah Smith and some SDA scientists attempted to defend Mrs. White on this position.

If you wish to keep posted regarding the SDA teachings, subscribe to the GATHERING CALL. Its cost is only 50c per year.

If you are interested in prophecy, get a copy of BEFORE ARMAGEDDON, priced at 60c.

If you wish to know what happened in 1844, get a copy of, THE 2300 DAYS IN THE LIGHT OF THE BIBLE AND HISTORY, by John I. Easterly, priced at only ~~50c~~ 25¢

This leaflet will be furnished FREE upon request in any quantity. ~~Address: 508-B-Bethesda, Md.~~ Box 588, Riverside, California.

SEVENTH-DAY ADVENTISTS WEIGHED IN THE BALANCE OF HONESTY AND FOUND WANTING

This is a serious charge to make, but more serious for Seventh-day Adventists, if true.

We will present some facts which warrant the charge: the sanctuary." (Emphasis supplied).

Mrs. E. G. White's book, THE GREAT CONTROVERSY, is still selling by the hundreds of thousands, especially the new dollar edition.

The publishers and leaders of the denomination are not ignorant of the fact that this book contains some outstanding errors which are contrary to the plain teachings of the Bible. As an example, we will quote an erroneous statement found on page 418:

"Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand on the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain . . . The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to

"within the veil" in his day. Heb.

Every reference to the location of Christ, after His ascension, in the New Testament, places Him in the very presence of the Father, usually at His right hand. We will cite a few of these Scripture references: Mark 16:19; Acts 2:33; 7:55; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 8:1, 34, 9:24, 10:12, 12:2.

Paul taught that Christ was "within the veil" in his day. Heb.

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6:19, 20. The expression "within the veil," is a Biblical term, and always refers to the Most Holy place of the sanctuary. See the following Old Testament texts: Exodus 26:33; Leviticus 16:2, 12, 15, and Numbers 18:7.

Which is correct, these Bible texts or the teachings of Mrs. White and the pioneers?

Another best seller, PATRIARCHS AND PROPHETS, also contains this same false teaching in regard to the disposition of the blood of the daily sin offerings.

"The most important part of the daily ministrations was the service performed in behalf of individuals. The repentent sinner brought his offering to the door of the tabernacle, and placing his hand on the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed."

The seriousness of this false teaching is more than the mere fact that it is out of harmony with Scripture. Mrs. White and the publishers knew that this teaching was not true when "PATRIARCHS

AND PROPHETS," was published in 1890. They acknowledged that the above statement was not true in a footnote in the appendix. It reads as follows:

"When, however, the offering was for a ruler or for one of the people, the blood was not taken in to the holy place, but the flesh was to be eaten by the priest, as the Lord directed Moses." Note 9, P. 761.

Why didn't Mrs. White correct that paragraph on page 354 if she knew it was false, instead of appending the note in the fine print in the back of the book? She and the leaders knew that comparatively few would ever bother to read the note. But, if they made an open show of correcting that paragraph, her followers would then know that she was subject to mistakes like other writers.

GOD CAUGHT UNPREPARED

Mrs. White had a very crude idea of the infinite God. She taught that God was surprised when Adam sinned, and that there was no plan provided for the situation.

In her comments on the fall of man, Mrs. White says:

"Sorrow filled all heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and

death, and there was no way of escape for the offender. The whole family of Adam must die. . . . The anxiety of the angels seemed to be intense while Jesus was communing with his Father. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father, his person could be seen. He then made known to the angelic host that a way of escape had been made for lost man." SPIRITUAL GIFTS, Vol. 1, pp. 22, 23.

This was published in 1858, and republished in 1870, in SPIRIT OF PROPHECY, Vol. 1, page 45, and in all editions of PATRIARCHS AND PROPHETS, in a modified form.

Mrs. White changed her mind when she wrote THE DESIRE OF AGES in 1898. She wrote thus:

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam." p. 20. See also page 934.

Now, read afresh, the statement in SPIRITUAL GIFTS, and the quotations from DESIRE OF AGES. Can you possibly believe that both are inspired? What conclusion are you forced to draw? . . .

THE TEST OF A PROPHET

The Bible gives an acid test for examining prophets. We will first

quote the test and then apply it to Mrs. White.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously. Deut. 18:22.

At a general gathering in 1856, at Battle Creek, Michigan, Mrs. White had a vision, in which she stated,

"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.'"

For many years, the general and local conference workers stirred the people into renewed vigor by the use of this testimony, especially as the numbers of survivors who attended that particular Conference began to dwindle. Now, all of them including the babies, are dead. There are none of them left to go through the seven last plagues, or remain until the Lord comes. What kind of an angel gave this vision to Mrs. White?

Mrs. White also realized that there was danger of exposure in this vision. Some of the workers went to considerable trouble to

compile a list of delegates who were still alive, and who had attended that conference, and printed a few hundred. Mrs. White demanded that they all be destroyed.

If Deut. 18:22 does not apply to this case, can it be rightfully applied to any prophet?

THE HEROD MISTAKE

Mrs. White labored under the impression that the Herod who took part in the trial of Christ, was also the Herod who put Peter into prison. This mistake was due to her ignorance of the Bible, and Bible history. Her comments were as follows:

"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 this pleased the Jews, he took Peter also, intending to put him to death." p. 185, EARLY WRITINGS.

She permitted the publishers to supply a note to the text which brought out the fact that there were two different Herods involved, "but the same Herodian spirit."

There have been many editions of EARLY WRITINGS printed, but they all repeat the same mistake, with the same childish explanation.

THEY TEACH THAT THE ATONEMENT WAS NOT MADE 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, U. Smith.

MRS. WHITE ALSO TAUGHT THAT THE BLOOD OF CHRIST DEFILED THE HEAVENLY SANCTUARY

"As the sins of the people were anciently transferred in figure, to the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ." GREAT CONTROVERSY, p. 266, Mrs. E. G. White, edition of 1886.

REWARDING THE DEVIL FOR HIS DEVILRY

All the pioneers, including Mrs. White, taught this disgraceful doctrine.

"And it would be for his [Satan's] own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus, will suffer the penalty of their own sins." E. W., p. 178.

"... he [Satan] has a personal

motive of the most powerful kind to induce him to hold persons in sin to the last; for then they receive the punishment for their own sins which he otherwise must suffer. And everyone who escapes from his power and secures salvation through Christ, adds an additional weight to his accumulating load of woe." LOOKING UNTO JESUS, p. 271, Uriah Smith. This represents God as rewarding the devil for destroying souls.

THEIR GREATEST BLUNDER

For at least seven years after the great disappointment, in 1844, they all, including Mrs. White, taught that probation had closed for all the world, except the Advent believers. This doctrine was commonly called "the shut door."

Their great sin was not in teaching this error, but in denying that they ever taught it.

That Mrs. White did teach it, the following facts will prove:

"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, which gave us the ray and hour of Jesus' coming: A WORD TO THE LITTLE FLOCK, p. 14, edited by James White in 1847.

The portion in bold-faced type was omitted from all her later publications. The omitted portion should appear in line 9, between the words "below," and "soon." E. W., p. 15.

Another omission, found in PRESENT TRUTH, reads as follows:

"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 wrapt 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 travel of soul for sinners as used to be. I looked, but could not see it; for the time of their salvation is past." PRESENT TRUTH, p. 22, edited by James White, 1849.

This omission, in bold-face type, should appear in line 4, on page 45, of EARLY WRITINGS. It does not appear in any of her later publications.

THEY CLAIM MRS. WHITE'S WRITINGS ARE INSPIRED THE SAME AS THE WRITINGS OF THE BIBLE PROPHETS

"The writings of Mrs. E. G. 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 days of the captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, so we believe that Mrs. White was a prophet to the church of Christ today. And the same as the messages of the prophets were received in olden times, so her messages should be received at the present time." REVIEW AND HERALD, October 4, 1928.

If the messages received through Mrs. White are from God, and are to be received the same as the messages which God communicated to Samuel, Jeremiah, John the Baptist, and all the other Old Testament writers, how can they deny that they have an addition to the Bible? For, everyone who accepts Mrs. White's writings as they do the writings of the prophets of the Bible, are certainly

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pioneers. Instead of working for sinners they were shamefully abusing those who were working to save sinners.

"WE HAVE NO CREED BUT THE BIBLE"

This has been the boast of the denomination for over a hundred years, and yet it is a bold falsehood. They do have a creed, and a very definite one. It appears in all of their published Church Manuals, and in each annual issue of the Yearbook.

Not only do they have a creed, but that creed requires a belief in something besides the Bible.

Their first Church Manual appeared in print in 1832. It was compiled by Elder J. L. McElhany, who was president of their General Conference for over fourteen years.

We will quote briefly from a list of twenty-one questions which every candidate for baptism and membership:

"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, 1932.

Mrs. White never intended to produce all she had written. Many editions of EARLY WRITINGS were published after she made this statement, but she never reproduced these statements about the shut door.

Another fact in connection with the shut door, wherein deception has been and is generally practiced is, that practically all of the defenders of Mrs. White's inspiration declare that she and her followers were working for the salvation of sinners from 1844 to 1851.

We hear some ask, "What were they doing, then?" They were traveling hundreds of miles to seek out followers of William Miller, to teach them what they termed as "present truth," which to them after 1846, was the Sabbath and shut door.

Elder W. A. Spicer goes so far as to say that Mrs. White was urging the pioneers and the people to undertake a world-wide campaign of Gospel work. We challenge anyone to produce a single example of any Gospel work being done for anyone except Advent believers during the seven year period from 1844 to 1851. There is not the slightest hint of a world wide movement in any of her early visions or writings, or in the writings of any of the other

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We have copies of A WORD TO THE LITTLE FLOCK, PRESENT TRUTH, THE ADVENT REVIEW, and Vol. 1, of THE REVIEW AND HERALD. They are all saturated with the "shut-door" doctrine. All the SDA pioneers were teaching it and abusing the First Day Adventists for trying to save sinners that God had rejected.

Charles G. Finney was conducting some revivals not far from where the Whites were teaching and publishing. The people were citing Finney's marvelous conversions as proof that probation had not closed. Mrs. White and the other pioneers met this by saying that those people were only pretending to be converted so as to deceive the Whites and their followers.

CRITICS HARD ON MRS. WHITE

Some of Mrs. White's critics accused her of dishonesty in omitting the above quotations on the subject of the close of probation. In her reply to these critics, she said:

"So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving the public every line of my writings that has ever been printed." THE TESTIMONY OF JESUS, p. 74, F. M. Wilcox. This defense was written about 1883, but it was not published until 1934.

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INSTRUCTIVE LITERATURE

(Tract No. 11-A)

A WORD TO THE LITTLE FLOCK

The oldest document put out by the pioneers. 24 pages, published in 1847.

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PRESENT TRUTH

The first periodical published by SDA's. It consists of 11 issues of 8 pages each. Issued from July, 1849, to Nov., 1850. James S. White, editor. 88 pages. 50c

THE ADVENT REVIEW

A document of 48 pages published in 1850 by five of the pioneers, James White, editor. 50c

All of the above documents are photograph reproductions of the originals. ~~None of them has ever been examined by the denomination, and all of them testify to the same thing. They all teach that probation for all the world except the Advent believers closed Oct. 22, 1844, and they are very abusive of the First-day Adventists for trying to save sinners "whom God had rejected."~~ ~~They are the only documents which show that~~ ~~no one~~ No one can get a correct knowledge of Adventist history without these documents.

MRS. WHITE'S WILL

Everyone familiar with Mrs. White's instructions regarding the disposition of property should read how she disposed of her estate. Duplicate of a certified copy, 10c. Copy of the will with the above three documents, \$1.25.

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James White taught that the I.J. "was without foundation in the Word of God." Was he right, or are the present teachings correct? 48 pages. 15c

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Do you know how the pioneers taught this message? Do you know Mrs. White's definition of this message? Do you know that according to her definition the denomination never knew what the third angel's message was for 44 years after 1844? All these questions, and many more answered in this pamphlet of 40 pages.

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THE TESTIMONY OF THREE PHYSICIANS

Dr. Fairfield was brought up a Seventh-day Adventist, and was for years a physician in their Sanitarium at Battle Creek. He had the best opportunity to observe Mrs. White. He writes:

Battle Creek, Michigan
December 28, 1887

Dear Sir:

You are undoubtedly right in ascribing Mrs. E. G. White's so-called visions to disease. It has been my opportunity to observe her case a good deal, covering quite a period of years, which, with a full knowledge of her history from the beginning gave me no chance to doubt her ("divine") attacks to be simply hysterical trances. Age itself has almost cured her.

(Signed) W. J. Fairfield, M. D.

A SECOND DOCTOR TESTIFIES

Dr. William Long, a Seventh-day Adventist, and chief physician in the Battle Creek Sanitarium, wrote July 12, 1869, that he had made up his mind some time in the past, "that Mrs. White's visions were the result of a diseased organization or condition of the brain or nervous system."

DR. JACKSON'S TESTIMONY

"When giving to a conference at Pilot Grove, Iowa, 1865, an account of her visit at Dr. Jackson's Health Institute, she stated that *the Doctor, upon a medical examination, pronounced her a subject of hysteria.*"
-Mrs. White's Claims Examined, p. 76.

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MRS. WHITE ON MARRIAGE

"In this age of the world, as the scenes of earth's history are soon to close, and we are about to enter upon the time of trouble such as never was, the fewer marriages contracted, the better for all, both men and women."

— Testimonies, Vol. 5, page 366,
(1885).

On bearing children -- Test., Code DF-97c, taken from S. A. Nagel's booklet, *God's Love For The Remnant Church*, pages 68, 69: "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 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." The foregoing would apply to a great many SDA,s now living.

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SOME HARD QUESTIONS FOR SEVENTH-DAY ADVENTISTS

1. Is not the word "reconciliation" in Dan. 9:24 translated from the same Hebrew word as atonement in Lev. 16? If this is true was not the atonement made within the 70 weeks?
2. To which apartment of the tabernacle does the term "within the veil" refer? Is it ever applied to the 1st apartment in the Bible?
3. If the day of atonement did not begin until 1844 should not the observance of the ancient day of atonement have continued until that time?
4. Did the blood of the sin offering or daily offerings defile the sanctuary? Did the sinning of the people or the confession of their sins defile the sanctuary?
5. If the sprinkling of the blood in the tabernacle during the year defiled the sanctuary then the cleansing of the sanctuary should have been confined to the first apartment. There was no defiling blood carried into the most holy place. Please explain.
6. Was there anything that the high priest did on the day of atonement that indicated that any kind of judgment was going on?
7. Was James White teaching the truth when in 1850 he wrote, "The idea that a judgment began in 1844 is certainly without foundation in the word of God."
8. Did Wm. Miller or any of his followers present any facts or any message which came true in 1844?
9. Please explain why Mrs. White taught "to shun debt as you would leprosy", and then borrowed money to the amount of \$90,000 which she owed at the time of her death?
10. Was Mrs. White inspired when she wrote, "We bear positive testimony against the use of butter? Or when she said, "Cheese should never enter the stomach?" Or when she said, "Eggs should never be put on the table."
11. Have S.D.A.'s ever given the second angel's message? When?
12. Will the third angel's message be given before the second angel's message?
13. If the woman in Rev. 17 is the papacy can the beast upon which she rides be the papacy also?
14. Is the "spirit of prophesy" the same as the spirit to prophesy?
15. Does the remnant church now have a prophet?

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"MYSTERIOUS RAPPINGS"

Under the heading "4. Spirit Manifestations." p. 86 EARLY WRITINGS, Mrs. White says, "I saw that the mysterious knocking, in New York, and other places, was the power of Satan, etc," and she wrote at considerable length on the subject.

Some years later, after this was written, the Fox sisters confessed that they had made the mysterious sounds by the simple expedient of tying a string to an apple and letting it bump the floor. At first, it was done merely to "frighten Mother," a childish prank by two mischievous little girls (6½ and 8). Later on in life, they developed the faculty of popping the bones in their toes to produce the sounds as they sat in seances. And this is what the entire movement of Spiritism grew out of.

Not only does this make Mrs. White's comments on the subject appear foolish, but it makes the entire Spiritualist sect look even more ridiculous.

In spite of this, the ardent followers of Spiritism were bitterly critical of the Fox sisters for confessing this, and they still insisted that the rappings were "spirit manifestations."

We see here a parallel to the life of William Miller and the experience of the Advent believers. Mr. Miller confessed his error, but some (including James White) were critical of him for confessing to "a scoffing world" that he had been in error.

But, as the old saying goes, "*Fanaticism dies hard, if at all.*"

— Donald E. Mote, Editor

(Facts gleaned from a volume entitled, "*Beware Familiar Spirits,*" by John Mulholland, Chas. Scribner's Sons, New York, 1938).

Ask for Tract No. 12-F.
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Vision of 1856 General Conference

"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 General Conference at Rattle Creek, May 27, 1856, I was shown in vision some things that concern the church generally; . . . 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'."

— "*Testimonies for the Church,*"
Vol. 1, pp. 131-132.

It has been 107 years since this prophecy (?) was uttered by Mrs. E. G. White. All of the people present at that Conference have long since passed away, even to the tiniest baby in arms.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

— Deuteronomy 18:22.

When ordering, ask for Tract No. 29-B

MRS. WHITE ON THE CRUCIFIXION AND RESURRECTION
OF CHRIST

"The Saviour had reached Bethany only six days before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who had passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany." *Desire Of Ages*, p. 557.

Have you ever stopped to consider the significance of what is said here? The Saviour had reached Bethany only six days before the Passover. Another seven days from that Friday would bring you to the next Friday. Is this not a fact? Then six days from that Friday could not take you beyond Thursday of the week. Is that also not a fact? That would make Thursday the Passover Sabbath, or Nisan 15, would it not?

Without even knowing it, probably, Mrs. White inadvertently stumbled onto some essential Bible truth here.

In another place she refutes this by stating, "At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb . . . the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing." — *Desire Of Ages*, pp. 769, 770.

What an amazing thing! In the first citation she came mighty close to the open admission that the Passover sabbath of that year occurred on a Thursday of the week, just as it is indicated in the Bible. But in the second quotation, she bowed to the Romish tradition of Good Friday and Easter Sunday.

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The 2300 Days of Daniel 8:14.

The denomination takes the position that the two thousand and three hundred days of Daniel 8:14 are actually that many years, extending from 457 B.C. to 1844. Even if this 2300 days were years, which we do not admit of, they could not possibly have begun as early as 457 B.C. The prophet Daniel relates the conquest of Medo-Persia by the Greeks, and of the division of the Greek empire after the death of Alexander among his four leading generals. And, as the prophecy states, the "little horn" of Daniel 8 emerges from the Seleucid division of the empire. He (the little horn - - fierce king) takes away the daily sacrifice in the Jewish Temple and casts down the sanctuary. (15) The question is then asked how long this state of affairs is to continue. The answer is given - - - "unto two thousand and three hundred days (ereb-boqer)-(evening-morning) then shall the sanctuary be cleansed." (16) In other words, the cleansing and re-dedication of the sanctuary will occur 2300 days after its desecration by the little horn - - fierce king. Consider for a moment - - ac-

ording to the context the desecration occurs subsequently to the death of Alexander, does it not? Alexander's death occurred in 323 B.C. How, then, can one place the starting point of the 2300 day period at 457 B.C.?

We particularly want the reader to note the fact that we have inserted *ereb-boqer* and *evening-morning* into the discussion with the use of brackets. These insertions are highly significant. The word "days" is translated from the Hebrew "ereb-boqer," meaning "evening-morning." Do you catch the significance? The prophecy is speaking of evening and morning sacrifices in the Jewish sanctuary, and not to literal days or years at all. Thus it is shown that there is no basis whatever for the date, 1844. Their whole system of prophetic interpretation is therefore shown to be in error because it is based on a very gross error to begin with.

— Donald E. Mote, Editor

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