

Robinson, D.E. *Camden Vision*  
 re Camden  
 Vision

January 1, 1932.

Elder A.G. Daniells  
 2632 Hill St.,  
 Huntington Park, Calif.,

Dear Brother Daniells,-

Last Wednesday, December 23, Ella and I came from Eureka to Elmhaven to spend the Christmas Holidays. Of course Elder White had plenty of things to keep us busy here at the office.

Yesterday as I was dealing with some of Elder White's correspondence I came across a request for the "Camden Vision" referred to by Elder Loughborough on page 233 of "The Great Second Advent Movement." Inasmuch as this has a bearing upon the shut door and kindred subjects, I thought I would pass on to you the results of my research.

Elder Loughborough locates this visit to Camden in the winter of 1849 and 1850. This I have found to be a mistake. I learned this by reading the old edition of "Life Sketches" referred to in the foot note of "G.S.A." page 234, and comparing it with the movements of Elder and Mrs. White as recorded in the Review at that time.

On June 20 to 23 of 1851, there was a conference at Camden. This is announced on the last page of Volume One of the Review, and for a few weeks following this no paper was published. So we find in the Review no account whatever of this meeting.

From time to time there has been sent to us what purports to be "The Camden Vision" dated June 29, 1851. I am enclosing with this an extra copy which we have.

On another printed copy a note at the close reads thus,-  
 "In a letter to me a few years before his death, Elder J.N. Loughborough who knew all about this "vision" stated that it is authentic. Signed Russell F. Barton, Waterbury, Vt."

The reference to this "Camden Vision" in "The Great Second Advent Movement" which has also found in the first edition printed in 1892, indicates that there was in circulation at that time a document called "The Camden Vision" which was being used by Mrs. White's opponents to prove that she taught that probation had closed for the world, and his explanation of it is that Sister White was speaking particularly of such people as the woman who was met at Camden.

When I went to the file of original letters which we were arranging in order last fall, to look for anything she may have written about this time, I found a document not in Sister White's hand-writing, but evidently of some antiquity, which was practically the same as this printed sheet that I am sending you. At the close of this document there were the letters E.G.W. in a hand-writing different from the body of the contents, and which at first seemed to be Sister White's signature.

Further examination of these three letters, however, gives evidence that somebody had attempted to imitate Sister White's hand-writing. We compared the signature with a number of letters which she wrote about that time, and found in every case, except this questionable one, there were periods after the E and G. The upper loop of the "E" indicates that the writer had tried to doctor it up after having first written it. At the top it is heavier and there are several light strokes inside the loop. The letter "W" shows the greatest variations from the initial letter in the genuine signatures. At the beginning of the stem and also at the close of the letter there is a tiny circle which we do not find in any of Sister White's signatures.

In view of this we feel free in stating that we have no conclusive evidence that this is a genuine document.

In two composition books we have many letters and visions that were very carefully copied and certified to by the copyists, covering this early period. In fact there is one which is dated at Camden, June 21, which is found in "Early Writings" page 75, paragraph 1, which would indicate that this message regarding "time" was written to meet the time-setters in the fall of 1851. But this so-called "Camden Vision," is not to be found in these books.

Elder White's memory is that this copying was done in the early 80's, after his father's death. Most of the matter was copied by Jessie F. Waggoner, with the statement "the foregoing letters and visions are copied correctly." The fact that the document in question is not included in these books, would indicate that at that time this manuscript was not with the others. It must have been sent in by some one later than this.

I pass on this information so that if you have to meet this question, you may have the facts.

I am also enclosing copy of something I have written this week entitled "To the Jew First," in an endeavor to develop in a little stronger way the parallel between the beginnings of Christianity and the early days of this message.

You will notice, that besides the letter to Elder Loughborough in which Sister White unequivocally states that she did believe for a time that salvation for sinners was past, a similar statement was made by Elder James White in the "Review." I enclose with this copy of the complete letter. Possibly you have seen this, but I have never seen any use made of it. The two go nicely together as complements.

A.S.D. -3-

We spent Christmas day with father and mother at Anglin. Mother was compelled to stay in bed that day because of a severe attack of lumbago. She has had a very hard week, and day before yesterday they brought her by ambulance to the Sanitarium where they are doing what they can for her. She is very weak, and I do not know how it will turn with her, I am sure.

This is my last day here and must return early Sunday morning

With the Season's Greetings, I am,

Sincerely your brother,

D. E. R.