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THE GATHERING CALL

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E. S. BALLENGER.....	Editor
WM. ROBINSON.....	Associate Editor
JOHN I. EASTERLY.....	Associate Editor

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A. F. Dugger

Did God Change His Plan of Salvation At the Cross?

We are frequently told that during the old dispensation people were saved by works; that they had a regular routine of service to go through, which, if performed in accordance with instructions, they were saved. Many honest people believe that God instituted a new method of saving sinners in the New Testament. One Protestant minister made the remark in the pulpit that the average Sunday School boy knew more about the plan of salvation than did Abraham.

To those who conscientiously believe this teaching, we wish to offer a few scriptures for consideration. In the tenth chapter of Luke we have an account of a lawyer asking Christ a question in order to tangle Him in His speech. His question was, "Master, what shall I do to inherit eternal life?"

Christ "said unto him, What is written in the law? how readest thou?" To this the lawyer replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." To this Christ made reply, "Thou has answered right: this do, and thou shalt live." Luke 10:25-28.

This is the testimony of a Jew who had made a special study of the Old Testament, and was supposed to be familiar with all its teachings. He represented the Old Testament method of salvation. He was not trying to harmonize his belief with the teachings of Christ, he was trying to combat the new Teacher. He believed that the Lord was teaching error, teaching that which was contrary to the Word of God. He was therefore not biased in favor of Christ, but was presenting the method of salvation as revealed to the Jews in the Old Testament. According to his testimony which was based on the Old Testament scriptures only, love was the fulfilling of the law.

If the reader will turn to Deut. 6:5, it will be seen that the lawyer quoted this method of salvation from the Law of Moses. It was the direct teaching of the Lord as revealed to His prophet Moses; and every Jewish dignitary in the old church understood that as the very basic principle of salvation. The Jews wore this statement in their phylacteries and repeated it as part of their daily prayer. To them it was a summary of the whole duty to the law. No New

Testament statement is more clear than this, to show that the purpose of the entire Old Testament was to lead men to love God and his fellowmen.

Nicodemus Should Have Known

Many honest Bible students believe that the new birth was a new thing to the Christian world, introduced by Christ and His Apostles. But such a notion will not bear the test of Scripture. A ruler of the Jews, a member of the Sanhedrim, the highest position attainable among the Jews aside from the position of high priest, sought an interview with Christ. He evidently was seeking the way of salvation. Christ introduced the subject to him almost abruptly: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Some think this was the introduction of the new birth. Let us see. This statement somewhat staggered Nicodemus, and he made reply, "How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"

This reply of the Master is equivalent to saying, every teacher or master in Israel ought to know that the new birth is the only means of salvation. And how was Nicodemus to know this truth? It was by the revelation of God in the Old Testament for that was

all the Scriptures they had at that time. Nicodemus being a teacher in Israel should have known that the only method of salvation was by being born again, being "born of water and of the Spirit." And this must have been found in the Old Testament, else Christ would not have expected him to know it.

In my evangelistic work I always used an Old Testament scripture with quite as good effect as John 3:15, or 1 John 1:9. I refer to Ezekiel 36:25-27: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and idols, will I cleanse you. A new heart also will I give you; and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

That New Commandment

Thus we see that in the Old Testament times, God's plan of salvation was identically the same plan as is presented in the New Testament.

But some one will say: Did not Christ give His disciples a new commandment "that ye love one another?" He certainly gave them this commandment, and to them it was new; for like Nicodemus they had failed to see it in the Old Tes-

tament. So to them it was a new commandment. But the scripture cited above shows positively that it was not new to the Old Testament.

It is quite true that the New Testament magnifies this Old Testament teaching, making it much more simple and more easily understood. The whole life of Christ was a drawing out of this commandment showing the love of God for all humanity. This was necessary because the leaders of Israel had completely lost sight of it. "God is the same yesterday, today and forever." Because He enlarges upon an Old Testament teaching that men may more

readily see it, is no evidence that it does not exist in the Old Testament.

If the world should stand another hundred years, and the Protestant churches should continue at the same rate as they have drifted for the last twenty-five years, they too will have lost sight of the new birth, and the great commandment of love. The New Testament is only a drawing out of the truths found in the Old Testament. All of the New Testament writers based their teachings on the books of the Old Testament; and we are perfectly safe in following their example.

—————(GC)—————

DRYING UP OF THE RIVER EUPHRATES

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12.

The "river Euphrates" in this text is certainly used as a symbol. The armies of the world have crossed and recrossed this river. With modern equipment, present-day armies could cross it with little or no trouble. The symbolic application must refer to the people who control the territory through which this river flows.

For many years, certain Bible students took the position that this prediction referred to the overthrow of Turkey. This position must be abandoned, as Turkey no longer possesses or controls the Euphrates valley. As a result of the first world war the Euphrates valley was divided up into a number of states. The principal ones are, Iran, Iraq, Saudi Arabia, Kuwait, and one or more small states. None of these countries could even check the progress of any of the Western or Eastern nations. A very large per cent of these people

are followers of Mohammed and are in no way prepared for war.

WHO ARE THE KINGS OF THE EAST?

We fear no intelligent criticism when we declare that they are. Russia, China, Japan, India, and some smaller states. All of these are located eastward from the Euphrates valley except a part of Russia. Russia is generally classed as an Asiatic country. Most of their territory is in Asia. Practically one half of the population of the earth is located in the eastern part of Asia. For nearly a century they have been more or less under the control of the Western Powers. This control is close to its end. For generations these people have been kept in ignorance and extreme poverty. The few landed aristocracy have lived in wanton luxury, while the great mass of the people have lived on the margin of starvation. These people are waking up to their need and their power. Many of their young people have been educated in our western universities, and they have absorbed many of the principles of democracy. This is especially true of Japan and China. China and Japan are prepared to furnish effective leadership, and the mass of the people are in a mood to follow. One writer has fittingly stated the situation: "The shrill dominant note of

Asia's mood is nationalism. Imperialism is absolutely finished. And any white men trying to re-establish it will be murdered ruthlessly." James A. Michner, in Reader's Digest, Sept. 1951.

Eastern Asia is abundantly blessed with natural resources. They have unlimited man power. If they are ever united so as to develop their natural wealth, the rest of the world will have to "sit up and take notice." The great mass of these people who have been kept in slavery by their corrupt rulers and selfish and wealthy aristocracy, are crying for deliverance. The propaganda of Russia appeals to them. The idea of dividing up the holdings of the wealthy for distribution among the poor and needy appeals to the unfavored class.

A LOOK AT THE EUPHRATES VALLEY

Quite recently the attention of the world has been focused on this part of the world, commonly designated as "The Middle East." Anciently this territory housed the greatest nations of history; but for two milleniums, or more, it has been almost a barren wilderness. This condition is a most striking fulfilment of Old Testament prophecies. What has flashed this forgotten section into such great prominence?

THE DISCOVERY OF OIL

The first oil well was sunk 69½ feet deep in Pennsylvania in 1869. A second well followed two years later which went down eleven hundred feet, and produced ten barrels a day. This well more than supplied the demand. Oil was first put on the market as a patent medicine. It was soon discovered that, by a simple process of refining, a better oil than the whale oil they were then using for their crude lamps could be produced. In those early days of refining they saved the kerosene only, discarding the gasoline and paraffin as waste material. All the manifold uses to which petroleum products are devoted have been discovered within the memory of the writer. It is not generally known that in the face of the present marvelous production of oil in the home land, the United States still imports close to a million barrels of oil every day.

The development of oil in the Middle East began in the early years of this century. Production has increased marvelously. In 1950 the daily output of this field reached 1,750,000 barrels. (A barrel contains 42 gallons.) It is considered the richest oil field yet discovered. The magnitude of the development, refining, and transportation of the oil of this field, equals any of the seven wonders

of the ancient world. Some of these wells have punctured holes in the earth more than a mile deep. This however is only the beginning of the marvels. Transportation has stimulated the greatest marvel.

TRANSPORTATION OF OIL

The domestic demand in these countries for oil products was practically nothing, but the foreign demand was great. To meet this demand the oil producers were required to give special attention to transportation. Tank ships were called into service, but they were woefully scarce. Many "tankers" of immense size were hastily built. This method was insufficient and expensive. Some of these vessels carried as high as 220,000 barrels; but it required twenty days for a single round trip of 7,000 miles to the nearest market in the Mediterranean Sea. In addition to the operating expense, which was heavy, they were required to pay \$40,000 per tanker to pass through the Suez Canal. This expense drove the oil companies to turn to pipe lines for cheaper transportation.

CROSSING THE DESERT WITH PIPE LINES

The construction of pipe lines for the transportation of oil is one of the marvels of this engineering age. In 1950 there were at least four pipe lines carrying oil from the Euphrates valley to the Medi-

terranean Sea, varying in size from twelve to thirty-one inches in diameter. Still others were under construction.

The largest pipe line now in operation is known as "Tapline." It extends from near the mouth of the Euphrates river to Sidon on the eastern shore of the Mediterranean Sea, a distance of 1068 miles.

This line is worthy of our admiration. First, it required building an island to reach deep sea water for loading and unloading. It necessitated constructing roads across uninhabited deserts for hundreds of miles. It was necessary to build fifty-ton trucks, passenger buses, refrigerator trucks, ambulances, hospitals, schools, theaters, recreation halls and yards, villages, cities, churches and broadcasting stations. At the peak of construction they employed 14,000 natives and 2,000 foreign workers.

The steel plate for this line was rolled in Utah, and welded into 31 feet lengths in a suburb of Los Angeles. It was made in two sizes, 30 and 31 inches, so as to slip one inside the other. This enabled them to load a double number on each vessel. It required three billion tons of material to be shipped by water to this field, and then it had to be carried hundreds of miles over the desert. During a part of

the year mechanics welded these pipes together in a temperature of 130 degrees. It is reported that the workers drank on an average of two gallons of water each per day.

Fifty-two wells were drilled but only forty of them struck water. The wells were drilled about fifty miles apart in the desert. The natives still live in tents pitched near water holes, very much as Abraham did 4,000 years ago. As soon as they discovered the water tanks along the line they migrated to these wells, bringing their families, together with their flocks of camels, sheep, goats and dogs. The oil company received them, constructing troughs for watering their stock. It is reported that the oil company is furnishing free water to 100,000 Arabians and their flocks.

"Tapline" was finished in July, 1950. It took four months and nearly five million barrels of oil to fill the line. With six pumping stations they are now forcing 300,000 barrels a day into storage tanks on the hills of old Sidon. They are installing six more pumps. When these are finished they will be able to empty half a million barrels into Sidon every day over this one line. These wells, and oil line, are owned by oil companies of the United States. It is estimated that a billion dollars or

more has been invested in the oil industry of the Euphrates valley, and they are all owned and controlled by foreign powers.

The largest oil refinery in the world is located in Iran on the river about 40 miles above the Persian gulf. It has a capacity of 500,000 barrels a day.

THE POSITION OF OIL IN WORLD AFFAIRS

Any nation without oil is "a back number" in world affairs. Cut off the oil supply of any people and they become helpless in warfare. The allied armies in the Second World War could have entered Berlin months before they did had it not been for the shortage of gasoline.

It is a well-known fact that practically all the Western Nations of Europe are woefully lacking in oil. They have to import even their domestic supply. Even Russia's oil supply is a question. If Russia should get control of the oil of the Middle East, the united nations of the world could not defeat her. It is hard to overdraw the importance of this field in future world affairs.

At the present time Great Britain is having a struggle to hold her investments in this field, and the outlook is not favorable. Iran, the new name for Persia, would be perfectly helpless in a conflict with Great Britain. The

question arises, why doesn't she send her Navy and Air Force to Iran and demand a settlement? The answer is simple. If Great Britain should declare war on Iran, or try to enforce her demands by military power, Russia would immediately come to the support of Iran, and we would have another World War.

Russia has two important objects in desiring control of the Middle East. First, she needs the oil, and she, together with the rest of the world, recognizes the mighty power she would be if she succeeded. Second, she needs an outlet to the sea. She has no warm water port. Her northern coast is frozen most of the year, and the Dardanelles, a narrow channel leading from the Black Sea, is effectively fortified by Turkey. Turkey is backed by most of the Western World; so that in time of war this outlet could be effectively cut off. Russia has been scheming for many years to get a warm water outlet on the Persian Gulf. She can never become an effective naval power until she can get free access to the ocean the year around. Great Britain has successfully prevented her from getting unrestricted passage through the Dardanelles for a century or more. In this restriction the Western Nations have cast their influence with Great Britain.

At the present time (1951) the Euphrates valley is under the control of the Western Powers (United States, Great Britain, France, and Holland). With a billion or more dollars invested and multiple millions of income involved, these nations are not likely to be waved out of this territory by a red flag. Russia is centering all the power at her command to take over the "river Euphrates," and the powers now in control are quite as determined to defend their holdings.

WILL RUSSIA SUCCEED?

As we scan the centuries since the days of the Apostles, and recognize the many blunders in the interpretation of unfulfilled prophecy, we are persuaded to tread softly in this field. Nevertheless, we feel impelled to venture a prediction:

The word of God plainly teaches that the "river Euphrates" will be dried up, and we believe that event is still future. Current events and world conditions lead us to believe that the Western Powers will be driven out of this oil field, and that Russia will be the leading power in accomplishing this fact. Russia's propaganda has had a great influence over the oppressed millions of eastern Asia. They are warmly in sympathy with her. No doubt they will lend their influence to her in driving the Western Powers out of Asia. Then "the

way" will be open "for the kings of the east."

We make no attempt to predict when this may be accomplished. There is no scripture to guide us in this prediction. We have reason to believe that it is near at hand. Time plays only a minor part in God's prophetic history.

There is another "hot spot" in western Asia that is stirring the nations. It is in direct line of the march of the "kings of the east." We expect to deal with that center in a future issue.

—————(GC)—————

THE THINGS THAT DO NOT MATTER

I watched my children at their play
Of making mud pies yesterday—
And then discussions' din arose
About just what nobody knows.
I should have spanked them (but
I smiled,
For each wee maiden was my
child!)
For raising so much fuss and chat-
ter
About a thing that didn't matter.
I think that God must feel that way
As He looks down day after day
And watches with a tol'rant smile
His grown-up children all the while
We waste our time in fuss and
chatter
About the things He knows don't
matter.

—Author Unknown.

GOD'S GREAT HELPERS

JOHN G. PAYTON — 1824 -1907

John G. Payton was of Scottish birth. He came from a very Godly family. Early in childhood he was obliged to work with his father, many days from 6 a.m. to 10 p.m. In spite of long hours he found time to do much reading. He was well instructed in the Bible. In early life he determined to prepare himself for the ministry or the mission field.

The family altar in his father's family was a well established part of the daily program. It was never neglected. Aside from the family altar, his father retired daily to a private room to commune with God. His son John (the subject of this study) has recorded a beautiful and touching account of this practice of his father, which we are pleased to reproduce.

"Our home consisted of a 'but' and a 'ben' and a 'mid room,' or chamber, called the 'closet.' The one end was my mother's domain, and served all the purposes of dining room and kitchen and parlour. The other end was my father's workshop, filled with five or six 'stocking frames,' whirring with the constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants at Hawick and Dumfries. "The closet" was a very

small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the Sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door'; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the High Priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew, whence came that happy light as of a new-born smile that always was dawning on my father's face; it was a reflection from the Divine Presence, in the consciousness of which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything

else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding (my soul would wander back to those early scenes, and shut itself up again in that **Sanctuary Closet**, and, hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God, why may not I?'"

In 1858 he accepted an appointment to go to the South Sea Islands, locating on Tanna, one of the New Hebrides group.

Payton had been in the island only about a year when a baby boy was born to them but this joy was soon overshadowed by the great loss of his companion; she died a few days after the baby was born and **before he was able** to lay his loved one to rest, for lack of care—the baby died and he was obliged to dig the grave and perform the service all by himself and lay away the two treasured ones.

This made a **very unfavorable** impression upon the natives. They couldn't understand why he had to pass through such a severe trial. However, Payton soon learned that he was located in a very unhealthy part of the island, and from this time on he moved up into a mountain where the atmosphere was much more healthful.

The natives were expert in lying,

murdering and stealing and Payton found that practically everything in his cottage that could be moved they had taken away until the **supply** was quite depleted. About **this** time the smoke of a vessel appeared in the offing and the natives were quite frightened. They **asked** him if it was a war ship and he thought it was and they then asked him if he would tell the officer that they had been stealing from him and he said "Yes, he would have to tell him the truth." Then they pleaded with him not to report them and instead they began bringing back the things they had stolen and he was able to recover practically all of his effects.

He was awakened one morning by the shouts of the natives and as he went to the door he recognized that they were well armed and they announced that they had come to take his life. Payton instead of showing fright, bowed down before them and committed himself to his Saviour. It had a good effect on them. One of the leading chieftains that had heard him expound the scriptures came forward and confessed that they had been treating him very unkindly and assured him that no harm would befall him. However, this was not universally true as again and again he was surrounded by angry natives threatening to

take his life, but God in his mercy protected him in every case.

This noble missionary began to gain the confidence of a number of the chiefs and those that did accept of Christ became his warmest friends and his protectors.

One of the most interesting experiences in the life of this island missionary was his attempt to dig a well. The natives depended wholly on rain for their drinking water and they impounded some of it and in extreme drought they often were almost famished, for their supply did not last for generous use.

One of the friendly chiefs was greatly surprised that Payton was going to try and find rain by digging down into the earth and he begged of him not to waste his time. The natives refused to help for they felt that their missionary was losing his mind because he was trying to bring rain from below, while all the rain they had came from the clouds. But he persisted and by fishhooks and other trinkets he succeeded in getting some of the natives to help him but the friendly chief kept begging of him to stop his "nonsense." As he had one cave-in with a narrow escape with his life, the chief was exceedingly earnest in begging him to stop for he said if he should be caught and killed in that way that the warships when they

arrived would punish them, accusing them of causing his death. Payton kept on digging and one evening he began to strike moist soil, so he told the chief and his friends to come next morning and he would give them rain from the hole in the earth. This was putting full confidence in God and God heard his prayer.

The next morning he bored a hole in the bottom of the well about two feet deep and up rushed the water. He was almost overcome with joy, but before his joy was complete he tasted of the water and though it was muddy he found that it was fresh water. The natives gathered around and almost felt that he was a "god" for getting water, or "rain" from the ground and then they asked if he was going to use it all himself and he told them that everyone would have free use of the water from the well. They were overjoyed and their interest was quickened and their love for him was also increased.

One of the most striking things in connection with this well was the experience of others in digging wells. They dug a number of wells and every one of them was supplied with salt water instead of fresh. This was the only well on the island that produced fresh water.

The English Traders were even

worse enemies to Payton than the natives. They were very stoutly opposed to the missionaries because the missionaries led the natives to cease using many of the things which the traders brought to them, such as tobacco and liquor, so in order to lead the natives to murder their missionaries they purposely introduced measles among the natives. They knew nothing about how to handle disease and hundreds of them died as a result. The Traders declared to the natives that they would not do any trading with them until they got rid of the missionary.

The scourge of measles led the natives to consider that Payton was responsible for this curse and they were again led to threaten his life, but God stood by him and delivered him.

Other missionaries came to the island to assist Payton and this was a great relief to him. The companionship of devoted Christians was bringing him closer than

ever to heaven and he continued to labor for these downtrodden people until most of their idols were brought to the bonfire and burned or destroyed. A large portion of the natives were converted to Christianity and lived consistent lives.

Payton married the second wife and they too labored together for many years in winning these natives to Christ. Payton in his old age was afflicted with some of the native fevers and finally was obliged to go to Australia for his health. He died in 1907.

You who enjoy reading tragedy — especially tragedy that ends well—will find an outstanding example in the life of the Paytons. I recommend most heartily his life to anyone thinking of entering the service of the Lord. His Christian example is an outstanding evidence of the power of God in the life of one who is wholly surrendered to His service.

(GC)

THE CHURCHES AND GAMBLING

The Institute of Public Opinion undertakes to ascertain what the public think on any question. It recently made a study of who favor and who do not favor the churches' raising money by lotteries and games of chance. The

figures follow:

	Favor	Oppose
Catholics	58%	42%
Protestants	21	79
Other denominations ..	23	77
Non church members	35	65
Combined national vote	31	69

—Selected.

EZEKIEL'S TEMPLE

The temple which Ezekiel describes is still a live subject among Bible students. We therefore reproduce in two sections the subject as presented by the editor's brother many years ago. We believe it will be read with profit, especially by our many new readers.

There are two Jerusalems pictured in Bible prophecies; one described in Revelation, through the Apostle John, the other seen by the prophet Ezekiel, and described by the seer in the book of Ezekiel. In some things they are similar.

1. Both cities have twelve gates on which are the names of the twelve tribes of Israel. Ezek. 48:31; Rev. 21:12.

2. From both there flows a life-giving river. Ezek. 47:8, 9. Rev. 22:1.

3. On each side of the rivers grow trees, bearing fruit monthly whose leaves re for healing. Ezek. 47:12. Rev. 22:2.

In some things the two cities are very different.

1. In the Ezekiel city there is a temple or sanctuary. Ezek. 40 and onward. There was no temple in the city that John saw. Rev. 21:22.

2. The city Ezekiel saw is only six miles in circumference, while the city which John saw is one thousand five hundred miles in

circumference. Ezek. 48:35 and Rev. 21:16.

3. Ezekiel's city has for its territory only the land of Palestine. Ezek. 48:17, and 23:29. The territory of the New Jerusalem which John saw is the whole new earth. Rev. 21:1-5..

4. All the people of Ezekiel's city are sinners from the king down to the humblest man, for all had to offer sacrifices in the temple for their sins. Ezek. 45:22. No sinners enter the New Jerusalem, only those whose names are written in the Lamb's book of life. Rev. 21:24-27.

5. The people of Ezekiel's city die, even the priests die. Ezek. 44:22. The people of the New Jerusalem never die. Rev. 21:4.

6. So selfish are the rulers of the people of Ezekiel's city that laws must be made forbidding them to rob the people of their land to give to their sons. Ezek. 46:18.

7. There is no mention of gold or silver or precious stones or pearls in Ezekiel's city and temple. Even the temple was finished in wood. Ezek. 41:16. But the twelve foundations of the New Jerusalem are of precious stones, its walls of jasper, its gates of pearl and its streets of gold. Rev. 21:12-21.

8. The people of the earthly Jerusalem are all mortal with dying bodies. See under 4 and 5. The citizens of the New Jerusalem are all immortal for they have been raised from the dead, or translated from the living, and there is "no more death." Rev. 21:4.

9. Men are the builders of the earthly Jerusalem for its temple is wainscoted with wood and God does not build with wood. Ezek. 41:16. God is the maker and builder of the New Jerusalem. Heb. 11:10.

10. Ezekiel's Jerusalem does not now exist, but the heavenly Jerusalem existed at least as early as the days of Paul. Heb. 11:16 and 12:22, Gal. 4:26.

Which Jerusalem did Abraham look for? He looked for the Jerusalem "which is above" the "heavenly Jerusalem," the city "which hath foundations, whose maker and builder is God." Therefore he looked for the New Jerusalem.

Some modern teachers tell us that the city and temple that Ezekiel saw are to be the city and temple where Christ will reign during the millenium. Where will Abraham be then? Will the Lord raise him from the dead, clothe him with immortality and then place him in a man-made city, among selfish, sinning, dying, mortal men?

The Priests of Ezekiel's Temple

Those who teach that Christ will reign on the earth during the thousand years, tell us that the temple and the city which Ezekiel saw will be the temple and city where Christ will reign.

We have already proved that the Jerusalem which Ezekiel saw is not the New Jerusalem which John saw; and that the New Jerusalem that John saw is the city which Abraham saw.

The Sons of Zadok

Only the sons of Zadok were to be priests in the temple Ezekiel saw.

"But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer me the fat and the blood, saith the Lord God." Ezek. 44:15.

But these faithful priests, the sons of Zadok, have been dead for twenty-five hundred years. But can they not be raised from the dead? Yes, but will God raise them from the dead, mortal, sinning, dying men? That is what the priests of the Ezekiel temple are.

"And they shall come at no dead person to defile themselves; but for father, or mother, or for son, or for daughter, for brother, or for sister that had no husband, they

may defile themselves." Ezek. 44:25.

By this it is seen that the priests of the Ezekiel temple, the sons of Zadok, are men who beget children and whose sons and daughters, fathers and mothers, brothers and sisters, die. Will God raise from the dead the faithful sons of Zadok to such a sad and suffering life as this? And is this picture, painted all over with sin and death, a picture of the reign of Christ on the earth?

The Princes of Ezekiel's City

The ruler of Ezekiel's city is not Christ. He is a sinner who offers bloody sacrifices of beasts for his sins.

"And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering." Ezek. 45:22.

The ruler of Ezekiel's city is not Christ, but a mortal man who be-

gets sons and is prohibited by law from robbing the people to enrich his sons.

"Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possessions; that my people be not scattered every man from his possession." Ezek. 46:18. Thus it is seen that the ruler of the city which Ezekiel saw is a mortal, sinning man, instead of Christ.

The reader will notice that we have said nothing against the doctrine of Christ reigning on the earth during the thousand years. We are only studying to see if Ezekiel's princes, priests, city, and temple are to be the princes, priests, city and temple of the millennium.

(To Be Continued)

(GC)

THE INCOMPARABLE CHRIST

By Dr. Gerald B. Winrod

The Lord Jesus Christ came from the bosom of the Father to the bosom of a Virgin. He left the ivory palaces, came to earth and put on humanity that we might put on divinity.

He became the Son of Man that we might become sons of God. He came from heaven, where rivers never freeze, winds never blow,

frosts never chill, flowers never fade, no one is ever sick and no one ever dies. He stooped low to our level that we might see God in a human body.

He was born in a supernatural way. He lived in poverty. He grew up in obscurity. He had no wealth and attended no college. Yet the wisdom of men has never equalled His discourses. The record says,

“Never man spake like this man.”

His relatives were plain people living in a rural community. In infancy He frightened a king. In boyhood He puzzled the doctors. At the age of twelve He possessed greater wisdom than the theologians. He was taught of God.

In manhood He ruled the elements. He defied the law of gravitation by walking on water. The winds obeyed his voice. He spoke peace to a raging sea. He never wrote a song, yet He has furnished the theme of more songs than all the song writers combined. He never founded a college and yet all the schools put together cannot boast the number of students who have studied under Him.

He relieved broken hearts. He blessed children. He healed the sick. He cleansed lepers. He raised the dead. He went about doing good. He was the Man of mercy. He associated with sinners. He ate with publicans. One had to be a sinner to attract His attention. He has power to transform human lives. He specializes in making bad people good.

He never mobilized an army or drafted a soldier or fired a gun and yet no military leader has ever enlisted as many volunteers as those who take orders from Him.

You do not have to be an astronomer to understand that He is the Day Star of Eternal Hope. You do

not have to be a geologist to understand that He is the Rock of Ages. You do not have to be a zoologist to understand that He is the Lamb of God slain from the foundation of the world. You do not have to be a botanist to understand that He is the Rose of Sharon and the Lily of the Valley. You do not have to be a musician to understand that He is the great Harmonizer of all discords. You do not have to be a doctor to understand that He is the Healer of human ills.

Great men have come and gone. He lives on. Herod could not kill Him. The people in the synagogue could not stone Him. Satan could not tempt Him. Death could not destroy Him. The grave could not contain Him. Demons obeyed Him.

He laid aside His royal robe for the gown of a peasant. He was rich but for our sakes He became poor. Yet wise men brought Him costly gifts at the time of His birth. He slept in the manger of a stranger. He preached from a borrowed boat. He rode into Jerusalem on a borrowed beast. He was buried in a borrowed tomb.

He conquered death. He rose on the third day as He had previously announced. He ascended into heaven. He sits at the right hand of the Majesty on high.

He will come again. He will judge the nations. Every knee shall bow to Him. Every tongue shall confess Him as Lord. His friends will gladly make this confession. His enemies will make the same confession while trying to hide from His face.

Jesus attended three funerals in the days of His flesh and in each instance destroyed the last enemy, which is death. I say He attended three funerals and He broke up all of them. He specializes in breaking up funerals.

I recently visited the tomb of Abraham Lincoln at Springfield, Illinois. It is a sacred spot. Not long ago I made the trip from

Washington down the Potomac to Mount Vernon. I visited the tomb of George Washington, and that is a sacred spot.

The British have their Westminster Abbey where they bury their noble dead. A great bell-shaped building in India marks the place where the mortal remains of Buddah were laid to rest. But as Christians, we rejoice not in some beautifully decorated tomb under oriental skies. We rejoice in an empty tomb. He is the Christ triumphant.

—Excerpts from a Defender Hour Broadcast, published in The Herald of Truth.

(GC)

Too Hard To Understand

Mark Twain was not a saint but he was gifted with a lot of wisdom. When the Bible was under discussion one day, Mrk Twain's friend was disposed to brush the Good Book entirely out of his life with the remark, "It's too hard to understand." To which Mark Twain came back like a flash, "It isn't those parts of the Bible that I **can't** understand that bother me; it is the parts that I **do** understand." How right the great humorist- philosopher was!

There isn't anyone who can't understand the Ten Command-

ments. They are brief and practical and touch directly on everybody's life.

There isn't anybody who cannot understand the Golden Rule, in **spite** of the fact that most of us **do** not practice it much of the **time**,

There isn't anybody who cannot understand most of Jesus' short pithy parables. They hit everyone of us with deadly accuracy. The parable of the Good Samaritan is the simplest statement of the problem of racial discrimination and all its attendant evils that are plaguing the world that has ever

been recorded. The parable of the Pharisee and the Publican at prayer throws more light on the almost universal sin of hypocrisy than any ninety words ever recorded.

And who can possibly misunderstand the meaning of the parable we call the Prodigal Son? If all the rest of the New Testament were lost, we could reconstruct this one little story of 321 words.

How long has it been since you **looked at the** book of Proverbs? **well, just pick it up** before you

retire tonight and see how clearly it hews to the line the problems you are facing daily, and how sane are its nuggets of advice.

Although the last word of our Bible was written over 1900 years ago, much of it sounds as though it has just been issued—so clearly and timely it is. Yes, there are parts you won't understand, but you needn't worry about those. The parts you **can** understand are well worth reading and heeding.

—American Bible Society.

—————(GC)—————

Can One Be Happy Doing Unpleasant Work?

One of the ministers at the General Conference several times declared that I was not happy. When I affirmed that I was happy, he flatly disputed me, declaring that I was not. When I pointed out to him that he had no authority for disputing my word on a point which necessitated his being able to read my inner thoughts, he qualified his statement by saying, "you do not look happy."

He was so sure that I was doing the work of the devil that he felt confident that I could not be happy in such work. He exhorted me to come back with him and his denomination that I might once more become happy.

Possibly he was right in his statement that I did not look happy. I question very much whether Jeremiah or Ezekiel looked happy when they were pointing out the sins of their people. I question very much whether Christ looked happy when he was pronouncing judgments against the Pharisees and against Jerusalem. But all of these men were "happy" because they were sure they were doing just the work that God had called them to do. In this sense I am likewise happy.

I will try to make this plain by some illustrations. A young mother is standing by her only child, a baby of few words. The little

one is racked with pain and burning with fever. The mother sits by the cradle day and night in anxious watching and careful attention. She would sooner be by that cradle than any other place on God's footstool. Nothing in the wide world in the way of honor or wealth or pleasure could lure her away from that suffering child. She is happy, not because of the child's sickness, but because she is able to minister to its care.

Again let me bring a familiar illustration. A cousin of mine, a boy of the farm, and then a blacksmith's helper, wooed and won the young belle of the community. He succeeded in the face of many rivals, both rich and cultured. She was taken critically ill. The happiest place in all the world to him was ministering to her needs. He married her on her death-bed, knowing that the end was near, that he might better care for her and bear the expenses of her sickness and burial. This was the greatest sorrow of his life; at the same time he was happy ministering to the object of his love.

Young people surrounded with luxury and friends and admirers galore, surrender all these pleasures to go to unhealthy, disagreeable corners of the earth, and live under all kinds of privations, laboring day and night, in season and out, suffering all kinds of pri-

privations, threatened with disease and murderous savages, and still enjoy their work. When granted a furlough, these true messengers of the King are restless and discontented though surrounded with friends, conveniences and luxuries. They long to get back to the degraded corner, the only spot where they can be truly happy.

It is not because they enjoy the privations, nor the hard work, nor the unpleasant surroundings. They are happy in spite of all these disadvantages. The secret of their happiness is their love for God which manifests itself in love for his fallen creatures. They are happy because they know they are doing the work of the Master. No amount of abuse or suffering or privation, can rob them of this peace and happiness they enjoy.

The work I am doing, from the human standpoint, is most distasteful to me. Nevertheless I am happy in my work. Not happy because of the sins of my brethren; I am happy like Jeremiah and Ezekiel, and the missionary, because I am fully convinced that God has called me to this work, and I could not be happy doing any other work so long as I believe I am doing His work.

It was not at all pleasant for me to feel the coldness of former friends and co-laborers; it was not pleasant to be looked upon as an

enemy, to be pointed at as renegade, as an apostate from the truth. But in my inward soul I felt a peace that is beyond expression, because I knew I had the approbation of God.

Yes, I recognize that I have not done the work of the Lord as I should have done it: the work has been punctuated with mistakes. It is far from being perfect. Nevertheless I feel the presence of the

Holy Spirit urging me to the work, and granting me wisdom in spite of my mistakes, to carry on the work with a measure of success.

Even though I may not have looked happy at the General Conference, I can say in the language of the Apostles, I departed from the General Conference, rejoicing that I was counted worthy to suffer shame for His name. See Acts 5:41.

—(GC)—

THE REFORM DRESS

CHAPTER 12 IN "ELLEN G. WHITE AND HER CRITICS"



MRS. WHITE IN THE REFORM DRESS

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

Editor Nichol must think this subject very important, for he devotes 25 pages in an effort to lead his readers to believe that his prophet did not make any mistake in her teachings on the subject. Very few of the present membership know anything about this episode in early SDA history. I can well remember when my mother and some others of our church submitted to this repulsive outfit. I saw Mrs. White dressed in this costume. The accompanying cut is a perfect representation of the reform dress.

The first seven pages of this chapter are mere filling; quite void of any bearing on the subject, and the remainder is crooked and misleading.

Brother N. is very desirous to lead his readers to believe that Mrs. White did not see in the vision the length of the dress above the floor. We quote his comment from page 148: "But there is nothing in what Mrs. White has written that warrants the assumption that she claimed to have received a pattern from heaven, with exact specification in inches."

Three classes of women passed before her in vision, dressed in different costumes. The first "swept the street and gathered the filth". The second "does not reach the knee". The third, "Their dress was the length I have described

as proper, modest and healthful . . . Having seen the rule applied to the distance from the floor of several dresses, and having become fully satisfied that nine inches comes nearest to the sample shown me, I have given this number of inches in [Testimony] No. 12, as the proper length in regard to which uniformity is very desirable". Quoted on page 149.

Do you think Brother N. told the truth when he wrote "Her statement about inches was incidental"?

Again Bro. N. quotes from Mrs. White: "I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me." Page 144.

Can You Harmonize These Instructions?

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

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

dress is simple and healthful, yet there is a cross in it."

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

Salvation By Works

The purpose of the reform dress is given by Mrs. White in these words: "God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from him by following the fashions of the world." 4T 639. "It is now shown that they needed the restriction which the reform dress imposed." 4T 640.

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." 1T 424.

This is also found on page 458:

In 1867 she wrote, "In answer to letters of inquiry from many sisters relative to the proper length of the reform dress, I would say that in our part of the state of Michigan we have adopted the uniform length of about nine inches from the floor." 1T 521. There is quite a difference between "one or two inches" above the floor and "nine inches above." And the sisters were greatly perplexed as to which was inspired, the one or two, or the nine inches. They were also perplexed to harmonize the statement that they should not dress so as to make themselves "different from the world," and that 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 1T 522. "I do not consider the dress question of so vital importance as the Sabbath." This was printed in 1867. They were then teaching that the Seventh-day Sabbath was the outstanding truth that God wanted to go to the people, and this reference would indicate that the reform dress stood second only to the Sabbath question.

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." 1T 521.

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

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

"Reform Dress Patterns"

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

Signed ELLEN G. WHITE.

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

COMPARE THESE FACTS WITH ELDER NICHOL'S EXPLANATIONS

1. Mrs. White saw in vision three styles of dress, the one that "fully satisfied" her was nine inches from the floor.

2. "I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me." That style was nine inches from the floor.

3. My mother and other sisters cut their dresses from patterns secured from Mrs. White, and they were nine inches from the floor.

4. The picture at the beginning of this article shows Mrs. White garbed in the "Reform Dress" and you can see that it is about nine inches from the floor.

5. When two women in Battle Creek put on the reform dress, in about 1896, they cut their dresses to reach nine inches from the sidewalk. One of these women was the wife of a member of the B. C. college faculty.

Come brother, sister SDA, don't you think that Mrs. White got the "nine inches" in which she called visions from the Lord? What do you think of Brother Nichol's attempt to deny it?

Why Isn't It Worn Now?

What has become of the reform dress? If it was "designed by God" and was intended to "sep-

arate God's people from the world,' why shouldn't it be worn today? The answer is simple. It was a terrible cross. In some instances the boys would hoot and holler and hiss at any woman or girl wearing the costume. The women adopted it because they felt it was a duty. Mrs. White herself felt the disgrace, and began to hide her pants by a long over-garment that came almost to the floor.

After urging the sisters to wear the reform dress, Mrs. White went to California in 1871 and before returning she quietly rejected the reform dress. As soon as the sisters learned that Mrs. White had discarded it, they very quickly dropped it. And Mrs. White was quite anxious that it should never return.

Between 1893 and 1897 some sisters in Battle Creek tried to restore the reform dress, but they were 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 the people, or to create controversy in any line. No one precise style has been given me as

the exact rule to guide all in their dress."

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

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

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

A RE-STUDY OF THE SANCTUARY— An exposure of the most unbiblical doctrine ever fostered by a Protestant church. **The Gathering Call** will give unlimited, free space to any accredited representative SDA to defend their sanctuary doctrine.

HOW SHALL WE SEARCH THE SCRIPTURES?— A scathing denunciation by Mrs. White of certain leaders for their attitude toward newly presented truth. Free with any order.

CREED VS. THE SPIRIT

All that should be necessary for the Church to welcome light from heaven should be to establish, from the Word of God, that it was indeed light. Alas, true reform has had to stem the tide of severe opposition by the Church. Those who in the fear of God, and love for their brethren, have gone with the light and endeavored to point out, from God's word, how adherence to a creed has hampered the Church are usually misrepresented, maligned and persecuted. So it is, so it has been, and so it doubtless will be until the mighty angel takes up the stone like a great millstone, and casts it into the sea, saying: "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 18:21.

Such was the condition our Saviour found when "He came to His own, and His own received Him not." Because of this condition Jesus wept. It wrung from His lips the sublime words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38. Even today

there are desolate temples because those who compose them are creed bound even as were the Jews in the time of our Saviour. As long as they remain in bondage they cannot receive and enjoy the glorious liberty of the children of God.

Creed establishes the confines of Christian progress beyond which you may not go. A creed governed church, by curbing the convictions of its members, hopes to preserve unity. Alas, the price of such unity is the forfeiture of the power of the Holy Spirit which our Saviour declared should guide us into all truth. Yea, more than this, in the prayer of our Saviour on the behalf of His disciples, He declared: "As thou hast sent me into the world, even so have I sent them into the world." John 17:18. Under these conditions the angel of the Lord could say: "Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." Acts 8:26. And Philip went. To such the Lord could say, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he

might receive his sight." To such the man in bright clothing could say, "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea side." And Cornelius sent. To Peter the Holy Spirit could say: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them." And Peter went.

Such examples could be multiplied almost indefinitely, but these are sufficient. It is proper to expect that all who go out to preach are sent, and all that go represent the power that sent them. They go in the name and in the strength of that power. They honor, exalt and extol the power that sent them. This is true whether they are sent by Christ according to His word, or whether they are sent by a Conference Committee, Church Council or by whomsoever they are sent. The words of our Saviour hold good in every case: "I must work the works of Him that sent me." John 9:4.

The Spirit ever directs the inquiring mind to the Word of God. The individual, exercised by the Holy Spirit, is ever seeking to know what the will of God is in order that he may repose in His promises and render obedience to His commands. Such a person sees

humanity suffering under the weight of sin and is drawn out in loving sympathy even as was our Saviour when He wept over Jerusalem. This is the spirit that "rejoiceth not in iniquity but rejoiceth in the truth." It "beareth all things, endureth all things." It found expression in the cry of our Saviour, as they nailed Him to the cross: "Father, forgive them, for they know not what they do." It found expression in the loud cry of Stephen, as they stoned him to death: "Lord, lay not this sin to their charge." It is found in the unfinished thought in the prayer of Moses: "Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written." It was the thought of Paul when he declared that he could wish himself accursed from Christ for his kinsmen according to the flesh. Nowhere do we find it more clearly made known than in the words of Samuel: "God forbid that I should sin against the Lord in ceasing to pray for you."

We turn in sorrow to contemplate the Christ-destroying tyranny of Creed. Untold numbers have been sacrificed upon the altar of its unholy demands. It is never satisfied. Its language is ever the same. It is found in the cry of the chief priests and officers: "Crucify him Crucify him. We

have a law, and by our law he ought to die." Said the leaders, "If any man did confess that he was Christ he should be put out of the synagogue." Listen to the avaricious wail of the Jewish Sanhedrin: "What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation." Said the Jewish Council: "Have any of the rulers, or of the Pharisees, believed on him." And again, "But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name."

Such are the iniquitous ways in which creed can find expression. And saddest of all, these things are done in the name of righteousness. The persecution and martyrdom of the dark ages were in the name of Christianity. All to maintain a creed. Professed Christians put other Christians to death because they dared to assert their God given right to rejoice in the liberty wherewith Christ had made them free. They would not subject their conscience to the control of a religious system that would bind them to an unholy creed. It is well to remember that it is said, "Yea, and all that will live godly

in Christ Jesus will suffer persecution." In the apostle Paul's allegory, the children of the bond-woman, or old covenant, are ever the persecutors of the children of the free woman, or new covenant. The early workers and believers who were responsible for the establishing of the GATHERING CALL discovered that though they did not ask people to leave their church affiliations they had to tell them that if they were true Christians they would be turned out soon enough. Individuals must learn to stand fast in a liberty which recognizes no human limitations; to prove all things by the Word of God and to hold to that which is good. Such a liberty cannot seek the honor of men. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?"

In our Christian walk, and in our relationship with other Christian believers let us strive to conduct ourselves in such a manner that it cannot be said of us as of some of old, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

—Adapted from H. T. Hermann in
THE GATHERING CALL.

HYMNS OF THE CHURCH

Pulsing through the ages is found the Spirit of God moving upon His instruments to bring forth music for the souls of men. Such instruments have been the blessed writers of the hymns of the Church. No other group of God-inspired people have done more to comfort and encourage the children of men. Nothing will do the mind more good, nor bring peace to a troubled heart more quickly, than to listen to these messages from the throne above. It makes no difference which one we choose. Reverently approached and thoughtfully read, hymns will lift the mind to higher things. Often they speak for you the unexpressed longing of your own innermost thought. Many of them are prayers. Christians who do not know the words of many of these songs are starving their better nature and opening the way to grievous temptation.

Many of us do not know the names of the writers of these messages but we thrill to the rhythm and feeling of their production each time we hear the music or the words. It would help us to know more about these writers for the Lord. Listing some of those who have written the hymns with which we are most familiar we have: Charles Wesley, Henry Francis

Lyte, Charlotte Elliott, Ray Palmer, John Keble, John Henry Newman, Augustus Montague Toplady and many others.

Listen to these expressions of feeling concerning the work of the poets mentioned above:

"I would rather have written that hymn than to have the fame of all the kings that ever reigned on the earth." — JESUS, LOVER OF MY SOUL. Charles Wesley, 1740.

"I understood how the 'light of eventide' could only be a flashing forth of the overwhelming glory that plays forever around the throne of God." — ABIDE WITH ME. Henry Francis Lyte, 1847.

"Thousands of people have opened their hearts to welcome the Christian life during the singing of this soul-stirring hymn." — JUST AS I AM. Charlotte Elliott, 1836.

"Thousands of hearts have been lifted up and made better by means of the splendid declaration of trust and confidence in God as expressed in this immortal hymn." — MY FAITH LOOKS UP TO THEE. Ray Palmer, 1830.

"A hymn which voices the sentiments and the prayers of countless Christian hearts as twilight fades into night and they yield themselves to sleep and helplessness."

— SUN OF MY SOUL. John Keble, 1826.

"I know no song, ancient or modern, that with such combined tenderness, pathos and faith, tells the story of the Christian pilgrim who walks by faith and not by sight." — LEAD, KINDLY LIGHT. John H. Newman, 1833.

"No other hymn has swept the chords of the human heart with a more hallowed touch." — ROCK OF AGES. Augustus M. Toplady, 1776.

In the light of these declarations of the power and spirit which moves through the lines of these majestic utterances, we should never cease to give grateful thanks for the hymns of the Church. From time to time THE GATHERING CALL will endeavor to bring to its readers thoughts and background material which will increase our appreciation of these helpful gems of religious poetry.

MY FAITH LOOKS UP TO THEE

My faith looks up to Thee
Thou Lamb of Calvary,
Savior Divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine.
May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,

O may my love to Thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,

Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray

From Thee aside.

When ends life's transient dream
When death's cold sullen stream

Shall o'er me roll,
Blest Savior, then in love,
Fear and distrust remove;
O bear me safe above
A ransomed soul.

— Ray Palmer, 1830.

—R. A. Wright.

THE PRICE OF LIBERTY—Another lovely illustration of the great cost and freedom of the gospel. These two leaflets are excellent to hand to saint and sinner.

AN APPEAL TO SEVENTH-DAY ADVENTIST BOOK AGENTS—

This is a leaflet of two pages. order a supply and circulate them freely. They are free.

A WORD TO THE "LITTLE FLOCK"— This was the first publication put out by the pioneers, May 30, 1847. James White was the editor. It contains Mrs. White's first vision complete. She never reproduced this vision in full in any of her future publications. We have indicated in the margin the items that she omitted from Early Writings. 24 pages, price 15c.

COLLOQUIES OF ST. FRANCIS.

In Religion we must follow not our own Judgment, but that of our Superior.

Two youths once earnestly begged to be admitted into the Order, and St. Francis, wishing to try their obedience, and their readiness to renounce their own will, took them with him into the garden, saying: "Come with me and plant some cabbages for the use of the Religious in some manner that you will see me do." Then taking the plants, he put them into the ground with their roots upwards. One of the youths who was truly obedient, did exactly the same; but the other, who was wise in his own eyes, began to argue against this novel method of garedeing, assert-

ing that cabbages should be planted the other way up. The blessed Father said to him: "My son, imitate me, and do as I do." But he refused, repeating that what he was doing was folly. Then our holy Father said: "Brother, I see that thou art a great master; go thy way. A simple and humble Order is not fit for such masters, but for simple and foolish persons, such as thy companion. He shall remain with us, but we cannot receive thee. Go thy way."

—Works of the Seraphic Father St. Francis of Assisi. Translated by a Religious Order. Second edition, corrected. London: R. Washbourne, 1890, pp. 220-221. Library of Congress call number: BX890.F665 1890.

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Helpful Literature

NO. 1—THE FIRST ANGEL'S MESSAGE OR THE INVESTIGATIVE JUDGEMENT — SDAs teach that the Father and the Son moved from the first to the second apartment of the heavenly sanctuary in 1844 to examine the books of heaven to determine who are worthy of salvation. 48 pages, 10 cents.

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, and 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 blessing on those who taught error, and cursed those who refused to accept Miller's mistakes.

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

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THE ADVENT REVIEW— This, as commonly known is a publication of 48 pages, published by James White and four other pioneers in August, September and November, 1850. It consists of five numbers and an extra by Hiram Edson. They selected 48 pages from the first four issues and put it out under the same name in Sept., 1850. It contains the Crosier article. It was published to show that the First Day Adventists had apostatized because they had given up the shut door and were trying to save sinners whom God had rejected. Price 25 cents.

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