

GATHERING CALL



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

VOL. 45

RIVERSIDE, CALIF., JAN.-FEB., 1955

NO. 1

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THE GATHERING CALL

50 Cents Per Year — P. O. Box 566, Riverside, California

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Published Bi-Monthly at Riverside, California

Entered as second-class matter, June 29, 1915, at the post office at Riverside, California, under Act of Congress of March 3, 1879.

A GOOD EXAMPLE OF THE CROSS

Surgery has developed so wonderfully in recent years that it crowds pretty close to the miraculous. They have succeeded in removing the entire colon and the patient surviving with remarkably good health. They have also removed the stomach, and quite recently, they have removed a section of the esophagus because it was diseased. One of the recent surgical operations has caused great admiration and wonder.

Richard and Ronald Herrick are twins of 23 years. Richard's kidneys became so diseased that it looked as though they would fail to function, so his relatives and friends despaired of his life. His twin brother learned that one could live with only one kidney, so he volunteered to donate to his needy brother, one of his kidneys. The doctors finally agreed to undertake the operation.

They removed Ronald's good kidney and grafted it into his brother's anatomy, just below his right kidney. It took them four and one half hours to perform the operation. Within an hour after the operation was finished, the kidney was working, and the lat-

est reports (at the end of one week) were that both Richard and Ronald were doing well.

Do you think that Richard could ever forget the sacrifice that his brother made to preserve his life or extend it? In fact, Richard's greatest pleasure would be to favor his brother Ronald in any way that he could.

Our Lord has performed just such an operation as this when He took upon himself our infirmities, and our sins, and paid the penalty that we might continue to live and enjoy the presence of His Holy Spirit.

The Lord has promised (not to give us a new kidney) but He has promised to give us a new heart. He has promised to take away the heart of stone and give us a heart of flesh. (Ezek. 36:26)

The love and sacrifice that Jesus made for each one of us ought to stimulate us to have a loving respect for Him and to be active in every way, telling others what the Lord has done for us. For this testimony is the most effective in the minds of those who have gotten tired of sin.

—E.S.B.

The State has taken over our home to make way for a freeway so we are obliged to move. After March 10 address us at 3210 Prospect Ave., or P.O. Box 566, Riverside, California.

LESSONS FROM THE OLD TESTAMENT

Elijah the Prophet

Elijah was one of the most spectacular personalities of the entire Bible. He would certainly stand second only to Christ. His name means, "Jehovah is my God."

Few of the characters of the Bible have their history recorded, only insofar as they were connected with the Lord's work. However, there are a few characters whose birth, or early life, was mentioned in the Bible. Among these are Moses, Samuel, Samson, John the Baptist, and Christ.

Nothing whatever is known, insofar as the Bible record goes, concerned the early life of Elijah, and there is no record of any of his family. He comes from obscurity into prominence as a mighty prophet, a miraculous worker for the cause of God.

Elijah was a prophet of condemnation. Practically all of his life work was spent in condemning the sins of the kings and of the people. He left but one of his own writings. He wrote a message of condemnation to the king of Judah found in 2 Chronicles 21:12-15.

He is introduced into the picture a prophet announcing to Ahab, king of Israel, that there would be no rain or dew for a

period of time, because of the great sins of Ahab and his wife, and the people. The prolonged drought of three and one half years was a terrible calamity for the children of the ten tribes of Israel. It almost resulted in a famine.

The Lord instructed Elijah to go into the wilderness, or forests you might say, or into the mountains to hide away from the king and queen of the ten tribes.

When the brook dried up which supplied him with water, he was instructed to go to a town where they had smelting plants for processing ore. Here he met a woman who was gathering a few sticks. The woman was preparing to cook the last of it for food she had in the house. Elijah asked her to bring him a cake first, and she at once started to comply with his wish. She told the prophet that she had only a little meal, and a little oil, and that they were going to eat that, and then possibly starve to death. This experience proved to be a great blessing to this poor widow and her son, for they had plenty to eat of both meal and oil during the entire dearth.

While living with the widow, her son sickened and died. But, Elijah had the power to restore

him to life again. After that, the woman never questioned his calling as a prophet of God. Few prophets have had the miracle working power of Elijah. As some one has truthfully said, he had the power to lock up heaven, and walk off with the key. He also had power to prevail with God in order to receive a soaking rain which ended the drouth.

One of the most thrilling events to be found in the entire Bible is found in the 18th chapter of the first book of Kings. This chapter relates how Elijah proved himself superior to four hundred and fifty prophets of Baal, and the Lord sent down fire, not only to devour the offering on the altar, but to even lick up the water, and burn the stones of the altar. He certainly had the support of the people, for he commanded them to seize all of the four hundred and fifty prophets of Baal and slay them.

When Ahab returned to his capital, he told his wife Jezebel all that had happened that day. Jezebel was so angry that she all but went insane. As evidence that she was very foolish, instead of proceeding to have him seized and put to death at once, she gave him a warning that she would do it the next day. She might have known that this would give him a chance to escape, and he did so.

We wonder that Elijah should flee from the threat of a woman after having power to send rain on the earth, and to proclaim a drought, and to call down fire from heaven, multiply the oil and mead, and raise the dead. Yet, he seemed to temporarily lose his contact with God, and started to flee from the threat of this woman.

He took his servant with him, and started south. But, the servant was left at Beersheeba, and Elijah continued his journey alone. He evidently became very tired, for when he came upon a little juniper tree and found a little shade, he lay down and fell asleep.

God did not chasten him or find fault with him for fleeing. But instead, he sent the best cook of heaven to prepare a meal for Elijah. And, when he had eaten, he was so very tired that he slept again, and a second meal was prepared by this heavenly visitor. Elijah passed by Takoma Park, not venturing near Jerusalem, but kept on going until he reached the mountain on which Moses received the Law of God, and built the tabernacle. Here God appeared to Elijah and sent him back into the territory of Ahab and Jezebel. On his return trip, he visited Elisha, and prevailed upon him to accompany him. He was also to appoint two kings,

but he left this matter to one of his subordinates, or lesser prophets.

Elisha was very faithful to Elijah. When he was about to be translated, practically all of his students of the prophetic schools knew that he was to be translated. Elijah tried to shake off Elisha, or possibly more likely to try his perseverance. He tried to get him to stay at a couple of places, but Elisha refused and continued to follow his master. Elijah asked Elisha what he wished to receive, and he asked for a double portion of the spirit that Elijah had. I question whether he meant that he desired twice as much power as Elijah had. But it was customary in Israel at that time for the first-born of every family to have twice as much of the inheritance as any of the other children. This was called the double portion, and this is probably what Elisha meant, that he wanted a double portion, or the portion usually given to the first born son.

The king of Israel sent a captain with fifty men to arrest Elijah and bring him to the capital, but Elijah called down fire from heaven. A second time the king sent the same number of men with a captain to arrest Elijah, but he again called down

fire from heaven and they were destroyed.

Personally, I am fully persuaded that the two fifty man parties were keen to go on this mission to arrest Elijah, and had volunteered to go. They had probably been reproved by Elijah's faithfulness and teaching, and they wanted to get even with him.

The third captain to come with a party was quite different, and probably the men who accompanied him were quite different. Elijah did not call down fire on this group, but went with them.

While the students had been instructed that Elijah was to be translated, they evidently had some doubts in mind. They went to the top of an eminence from which they could see across the river, and saw Elijah go up into the heavens in a whirlwind in a fiery chariot. But they evidently questioned whether it was a divine manifestation of God's power or whether it was just a common cyclone, and that possibly Elijah had been dropped on some mountain. So, they wanted to go and make a search for him. Elisha tried to prevent them, but they insisted on going. But, of course, they never found Elijah.

One of the hopeful things of the Old Testament and the New, is that God will restore the prophet Elijah, and I believe that when

he comes again, he will come with the miraculous powers that he possessed before he was translated.

Did you ever stop to think what pleasure it will be when we get into the kingdom of God, to have a personal interview with such great men as Elijah, Elisha, Paul, David, Moses, and many others of the Bible characters? I certainly would be glad to speak with them, and especially with Elijah, Daniel and Noah. It behooves us

to pray that God will send Elijah, for evidently everything is in shape for the Lord to come, except a people to meet Him. It is our business to work to prepare such a people, who will accept Jesus Christ fully, and serve Him loyally. The goal that is set before us is beyond description, but it can't be far off. So, let us be both hopeful and faithful in our duty of advancing the truth of God's Word. —E.S.B.

IS THE GOSPEL IN THE OLD TESTAMENT

When Nicodemus called on the Lord, the Master said to him, "Ye must be born again." Nicodemus expressed surprise that such a thing could be done. He said to Nicodemus, "Thou being a teacher in Israel knowest not these things?"

This is a good illustration of what we may expect to find in the Old Testament, for Nicodemus had no other part of the Bible excepting the Old Testament, and therefore, Christ expected him to understand the blessing of the new birth. Therefore, the gospel of the new birth or the transformation of character, must be found in the Old Testament.

It is the experience of the writer that there are certain texts in the Old Testament that appeal most

strikingly to people that are tired of sin.

"But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me."

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa. 49:14-16)

This Scripture was very forcibly impressed upon my mind when I was still in my teens. We were going home from an Illinois camp meeting. Our train stopped for lunch at Mendota, and this is where the CB&Q crosses from the West, going to Chicago. A young

mother coming from the West to Chicago with her first baby, got off the train at Mendota to eat lunch. She ate a little too long. When she came out of the restaurant, the train was just pulling out with her baby lying on one of the cushions. She almost went wild. She moaned and cried because her baby had been carried off. The railroad officials at once told her that they would telegraph to the next stop and someone would take her baby off and take care of it, until another train should take her to it. But, this did not satisfy her. She still wept very hard because she was separated from her only child.

It is true that some mothers do forget their own offspring, but God never does. He has engraven us on the palms of his hands, and our walls are continually before Him. The engraving on the palms of his hands are the scars left from His crucifixion, and the walls being ever before Him, refers to our protection.

Another Scripture that the writer has used many times in rescue mission work to encourage

people to put their trust in the Lord, is found in Ezekiel 36:25-27. Here is a miracle of surgery that God wants to perform on every one of us if we will believe that He is capable. He will take away the heart of stone and give us in its place, a heart of flesh. He will also put His spirit within us and cause us to walk in His statutes.

It was my privilege to present these Scriptures to an old man well nigh his 90th year. He had used tobacco ever since he was 7 years of age. He had tried repeatedly by resolution to overcome the evil habit, but he always failed. But when he put his trust in the Lord Jesus Christ, he had the victory. He rejoiced at every testimony meeting for the wonderful power that God had granted him, that he had kept him from using that filthy habit.

Many of us get along on only a small portion of the blessings of the Lord, but God wants us to dig down deeper and enjoy much more of His saving power, and of His personal blessings, and comfort.

—E.S.B.

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.

THE GENERAL CONFERENCE SPECIAL — The most convincing presentation of shocking facts regarding the teaching and practices of SDA founders and leaders ever appearing in one document. 68 pages. Price 10c.

"HOW DOES BILLY GRAHAM DO IT?"

When one of the Adventist leaders asks this question with a view to learning something from the methods of Billy Graham, then there is cause for rejoicing. It is a progressive step toward more effective evangelism, and a well-rounded public relations policy.

The very existence of a Public Relations department in the Adventist denomination testifies to the fact that the Adventist leaders are appreciating more and more the inescapable value of good public relations.

The question, will of itself awaken seed-thoughts in the minds of many of the ministry and laity of the self-styled remnant church.

But, in spite of this modern-day progress that has been made in the field of public relations, Adventists have not been completely purged of that old spirit of animosity toward other churches and other religionists, that was a part of the legacy bequeathed them by their prophetess many years ago.

Portions of this article exude that intensely sectarian spirit that has for many years scorned the other churches, calling them children of their father, the devil. The old spirit of apathy toward the rest of the religious world that was instilled into the followers of Mrs. White through the "testi-

monies," that calls the prayers of Christian men and women an abomination in the sight of God; that declares that their prayers are answered by Satan; that spirit which said that Adventists should not encourage other religionists by attending their meetings, is still prevalent to some extent in their literature, and in their general attitudes toward the rest of the religious world.

This old spectre in the Adventist closet came out of hiding for a brief moment to reveal itself in the above mentioned article. Speaking of Billy's successes, the author comments as follows:

"But this is not sufficient reason to make the name Billy Graham a household word throughout America and even overseas." (p.22) The Ministry, December, 1954.

It would seem that Adventists are just a little jealous of the successes of Billy Graham. Believing as they do, that they are the one true church of Christ, that they are the one object on earth which God bestows His supreme affections, how can they account for Billy Graham? It is a subject which obviously cannot be ignored. The rest of the religious world would not let them even if they wanted to.

It leaves Adventists cold, with a frustrated feeling of being left out of the greatest and richest blessings that are received from heaven above. It gives Adventists the insecure inward feeling of alarm at being left out in the biggest current spiritual show on earth. It gives them the feeling of receiving only the crumbs from the spiritual banquet. If theirs is the one true church on earth, and the Lord's peculiar treasure, why are not the Advent messages foremost in Gospel evangelism?

It is a question that will naturally penetrate the thinking of any intelligent Adventist, and it should cause more self-searching than ever before on the part of Adventist leaders and laity alike. It should cause them to reevaluate their status in the spiritual realm of God. It should inspire the question, "Where do we stand as a denomination in the eyes of God?"

Of course, there can be no doubt but what the spirit of the Lord is working mightily through evangelist Billy Graham. There is no escaping that fact. Why does not the spirit of the Lord work as mightily or more through Adventist evangelists if they are the one true church, and God's remnant people? How will the Adventist mind assimilate this thing? How can they account for it?

No doubt, there will be many of them who will go to Sister White for consolation, and the answer. They will resort to the old policy of branding the Graham campaign as a false reformation, just as they did the campaigns of Dwight L. Moody, Billy Sunday, and others. They will quote Mrs. White again, as follows:

"I saw that the mysterious sign and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth, but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered 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." P.25, A Word To The Little Flock.

This is the way the old school Adventism would have answered the problem. But, thank God for a more progressively intelligent younger generation which would seek to learn a lesson from the methods of Billy Graham.

The author of the article under review says as follows:

"The evangelist who can open his campaign in a community with which he has become familiar will find a closer cooperation, a read-

ier understanding of his mission, and a warmer reception than will the man who starts out, "cold," with merely a few paid ads and some briefly glimpsed handbills to announce his coming. P. 23, The Ministry, December, 1954.

There is such a thing as a sound public relations program that will open the minds and hearts of the public to evangelism. But, more than this is needed. The conviction grows apace with many that the theological structure of the denominational teachings could be improved upon. A complete purge of all error from denominational teaching can be even more important to successful evangelism than all the progressive steps in the

department of Public Relations, and in all other phases and departments of the work put together.

What good is it going to do to improve the methods of evangelism through better public relations. if the old doctrinal errors are going to keep the high percentages of membership losses? What good is it going to do to bring in the members faster at the front door, only to see them leave at an increased rate at the rear door? What good will it do to pumpwater faster, if we don't plug the leaks in the container? Think on these things, brethren, and let your conscience be your guide.

—by D.E.M.

A CORRECTION

On page 3, of the Nov.-Dec., 1954 issues of The Gathering Call, a statement was made to the effect that there was no evidence in the Bible to show that Noah took food with him into the Ark. That was a blunder. Even though I have read the Bible many times, my memory is not as keen at it once was. Therefore I wish to retract that mistaken statement that the Bible did not indicate that Noah took food into the Ark for the animals. The Bible plainly teaches that he did. (Gen. 6:21).

However, I cannot believe that Noah had a slaughter-house in the Ark. I can't believe that any of the animals which voluntarily went into the Ark before the flood, were used to feed such animals as the Lion, the Tiger, the Panther, and other carnivorous animals. Neither can I believe that Noah had to occasionally turn a Lamb or a goat loose into the cage of the Lions for their breakfast. Evidently, God intended that the human race should live on the products of the field, instead of tak-

ing the lives of the animals to satisfy the appetite. Whatever food the cow, the horse, and the sheep, ate in the Ark; I can't believe that their flesh was in turn cast to the carnivorous beasts.

I cannot believe that it is a sin for a man, in these days, to eat the clean animals. The Bible approves of it. Especially was the priest not only privileged to eat meat, but he was required to eat of it as a part of the religious rites.

Mrs. White says, in commenting on the food eaten by Noah and his family after the flood, that God permitted them to eat flesh as an emergency measure, inasmuch as all plant life had been destroyed by the deluge:

" . . . but now that every green thing had been destroyed, he allowed them to eat the flesh of the clean beasts that had been preserved in the ark." Patriarchs and Prophets, E. G. White, p. 107.

In quoting her comments on the flood, Volume I of the new SDA Bible Commentary says:

"Foreseeing the need for emergency food after the flood had destroyed all vegetation, God knew man would need to eat, temporarily, the flesh of clean animals." p. 256, Vol. 1.

"God for the first time authorized, or rather allowed, him to do

what the flood had made a necessity." p. 263, Vol. 1.

We do not believe that the destruction of all plant life made it necessary for God to feed Noah and his family on meat, after the flood.

Did the elephant, the cow, and the horse, and the sheep, eat meat after the flood? Or, did God provide food for them? God fed the children of Israel in the desert for forty years with manna, the bread of heaven. Couldn't He have done the same for Noah and his posterity after the flood? Or, did He have to give the herbivorous animals to them to eat because every green thing had been destroyed?

A little reasoning will definitely show that God was not compelled out of necessity to furnish meat for man, any more that He was obligated to furnish meat for the herbivorous animals.

—E.S.B.

AN INTERESTING LIFE STORY

We have secured a good supply of the *Life of George Washington Carver*, the great colored scientist. It is a most interesting life. Every boy should read it. It will do him good. It retails at \$1.50; but we bought a large number at a very reasonable price. Send us one dollar with a new subscriber for the *Gathering Call* and we will send you a copy.

L. S. C. SPEECH STRESS NEED FOR THINKING

This was a headline in a recent issue of the local newspaper. For the benefit of those who do not know what "L.S.C." stands for, it means La Sierra College, the local SDA Senior College at nearby Arlington, California.

The speaker, Dr. Arthur L. Bietz, is Professor of Religion at the College of Medical Evangelists, and pastor of the White Memorial SDA church in Los Angeles. In stressing the need for thinking, Dr. Bietz said as follows:

"Five per cent of the people on earth think, 10 per cent think they think, and the rest would rather die than think."

This sentiment was voiced to the senior class of the college at recent class presentation ceremonies.

The statement is doubtless true, but Adventists are certainly not exempt from this generality, as even Dr. Bietz must admit. The shoe fits Adventists, too. Five per cent think; 10 per cent think they think, and the rest would rather die than think.

This human trait is fortunate for the institution of Adventism. Constructive thinking would certainly be disastrous to the creed.

Dr. Bietz pointed out that most people act solely on impulse. How very true! How many of the SDA

membership have acted on impulse after hearing one or two Bible truths preached, and have accepted the entire creed without investigating carefully all of its tenets, assuming that this was indeed the one and only true church of Christ. It is safe to say there are many such.

Dr. Bietz stressed the importance of people following reason instead of rationalism. The danger is, he asserts, that most human beings use their intelligence to defend their actions instead of to guide their actions.

The same is true of people religiously. Most people use their intelligence to defend their position, their belief, or their creed, instead of letting intelligence be their guide in choosing a tenable position, or a creed that is fundamentally sound.

This human failing is the main factor that makes erroneous creeds possible and prospers them, and perpetuates them into a lasting institution. This is the thing that makes it possible for Satan to deceive, if possible, the very elect.

Dr. Bietz went on to say that the true thinker is open-minded. That certainly places those who think in the minority. But few will confess to having a closed

mind, however, even if they do. This might place them in the category of those who think they think.

And, as Dr. Bietz said, although the true thinker is open-minded, he is not without his convictions. "He should not, however, be unwilling to change his convictions should he happen to find them wrong."

Bravo! A very commendable speech. But, I wonder if Dr. Bietz realizes how dangerous his intelligent and progressive policy would be to the Adventist denomination, if all the membership were to line up with his policy and apply it to their individual religious lives. Adventism would suffer some staggering blows from which it could not possibly recover so long as the laity followed a program of intelligent and progressive thinking and applied it to their religious life. Can it be that Dr. Bietz is aware of much of the faulty creed, but dares not fight it openly? Can it be that instead he is attempting to prepare the minds of the youth for individual discovery of those things?

He continues by saying that many current problems of the world today could be solved by individuals who take time to do a little sound thinking. Maybe here is the answer to the problem which the denominational leaders

face with the faulty creed. Perhaps it can be solved with Dr. Bietz' policy of sound thinking.

What would a program of constructive thinking do to some of the denominational teachings? We feel that even Dr. Bietz must realize that such a program of progressive thinking would be dangerous, if not disastrous, to certain tenets of the creed.

What would happen if constructive thinking on the part of a member resulted in detecting a conflict between a plain statement of Holy Writ and a statement in the "testimonies" of Mrs. White? The inevitable result, if he were honest with himself, would be the immediate rejection of the alleged divine inspiration of the prophetess. What other alternative could there be?

Mrs. White did write, or is credited with writing, some very excellent commentary on the Scriptures. But, so have many another religious writer who laid no particular claim to divine inspiration.

For example, Mrs. White made the statement that the blood of the daily offerings was carried by the priest into the Tabernacle and sprinkled before the vail. (P&P, p.354) The Bible plainly teaches that the blood was sprinkled on the horns of the altar of burnt-

offering in the court of the Tabernacle. (Lev. 4:27-35)

The ability to read, and think intelligently on the part of any one of the SDA laity would inevitably result in the instant recognition of this blunder on the part of the prophetess.

What would happen if the intelligent, thinking person of the denomination, with the ability to read, and absorb what he read, should find that the Bible does not teach that Jesus ascended to a first apartment of the heavenly Sanctuary, where He supposedly ministered for 1800 years before entering into the Most Holy, into the presence of the Father?

Every reference to the ascension of Jesus in the New Testament places Him, on the throne, at the right hand of the Father. Yet SDAs have taught from the very beginning of their existence that when Jesus ascended into heaven, He stopped first in a supposed outer apartment of the heavenly Sanctuary where He allegedly ministered until October 22, 1844. What would constructive thinking do to this premise?

Or what would a program of constructive thinking do to the idea of an investigative-judgment now going on in heaven? There is not in all the Bible, a single text to support such a view. The whole theory is but a

by-product of the 1844 blunder.

Oh, there are certain texts that have been construed as teaching the investigative-judgment theory, but any intelligent reader and thinker can readily see through the vague and fallacious thin veneer of sham. There is no real Bible support of such a theory.

The theory of the investigative-judgment was unheard of until the birth of Adventism in the middle of the last century, and at best, it is only a travesty on the divine over-all plan of Salvation.

Yes, we feel certain that Dr. Bietz advocates a program, which if put into practice, would sound the death knell to many such theories of Adventism.

An unprejudiced, thinking person is by nature destined, sooner or later, to be at odds with the errors of the creed, and to be branded as a "heretic" by those fanatically loyal to the denomination.

—D.E.M.

"He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave."

—Sir William Drummond

"I never wonder to see men wicked, but I often wonder not to see them ashamed."—Swift.

THOUGHTS ON THE TWENTY-THREE HUNDRED DAYS

I have been thinking of the 2300 days of Daniel 8, and one of the interpretations put upon it by our Adventist friends.

These good people contend that the 2300 days represents 2300 years, that the years began in 457 B.C. and ended in 1844 A.D. They contend also that the "little horn" of Daniel 8 represented Rome, either Pagan or Papal, or both, but especially Papal Rome, and that the sanctuary which was trodden down by the little horn was the sanctuary in heaven.

Moffatt renders that passage in Daniel as follows:

"How long is this to last, this that we see; the daily sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host? The answer was, For 2300 evenings and mornings; then shall the sanctuary be restored."

The Revised Standard Version renders the passage very much the same:

"—for 2300 evenings and mornings."

The first mention in the book, *The Great Controversy*, of the 2300 days is on page 324. After this first mention of the text, the writer goes on for more than 100 pages, mentioning the text again and again, but in it all she

makes no mention of the question that is asked in verse 13, or of the work of the "little horn," about which the question is asked.

Verse 14, "Unto 2300 days, then shall the sanctuary be cleansed," is treated as though it were an isolated statement by itself, and not an answer to a question. Surely, this is a strange way to treat any subject; to treat the answer to a question without any consideration of the question which induced the answer. How can truth be found in that way? We talk of separating a text from its context: this is a very good example of it.

Now, let us consider the passage.

Daniel, in the vision, saw the "little horn" trampling down the sanctuary for 2300 days (the word "days" is used for the sake of brevity) as given in Moffatt's translation, and in other versions; or, "unto 2300 days," as given in the King James version.

If we take the former rendering, "for 2300 days," then we have the sanctuary and the host trodden down during that time. But where in history do we read anything that would compare with this? Our Adventist friends insist that the "2300 days" are "2300 years," and that those years began in 457

B.C., and ended in 1844 A.D. But the date 457 B.C. was the time for "the commandment to restore and build Jerusalem," not to tread it under foot. Also, in 457 B.C., Rome was only a small town in Italy, and its people had not conquered even all of Italy, and they knew nothing of Jerusalem; much less did Papal Rome begin to tread down God's Sanctuary in 457 B.C. So, it seems that we must discard the Adventist interpretation of the 2300 days as impossible.

Now let us consider the rendering as given in the King James version, "Unto 2300 days," or "until 2300 days," as Rotherham expresses it. The thought is the same. "Unto," or "until," 2300 days, does not mean during 2300 days, but only up to that time, or before that time. So, the sanctuary was to be trodden down before the 2300 days began. We say that the Babylonian empire lasted until the Medo-Per-sian empire began, but it did not last during any part of it. George Washington was president un-to, or until, the time that Adams became president. But, Washington was not president during any part of the time that Adams was president.

And, just so with the 2300 days. The prophet saw the "little horn" treading down the sanct-

uary unto, or until the 2300 days, not during that time. That is, if "unto" 2300 days is the correct rendering.

So, the little horn must have trodden down the sanctuary before the 2300 days began, not during that time; that is, it must have trodden down the sanctuary before 457 B.C.

But, it is doubtful whether this will suit the Adventist theory any better than the former consideration, when we used "for 2300 days," instead of "unto 2300 days." In either case, it would not fit the Adventist theory.

So, what is left of the theory, that the little horn is Rome, and that it was Rome that trod down God's sanctuary and his people, either for 2300 years or unto 2300 years? Neither expression will fit the theory.

Since the author of "The Great Controversy," sees fit to omit all reference to the "little horn," and to its work of treading down the sanctuary and the people of God, her readers do the same, and feel free to center all thought upon when the 2300 days ends. They seem to care little or nothing about the work of the little horn, although that was the vital point in Daniel's vision as recorded in Chapter 8.

If our Adventist friends will consider the little horn in con-

nection with Antiochus Epiphanes, they will find that it agrees with the facts much better than by applying the symbol to Rome.

Let us be willing to weigh all the facts in connection with this and other subjects. I might add that I have just received word from the University of California

that the word rendered "unto," in Daniel 8:14 is the same Hebrew, or Aramaic, word that is rendered "until," in Daniel 7:25, "given into his hand until a time. . . ." So doubtless, it means for, or during that time, in each case.

— C. L. Price

HERO REFORMERS

Beetween the lids of this old earth
This history of woe and mirth—
'Tis sad there's always been a
dearth

Of true reformers.

And when they've dared to mount
the stage,
(It reads the same in every age),
Frowned down by prophet, priest
and sage,

They found a dungeon.

Read this book through, mark well
the leaves

Where nature's burdened bosom
heaves,

'Twas these, at cost of selfish ease
Banished the thraldom.

These men who live to bless man-
kind

Are scoffed at by the public mind,
And called "fanatic"—O how blind
Are those in darkness!

But others stand aloof the while,
Who do not frown, but simply
smile

At those who seek to raise the
vile

From sin and bondage.

Others applaud and wish success,
But lend no hand in their distress,
Leaving the men the world should
bless,

Heart broken, alone.

"Some one else will give the mite,
Some more able will aid the
right;"

Yes, some one else will win the
fight

And wear the laurel.

The few, the true, have always
been

Toiling alone, unknown, unseen,
Till truth is on his feet again,

Then thousands join them.

"Truth crushed to earth" is sure
to "rise;"

Who HELPED HIM UP will win
the prize,

And wear a laurel in the skies
For being loyal.

—Mrs. Della Slabinski.

"Men freely believe that which
they desire." —Caesar.

SDAs AT BOTH ENDS OF AN EXTREME

Some years ago, the SDA leaders took the position that they were not to allow anybody to occupy the pulpit of their churches, without the approved credentials of some of the Conference officials. This notice was sent to all the local church elders.

If that is still the policy, then they have very materially departed from their former position. Someone sent a clipping from one of the San Diego papers advertising Christian Science lectures to be held at one of the SDA churches. One of the prominent lecturers of Christian Science will speak at the SDA church there.

We will reproduce a portion:

"Learn How Prayer Can Heal You"

"How does Christian Science heal? How does it remove fear, solve personal and business troubles? If you want to know something about the healing power of prayer as taught in Christian Science, come to

A FREE LECTURE

entitled

"Christian Science: The Law Governing True Self Expression" by Ralph Castle, C. S., of San Francisco, Calif. Friday, Nov. 5, 8 p.m. at Seventh Day Adventist Church, 24th and Bdwy. Second

Church of Christ, Scientist of San Diego, California, cordially invites you."

We firmly believe that the majority of the SDA laity will stoutly disapprove of this practice of permitting an outstanding Christian Scientist to occupy their pulpit in their church. But, this is about the same as happened some years ago when the Catholic church near Mountain View burned down, where the Pacific Press is located. The Board of Directors offered the use of the chapel in the publishing house to the Catholic priest until such time as they could build or procure another church. It is also similar in nature to their inviting a prominent dignitary of the Catholic church to be the principal speaker at the dedicatory services of their library at Takoma Park.

SDAs are getting altogether too popular for their own good.

We can be on good terms with our neighbors who are Christian Scientists, but we would not allow them to use any of our property as a means of promoting their teachings, because their teaching is directly contrary to the Word of God. Therefore, Our conscience would not allow us to let them use any of our property to promote their false teachings.

"CHRIST - - A MINISTER OF THE TRUE SANCTUARY"

The above caption was the title of a recent article in the Review and Herald, by Elder H. L. Rudy. There are some good things about this article that show to a marked degree the improved character of Adventist thinking in the last few years in connection with the subject of the Sanctuary.

Quoting Elder Rudy, we submit the opening paragraph of his article for the convenient scrutiny of the reader: "The sanctuary in heaven, of which Christ is the high priest, transcends anything man can imagine concerning it. Moses built the tabernacle in the wilderness according to a pattern showed him in the mount, but it was far from being like the real sanctuary in heaven. It reflected the essentials of the true, but it was made with hands."

Bravo! Every word is right down the line with truth, but for how many years have Adventists been teaching that the sanctuary of Moses' time was an exact pattern of the heavenly sanctuary? It has been standard SDA teaching for many years. Thank God, for a progressive step in Adventist thinking and teaching in that direction.

Our hope is that articles like this one by Elder Rudy will pave the way toward the acceptance of

the simplicity and beauty of Bible truth where the sanctuary subject is concerned.

Elder Rudy continues in his article by saying, "The Lord is not pleased when we bring forth fanciful suppositions about the heavenly sanctuary, and these must be shunned if we wish to maintain a clear vision of God's truth for our time."

Excellent, Elder Rudy! It is indeed essential that we avoid fanciful suppositions in regard to the heavenly sanctuary. However, it would seem that Elder Rudy has coined phrases taken from the "testimonies" of Mrs. White. He even quotes one of them as follows:

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our Salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fanciful theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given." —E.G. White,

Special Testimonies, Series B, No. 7, p. 17.

Some of the things stated in this special testimony are certainly true, allright; truer than even she realized. Of course, her comments were directed at the sanctuary teachings that conflicted with the accepted teachings of Adventism. But, the shoe fits Adventism even better than it fits the opponents of Adventism.

What more fanciful suppositions in regard to the sanctuary could be brought in than the idea that when Jesus ascended into the heavens to the Habitation of God, He paused first in the alleged outer apartment to minister until 1844, at which time He supposedly entered the Most Holy apartment, to begin a so called "investigative judgement."?

No more fanciful suppositions were ever invented. The words of the prophetess could not describe Adventist Sanctuary theories any better than that. Although the statement is directed at the theories which do not agree with accepted SDA doctrine, the shoe fits Adventism even better. Satan has removed the simple truths of God's Word from them and supplied them with fantastic theories which make void the truths of the atonement.

As far as the third angel's message is concerned, the SDAs have

never given the true warning according to the Scriptures. Many theories have been propounded and labeled as the third angel's message but tagging a thing with the name does not necessarily make it so.

In the pioneer days of Adventism, some of them taught that the second angel's message was an announcement of the fall of Babylon, and that the third message was a call to God's people to come out of Babylon, or the fallen Protestant churches.

They even taught that the number 666 of Revelation 13:18 represented so many fallen Protestant churches. A check with a World Almanac reveals that there are only about 250 religious bodies in the Continental United States. This includes all faiths; not only Protestant. The number of religious bodies has not decreased since the 1840's. On the contrary, the number has increased since then, which demonstrates the ridiculous assumptions on which early day Adventists based their teachings.

Elder James White's definition of the third angel's message was as follows: "The third angel's message was, and still is a Warning to the saints 'to hold fast,' and not go back, and 'receive' the marks which the virgin band got

rid of, during the second angel's cry."

"And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly 'has.' (Quoted from, "A Word to The Little Flock, P. 11, May, 1847.)

This is the warning sounded by the pioneers to keep the flock from going back to the established churches after the disappointment. They were told that they had gotten rid of the mark of the beast by leaving the churches, and to return to them would be to receive the mark all over again.

This was the third angel's message of the late 1840's. What more "fanciful supposition" could be devised?

Later in their history, the Sabbath and shut door became the third angel's message. This was after a small group of the Adventists learned of the Sabbath truth from the Seventh Day Baptists. The Sabbath then became, along with the "close of probation," a part of the third angel's message. What greater travesty on the Sabbath could be devised by Satan than to associate it with the fanciful supposition of the shut door as taught in the early days?

"These in the seventh chapter (Revelation) are some of the same messengers that have continued to

pass on through the three messages in xiv; and are now 'keeping the commandments of God and the faith of Jesus.' 12th verse, the present truth of which is the keeping the seventh day Sabbath, and believe the door is shut." Seal of the Living God, Capt. Joseph Bates, 1849, p. 17.

In April of 1850, Elder James White discussed at length the subject of the "Third Angel's Message," in Number 9, of Present Truth. His writing presents the Sabbath as the cornerstone of the third angel's message.

As they later dropped the theory of the "shut door," as taught in the beginning, i.e., that Salvation had closed for all the world except the advent believers, they then concentrated on the teaching of the Sabbath.

In 1888, righteousness by faith was added to the third angel's message. A General Conference was held that year at Minneapolis, at which Elder A. T. Jones and Dr. E. J. Waggoner introduced the teaching of righteousness by faith. This was a new doctrine among Adventists at that time, and it met with much opposition, especially from the denominational leaders.

Mrs. White records the fact that Jones and Waggoner brought the denomination the truth of righteousness by faith, in her book,

Testimonies to Ministers and Gospel Workers. She says, "It is the third angel's message."

The main theme of Luther's break with the established church during the Reformation, was righteousness by faith, and yet the doctrine did not penetrate the circle of Adventism until 1888, and not to be overlooked is the fact that Elder Jones and Dr. Waggoner were dismissed from the church and branded as "here-

tics" for teaching Bible truth. But, now in 1888, righteousness by faith becomes a part of the third angel's message.

No other body of religionists has ever indulged in so many fanciful suppositions, nor voiced them so authoritatively, as the Adventists have. And so it goes; nearly every one of these old shoes that they kick around in their closet fits the Adventists even better. —D.E.M.

THE TRANSFER OF SIN TO THE SANCTUARY

In Great Controversy, page 418, the writer speaks of how the sins of the people of Israel were transferred to the sanctuary. She speaks of the sin-offering which the sinner brought to the door of the sanctuary, how that offering (the lamb) was killed and its blood carried by the priest into the sanctuary and "sprinkled before the veil," then she adds: "By this ceremony the sin was, through the blood, transferred in figure to the sanctuary."

On page 421 the writer shows how "this ceremony" was applied, as follows: "As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon

Christ and transferred, in fact, to the heavenly sanctuary."

On page 480 of Great Controversy we read: "In the typical service only those who had come before God with confession and repentance and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement, and investigative judgment, the only cases considered are those of the professed people of God."

In "Reply to Canright," page 235, by W. H. Branson, we read: "The only way that sin can get in to the sanctuary is by confession and the offering of a substitutionary sacrifice. Therefore only the sins of those who have accepted Christ as their Redeemer are

found there Thus all confessed sins are transferred to the sanctuary, and in this manner the sanctuary is defiled.”

As one reads these statements he must wonder where, in all of God's word any mention is made of any **confessed** sins defiling the sanctuary — or anything else. One looks for it in vain. Sins, before they are confessed **do** defile, but confessed sins do not defile anything.

Just consider: If my son steals money from my neighbor he defiles my good name and my home, my sanctuary. We are held in dishonor by our neighbors. But if my son confesses his sin, and makes restitution, what defilement is there in that? My good name and that of my family, my home, cease to be held in dishonor, they are indeed, “cleansed” by my son's confession of his sin.

How did any one ever get the idea that **confessed** sins defiled? Sins cannot “get into the sanctuary,” or any other place, by confession. And when the substitutionary sacrifice is offered (as Branson says) and the sinner confesses, and accepts the atoning blood of Jesus as the sacrifice for sin, God's sanctuary, just as His holy name, ceases to be defiled. “The blood of Jesus Christ, His Son, cleanseth us from all sin.”

In Lev. 20:3 we read: “I will set my face against that man and will cut him off from among his people; because he hath given his seed unto Molech, to defile my sanctuary and to profane my holy name.”

Over and over we read in God's Word that it is **sin**, not the confession of sin, that defiles God's sanctuary and His holy name.

Where do we read in God's Word that sins are transferred to the sanctuary, anyway? Sins may be transferred to a person, as we read in Isaiah 53:6: “The Lord hath laid on Him the iniquity of us all.” And Peter says: “Who his own self bare our sins in His own body on the tree.” But where do we read in the Bible that sins were ever transferred to the sanctuary? What are they there for? Some will say that it is only the **record** of sins that are thus transferred to the sanctuary. But that is not what we read in Great Controversy, nor in Branson's book (just quoted) for they say directly that it is **the sins themselves** that are thus transferred. But when any one can show us from the Bible that **sin itself** is ever transferred to the sanctuary we will have to believe that it is so — but not till then.

Let us be thankful that our sins were transferred to our Lord

Jesus, and that He bore them all and paid the debt on Calvary and we are free. We need not worry about whether or not our sins have been transferred to any sanctuary.

And let us remember that Jesus said: "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life." John 5:24. So God's people do not come into judgment at all ("judgment" is the word given in the R. S. V., by Moffatt, Weymouth

and Goodspeed, also in the Greek of the Emphatic Diaglott) for their names are written in the Book of Life and "The Lord knoweth them that are His."

So the sins of the Christians are not transferred to any sanctuary, but they were all transferred to our Lord Jesus and He bore them when He died on Calvary's cross; and the Christian himself does "not come into judgment, but is passed from death unto life."

This subject will well repay careful study by us all.

—C.L.P.

DIANNA, MARY, AND ELLEN

There is a certain similarity between the worship of the Dianna of Paganism, the Virgin Mary of Catholicism, and the prophetess of Adventism.

The Greek Dianna, or Artemis, was, according to Greek Mythology, the daughter of the Pagan god Zeus, or Jupiter. Her image is supposed to have fallen from Jupiter in the heavens. (Acts 19: 35) She was a virgin goddess and no man was allowed to enter her temple.

Her most famous temple was at Ephesus and was considered one of the wonders of the world.

She was also supposed to be the twin sister of Apollo, the god

who is said to guide the chariot of the sun on its course, while Artemis is said to guide the chariot of the moon.

She is alledged to have had a particular aversion to love and punished without mercy those of her virgins who violated their vow of chastity.

From this we begin to see something of the origin of the vows of chastity as taken by the Nuns of Catholicism. There is a marked similarity here in the practice of celibacy among the priesthood and in the Convents and Monastery. There is also a marked similarity to doctrine of the divinity

of the Virgin Mary, called the mother of God, or the Madonna.

In recent years, the image of the Madonna has been paraded in Catholic countries, creating quite a stir amongst adoring Catholics. Oddly enough, the image of the Madonna is said to have fallen from heaven, too, in very much the same fashion as the Dianna of Paganism.

The practice of celibacy brings to mind the text of Scripture as found in 1 Timothy 4:3—

“Forbidding to marry, and commanding to abstain from meats, etc.”

On Friday of each week, the Catholics abstain from most meat, eating only fish. They take the position that fish is not meat, which position is ludicrous in the extreme. Fish is still a flesh-food just as much as the flesh of any other creature. What better example could be found of straining at a gnat and swallowing a camel?

The story is told of a group of Parochial school children who went on a picnic to celebrate the ending of the term of school. It so happened that the school picnic occurred on Friday of the week, and one little boy had quite a supply of ham sandwiches, to the horror of the “Sisters” and the other children. They immediately reported this to the priest,

who promptly came and pronounced some Latin words over the ham sandwiches, and declared that the ham was made fish, and that it was allright to eat the sandwiches. As ridiculous as this story may sound, it is true, and the children ate the sandwiches in good faith, believing that their priest had fixed everything.

But the Bible text quoted can be applied with an even more forceful punch to Mrs. White and her loyal following who practice strict vegetarianism, who eat no meat at all.

An SDA brother was once heard to say that the part about abstaining from meat might fit Mrs. White, but the part about forbidding to marry certainly did not fit. Little did this brother know about his own propheticess. In her testimonies, the following statement appears:

“In this age of the world, as the scenes of the 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.” 5 T 366 (Dated about 1885) (Emphasis Supplied)

This begins to sound like the celibacy of priestcraft and of the Pagan goddess Dianna.

It is apparent from the observations of many persons over the

years that the idea of a female prophet has had a particular appeal to the feminine members of the Adventist church. Oh, there are many men who are taken with the idea, too. But, generally speaking it is the ladies who show particular enthusiasm where Ellen G. White is concerned.

At the recent General Conference at San Francisco, was a display booth sponsored by the Ellen G. White Publications Foundation. Many of the early publications of the denomination were exhibited, under glass, in a showcase. And, prominently displayed, was the large family Bible which Mrs. White allegedly held up for so long while in vision.

Among the group one day which congregated around the booth was an elderly stout lady who begged permission to go behind the counter so that she might place her hand on Mrs. White's famous Bible; famous in denominational circles, that is. The appearance and attitude of the woman convinced me that she felt as though she were walking on sacred ground as she approached the Bible with a great show of awe and reverence.

Apparently overcome with emotion she sank to her knees, placing her right hand on the huge volume, and with the left arm she covered her head in the

attitude of one who made a long pilgrimage over wilderness and desert to touch some holy thing in some hallowed shrine. Even the great-grandson of the prophetess, son of Arthur L. White, who was present, was seemingly embarrassed at this great display of adoration of the prophetess' Bible.

Yes, the scene depicted was not unlike many a pilgrimage to some hallowed Catholic shrine. How like the adoration of the Virgin Mary it was. And how like the adoration of the goddess Diana by the pagan population of yore.

Of course, not all of the female members of the church are as fanatic as that, by any means, but it goes to prove how Ellen G. White is adored by many.

As I walked away from the booth, I thought, "Yes, Great is Dianna of the Ephesians."

—D.E.M.

DON'T FORGET "THE BLUE BOOK" — It is a very important document and should be read by every honest SDA. It is one of the hardest documents that the denomination has ever had to meet. It is so troublesome that Mrs. White decided not to undertake to answer it. So, get a supply — loan them to your neighbors and sell or give them away. It will open the eyes of any honest reader. Price 25c; 5 for \$1.00.

THE SANCTUARY AS PICTURED IN THE MIND

The R&H is receiving questions from readers that seem somewhat perplexing to its editors. One question, in particular, which appears on page 9 of the January 15 issue, is noteworthy:

"A brother inquires: Would you describe as a real S.D.A. a professing S.D.A. who bitterly and completely denies the precious truth concerning the sanctuary?"

We shall also quote the last paragraph of Editor Nichol's reply to this question:

"Now, the doctrine of the sanctuary has from the first been central to all our teachings. By a change of figure, we might describe it as the keystone of the arch of doctrine. Obviously then, a person who denies the sanctuary doctrine is something less than a wholehearted and doctrinely intelligent Adventist no matter how much he may protest that he is a loyal member of the church."

We unhesitatingly declare that nobody can be in harmony with his Bible, and believe the doctrine of the sanctuary subject as taught by the denomination.

The denomination teaches that the blood of the daily offerings was carried into the sanctuary and sprinkled before the veil, thus the sanctuary became defiled. They

also teach that the blood of Christ defiled the heavenly sanctuary.

On the contrary, the Bible very plainly teaches that none of the blood of the daily offerings was carried into the sanctuary and sprinkled before the veil, but was sprinkled on the horns of the altar of burnt-offerings in the court of the tabernacle.

The denomination also teaches that Christ remained in the first apartment of the heavenly sanctuary until 1844. On the contrary, every reference to the location of Christ in the New Testament, places Him at the right hand of the throne of God.

The Denomination also teaches that God moved his throne from the inner apartment of the heavenly sanctuary, into the first apartment, and remained there with Christ until 1844. However, the Bible from Genesis to Revelation represents the heavenly Father, the Creator of the heavens and the earth, as being in the second apartment of every sanctuary mentioned in the Bible.

The denomination teaches that Christ and the Father began to examine the books in order to determine who was worthy of the first resurrection on October 22, 1844. But every detail of the Bible shows plainly that God knows who

are worthy of Salvation, and He knows the attitude of every living creature toward His dominion, and also the attitude of every creature that has lived since the days of Adam. God does not need to examine books to know who are worthy of salvation.

The sanctuary teaching of the SDAs is the most widely conflicting theory to the teachings of the Bible, of any doctrine that has

ever been devised by any Protestant church in existence. It is so contrary to the teachings of the Bible that the only thing that the denomination can do in order to be right with God, His word, and His people, is to completely abandon the entire sanctuary teaching. The quicker they do this, the better it will be for them, and for their people, in the judgement.

—E.S.B.

"SLAIN BY THE BRIGHTNESS OF HIS COMING"

It is still standard procedure in Adventist teaching to quote 2 Thessalonians 2:8 to prove that universal wicked mankind will be destroyed instantaneously by the brightness of the Lord's coming.

It would lead one to speculate on the reason why the denomination is so eager to have the destiny of the wicked over with in a flash.

But, the conclusion drawn from the verse by the Adventists is the result of superficial reading of the Word, as we shall show.

What is the verse actually saying? In our Authorized Version it reads as follows: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The phrase, "that Wicked," re-

fers to an individual personality, and not to wicked mankind in general. We cannot ignore the grammatical construction of the text. It refers to an individual, it naturally follows that it cannot refer to wicked mankind in general.

This particular text is considerably clarified by our modern version. The Revised Standard Version reads as follows: "and then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming."

This same thought is born out in the same individual sense by practically all of the modern translations. The rendering in the RSV is only set forth as typical. But, if there are those who would question the reliability of the transla-

tors of our modern versions, our alternative is to turn to the original language.

In the Interlinear Literal Translation of the Greek New Testament, we have the following rendition of the verse: "and then will be revealed the lawless one whom the Lord will consume with the breath of his mouth, and annul by the appearing of his coming."

There is always the danger of placing an erroneous interpretation on a text of Scripture when it is isolated from its setting, and used to substantiate a creed. A better understanding of this particular text is obtained by simply reading the context of the entire chapter for what it is.

The "lawless one" or "that Wicked" of verse 8 is parenthetical to the man of sin of verse 3. The order of events of the context is that the mystery of iniquity that was already at work in Paul's day, but under divine restraint, exposed the "lawless one." The divine restraint can be none other than the Holy Spirit. When the divine restraint is removed, the man of sin is revealed, the son of perdition. Then the coming of Christ in glory results in the instant destruction of the lawless one.

It is an interesting fact that in the Scofield Reference Bible, the "man of sin" of verse three, and "that Wicked" of verse eight, have

the same marginal reading, i.e., "lawless one." This jibes with the Greek Interlinear.

The great majority of Bible commentators concur in their belief that the text in question refers to the anti-christ which will be revealed just before Christ appears. The spirit of this anti-christ began to work through the development of the Papacy at the church at Rome, even in Paul's day, and will be fully revealed in the anti-christ of the last days.

First comes the "falling away" mentioned in verse 3 which is a general apostasy applicable to the corrupt Papacy which fell away from the original pure apostolic faith. No sooner had Christianity taken root in the world than there began to develop defection in it.

The revealing of the man of sin was to rise from this general apostasy. Who is this man of sin, and the son of perdition, that is to be fully revealed as the anti-christ, if not the system of Popery?

The head of this anti-christ kingdom is called "that wicked one," or the son of perdition, who sets up a corrupt human power to usurp the primitive apostolic faith once delivered unto the saints. The pure Word of truth, accompanied by the Spirit of God will reveal the deception of this man of sin. John the revelator said to

“count the number of the beast, for it is the number of a man.”

There is no doubting the fact that destruction is promised for the ungodly. But, if this text under review is the only one on which the Adventists can pin their concept of instantaneous and universal destruction of all the wicked at the Lord's coming, their case is a slim one, indeed destruction is promised the wicked, but it will not be instantaneously, the world over, as Adventists seem to think.

We are told by the Psalmist that “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him.” (Ps.50:3)

We are told in the book of Deuteronomy that our God is a “consuming fire.” (Deut.4:24) We are also told in the Gospel of Matthew that “in the regeneration, when the Son of man shall sit in the throne of his glory,” that the saints will sit on thrones with Him, judging the twelve tribes of Israel.

We are told that Jesus will rule the nations with a rod of iron, and execute righteous judgments in the earth. “And she brought forth a man child who was to rule all nations with a rod of iron.” (Rev.12:15)

Going further in the book of

Revelation, we find the following; “And out of his mouth goeth a sharp sword that he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and the wrath of Almighty God.” See Rev. 2:27; 19:15

It is a mystery how the Adventists can harmonize the theme of Jesus ruling the nations with a rod of iron with the concept of all the nations being destroyed instantaneously by the brightness of his coming.

Of course, their interpretation of the verse in question serves to bolster up their view of a thousand years of desolation on the earth while the saints are supposedly in heaven. But, we are plainly told in Revelation 5:10 that we shall reign on the earth. We are told in various places throughout the Bible, that the reward of the righteous will be the earth, that the wicked will be rooted out of it. And, we are told that the righteous will never be removed. (Prov. 10:30) —D.E.M.

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HELP WANTED

We wish to renew our plea for help; not for financial help. We never ask anyone but the Lord for financial help. But, we can ask some of our readers to be of real help which will not cost them anything.

Some of our friends write us very long letters, as high as a dozen or more pages, written with a pencil or pen, and they in their hurry strike off their letters with indifference to spelling or in forming the letters distinctly. If our friends would use a little more care in writing to us, they might save us many hours of study in trying to make out what they have written in some of their letters. So friends, take a little more time with it. Make your letters distinct. Don't do as some have done. We received a letter very recently in which whole syllables trailed off in nothing but a straight line. It sometimes requires an hour to read a single letter, whereas if it were written plainly, we could read it easily in a few minutes.

We want to hear from our friends. Their letters are very encouraging to us. But, we don't like to have to waste time in deciphering hieroglyphics. Most of our correspondents' handwriting is very legible. We receive long let-

ters oftentimes which we can read with ease as readily as printed matter. But, not all our friends write that way. So, if you are one who hurriedly scratches off a letter, please read this carefully and remember it when you write us. Thank you.

—————(GC)—————

HARMONY (?)

"And when obliged to declare the messages, I would often soften them down, and make them appear as favorable for the individual as I could . . . It was hard to relate the plain, cutting testimonies given me of God." 1T73

"I take back nothing. I soften nothing to suit their ideas, or to excuse their defects of character." 5T19

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"Had they taken stronger ground, and been much more severe . . . God would have approved . . . " 1T318

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". . . and I have written some very straight things . . . and it may be . . . that I have written too strong; . . . "

"A Response To An Urgent Testimony from Mrs. Ellen G. White, page 54."

Helpful Literature

The Blue Book

This document, **A Response To An Urgent Testimony From Mrs. E. G. White**, commonly designated as the "Blue Book," is a most brilliant exposé of the errors, and inconsistencies, in the writing of Mrs. White.

Its price is only 25c, but the wealth of information contained in this booklet is worth many times that. Order Immediately!

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If a person wishes to make a careful and diligent study of God's Word, he can hardly accomplish his purpose without the use of a concordance. Most Bible students would not think of undertaking to search out the truths of the Book without the help of a concordance. We believe the most convenient one is the new issue of Cruden's consisting of 783 pages. It includes both the Authorized and the Revised Versions. We have four or five concordances, all of which are very helpful; but we use Cruden's more than all the others put together because of its convenient arrangement. Price, \$3.50 postpaid. We will furnish it with a year's subscription to the Call for \$3.00.

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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 the Lord had rejected. Price 25 cents.

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