



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

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THE HEAVENLY SANCTUARY

The Day of Atonement

A New Thing This Side of the Cross

Before the cross God's people were comparatively free from persecution. True, the Israelites were sorely opposed by the nations around them, but this was not persecution for their righteousness, but punishment for their apostasy. When they were faithful to God no nation ever disturbed them. There is no example in the O. T. of the Israelites being persecuted for their loyalty to God. There are a few individual cases, but most of the recorded cases were events of great deliverance to the glory of God.

But how different this side of the cross. The whole history of God's people for 1800 years has been one continuous persecution, not for apostasy but for righteousness, and the cruelty has been the most bitter that the Devil could invent. Truly the Devil "has come down having great wrath" and has "persecuted the woman" without mercy.

The Holy Spirit did not descend till after the ascension of Christ. Why shouldn't he have been sent immediately after the fall? There is a reason. A special emergency arose which necessitated His

presence here, following the departure of the Lord. Satan was cast out of heaven and confined to this earth and he began a war on the people of God that was a thousand fold more severe than was ever before known. The followers of Christ had to meet an unseen foe in a combat never experienced by their fathers. Satan had "come down having great wrath." "He persecuted the woman." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed." The Holy Ghost was commissioned to this earth at the time the dragon was cast out of heaven to meet his new raging warfare. All these events fit perfectly together, and make one harmonious whole.

We certainly are warranted in believing that the death of Christ was the crowning point which led to the expulsion of Satan from heaven. He is not only guilty of the death of Christ but he is responsible for the sins of the entire human race, in that he was the one who tempted them to sin.

Returning to the day of atonement, we find a complete fulfillment of the types in the events of the time of the crucifixion. Christ's

death on the cross fulfilled the type of the slaying of the Lord's goat, and just following His resurrection He ascended to His Father and His sacrifice was accepted. Proof: After quoting Jn. 20:17, "Touch Me not, for I have not yet ascended to My Father," Mrs. White says "Jesus quickly ascended to His Father to hear from His lips that He accepted the sacrifice, and to receive all power in heaven and upon earth. . . . The same day He returned, and showed Himself to His disciples." E. W. 187, 188.

"Jesus refused to receive the homage of His People until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of man had been ample, that thru His blood all might gain eternal life." A. A. 790.

Thus was completed the day of atonement so far as it is applied to Christ. His blood was shed and immediately after His resurrection He entered the most holy apartment of the heavenly sanctuary and the Father accepted His sacrifice and pronounced it ample and complete.

Following this, there "was war in heaven" and the scapegoat, Satan, was cast out of heaven "into a land of separation," this

earth. And so the entire day of atonement was completed in a very brief space of time in perfect harmony with the type.

The Remnant

Let no one be confused by Rev. 12:17, And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The early church certainly met this experience.

But some will say, "This is a scene at the end of the conflict for the dragon 'went to make war with the remnant which is the last end'." Such a conclusion is the result fo a superficial study of the text.

The Greek word from which remnant is traslated is **loipos**, and is found 41 times in the N. T., and it is translated remnant but four times. It is translated **other** 23 time, rest 12 times, and **remain**, and **residue**, once each. It is translated **rest** in Rev. 20:5; "And the rest of the dead lived not again until the thousand years are finished," It certainly does not mean the little at the end in this place, but it refers to the great host of the wicked dead.

For the convenience of those who wish to study the word we cite a few examples. The emphasized word are translated from the

same Greek word from which remnant is translated. Rev. 12:17.

Matt. 27:49. "The **rest** said, let be." Lu. 18:9. "And despise **others**." 2 Cor. 12:13. "Were inferior to **other** churches." Matt. 22:6. "And the **remnant** took his servants."

We have read this passage in 14 translations besides the authorized, and eleven translate it **rest**, and one each translate it **other**, **remaining**, and **remainder**.

We firmly believe the people of God will suffer a bitter persecution just before the Lord's return, but this scripture is not confined to the last generation. The dragon persecuted the woman as soon as he was cast into the earth. He began this warfare at the beginning of the 1260 days at least. There is no warrant for confining Rev. 12:17 to the last generation, for the early church met every specification as no other church has met them since.

Summary

In this study we have shown that:

1. The atonement was made by the shedding of the blood of the Son of God on the cross and this atonement was accepted by the Father as complete.

2. The events of the ancient day of atonement followed each other in quick succession within a single day, even within a few hours,

therefore it is contrary to the type to place any part of the day of atonement eighteen centuries after the cross. Hence no part of the atonement began in 1844.

3. If the day of atonement did not begin till 1844 then the celebration of that event should have continued to be observed each year till 1844.

4. The scapegoat was not put to death, nor bound on the day of atonement, but was taken out of the camp and turned loose in his natural environment in the wilderness. In harmony with the type, Satan was cast out of heaven to this earth soon after the death of Christ.

5. The Holy Spirit was sent to this world after the ascension of Christ for the purpose of meeting Satan's warfare against the church.

In our next study we will show that the antitypical day of atonement was completed before A. D. 34.

—From the July, 1931 Issue
of The Gathering Call

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WHAT HAPPENED IN 1844

The Bible clearly sets forth the fact that Christ, by His death on the cross, bore and expiated in His own body the sins of the guilty world. This is the central fact of the gospel, the great cornerstone of the plan of salvation as set forth in the scriptures. See Rom. 5:10, II Cor. 5:19-21.

This reconciliation of the world to God was foretold by the prophet Daniel and the time was predicted when it was to take place. See Dan. 9:24. "Seventy weeks are determined upon thy people . . . to make reconciliation for iniquity." The word "reconciliation," as found in this passage, is translated from the same Hebrew word that is rendered "atonement" in Lev. 16 where the description of the day of atonement services is found. Paul testifies to the fulfillment of this prophecy in Rom. 5:11—"We also joy in God through our Lord Jesus Christ, by whom we have now received the **atonement.**"

Thus clearly do the scriptures teach that the vicarious, substitutionary death of Jesus Christ constituted the great atonement for sin which the unsearchable love of God provided before the foundation of the world.

The earthly sanctuary service was a kindergarten miniature of

that carried on in heaven. And as, on the day of atonement on earth, the high priest alone went in to minister in the most holy place, so Christ, after His atoning sacrifice was made, and He arose from the dead, ascended to heaven and there sat down on the right hand of God in the holy of holies. See Heb. 1:3; 9:24.

That Christ entered at once into God's immediate presence in the holiest of all, made holy because it is the established dwelling place of Almighty God, is attested to by many scriptures. Only one will be presented: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; **Whither the forerunner is for us entered, even Jesus,** made an high priest forever after the order of Melchisedec." Heb. 6:19, 20. This expression, "within the veil," wherever found in the Old Testament, **always** refers to the **most holy place** See Ex: 26:33; Lev. 16:2, 12, 15; Num. 18:7.

But here the question presents itself:—If Christ entered "within the veil" and sat down on the throne of God as the Bible says He did, carrying out His office as High Priest of the heavenly sanctuary at His Ascension, **what hap-**

pened in 1844? Let us study the matter briefly.

As a people we have, from time to time, indicated several different explanations of what occurred at that time. As we all know, it was about one hundred years ago that a group of earnest Christians under the leadership of Wm. Miller began proclaiming to the world that Christ was coming the second time in the spring of 1843. As a result of a series of disappointments and a closer study they finally concluded that October 22, 1844 was the date for that wonderful event to take place. They arrived at this conclusion principally as a result of an interpretation they placed upon the passage (Dan.8:14), "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." The failure of that prediction is familiar to us all. We know the anguish of soul through which those people passed.

Following the disappointment, those who held fast their faith in the time proclamation gradually came to the conclusion that the sanctuary referred to was the one in heaven, that Christ at that time left the first apartment where He had been pleading for the whole world and that He entered the second apartment, carrying with

Him on the breastplate of judgment the names of such as could be saved, and that at that time the "door was shut" or probation closed for "all the wicked world which God had rejected." The early documents clearly bring out this early position. This view was held for about seven years after which it was given up as error.

It was not until 1857 that the teaching of the Investigative Judgment was considered and finally accepted as the teaching of the denomination as to what happened in 1844 in fulfillment of Dan. 8:14. Does this teaching, however, really reveal what happened at that time? Are there any evidences indicating that we may be wrong on this point? Our greatest concern should be to know the facts and we should ever be glad to exchange error for truth.

In the first place, the expression, "the Investigative Judgment," is not found in the scriptures. The theory of the Investigative Judgment implies that God must examine the records before He knows who are worthy of eternal life. But is this what the Bible teaches? Study carefully Heb. 4:13; II Tim. 2:19; Jn. 10:14. Of Able the word says that "he obtained witness that he was righteous." Enoch was translated without seeding death,* but "before his translation he had

this testimony that he pleased God." Heb. 11:4,5. Surely God did not have to investigate these cases here in our day before knowing whether they were worthy of eternal life!

Some contend that the Investigative Judgment is not for the purpose of informing God but that heavenly beings may know the justice of God's decisions. This objection would have weight if the investigation dealt with arranging **punishment**, for we can conceive of doubt arising in the minds of the heavenly host concerning the justice of God in condemning to death apparently righteous individuals. Thus the privilege of knowing **why** they were lost would vindicate God's justice in the minds of the heavenly host. But the Investigative Judgment is supposed to determine in the cases of professed followers of the Saviour **who are worthy of life!** Is it possible that God must show cause to the universe before He dares confer the gift of life on one from this earth? Is that the attitude of heavenly beings toward their earthly brothers?

There is an investigation of the books by angels and men, which has for its purpose the vindicating of God's dealings in condemning to eternal death the wicked, but this occurs during the one

thousand years, not between 1844 and the second advent.

But does the Bible teach a judgment beginning in 1844? Does not the First Angel's Message predict a judgment beginning at that time? Listen to what James White wrote in 1850: Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God. . . .

The advent angel (Rev. 14:6,7) saying with a loud voice, 'Fear God and give glory to him: for the hour of his judgment is come,' does not prove that the day of judgment came in 1840, or in 1844, nor that it will come prior to the second advent." From "Advent Review" Aug. 1850.**

The word "judgment" in Rev. 14:7 is translated from a Greek word meaning punishment, destruction, retribution, etc. It has absolutely no reference to an investigation of books of record such as we have pictured. It is a very common word in the New Testament and always refers to "judgment" in the sense of "punishment," For instance, the word is used in John 5:24, 29, and is translated "condemnation," in the former and "damnation" in the latter verse. From a reading of these verses it will be seen that the word is used here in describing

the punishment of the wicked at last and not the investigation of the professedly righteous. From these may be seen the true meaning of the word, and to insist that this word in Rev. 14:7 refers to an investigation of the heavenly records is certainly **not** "rightly dividing the word of truth."

Some attempt to use Dan. 7:9, 10 to prove the Investigative Judgment began in 1844. But it will be seen by reading on in verses 11, 12 and 26 that the result of this judgment was the destruction of the beast and the little horn power, whereas the Investigative Judgment is supposed to deal only with individuals who have taken the name of Christ and claim to be His followers. Furthermore the Investigative Judgment does not execute but only investigates, whereas the judgment here spoken of results in the destruction of those judged as noted above.

Others turn to Rev. 11:18 to prove their point. The "wrath of God" here mentioned is said to refer to the seven last plagues (see D. & R. p. 506), therefore this judgment must still be future or else the plagues fell before 1844. This scripture, however, goes on to show that this judgment pertains to both righteous and wicked, for the result is indicated—to "give reward unto" God's "servants . . . and to

destroy them which destroy the earth." This of course takes place at the second advent.

But some will say, "What then is the meaning of the statement, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed'?" Does that scripture not point to 1844 as the time for some great event to transpire?

In the first place we have no warrant for holding as we do hold, that the cleansing of the sanctuary is identical with the day of atonement. There is no scripture proof that it is. The **only** other place in the Bible where the sanctuary is spoken of as being cleansed (Eze. 45:18) has no reference to the day of atonement, the tenth day of the seventh month, but was carried out on the first day of the first month as the text states. Furthermore, the services on the day of atonement represented nothing resembling an investigation. No inquiry of any kind was carried on on that day in the sanctuary. The fact that those who neglected or despised the services were 'cut off from among" the people, does not prove an investigation going on inside the sanctuary. This cutting off was the penalty for a long list of offenses, imposed on any day of the year. See Ex. 12:15, 19; 30:33, 28; Lev. 7:20, 25, 27; 17:4,

9, 14; 19:8; 20:3; Num. 9:13; 19:13. The Jews recognize no association between the day of atonement and the cleansing of the sanctuary as mentioned in Dan. 8:14 and Eze. 45:18. On the other hand, they see an exact fulfillment of the prediction of Daniel concerning the cleansing of the sanctuary in the desecration of the temple by Antiochus Epiphanes in the second century B. C., and its cleansing following his defeat by Judas Maccabees as recorded in the first book of Maccabees. They are able to trace a precise and exact fulfillment even to the figures given in Dan. 8:14. Josephus says of this remarkable bit of history, "No prophecy was ever more accurately fulfilled than this." The feast instituted in memory of the event is mentioned in John 10:22.

Whether this is the true fulfillment of the prophecy or not, this fact is certain, that our interpretation **cannot possibly** be correct as the following will show: The first part of Dan. 8 is a symbolic description of political events **on this earth**. With verse 9, a description of the little horn begins, which horn finally "cast down the place of his sanctuary," and trod it under foot. It was in **this setting** that the question as asked, "How long shall be the vision concerning the daily sacrifice, and the trans-

gression of desolation; to give both the sanctuary and the host to be trodden under foot?" and the answer was, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

In the book "Bible Readings," beginning on page 244, in explaining Dan. 8, we are told that the sanctuary and the people of God were trodden under foot by the Papacy. The continual service or mediation of Christ in the heavenly sanctuary was taken away from Him, in so far as it was humanly possible, by the false system of the Papacy, according to the author. Now if these things constituted the **need** for a work of justification or cleansing, what must be the **nature** of that work of cleansing? Must it not be a setting right or a correcting of the false system that created the need for a cleansing originally? Must it not be a vindication of the true service or mediation of Christ in the heavenly sanctuary and relief for His downtrodden followers on earth? In other words, there **must** be an **agreement between** the defiling and the cleansing. The one must rectify the other. "Bible Readings" admits this and sets the one against the other in the relation of cause and effect. But **then** it seeks to set forth **in addition** the idea that the cleansing of the

sanctuary is **also** the removing of sins from the heavenly sanctuary which believing sinners have placed there by confession—a transaction **entirely foreign** and unrelated to the cause as brought out in Dan. 8, that made the cleansing necessary.

The blotting out of the sins of the saints **in heaven** was not made necessary by the blasphemous course pursued by the Papacy **on earth**. That blotting out would have been necessary even had there been no Papacy. If the Papacy's sins had been transferred to heaven, and were to be blotted out, there might be some connection. But the Papacy has never repented. "God gave her space to repent . . . and she repented not."

The Papacy did not take away from Christ His place and ministry **in heaven**; it did that **on earth**. It was **on earth** that the truth concerning the heavenly sanctuary was misrepresented. If the sanctuary has been **defiled** by the course followed by the Papacy in a similar sense it is to be cleansed, and not by an investigation in heaven, of the records of God's professed people. It must be evident then, that the cleansing referred to in Dan 8:14 **must have been** a rectifying of the wrongs predicted in the prophecy, whether they were brought about by the

Papacy, by Antiouchus Epiphanes or by any other man or power, and could **not** be related to the ceremonies of the day of atonement, or an Investigative Judgment, **unless** it can be shown that the verses leading up to verse 14 of Dan. 8 are connected with such a judgment in the relationship of cause and effect. In other words, what is the **cause** or **need** of a cleansing as set forth in the first part of Dan. 8, which has the Investigative Judgment for its **effect** or **result**! In order for the result to be a transaction in heaven, must not the cause also be something in heaven connected with it? And what heavenly events are recorded in the first part of Dan. 8 which create the need for an investigation such as we have pictured go in on since 1844?

Until these questions can be **convincingly** answered, Dan. 8:14 is **no argument whatever** in favor of the Investigative Judgment, and hence no answer to the question, "What happened in 1844?"

But does the Bible hold an answer for us to this question? The date, 1844, came to have a special meaning for us in Connection with the attempted explanations of Dan. 8:14. Hence if **this verse** has no answer, it follows that the Bible is silent on the subject and there is **no answer possible** be-

yond the subdued reply that nothing happened in 1844 except that a group of earnest people were sorely disappointed in that year, through a misapplication of prophecy. But the painful truth is, — **nothing** happened in 1844 in fulfillment of the prophecy. Christ went in to the holiest of all “before the face of God” at his ascension and has been their pleading His spill-blood ever since.

But should we feel downcast and discouraged? Should we feel like giving up all because we have thus been mistaken? Never! Eve, it is said, thought her first-borne was the promised Messiah. The disciples thought their Lord was about to set up a great temporal kingdom and rule forever. Both were based on a prophecy and both were mistaken. Yet the Messiah did come in the time appointed. Our Saviour will yet reign over an everlasting kingdom. Our misconceptions, though perplexing and disconcerting to us, do not and should not shake the basis of

Our faith. “The foundation of God standeth sure.”

We have not been mistaken in cherishing the hope of Christ’s soon coming. We have not been mistaken in placing our trust in the plain fundamentals of the “Gospel of the blessed God.” Let us, then, cast off error as it is exposed and cleave in truth as it shines from the Word. Then when He shall appear we shall not be ashamed. May the Holy Spirit bless the honest in heart as he ponders these things is the prayer of the writer.

* Editor’s Note: The present editors seriously question this position with regards the supposed translation of Enoch, because of such evidences as John 3:13 for instance. However, we reproduce this article verbatim as it detracts nothing from the force of the evidence refuting the theory of the investigative judgment.

** Editor’s Note: The context expresses the future subjunctive and refers to the judgment in the millennial kingdom.

BOOKS FEATURED BY THE GATHERING CALL

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WHO ARE THE "APOSTATES"?

Some Plain Statements and Illuminating Facts

From their beginning, faith in Mrs. White and her visions has been an integral part of Seventh-day Adventist faith and teaching. Little by little it kept asserting and intruding itself, until it finally became the leading, most pronounced and dominating feature in the whole movement. It grew and developed with the movement much as the Papacy grew and developed in the Christian church, until, like the Papacy, the claim of infallibility was finally set up for it. One was founded upon the doctrine of the successor of St. Peter, who, it was claimed, was the "rock" upon whom Christ said He would build His church; the other upon the doctrine of the "spirit of prophecy" and "testimony of Jesus" in the "remnant" church.

The latest claim is that Mrs. White is the "Moses" of modern Israel. Years ago, it was claimed that James White, Mrs. White's husband was the modern "Moses," and Geo. I. Butler was the modern "Joshua" who was to lead the chosen people into the promised land. But as both of these men are dead, that theory will not work. Another has to be invented.

But all along this belief regard-

ing Mrs. White and her visions has caused the denomination more trouble than any other one thing. This was admitted years ago by Elder Butler, for many years President of their General Conference. In a sermon preached at Dallas, Texas, Nov. 8, 1879, and published in the **Review and Herald** of June 6, 1898, he said:

"Now I am going to talk to you about the visions. This is a point I am not afraid to talk upon; perhaps there may be some here who don't want to hear me, but that makes no difference. **The greatest difficulties we have ever had to meet have been upon this point, and some have left us on account of our views on this subject.**"

Here, in a few words, is couched a great tale and a wonderful admission. As here stated, their greatest difficulties have been over Mrs. White and her visions. Not a few of their best and brightest people have left them because faith in her and her writings, instead of "the Bible, and the Bible only," was made a test of faith and fellowship in the church. They discovered that they could not be members in good standing in this church and not believe in Her. Whether they liked it or not made no difference; the leaders insisted

on forcing faith in "the visions of Mrs. E. G. White" upon them as "the spirit of prophecy" and "testimony of Jesus," whether they believed them such or not. If they rejected them, they must either leave the church or be disfellowshipped.

To the world they say, "Seventh-day Adventists have no creed but the Bible;" but, sooner or later, those inside the church find this to be untrue, and that faith in Mrs. White forms a very large part of their creed.

Although Mrs. White and all the early leaders have passed away, faith in her is still causing the denomination its "greatest difficulties." Their present leaders, W. A. Spicer, A. G. Daniells, F. M. Wilcox, F. C. Gilbert and others, find it necessary to write long series of articles, books and pamphlets in her defense. They cling to the "visions" of Mrs. White as if the very gospel itself were dependent upon them. And they hurl epithets at those who dare to speak against them, and denounce them as the devil's own. Thus, at the conclusion of a long series of articles, in the **Review and Herald** of January 30, 1930, Elder F. M. Wilcox, the editor, says:

"Almost the entire opposition of the spirit of prophecy, as represented in the work of Mrs. E. G.

White, has come from apostate Seventh-day Adventists. In this opposition they represent the wrath of the dragon against the remnant church."

This is on a parity with what Mrs. White herself says about the Protestant churches because they rejected William Miller's false and unscriptural time-setting message of 1843-44. She calls them "Babylon," "fallen," "the fallen churches," "the doomed churches," their pastor "false shepherds," their prayers "useless prayers," their members "children of their father the devil," and says she "saw" that because they rejected Miller's time-setting preaching and false interpretation of prophecy, "Satan has taken full possession of the churches as a body," and that "neither young nor old should attend their meetings."

All of these choice expressions are found in her little book, "Early Writings," which the denominational leaders still publish and circulate among their members, but not among outsiders. Everybody is of the devil who opposes or leaves them. He is an "apostate," possessed of the devil, "doomed," and dragon-hearted. Mrs. White and Wilcox say so. That settles it. Some even go so far as to tell those who deny Mrs. White's claims they fear

they have “committed the unpardonable sin.”

Some Good Apostates

But there is consolation in the thought that there have been some very good “apostates” in the world. Paul, for example, was an apostate Jew. He left the Jewish Church and united with the Christian Church. He frankly confessed that “after the way which they call heresy, so worship I the God of my father.” Acts 24:14. A large share of the opposition to the Judaizing teachers of his day come from him, so much so that they sought his life. A conspiracy of more than forty of them bound themselves under a curse to neither eat nor drink until they had killed him. Acts 23:12-14. They wished to silence his voice as they had Stephen’s. Acts 7:51-58. But they did not succeed. His life was spared until he had finished his work. A large part of the New Testament was written by Paul. More than any other of the apostles, he carried the gospel to the Gentiles. Surely he was a splendid “apostate”!

When Christ was on earth, nearly all the opposition to the Scribes and Pharisees came from him. Eight times in one short discourse he denounced them as “hypocrites.” Matthew 23. In turn, they reviled Him, and said, “Thou has a devil,” and accused him of casting out

devils by “Beelzebub, the prince of the devils.” John 7:20. Matt. 12:24. To them he was the worst of all apostates; in league, in fact, with the very head of all the devils! So, time and again, says the record, “they sought to kill him.” Luke 22:2, John 5:18; 7:1,19,

Martin Luther was another good “apostate,” He apostatized from the Roman Catholic Church, and nailed up his ninety-nine theses against its errors and false doctrines. To this day Romanists call him an “apostate.” But he had the courage to rebuke sin in high places, and to lead out in the Great Reformation. No epithets or anathemas from the Pope frightened him, nor prevented him from exposing the Papacy and preaching the gospel. A very large part of the opposition to this wicked, haughty and apostate power came from him. Time and again they sought his life, and said, “All the servants of Jesus Christ, whatever their age, sex, or rank, should rise up against the common enemy of Christendom.” That was the way Romanists talked about Luther. But, like Paul, he was another splendid “apostate,” and the world is better of today because of him and his “apostacy.”

It All Depends

It depends altogether on what one apostatizes from whether he

has made a mistake or not. When a drunkard apostatizes from a drinking crowd and becomes sober, he takes a good step, and should be commended for his "apostacy"; and when one gets his eyes open wide enough to leave a corrupt and wicked church, or a fanatical and bigoted sect, he too, is "back-sliding" in the right directions, and is to be congratulated on his "apostacy."

To hurl the charge of "apostate" against those whose arguments they cannot meet, has ever been a favorite retort of bigots, and one of the chief means of stirring up a wicked and murderous spirit against them.

"What Manner of Spirit"

It is well to note that a wicked and murderous spirit is often closely associated with fanaticism and bigotry. Because those in a certain village of the Samaritans did not receive Christ, two of his disciples wished to know if they should command fire to come down from heaven and consume them? Christ turned and rebuked them saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56.

Time setting is fanaticism. Mrs. White was at heart a time-setter, for she endorsed the time-setting

of both Miller and Bates and she herself set time. In addition, she claimed divine guidance and inspiration for her work and writings. She was vindictive toward those who dared to question her authority, or express doubt of her inspiration. Either aroused her instant wrath. In the end, such invariable met their downfall if they were persons of prominence and influence in the denomination. She would brook no opposition to her claims or authority. Such opposition she denounced and declared it to be as wicked as the rebellion of "Korah, Dathan and Abiram." "Testimonies," Vol. 5. p. 66. And we know what happened to them.

Mrs. Rowen, the alleged successor of Mrs. White, was also a time-setter, February 6, 1926, being the date set for Christ to come. She had just as much right to set time as had Miller, Bates or Mrs. White; and she came just as near hitting the date as the did. Moreover, she had "Visions" and "dreams" and all the outward manifestation Mrs. White had; for a time she had quite a following in the denomination, and is reported to have cashed in over \$90,000 before the date she had set, from money sent her. But she had something else. She had a vindictive spirit, and would brook no opposition in her ranks. With two of her accomplices, she

received a ten years' sentence in the California State Penitentiary for planning and attack on the life of Dr. B. E. Fulmer, and "apostate" from her false claims and fanatical teachings, because he dared to oppose and expose her after becoming convinced she was a false prophet. He died some time after the murderous assault.

All down through the ages, therefore, we see that the murderous spirit lies not far from the door of those who are so free to hurl the charge of "apostate" against those who have the courage to expose error and proclaim the truth. Let Elder Wilcox and others making use of this opprobrious epithet ponder this fact.

Lauding and Patronizing Rome

While still denouncing Protestants and the Protestant churches in the most bitter terms, Seventh-day Adventists have begun to patronize Rome and pay the most glowing tributes to the Roman Catholic Church. Note the following from an editorial headed, "Our Catholic Brothers," in their missionary magazine, "The Watchman," for January 1929.

There is much about Catholicism to admire, and we are free to say so. . . . Their very number entitles the adherents of the Roman Church to a respectful hearing and more than tolerant con-

sideration. The Catholic system of church organization is most orderly and efficient; its educational system is of the best; its institutions, its missions, its charities, its prestige, its splendor, its influence—all excite our wonder, even our admiration. We hate bigotry and intolerance, and make no tirages against Catholics. We hurl no offensive epithets and use no insulting terms."

No; they make no "tirades," hurl no "offensive epithets," and use no "insulting terms" "against Catholics," They save all these up for Protestants and "apostates," as we have seen, and then to around with this same magazine, **The Watchman**, yearly and solicit contributions from them for their own "foreign missions."

For more than 25 years also, they have employed, as their regular standing attorney, at their denominational headquarters in Washington, D.C., a Roman Catholic lawyer, Frank J. Hogan, the defender of such men as Fall and Doheny, and a fourth degree Knights of Columbus, and the publish in the **Review and Herald** of July 28, 1921, the falsehood that "he is not a Catholic," and write the editor of **The American Sentinel**, July 11, 1921, "He is not and never has been a Roman Catholic."

Mr. Hogan himself, admits he is a Catholic.

The Claim of Infallibility

Without protest, in 1911, Mrs. White permitted the claim of infallibility and "the only infallible interpreter of Bible principles" to be set up for her and her writings, in a publication entitled, *The Mark of the Beast*," Written by Elder G. A. Irwin, for years President of the General Conference of Seventh-day Adventists, and endorsed and circulated by her son, W. C. White, who at the General Conference of 1913, read "Testimonies" written by his mother, stating: "It was also shown me that my son, W. C. White, should be my **helper and conselor**, and that the Lord would place on him the spirit of wisdom and a sound mind." "More recently, in a time of perplexity, the Lord said: 'I have given you **my servant**, W. C. White, and I will give him judgment to be your **helper**. I will give him **Skill and understanding** to manage wisely'."

But with all this "wisdom," "sound mind," "skill and understanding," it seems he knew no better than to endorse his mother and her writings, until the claim was refuted and exposed, whereupon he called in the whole edition of this document, and "boxed them

up," according to C. C. Crisler, another of Mrs. White's helpers.

Why also, if Mrs. White was a true prophet, did she not prevent the publication of the document, instead of letting it be sent forth from her very home and appointed "helper and counselor"?

A Jesuitical Trio

For twenty-one years Elder A. G. Daniells was General Conference President. When he wished a "Tesimony" from Mrs. White against some one, he would write W. C. White, her son, about him, who would at once show his letter to his mother. Then, after the desired "Testimony" came, if asked if he had not written to Mrs. White about this person, Elder Daniells would deny it, as he did in the case of the "Testimony" sent Elder L. C. Sheafe, of Feb. 4, 1907.

In her "Testimony," Mrs. White would say nothing about having received any letter from Elder Daniells, but represent everything as light coming directly from heaven; and W. C. White, the "go-between," would keep as quite as a mouse. Unlike Paul, she did not tell the true source of her information. See I Cor. 1:11; 5:1; 11:18. To complete the deception, she time and again denied that she was "influenced" by the brethren to write

“Testimonies.” See “Testimony,” Vol. 5, p. 683.

This is only a sample of the deception practiced by her and her associates for years. How can such claim to be of the 144,000 in whose mouth there was found “no guile”? Rev. 14:5.

Some of Mrs. White’s Teachings

“Butter never appears on my table.” “Special Testimony to Ministers.” But she did use it in her cooking. What was the difference?

“Eggs should never be placed on your table.” “Testimonies,” Vol. 2, p. 400.

“Can we possibly have confidence in ministers who, at tables where flesh is served, join with others in eating it?” “Lake Union Herald,” Oct. 4, 1911.

“You place upon your tables butter eggs and meat, and your children partake of them.” “Testimonies.” Vol. 2, p. 362.

“In this age of the world (1885) . . . the fewer the marriages contracted, the better for all, both men and women.” “Testimonies,” Vol. 5, p. 366. And yet Seventh-day Adventists go right on marrying.

“Without the preaching of **definite time** for the coming of Christ, the work designed of God would not have been accomplished.” “Early Writings,” new, p. 246; old p. 104. She here endorsed the

“definite time” set by Miller, and said that by this “God designed to **prove his people.**” Great Controversy, p. 374. That is, God designed to “prove his people” by sending them an **error**, and then condemn them for not accepting it and believing it as **truth!**

“Shun the incurring of debt as you would shun disease.” “We should shun debt as we should shun the leprosy.” “Testimonies,” Vol. 6, pp. 211, 217. And yet she herself died \$90,000 in debt.

“I could prove greater devotion than any one living, engaged in the work.” “Testimonies,” Vol. 1, p. 581.

What the Bible Says

“Butter and honey shall he (Christ) eat, that he may know to refuse the evil, and choose the good” Isa. 7:15.

“If he ask an egg, will he offer him a scorpion?” Luke 11:12.

“I will therefore that the younger women marry.” I Tim. 5:14. “Marriage is honorable in all.” Heb. 13:4.

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” Matt. 24:36. “It is not for you to know the times and the seasons which the Father hath put in his own power.” Acts 1:7.

“Now the Spirit speaketh expressly that in the latter times

some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth." I Tim. 4:1-3.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27:2.

Some Miscalculations

In 1849, Joseph Bates, one of the three founders of the denomination, wrote of "the 144,000 now living on the earth." They must all be dead now.

In 1856, Mrs. White, another of the three founders, wrote:

"At the Conference at Battle Creek, May 27, 1856, I was shown in vision some of the things concerning the church generally. . . . I was shown the company present at the Conference. Said the angel, "Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus." "Testimonies," Vol. 1, p. 127-132.

That was 74 years ago. Of the 57 persons present, only two are alive now, and they are well on toward 80 years of age. W. C. White was not present, as has been claimed by some. He was only a year and

a half old at the time, and remained home in the care of one Jennie Fraser. The "vision" has failed. "Some" means more than one, and there are not enough of this company still living to have even two distributed in each of the last two classes mentioned. When they go, as they doubtless will, there will not be a soul of that company remaining on the earth to be visited with "the seven last plagues" or "translated at the coming of Jesus." What, then, becomes of the "vision" of Mrs. White? Was it from God?

Again, in 1867, she described Seventh-day Adventists as "the peculiar people whom he (Christ) is purifying unto himself, to be translated to heaven **without seeing death.**" "Testimonies," Vol. 1, p. 487. That was 63 years ago. Practically all the adults living then are dead now. How, then, can they be translated "without seeing death"?

Taught the "Shut Door" Doctrine for Seven Years

For seven years, or from 1844 to 1851, Mrs. White, her husband and Joseph Bates taught that probation ended and the door of mercy closed October 22, 1844. In her first vision, December 1844, she spoke of "all the wicked world which God had rejected—and expression she left out in later publi-

cations of this vision. There was salvation only for believers in Miller's preaching. All others were lost. There could be no more genuine conversions. The door was shut. In 1849 she wrote: "My accompanying angel bade me look for the travail of soul for **sinner**s as used to be. I looked, but could not see it; **for the time for their salvation is past.**" "Early Writings," old ed. p. 37; new, p. 45.

Yet Spicer, Daniells, Wilcox and others try to make out that Mrs. White never taught the 'shut door' doctrine as by revelation. They know better, but would rather suppress facts and publish falsehood than admit she made such a blunder.

Who Are the Apostates?

Who, we ask, have departed from the faith, teaching fables, telling falsehoods, and deceiving people? Who have been condemning honest and innocent believers in Christ, forsaking the Protestant rule of faith, lauding Romanism, and, like Romanists, claiming infallibility for some human spiritual head of the church other than Christ?

Seventh-day Adeventists have some stern facts to face just now before the Protestant world. For eighty years and more they have been upholding a false prophet and preaching error. For eighty

years they have been misinterpreting and misapplying prophecy.

When the Sanctuary Was Cleansed

Let them study John 10:12, a passage they have never attempted to explain: "And it was at Jerusalem **the feast of dedication,** and it was **winter.**"

What was this "feast of dedication" that came in the winter? When did it originate, and what did its observance and celebration signify? Will some Seventh-day Adventist tell us?

Josephus, the great Jewish historian, the Maccabees, and the most reliable historians and commentators give but one answer. It was instituted by Judas Macabees, in 165 B.C., who, after cleansing and purifying the temple or sanctuary in Jerusalem from its defilement under the wicked, persecuting and idolatrous Grecian ruler, Antiochus Epiphenes, who caused the daily sacrifices to be discontinued for a period covered by 2300 of such sacrifices, or for about three years, rededicated the temple, and instituted this feast in memory of that cleansing and that dedication. It was then that the sanctuary was cleansed.

To this day the Jews throughout the world celebrate this feast about the 25th of December, the time it was instituted. It is sometimes called "the feast of light."

Josephus refers to this event and cleansing as a direct fulfillment of the prophecy found in Daniel 8:13, 14. If this is correct, there is no prophetic period in this prophecy reaching to 1844 A.D., and there was no cleansing of any sanctuary in heaven or on earth that began in that year. The prophecy had its fulfillment two thousand years before Miller's time. Like him, Seventh-day Adventists have been interpreting a prophecy to fit a theory, instead of searching the Scriptures and reliable history to find the true fulfillment of the prophecy.

There is no Rome or Roman empire in the prophecy of Daniel 8. Only two symbolic beasts are mentioned in this prophecy, a ram and a goat, which the interpreting angel told Daniel represented Medio-Persia and Grecia. All the horns on a Grecian goat must be Grecian horns, just as all the horns on a Roman beast must be Roman horns. To insert Rome into this prophecy is to do violence to the symbols, injustice to the interpreting angel, and to ignore the plainest principles of prophetic interpretation.

Nor are there any symbolic or prophetic "days" in this prophecy when correctly translated, but simply a period of temple defile-

ment covered by the suspension of "two thousand and three hundred evening and morning sacrifices." The prophecy itself says that the "little horn" power coming out of one of the four horns on the head of the goat, was to "take away" the daily sacrifice." Verse 11. At two a day, 2300 of these sacrifices would cover a period of about three years. True to the prophecy, the temple or sanctuary in Jerusalem, defiled by Antiochus Epiphanes in 168 B.C., was cleansed and its daily sacrifices restored by Judas Maccabees three years later, in 165 B.C.

Seventh-day Adventists have something yet to learn. In spite of all their zeal, energy and activity, they are as badly mistaken about some things as were Miller, Pastor Russell and Mrs. Rowen, all of whom made a great stir in their time, but neither zeal, sincerity nor growth in numbers is any guaranty of truth. Otherwise both pagans and papists should keep to their creed.

—From the January 1931 Issue
of The Gathering Call

"Prejudice is a stockade which effectually protects against the attacks of truth, but it starves all who take refuge therein."

—Selected

TO THOSE OUTSIDE THE ADVENTIST CAMP

Seventh-day Adventists have been commendably diligent in circulating their denominational literature. They have placed their leaflets and papers in many families where it has been unwelcome. They have regretted, and in some cases condemned your indifference of prejudice. They have earnestly and prayerfully urged you to read their teaching with an open mind and compare them with the Word of God. They have honestly and faithfully warned you against the danger of shutting your eyes against truth or refusing to obey it when discovered.

We ask you to use these tactics with your Adventist neighbors. Urge them to read this issue of the Gathering Call and explain the charges herein and made against their leaders. Press them to apply the golden rule in the matter of reading in exchange of literature. Make an appointment with them to give you a Bible reading on the Investigative Judgment, using the Bible only as their authority. Ask

them to explain why their prophet should call you and your church members and pastors "children of their father, the devil." Request them to explain why your prayers and the prayers of your pastor should be "an abomination to God," and why Satan should be allowed to answer them. These are fair questions and you are justified in persistently pressing for an answer. We would appreciate it if you would report your results the editor.

The things herein published have been kept from the laity by the leaders. They are ignorant of the sins of their leaders and many of them are so under the influence of their ministers that they refuse to read anything we publish. Many of them commit the Gathering Call to the fire unread because they have been made to believe that it is a dangerous sheet. We are trying to reach them thru you. Will you help to enlighten them by loaning your copy of this paper?

A POSITIVE MESSAGE

Every movement started by the Lord for the blessing of humanity has had for its burden a **positive** message. Christ commissioned the apostles to preach good tidings to

all the world. Their message was primarily constructive, rather than destructive. They were not sent to criticise, to pick flaws in men or systems, not to tear down, not

primarily to preach against error, but to preach the truth.

However, the preaching of the truth, will have for one of its results, exposing the error, the tearing down of false systems. "They that have turned the world up-side down are come hither also." Christ, the Prince of Peace, came "preaching peace," and yet He declared that He come not to bring peace but a sword for a man's foes should be of his own household. The preaching of peace, while it brought peace to the individual sin-troubled hearts also brought trouble to homes, turmoil to synagogues and tumult to cities.

But let us repeat that the messenger of God must have a definite, positive, edifying, upbuilding message. It was not the discovery of error in the Jewish **creed** that made an Apostle Paul, but the discovery of the Messiah in the Jewish **Christ**.

It was not the finding of falsehood and rottenness in the Roman popes, but the discovery of justification through faith in the crucified Christ that made the Reformation.

Every movement born with the sword of critics instead of the **cross** of Christ, is destined to die with the **sword**.

How often have we listened to the Seventh-day Adventist minister

tell of those who have "left the organization during its seventy years of service, and how their bleaching of bones along the highway of years, prove that there is no life separated from "the body." And there is some truth in these sermons on bones. But those separated movements did not die because of a separation from a human organization, but for lack of a living message. Any movement whose chief burden is a fight on the "testimonies" or a "kick" at "health reform," or a "knock" at anything else, is born to kick itself to death.

But this new movement was not born in a war department; but in the upper room, the place of prayer. It did not begin with a fight on a general conference or church-book membership; but in the discovery of the "general assembly and church of the first-born which are written in heaven."

It did not originate in the discovery that the denomination taught that "within the veil" meant without the veil, or that God shunted his throne off the ark and into the first apartment of the true sanctuary at the ascension of Christ and then moved back above the ark in 1844; but in the glorious gospel that in His abounding grace, Christ offered one sacrifice for sins forever at the mercy-

seat, and then sat down "on the right hand of God," "on the right hand of the throne of the majesty in the heavens," "within the veil whither our forerunner is for us entered." And that "there is no more offering for sin," because "by one offering he hath perfected forever them that are sanctified."

This movement was not born of doubt in the inspiration of the testimonies of Sister White, but of faith in the inspiration of the testimony of **Jesus**, whose testimony is the spirit or life of all prophecy.

This new work was not launched by the discovery that the "beast of the third angel's message is **not** the Roman Catholic Church, but in the positive truth that it is a revived federation of nations, "many waters," many "nations" carrying that church; not by the discovery that the image of the beast is not church and state union in the United States, but by the discovery that the image of the **beast**, is an image of federated Europe, which will appear in federated America.

This movement did not begin with the discovery that the fall of 'Babylon the great' of the second angel's message was not the backsliding of Methodists, Baptists and Presbyterians, but in the eternal good tidings of the everlasting casting down as a millstone into

the sea of oblivion, of that blood-drunken mother of harlots and abominations of the earth, the Roman Catholic Church.

And for the first time in its history, the Seventh-day Adventist church is on the defensive, because it is confronted by clearer light on the very messages for which it claims the sole monopoly. For the first time in its life it dare not meet the bearers of clearer light in open forum before the people. For the first time it is in cowardly retreat and cannot be persuaded into meeting the messengers face to face in the presence of the people.

Having lost its old time courage it answers all calls to clearer light by its surfeited, satisfied song, "I am rich and increased in goods, and have need of nothing;" while the "true witness" testifies to the truth, "thou art wretched and poor and miserable and blind and naked" " and "knowest not."

And while our message has been and ever must be a positive testimony to living, definite, present truth, like all other messages from God, it cannot escape and must not shun to declare the whole counsel of God, which includes with its testimony to the truth, its witness against error.

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WE'LL TAKE THE COUNTRY, TOO

(Reprint of a tract published by the Osterhus Publ. House, 4500 W. Broadway, Minneapolis, Minn. Price of this tract: 35c per 100; \$1.00 for 500; \$1.50 for 1,000.)

Our Roman Catholic brethren have already done just that thing. Their great rural undertaking is not called the National Catholic Rural Church Conference, but National Catholic Rural Life Conference. To them the connection is clear. They are engaged in the effort "to promote the welfare of the rural population", and this was the avowed aim of winning rural America for Catholicism. The four working aims of this group, as stated in their own literature, are:

1. To care for underprivileged Catholics now on the land.
2. To keep on the land Catholics now on the land.
3. To settle more Catholics on the land.
4. To convert the non-Catholics now on the land.

Immediately following this fourth aim are these sentences:

It is more than evident that tomorrow's America is being born, not in the cities, but in the most rural portions of the United States. To convert the biological sources of the nation's population seems

to this conference to be both a duty and an opportunity. —Monsignor Ligutti, executive of the National Catholic Rural Life Conference, recently said to a group of Protestant rural churchmen: "We Catholics have the cities now. If you Protestants don't watch out, we shall shortly have the country as well." This is no empty boast. —(The Plight of Rural Protestantism, in Religion in Life—Summer Number, 1946).

Note: If you are a Christian pray that God will overrule to break up R. C. temporal powers in U. S. If you call yourself "Protestant", wake up. The "philistines are upon us!" Send \$1.00 for photostatic copies of letters written by a priest, more brazen than this plus other booklets and tracts that reveal the avowed purpose of Rome "to take the world for the pope." The only hope of eternal life for Protestant, Catholic or Jew is by Jesus. Read Jon 3 and Romans 3.

THE SANCTUARY SPECIAL — The SDA Sanctuary teaching is the most unscriptural doctrine to be found in any Protestant creed. It is so unreasonable and so contrary to the Bible that no intelligent minister dares to defend it in public or private. 25c per copy.

The Little Horn of Daniel 8—Not Rome

Largely due to the Protestant Reformation we are living in an age of great light. The God-given right of freedom of thought, the right to investigate and decide in all matters of faith, is something we can thank the reformers for.

Bibles are within the reach of all and splendid histories both ancient and modern are to be found even in small libraries. To rightly understand prophecy one must have a knowledge of history and had some of the reformers not lacked certain essential books their writings would have been of greater value to mankind.

John Bunyan is said to have owned only three or four books these were the Bible, Fox's "Book of Martyrs," "The Practice of Piety" and the 'Plain Man's Pathway to Heaven.' These last two constituted the only marriage-portion of his wife.

The great mistake of the Protestant churches is their failure to keep pace with advancing light. God's plan calls for a continual unfolding and development of truth and only the truth can make men free. In this enlightened age Bible doctrines that fail to stand up under intelligent and honest investigation will have to be relinquished. The 2,300 days as

taught by our S.D.A. brethren has been weighed and found wanting for the simple reason it is out of harmony with historical records of the past.

The little horn of Daniel 8 is said by Uriah Smith to symbolize Rome, and it was Pagan Rome he declares that commenced to defile the Sanctuary and persecute God's people in 457 B.C. A brief sketch of Roman history will make clear That this interpretation of the 2,300 days does not agree with the historical record of Rome. From 458 B.C. until 290 B.C. Rome was involved in numerous wars with roving barbarians and her war with the Samnites lasted from 343 B.C. to 290 B.C. War with Pyrrhus 280 B.C. There was three Maccadonian conflicts beginning in 215 B.C. and ending in 168 B.C. It was not until 272 B.C. that Rome gained control of all of Italy. By the surrender of Tarentum, a Greek city, all opposition to her control of Italy ceased. It was in 190 B.C. that for the first time the Romans engaged in battle on the soil of Asia. In 63 B.C. Judea became a dependency of the city on the Tiber. During all these centuries there is no record of the Romans defiling the Sanctuary and oppressing the people of God. In

218 B.C. Hannibal crossed the Alps and defeated every Roman army that dared engage him in Battle. For seventeen years the great Carthaginian general kept up an unceasing warfare against his enemies and almost destroyed Rome.

Plutarch, the Greek historian, who lived about the time of Christ, in describing the critical condition of Roman affairs at this period writes as follows in his life of Fabius Maximus: "Fabius had the frightful objects before his eyes of defeat and disgraces, of Roman consuls and generals slain, of lakes, fields and forests full of the dead carcasses of whole armies and of rivers flowing with blood down to the very sea. In this tottering and decayed condition of the commonwealth he was to support it by his counsels and his vigour, and to keep it from falling into absolute ruin to which it was brought so near by the errors of former commanders."

We see from these references that at different times from 458 B.C. Rome was fighting for her very existence and never occupied the land of Palestine until several centuries this side of 458 B.C. Pompey, the Roman general, in 63 B.C. led his army against Jerusalem and besieged and captured the city. The foregoing facts

from history plainly show that Rome could not be the power that defiled the Sanctuary nor persecuted God's people.

Furthermore, it was not the policy of Rome to trample upon the religion of those subject to her rule as the following quotations from Gibbon's History will show. In Volume I, page 511, we read: "The polite Augustus condescended to give orders that sacrifices should be offered for his prosperity in the temple of Jerusalem." In Volume I, page 588, this statement is made: "Without repeating what has been already mentioned of the reverence of the Roman princes and governors for the temple of Jerusalem, we shall only observe that the destruction of the temple and city (A.D. 70) was accompanied and followed by every circumstance that could exasperate the minds of the Conquerors." The theory that the little horn of Daniel 8 is a symbol of Rome is not supported in the slightest degree by all the known facts of history.

s/ Richard Day

EXAMINING SEVENTY-DAY ADVENTISM — An eight-page leaflet dealing with the early history of their development. Furnished to all who want it free.

HAVE FAITH IN GOD

“And Jesus answering, said unto them,

HAVE FAITH IN GOD”

(Mark 11:22)

Have faith in God

For by your side, unseen, walks
One divine;
Whose hand hath fashioned mountains high
And set the bounds of sea and sky;
Whose power is thine.

Have faith in God

Whose ear, attentive, notes the faintest prayer,
And in the quiet of the night
When all is still and stars are bright,
He still is there.

Have faith in God

Whose ceaseless vigil o'er our world still keeps;
In desert sands and trackless maze,
No deed escapes His piercing gaze
He never sleeps.

Have faith in God

For He your peace and confidence shall be;
For those who walk in shadows chill
He too shall walk beside them still;
‘Fear not’ says He.

Have faith in God

When troubles come, and you are sore distressed:

Seek Him who said, ‘Come unto Me
All ye who heavy laden be
And take my rest.’”

Have Faith in God

When youth has gone and friends have passed away;
The slowing step, the faint, the feeble,
Renew their strength, mount as the eagle
In that Great Day.

—C.H.F.

WHO SINGS THE SONG OF MOSES?

“They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth.”

Prophets and Kings, p. 591

CONTRAST THE FOLLOWING

“The prophet of Patmos beholds the white-robed multitude that ‘have gotten the victory,’ standing on the ‘sea of glass mingled with fire,’ having the harps of God. ‘And they sing the song of Moses the servant of God, and the song of the Lamb.’”

Patriarchs and Prophets, p. 289

Are we to blame God for these conflicting testimonies?

WHY STUMBLE OVER ROMANS 14:5?

“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.”

—Romans 14:5, 6.

Of all the writings of Paul, these are perhaps the most misunderstood and misinterpreted. The advocates of Sunday observance are chief among those who distort these words written by the Apostle Paul to the Romans.

If a Sabbath-keeper tries to prove the case for observance of the seventh day from the Scriptures, the advocates of Sundayism are sure to cast Romans 14:5 in his teeth. And, what a pity it is that some Sabbath-keepers are troubled and confused over this very text.

In the first place, there was no argument over whether it was right to keep Saturday or Sunday in Paul's day. In those early days of the church the Sabbath was universally kept by Jews and Christians alike. They knew of nothing else. The Sunday institution was non-existent as it is in its present form. The only Sunday adherents

in Paul's day were some pagan tribes who openly and flagrantly worshipped the sun. The first day of the week was referred to in olden times as “the venerable day of the sun.” That is the derivation of the word Sunday,—sun-day. The weekly Seventh day Sabbath was not a part of the consideration here, as we shall show.

Then what was Paul talking about, one might well ask? According to preponderance of evidence cited by our early church historians, there was a decided tendency amongst many of those early Christians to cling to certain of the old feast days and religious rites of the old covenant. Some even continued to practice circumcision. And, why not? Many of those early believers were converted Jews.

There were seven yearly feasts which were referred to as “sabbaths,” or day of holy convocation, under the old covenant. A record of these may be found in the twenty-third chapter of Leviticus. These annual sabbaths, as they were called fell on definite dates and had nothing to do with the seventh-day Sabbath at the end of each weekly cycle. The weekly Sabbath was called the Sabbath of Jehovah and it pointed back to

Creation Week. The annual sabbaths pointed ahead to the redemptive work of Christ.

Naturally, when Christ came on the scene to fulfill His mission of redemption, those festival sabbaths terminated, but those early Christians had a hard time in breaking away from those age-old customs. Some clung to one feast day, some to another. Some clung to all of them. Those are the circumstances under which Paul penned those lines. When one understands their setting, then it is easy to see how the Sunday advocates have misconstrued them.

Paul undertood well enough that those annual sabbaths of the old covenant had terminated, but he was understating and charitable in this matter. His plea was for unity and peace. He besought them not to judge one another in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come. The weekly Sabbath was not "a shadow of things to come," but the annual sabbaths were.

"Yes, but this is Paul's epistle to the Romans. This was directed to the church at Rome where they were all Gentiles, so your arguments don't hold water," says the Sunday advocate. What we have set forth here is factual enough.

However, the situation at Rome may require further explanation. There is evidence to show that the church at Rome had a sprinkling of Jews among them at that time. Many of the churches throughout the middle east had a certain percentage of Jews among their number. There were devout Jews living in nearly every country that surrounded the Mediterranean Sea and throughout the Middle East.

As previously indicated, this was also the case at Rome. Probably most of them were Gentile converts, but with the sprinkling of Jews. The Gentiles knew nothing of the ancient feast days of the old covenant and were in now wise sympathetic to them. Rather, they preferred the liberty that is in Jesus Christ. As a natural consequence of this, certain ones of the Gentile converts wrote to Paul registering their complaints about the Jewish element that still clung to the festive sabbaths. Actually, the text under consideration was a portion of Paul's reply to these complaints.

Although Paul's epistle to the Romans was principally a directive to the church at Rome, still it contains profitable and timely admonitions for Christian believers of all ages.

While many use the text under consideration as an excuse not to

Observe the seventh-day Sabbath, it is most certainly a wresting of the Scriptures. If we are at liberty to regard any day as we chose, individually, then why the general acceptance of Sunday?

God never left the matter of the observance of the weekly Sabbath to the individual's option.

That would be placing every man in the position of being a "law unto himself." The inevitable result of this would be little more than anarchy. Man will not be judged by his own standards. We must all measure up to God's yardstick.

—by Donald E. Mote

PARALLELS

Every mistaken prophet is ready to find parallels in the experiences of God's people by which to escape the acknowledgement of failure. This means of escaping the confession of failure is very keen, and to many teachers it is humiliating.

A few of the leader acknowledged their mistake. Among them was William Miller. He honestly confessed that he was mistaken; but his good example was not emulated by many of his followers, especially that branch which afterwards became the SDAs. Their literature is filled with the comparisons between their disappointment and that of the disciples at the crucifixion of Christ. True, there is at least one comparison, viz: they both were sadly disappointed.

Aside from this there is little or no comparison. The leader of the 1844 movement was William Miller. He was an honest man, but misguided. Every interpretation of prophecy which he used to

cluster around the 1944 experience, was an entire mistake. In other words, the leader of that movement made a false interpretation of prophecy. His followers were disappointed because he made a wrong application of the Word of God.

This was in direct contrast to the experience of the disciples in the day of Christ. He was their leader but did not make a single mistake in the interpretation of prophecy. Everything He taught them became true to the very letter. He began early in His ministry to tell them exactly what would come to pass. Listen to His words:

"Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit on him, and shall kill him; and the third day he shall rise again." Mark

10:33, 34. "For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again." Luke 18:23, 33. "And he began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again. And he spake that saying openly." Mark 8:31, 32.

Christ taught, over and over again, in the plainest language at His command that His kingdom was not of this world (age); that He was to be betrayed, and crucified; but they understood it not. It was not a misinterpretation of scriptures which led to the disappointment in the time of Christ. It was their dullness of comprehension which prevented them from understanding the plainest of teaching. Not so in the 1844 movement; their disappointment was entirely due to the false teachings of their leaders.

After the disappointment of the disciples, the scriptures opened up to them in harmony with the Master's teachings so that they understood everything perfectly. They saw that the message that was delivered at that time was not alloyed with error. The disappointment was wholly due to their mis-

apprehension of the plainest of teaching. Not so with the 1844 movement; the disappointment was keen, and every explanation of that disappointment made by the leaders was an added mistake. One explanation after another was made in an effort to explain their disappointment, but every explanation, even including the sanctuary teaching, has proved to be entirely out of harmony with facts and the scriptures. Instead of drawing comparisons between the disappointment of the apostles and the disappointment of the Adventists, a series of contrasts should be drawn.

We do not question the honesty of the Advent leaders (viz: the leaders of the Millerite movement). We believe the great majority of them, and especially William Miller, were most conscientious in their teaching, but their conscientiousness did not prevent their making mistakes, and on the part of some, either their ignorance or their stubbornness, kept them from confessing their mistakes and getting on solid ground. Comparisons between the Advent movement and the followers of Christ, or Moses and his followers, may satisfy the trusting or unthinking; but it cannot be made to hold for any length of time, for real Bible students.

—From an old issue of The
Gathering Call