

THE GATHERING CALL



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

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THE GATHERING CALL

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EDITORIAL POLICY

The views expressed in these articles by the guest writers are not necessarily those of the editorial staff or Board of Directors. Our policy is to make The Gathering Call a magazine of religious research, which will serve as a "melting pot" of ideas. We feel that by obtaining a cross-section of the views of many, we may strengthen our drive toward truth, and explore facets of truth which could be discovered in no other way.

"The Christian philosophy is infinitely more reasonable than atheistic Communism."

--Selected.

THE BOOK MART

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The Bible From Heaven, M. Hull
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A Solemn Appeal Relative To
The Abuses And Excesses Of
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"If it is a small world why does it cost so much to run it." Selected.

A CORRECTION

The name, "O. H. Olsen," as it appears in the first column on page 10 of the Sept-Oct., 1961 issue of The Gathering Call, should read, "W. H. Olson."

HOW WE GOT OUR BIBLE

THE MATTHEW'S BIBLE

1537

Following closely after the Coverdale Bible, which was a composite translation of several translations, there appeared the Matthew's Bible, later known as the first revision of Tyndale's translation. It was prepared by John Rogers, Tyndale's close friend, co-worker and literary executor, but it was of necessity published under another name. Through the efforts of Cromwell it was submitted to King Henry VIII, who "authorized" its public sale. Had he realized that it was the work of the "heretic" Tyndale this would not have been done. But no order had been given that it should be placed in the churches. This honor was given to

THE GREAT BIBLE

1539

This is practically a second Tyndale revision, prepared under the supervision of Myles Coverdale. It was called "Great" because of its size. It was called also the Cranmer and the Cromwell Bible. The work was largely done in France. It became the first truly "Authorized Version." A royal proclamation commanded it to be read in every church in the land. Tyndale's dying prayer, "Lord, open the King of England's eyes," had been answered very soon after his death as a martyr. The Bible was chained in the church but all were permitted to come and read.

THE GENEVA BIBLE

1560

On account of the bitter per-

secution under "Bloody Mary" many of the reformers in England fled to Switzerland, and here Coverdale, Knox, Calvin, Beza, Whittingham and others united in preparing another revision of the Bible. This was the first version to use the division of the text into verses and to make use of Italics. While we must always remember that the chapter and verse divisions, as well as punctuation marks, are not a part of the inspired text, and many times they lead us astray, yet they are invaluable when it comes to studying the Scriptures. Concordances could not be made without some method of locating the different references, and Concordances are the most valuable tools we have for searching the Scriptures. The Geneva Bible was dedicated to Queen Elizabeth. It was used as late as 1644 and ran through over 160 editions. During the time between the work of Tyndale and the King James Version, many other translations and revisions appeared which we have not space to mention here. The Geneva Bible was most widely used, but it had notes opposing the "divine right of kings." This was not pleasing to James I. The country was torn with controversies between the Puritans, Anglicans, and Catholics. Perhaps a new version of the Scriptures could be published which would prove more acceptable to all parties. The way was being paved for the King James Version.

-by Grace H. Todd

Spotlight on Israel = 1962

Prophetic Fulfillment Or Spurious Hope.

About fourteen years ago, the modern descendants of an ancient people began to forge the restoration of their strife plagued Nation. Multiple generations of Hebrews have reaped the fruits of their disobedience and rebellion toward the God who had chosen them to be His witness to the heathen round about them.

For nineteen centuries the Jews have been chastised and persecuted in the nations to which they have been scattered, so it is little wonder that many of the newly arriving immigrants to Palestine weep tears of thanksgiving as they kneel to kiss the soil of their God-given homeland. Rapid growth and technological achievements have caused all news media to focus on Israel. The current book EXODUS was recently made into a fine motion picture which portrays the birth-pains of this new nation conceived in regions of Arab domination. The enmity between the half-brother nations of the Arab Republic (Ishmael) and modern Israel (Isaac) had its origin in the ancient tents of Abraham when the Patriarch fathered Ishmael against God's will. Time has not abated, despite neutral "peacemakers," this enmity which was born in the wombs of Sarah and Hagar. Despite an initial assault of six Arab armies which hoped to slaughter the newly conceived nation in 1948, the new nation has survived its travail and is now firmly established under United Nations Sanctions.

Has God, through Sovereign Purpose, caused Israel to be regathered. Adventists see no Divine Motivation in the rise of modern Israel and consider its formation to be completely Nationalistic. Adventist evangelists previously pronounced that Israel would never be re-gathered as a nation. While this past viewpoint has currently been modified we may well ask, "Is this Israeli hope spurious and abortive." The Post- and A-millennial schools of prophetic interpretation share similar views which, in this writer's viewpoint, have made the plain words of Scripture on the subject of Israel of NONE effect. Do the Scriptures confirm Adventist interpretation that Israel as a nation and

people are now entirely rejected by God Almighty due to their rejection of Jesus, the Christ, as the Messiah. A study of the Old Testament prophecies correlated with the words of Jesus and Paul have convinced this writer that Israel—though left Spiritually desolate, scattered and cursed since A.D. 70—are YET to be used as a witness for God.

We recall that God's covenant with the Jews was made pending the faithfulness and obedience of Father Abraham (Deut. 9:5, 6) and was repeated to his seed through David so that any future blessings of restoration enjoyed by this rebellious and "stiffnecked" Hebrew people would be through Abraham's obedience (Heb. 11:8) and the unbreakable promises of God.

Prior to the Babylonian captivity, the Spirit caused the prophets, especially Jeremiah, Ezekiel, and (later) Zechariah to write of the restoration promises of which the majority of fundamental Bible scholars recognize to be DUAL in fulfillment—that is, partially fulfilled when 43,000 Hebrews returned to their homeland from Babylonian-Persian exile, but more fully to be realized in the "latter days" when the Jews as a people would be "planted in their own land" where they "shall dwell safely." We ask, "Is this fulfillment now being realized."

God has caused to be written that ONLY if heaven above can be measured and the foundations of the earth be searched out will He (then) cast off all the seed of Israel. God will ultimately accomplish His purpose, NOT because of any merit on the part of the Jews, but for "My Holy Name's Sake." God's will is Sovereign and will not be frustrated by human rebellion. God has, due to rebellion and disobedience, scattered and plagued them for their sins. States God, "I will CORRECT thee in measure." Being "corrected" does not mean to be "discarded." Texts used are, (Jer. 31: 36, 37; Jer. 33:20-26; Ezek. 11:16-20; Ezek. 36:22; Jer. 30:11).

Will God rekindle His Spirit within the Jews. (Ezek. 11:16-20) While it is humanly impossible to comprehend the Counsels of God, yet we acknowledge His

Divine fore-knowledge. It WAS necessary for Christ to die to atone for the sins of mankind. The Hebrew prophet Isaiah predicted that his own people would take Christ's life. We then ask the question, "Was the rejection and crucifixion of Christ in God's fore-ordained plan, and who were to be the agents in these projected acts." If the Jews did not reject Christ then would we not be justified in calling Isaiah a lying false prophet. These events relating to the Jewish rejection were fore-ordained as we are told in very specific words (John 12:37-40). God in His mercy caused Paul to write that, "God has NOT cast away His people whom He FOREKNEW." (Ro. 11:2). He further states that "Israel was BLINDED" so that through "their fall salvation is come to the Gentiles." (Ro. 11:11). Christ and Paul both use similar expressions for the time period of the Jews spiritual blindness, persecution and ravaging of their holy city Jerusalem-- "UNTIL THE TIMES OF THE GENTILES BE FULFILLED." (Rom. 11:25, and Luke 21:24)

Many scholars of prophecy believe that the times of Gentile domination began to terminate when protective British forces were withdrawn on May 14, 1948. "At once the regular military forces of Egypt, Trans-jordan, Syria and Lebanon joined Iraqi-Arabian contingents with the unconcealed intention of wiping out Israel's 650,000 Jews. A truce was arranged after Israeli forces defeated overpowering Arab armies! Was God aiding the infant nation of Israel. A similar parallel may be seen by noting that over two thousand years previous the Jews were undergoing a similar struggle with the invading forces of the Syrian king--Antiochus Epiphanes IV, who had plundered and ravaged the Temple and the holy city. God, at the termination of the 2300 day persecution period, raised up the devout Jew, Judas Maccabeus, who with only limited forces, rid the land of Palestine of the Syrian hordes. (Daniel 8) This promise to the Jews has stood the test of all times:

"Therefore, all that devour thee shall be devoured; the land of thine adversaries, every one of them shall go into captivity; AND THEY THAT SPOIL THEE SHALL BE A SPOIL, AND ALL THAT PREY UPON THEE WILL I GIVE FOR A PREY" (Jer. 30:16).

"And the Lord thy God will put these curses upon thine enemies, and on them

that hate thee, which persecuted thee" (Deut. 30:7).

The prophet Ezekiel must have dimly perceived a final restoration when God caused him to write, "The Valley of Dry Bones," prophecy. Sinews and flesh have indeed formed upon Israel's parched bones, and there remains only for God to rekindle His Spirit within them (Ezek. 37:14, 28) - for their future Spiritual revival. Reading further into Ezekiel's prophecy we read of yet future events and God's enmity toward atheistic Russia. Russia has always been the most goddess nation in existence, and the boasting little man in the Kremlin has openly mocked God by recently stating that neither of his young astronauts had found any sign of God's Paradise, thus implying that he (Kruschev) will forge a world paradise without any help from the Deity. In contrast to this anti-God attitude of Russia, this writer recently read in a Sunday newspaper an article on Israel which stated in a headline, "Israel's Pace of Progress Traced to a Belief in the Bible." Like opposite charges of electricity, it appears that Ezekiel's prophecy of an eventual invasion of Israel by Russia (Ezek. 38:13) must be fulfilled as opposition forces - God fearing and God hating - circle in the arena of conflict. Perhaps peace loving and neutral nations will find "Jerusalem a burdensome stone for all people."

The precise manner in which the Bible predicted conflict between Russia and Israel will come about is open for various opinions, yet we are informed that at a time when Israel seems doomed by overpowering enemies, that in these days of "Jacob's Trouble," Israel will once again cry to her God for aid. God will not forsake His people but will "defend the inhabitants of Jerusalem" (Zech. 12:8). It is entirely possible that Russia will take advantage of the Arab Republic's hatred for Israel and form an alliance with them against Israel, thus opening the way for the fulfillment of Zechariah 12 and 14, when Jesus returns to deliver his ravaged people and set up His everlasting kingdom. (Dan. 2, 7).

It is the opinion of this writer that any denomination which, in its methods of prophetic interpretation attempts to refer all unfulfilled Jewish prophecy to the Christian Church, or more specifically - to its own sect, is on dangerous ground. For in usurping (and no other word will do) that which the plain words of God

state He will do for future Israel, we then state that God is not telling the factual truth, and this leads the guilty denomination into all manner of fanciful interpretations in order to make their creed appear plausible to the casual observer. With the interpretation that God "Will no longer accomplish a purpose, nor honor His promises through Israel," the devotee to this creed can well eliminate a good portion of these Old Testament prophecies from his reading, for they have in his mind become "of none effect" to the Jews, for then "God has simply wasted the time of the prophets in causing them to write of the termination prophecies of Hebrew restoration."

If a denomination continues to hold these views simply to uplift the early opinions of its pioneers, then these erroneous traditional foundation doctrines must give way to God's intended and clearly written Truth. Current world happenings are rapidly vindicating the combined expressions of the Prophets. Each of the prophets, minor and major, adds clarifying information to the other to make a complete harmonious picture of latter day events which are now being fulfilled.

Not only is the repetition of false interpretations a great injustice to the laity - but in a greater measure, it is an affront to God, for it mangles and distorts these very things which He states "will come to pass."

The reader is strongly advised to make his own objective analysis of the references here presented, and in the context in which they have been written.

Jeremiah, Chapters 30, 31, 33; Ezekiel 11, 34, 36, 37, 38, 39; Joel 2, 3; Amos 9: 9-15; Micah 4:6; Zechariah - specifically chapters 1, 2, 7, 8, 12 and 14.

-by Richard A. Wagner
Warrenton, Virginia

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The 2300 Day Hassle in La Sierra

(Editor's Note---This is a continuation of Elder W. H. Olson's study on the subject of the 2300 Days, on which Elder Padilla of the 7th day Church of God based his sermon on the night of Feb. 23, 1961, at the La Sierra Community Hall. We are completing Elder Olson's study in this issue, and will bring the readers a report in the next few issues concerning the developments which resulted from the meeting.)

A QUICK LOOK AT THE HISTORICAL SETTING

The seventy years of captivity prophesied by Jeremiah was drawing to a close. In 536 B.C., the Jews returned to their homeland and after rebuilding the Temple, the offerings which pointed to Christ were again resumed. As the years passed they seemed to forget their lesson and the reason for their captivity. Many longed to become associated with the Grecian pleasures, and to have their city, Jerusalem, become one of the centers of Hellenistic culture. The Alpha of the apostasy drifted to the Omega, and now God would again be forced to discipline His chosen people. It was then God allowed this Hitler type fierce KING, Antiochus Epiphanes, to "stand up" (verse 23). In verse 24, we are told that "his power shall be mighty but not by his own power." His license from God allowed him to make war in THREE DIRECTIONS ONLY (verse 9). History confirms his successful expeditions and capture of Egypt, the

Southern horn of the divided Grecian Empire. He also made expeditions into Persia (East), and then turned his forces toward the main object of this prophecy, "the pleasant land" where dwelled the Jewish people.

The facts in accord with Bible prophecy now unravel like a modern-day spy story. The soldier-king Antiochus bribed his way to power through an underground of apostate Jews. Through craft and intrigue (see verse 25), Antiochus became powerful and finally turned his wrath against Jerusalem and the Temple in particular. Menelaus, a renegade Jew and henchman of Antiochus, rifled the Temple of its sacred objects and golden vessels to pay ransom to his master. He was severely denounced by Onias, the High Priest and prince of the Jewish "host" (verses 11, 12) for his indiscretion. The prophecy stated that "through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (verse 25) To properly understand the meaning of the term "Prince of princes," in the above verse one must first realize that in the Hebrew text there are no capital letters, and because this is so, there

should be no capitalization of the letter "p" in the above-mentioned "prince." **Strong's Exhaustive Concordance** defines the meaning of the word "prince," as used in Daniel 8:11 and 25, as follows: "sar; a head person (of any rank or class) --captain (that had rule), chief (captain), general, governor, keeper, lord, (task) master, prince (-ipal), ruler, steward."

The Analytical Concordance of The Bible, by Robert Young, shows that the word "prince" in both Daniel 8:11 and 25, is translated from the Hebrew word 'sar' meaning "head prince, captain." Thus we see the true meaning has no reference at all to the Messiah or Christ, but simply that the "little horn" would exercise his power against the "head ruler, chief captain, general, keeper, principal one, head person of any rank, steward," etc. Antiochus did this when, during his rule, the high priest, Onias, was driven into exile and later killed in the most cruel manner. No prophecy in Scripture has been more accurately fulfilled than this one.

The delusioned Antiochus, drunk with power, had about filled his cup of iniquity. How would he meet his end, in military combat? No! God had decreed centuries before that "he shall be broken without hand," (verse 25). Let us now read the historical record in 2 Maccabees 9:5-12. We quote pertinent sections only for the sake of brevity. "But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague

... a pain from the bowels that was remediless came upon him ... but he was still filled with pride, breathing out fire in his rage against the Jews... and the man, that thought a little afore he could reach the stars of heaven... no man could endure to carry for his intolerable stink... he came to the knowledge... of himself by the SOURCE of God, his pain increasing every moment. And he came to himself... he said... a man that is mortal should not proudly think of himself as if he were God... he died a miserable death in a strange country in the mountains."

Soon after this the Jews restored the sanctuary to its "rightful state." Even today, about December 25th, the Jews celebrate the "cleansing of the (polluted) sanctuary by Judas Maccabees. This is known by Hebrews as the annual Festival of Cleansing, or the Festival of Hanukkah. Jesus, our Lord honored this event with his presence as recorded in John 10:22. This event, so indelibly impressed upon the Jewish religion, has been recorded not only in their histories, but in all histories. We quote briefly as follows:

"There can be no doubt, however, that a day is intended by this, for this is the fair and obvious interpretation... The time then specified by this would be six years and 110 days... Now as a matter of fact, there commenced in the year 171 B.C., a series of aggressions upon the priesthood, and temple, and city of the Jews on the part of An-

tiochus . . . In 171 B.C., began a series of events which finally resulted in the cessation of the public worship of God." (3)

"Then shall the sanctuary be cleansed . . . This was done by Judas Maccabaeus, as we have seen above, on the 25th of Dec., 165 B.C. Counting back from this the **terminus ad quem** of the 2300 days, we come to August 5th, of the year 171 B.C. What are the events of this year, then, which correspond to that which is said to be done from and after the commencement of the period in question? . . . Here, it will be perceived, the aggressions of Antiochus commenced with his attack upon the priests of the temple, called the host of heaven, but specifically upon the high priest, who is called the prince of the host. . . The tyrannical procedure begun (as we have seen) in the latter half of the year 171 B.C., was occasionally continued by the murder of the Jewish ambassadors at Tyre in the year 170; by the subsequent slaughter and captivity of 80,000 Hebrews in the same year, and also by the profanation and rifling of the temple." (4) This is the period of the defiling of the sanctuary and the persecution of the host (Daniel 8:13).

The vision of outrage and desolation which God told Daniel to record so shocked him that he became sick at heart and body for "certain days" (verse 27). Those to whom he related the vision could not understand or comprehend its meaning. God had informed Daniel that his people must

again be subjected to persecution -- this time for a period of 2300 days. These "indignation" were not to be executed until 171 B.C., so Daniel is told by the angel Gabriel to "shut thou up the vision for it shall be for many days." (See verse 26)

It is the Adventist position that Daniel did not understand the vision of chapter 8. They feel that Gabriel delayed the explanation until chapter 9 was explained. Indeed, if there is no connection between the eighth and ninth chapters, the whole Adventist teaching relative to the 1844 cleansing of the Heavenly sanctuary falls apart. It is well to note that chapter 9 was given ELEVEN years AFTER chapter 8 was seen in vision. Does it appear reasonable to believe God would delay an explanation for this length of time? Going back to verse 16, we read that Jesus (the S.D.A. view) COMMANDS the angel Gabriel thusly: "Make this man to understand the vision." The view held by the Seventh-day Adventist church is that Gabriel DID NOT OBEY the voice of the Lord, thus making Gabriel a disobedient servant by insinuation. However, we are told that Gabriel DID explain the vision (verse 17), and further, Daniel is assured of its explanation by these words, "**Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.**" (verse 19) Gabriel did not promise to tell Daniel about an event in the end of time, BUT he did promise to "make thee know what shall

be in the last end of the indignation." What indignation? Why, the indignation that was to fall upon "both the sanctuary and the host to be trodden under foot." (verse 13) The "time appointed" in the above reference refers to the time limit specified in verse 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This 2300 day period is simply the time period of persecution by this "king of fierce countenance," (verse 23) which he, (Antiochus) perpetrated against both the people and their sanctuary.

You may ask, "Does not the 2300 days mean 2300 literal years?" We answer, "NO," that the word rendered 'days' in Daniel 8:14, is not the same Hebrew word that is rendered as "days" in Numbers 14:34 and Ezekiel 4:6, as can be seen by consulting **Strong's Exhaustive Concordance**. Here we find that the word "days" in Daniel 8:14 is derived from **two Hebrew words** listed in the Hebrew dictionary section under numbers 6153 and 1242, instead of one. These are given as follows: "6153. ereb (pronounced eh'reb; from 6150; dusk: - & day, even (-ing, tide), night." Number 6150 is given as: "... to grow dusky at sundown: - be darkened, (toward) evening). Number 1242: boqer (pronounced bo'ker; from 1239; prop. dawn (as the break of day); gen. morning: - (&) day, early morning, morrow." This phraseology --(ereb boqer, evening-morning) is NOT FOUND ELSEWHERE

IN THE BIBLE. The Hebrew word "yowm" is used for "day" in Numbers 14:34, "each day (yowm) for a year." **The word "yowm" is not found in Daniel 8:14**, and therefore the "day for a year" principle does not apply. It simply means 2300 days NOT 2300 years!

To many an Adventist, Daniel 8 is solely, "Unto 2300 days then shall the sanctuary be cleansed," and the denominational dogmatic interpretation (Rome-Papacy) is accepted without question or reading the ENTIRE chapter. This we now URGE you to do, for you will never come to a correct understanding of the 2300 day prophecy until you carefully and prayerfully consider each verse in the chapter, and not only the first fourteen verses, for it is after seeing these things mentioned in the first fourteen verses, that the angel Gabriel appears and minutely explains the entire vision to Daniel. Chapter 9 is not interlocked with chapter 8 as far as interpretation goes. In the 9th chapter we find the prophecy regarding the Messiah, His crucifixion and the FINAL DESTRUCTION of the Jewish Temple in A.D. 70 by Titus. This took place some 240 years AFTER the initial outrage, indignation and persecution, prophesied in Daniel 8, and fulfilled by Antiochus Epiphanes.

In bringing this to a close, let me say, brethren, that I find it increasingly difficult to believe that the prophecy in Daniel 8 refers to two sanctuaries, one on earth and the other one in heaven, as the church teaches.

In 1863 Elder J. N. Andrews wrote, "The fact is plain, then, that of the vision of the 2300 days concerning the sanctuary, only 490 pertained to the earthly sanctuary. . . It is therefore an established fact that the worldly sanctuary of the first covenant, and the heavenly sanctuary of the new covenant, are both embraced in the vision of the 2300 days." (5)

There has been no change from this position for it is still the very heart of our teaching on the sanctuary question. In the book **Questions on Doctrine**, we read, "Adventists believe that the 'little horn' of Daniel 8:9 represents both pagan and papal Rome. . . We therefore believe that the 'sanctuary' of Daniel 8:11-14 must involve both the earthly and the heavenly sanctuaries. . . It is obvious that the activities of pagan Rome were concerned primarily with the earthly sanctuary, or Jewish Temple, while those of papal Rome must concern the heavenly sanctuary." pp. 255, 256.

It has never been clear to me how Rome in any form could defile either the earthly or the heavenly sanctuary. Rome was not connected in any way with the Jewish Temple, its services, or with any form of persecution of the Jewish people in the year of 457 B.C. It therefore follows, and is crystal clear, that Rome did not in any way defile the earthly sanctuary commencing in the year 457 B.C. A careful study of this prophecy will show the "little horn" of Daniel 8, DID NOT ARISE or come

into existence until AFTER the "notable horn" (Alexander the Great) had died and that was in the year of 323 B.C. Rome did not conquer Palestine until the year 63 B.C., and then she did not "defile" the Jewish Temple, but rather, under the Rome appointed Herods, the Temple was re-built and adorned gorgeously. Almost a century before that Rome signed the famous "Jewish League" which was in effect a peace treaty, for each nation promised to come to the aid of the other, should either be attacked. Thus Rome was their **protector**, and under this arrangement the Jewish nation enjoyed their longest time of peace. It was not until the year A.D. 70 that the Romans came against Jerusalem and desecrated the Temple.

All this is confusing to me for our book **Questions on Doctrine** tells us that the earthly and the heavenly sanctuaries were defiled, but we are not told how this was accomplished from 457 B.C. to 70 A.D. Our position on this is stated in the following manner: "We therefore believe, first that the taking away of the "daily" by **pagan** Rome represents the desolation of the Temple in A.D. 70, with the permanent cessation of its services (See Daniel 8:11, 13; 11:31; compared with Matt. 24:1-3, 15-30; Luke 21:20); and the second, that the taking away of the "daily" by **papal** Rome represents the introduction of such papal innovations as a mediating priesthood, the sacrifice of the mass, the confessional, and the worship of

Mary, by which it has been successfully taken away knowledge of, and reliance upon, the continual ministry of Christ in the heavenly sanctuary, and rendered that ministry inoperative in the lives of millions of professed Christians. (See Heb. 7:25; 8:1-5; 9:24, etc.)" pp. 256, 257.

Personally, I fail to see how the Catholic priests officiating at their heathenish services of "the mass" the foolishness of the "confessional" or the absurdity of worshipping "Mary" could in any way defile the heavenly sanctuary. If the idol worship within the Catholic churches today constitutes a great enough sin to defile the very presence of God, then heathen worship of idols in all ages has defiled the heavenly sanctuary, and not only when the Catholics worship their idols of wood and stone, or pray to the imagined-ascended virgin Mary.

The explanation of how the heavenly sanctuary is defiled by Catholic practises is not in harmony with our teaching as a church, for sister White wrote, "As the sins of the people were anciently transferred in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ... so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded." **Great Controversy**, p. 266. (old edition) This is made even more clear in the 1911 edition, "... so in

the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary." p. 421.

This means of defiling the heavenly sanctuary is confirmed by ex-president of the General Conference, Elder W. H. Branson. He wrote, "The only way that sin can get into 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. The sins of the wicked have never been brought into the sanctuary... Thus all confessed sins are transferred to the sanctuary, and in this manner the sanctuary is defiled." **Reply To Canright**, p. 235.

Since the Romans (Rome) in 457 B.C. had no part in the sanctuary services, did not confess their sins at its altar, did not officiate as priests in the sanctuary services, or as members of the congregation surrounding the sanctuary BEFORE Jesus gave His life on Calvary, and since neither "papal Rome" nor "pagan Rome" ever repented of their sins, turned to God in true confession thus transferring their sins to the heavenly sanctuary IT THEREFORE FOLLOWS that NONE of the sins of Rome, either pagan or papal were carried "to the heavenly sanctuary by the blood of Christ." To me this is very clear, and I feel we weaken our whole doctrinal structure when we premise so much of our belief on this kind of reason-

ing. In the first place it shows a wide range of disagreement between the official position (Questions On Doctrine), and the writings of Sister White which we also claim to believe and are supposed to hold in high esteem. All these things are having an adverse effect on the laity for many of them are getting this information from various sources, and it seems to me that as a church, we just do not have the answer to these things.

It is the purpose of this study to clearly show how this prophecy concerning His rebellious people, was accurately fulfilled by the "king of fierce countenance." (Antiochus Epiphanes). The savage plunder and savage attack of the Sacred Hebrew Sanctuary with the destruction of the Jewish host is a matter of historical record. In studying this the student is asked to make careful comparison with the actual words, limitations and descriptions of the actual prophecy of Daniel 8, as compared to the (anti) Antiochus sections in the book, **Questions on Doctrine**.

When we consider that Rome DID NOT have its source in the Grecian Empire, that only **two beasts are mentioned in Daniel 8**, that the "little horn" mentioned in this chapter was limited to **THREE** directions and **only THREE** directions, we must conclude that Rome is not intended here, for her strength was exercised in ALL directions, but mainly in a north-westerly direction, and northerly direction, not so much as mentioned in

the prophecy. If "Rome meets all of the specifications of the prophecy," as we claim, then it must follow that Rome was a Jewish-persecuting, sanctuary-destroying power in the year 457 B.C., WHICH SHE WAS NOT. In that year (457 B.C.) Rome was only a small town in Italy--and in the main, was very tolerant of the religious practices of her captive subjects, throughout her long history. The plain and understandable words of the prophecy call for a "king of fierce countenance," NOT A WORLD WIDE EMPIRE! Rome had no war with the Jewish nation until 63 B.C., this is an undeniable fact! The earthly sanctuary which was to be destroyed according to the prophecy of Daniel 8, was to be rebuilt, cleansed and made useable--the sanctuary destroyed by the Romans in 70 A.D., was not to be restored. History records how the sanctuary of Daniel 8 was cleansed and their worship restored. Millions of Jewish people today celebrate this great event in their festival of Hanukkah services.

If Rome fulfills all the specifications of the prophecy, then one would naturally conclude that at the close of the 2300 days (years), on October 22, 1844, that there should be a record of some great event in the history of Rome to mark the termination of this period. But no such event is found in history, and, therefore, since Rome did neither persecute the Jews, nor stop their sacrifices in 457 B.C., and since there is

no significant event in the history of Rome to mark the close of this period, we must conclude that Rome has no place in this prophecy.

A careful student of this prophecy quickly understands that one time period (2300 days) was marked by persecution and a defiling of the sanctuary, while the other time period (the 70 weeks) began with a message of liberation and a program of rebuilding both the city and the Temple. The two events which marked the beginning of these periods were opposite to one another, and therefore, could not have had their beginnings at one and the same date. It cannot be shown from history that the one earthly sanctuary was both destroyed and rebuilt as of the same date in history!

It is indeed a pity that a church with so much Bible truth as we have should weaken our structure with an erroneous interpretation of the 2300 days. We have made much depend on this prophecy--far too much. Elder James White wrote, "The subject of the cleansing of this sanctuary, then, is one of most thrilling interest, especially to all Adventists. It is the **key to the great Advent movement, making all plain.** Without it the movement is inexplicable. . . it is the great center around which all revealed truth relative to salvation clusters, and contributes more toward defining their present position, than any other." (6).

Since we have made "the subject of the cleansing of this

(sanctuary . . . the key to the great Advent movement," we all have a double obligation to fully re-study the prophecy recorded in **the entire eighth chapter of Daniel.**

May the Lord bless you with His Spirit of humbleness, sincerity and a real desire to find the truth regarding this important prophecy, is our prayer.

-by W. H. Olson
Associate Editor

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DESTROYED BIBLES REPLACED

Over 3,000 Bibles lost in Louisiana and Texas by victims of Hurricane Carla have been replaced by the American Bible Society. The society offered such replacements through the churches in the stricken areas and by announcements in local newspapers, and on radio and television stations. Bibles have been made available in Spanish and French as well as in English.

from **The Sabbath Recorder**,
(Seventh Day Baptist).

A Review Of "Questions On Doctrine."

DISTINCTION BETWEEN THE DECALOGUE AND THE CEREMONIAL LAW.

Question 13.

"On what grounds do Seventh-day Adventists consider as separate the 'moral law' and the 'ceremonial law,' in view of what our Lord accomplished on Calvary's cross." (1)

This question harks back to the old problem of the distinction between the Moral Law and the Ceremonial Law. Here again, we must side with our Adventist brethren against the evangelicals.

It is a well known fact that practically all of the historic creeds of Christendom recognized the essential differences between the Moral Law, or the Ten Commandments, and the Ceremonial Laws pertaining to ancient Israel.

Then why is there so much confusion about the subject today. It is apparent that the confusion, spread by evangelical ministers, has presented many a stumbling block to many honest souls who have at least momentarily felt inclined to keep the fourth Commandment of the Decalogue. It actually makes one wonder if there isn't "a method to their madness," so to speak. Perhaps they purposely confuse the issue to evade the Sabbath question. It brings to mind a verse in Isaiah, as follows:

"His watchman are blind: they are all ignorant, they are all dumb dogs,..." (2)

The book committee have quoted from the Confessions of Faith of eight of the leading historical creeds which definitely categorize the "Law" into Moral and Ceremonial segments. (See Bibliography, Items 3 to 10, inclusive).

This is fine, as far as it goes, but we are not especially interested in the position of the historic creeds, only to the extent that their position is Biblical. Of course, the book committee show by their remarks that they are anxious to impress the evangelicals with the fact that their position on the subject of the Moral and Ceremonial segments of "the Law" is not original, that it was the position of nearly all of the historic Confessions of Faith. In other words, "we are not alone in this assumption. We teach just like the rest of you 'evangelicals,' actually." This is, in part, at least, the psychology of the whole matter.

However, there is another aspect of the matter of far more importance. The committee has stated in their book, that, "The concept that the Decalogue was abolished by the death of Christ is a relatively recent one." (11)

As we stated in our Review of the chapter preceeding this one; since the evangelicals have learned that the 4th Commandment does not apply to Sunday, they have been consistently playing down the importance of the Decalogue, and have persistantly injected this aura of confusion into this subject of the relationship between Law and Grace, and the difference between Moral and Ceremonial Law. Certainly, this confusion was not taught by the founding fathers of Protestantism, for it is in total conflict with the Articles of Confession of their creeds. **If this is the best the Protestant clergymen can do in evading the issue of the Sabbath, then God help them!**

Small wonder that the Bible refers to the Protestant churches as "daughters of the harlot," the papacy. For so-called Sunday sacredness is but the spawn of Romanism, and apostate Protestantism.

by Donald E. Mote, Editor.

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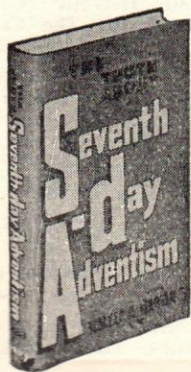
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AN EDITORIAL

Greetings, 1962

Dear Readers:

Here we are, off to a bad start in 1962, with the first issue being late. However, even though this issue is late we hope it is such that you people will like it.

First off, you will notice that we have moved, or, that is, The Gathering Call has a new mailing address. Actually, the print shop is still at the same address on Date street, while your editor has moved to 8546 Brunswick Avenue. We felt that it would be more convenient to have a Post Office Box for The Gathering Call.

For the benefit of those readers who live in this local area, the telephone number remains the same (Overland 3-0810) at the print shop, while our new residence number is Overland 8-1258.

Donations have started to come in for the needs of the print shop, but not enough as yet. You will notice that part of this issue is set up in a smaller 8 point type face. This is the used font of mats that we spoke of buying in the last issue, from the local newspaper. It is considerably smaller than the 10 pt. expanded type face that we have been using, and we realize that it might not be quite as readable. Therefore, we are anxious to get the reader's reaction to it. Although it is smaller, it has the advantage of being more compact and we can get much more into the space that we have in the magazine.

The point is, shall we go ahead and use this 8 point font, or do you readers prefer the 10 point expanded type face that we have been using. We got this font of 8 point mats of a very reasonable figure, and it is in pretty fair shape and doesn't give us near the trouble that the old worn out mats in the other font did.

However, if you readers prefer the larger type face, then the only alternative is to order sorts of new mats to replace the old worn out ones. To accom-

plish this, we still need your tithes and donations.

Now, at least one reader was critical of us for appealing for tithes and offerings after we published an article on the subject which took the position that tithing is not mandatory in the New Testament. Perhaps we need to clarify our position on this for the sake of the other readers.

We are fully aware of the fact that some people don't go along with the writer of that article, and may still prefer to pay what they consider to be a tithe. Now, it matters not to us what the individual chooses to call it; the main thing is that we get in some of these funds so that we can get our print shop in better shape so that we can do a better work for the Lord.

We realize that this matter of tithing is a highly controversial issue, with a lot to be said on both sides, and inasmuch as we have a very important work to do, we just don't have the time to come aside and attempt to settle that issue.

The point is, whether you call it tithe, or donations, or offerings, matters little to us. As far as we are concerned, we are called to publish The Gathering Call in an effort to guide the Adventist church into closer conformity with the Bible in their denominational teachings.

So, whether you choose to call it tithe or donations is beside the point. The point is, we need it for our publishing work.

-Your Editor

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ALL THOSE WHO ARE INTERESTED IN PLEDGING A CERTAIN AMOUNT EACH MONTH TOWARD THE PAYMENTS ON THE CYLINDER PRESS AND LINOTYPE MATS ARE ASKED TO FILL OUT AND SIGN THE FOLLOWING PLEDGE. IT WILL HELP US A LOT TO KNOW WHAT TO COUNT ON IN ADVANCE. (See next page).

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The Answer To Communism

"The church is neither Western nor Eastern, Aryan nor Slav, capitalist nor proletarian, white nor colored, African nor American. She is a separate realm of her own and should maintain her independence of all worldly fortunes and all the kingdoms of the world." Charles Malik, former president of the United Nations General Assembly, in an address which highlighted the second general session of the Second National Conference of 5,500 Southern Baptist men.

-From The Sabbath Recorder
(Seventh Day Baptist)

HOW ABOUT THAT?

In "Christ's Object Lessons," page 260:

"During probationary time the grace of God is offered to every soul."

(According to this a man's destiny cannot be sealed for eternity by the investigative - judgment while he is living or dead previous to the close of probation.)

In "Christ's Object Lessons," page 122, 123:

"When the mission of the Gospel is completed the judgment will accomplish the work of separation." ... "There is no probation after the judgment."

(The Gospel is not finished until probation closes, therefore the judgment follows this time and cannot occur previous to it. If there is no probation after judgment then the investigative judgment does not make eternal decisions in the cases of individuals, else the close of probation would close nothing if these decisions had been made previously.)

Christian Doctrine.

Webster's Dictionary defines doctrine as, "That which is taught." There are many people who sincerely believe that they can be Christians and live a righteous life without paying any attention to doctrine. In the following study we shall present from the Word of God that which Jesus taught about this subject, also what we are told by the apostles and prophets. "Doctrine" means "teach-

ing," and some of the last words spoken by our Saviour, just before He left this world, we find in Matthew 28:19, 20, where we read, "Go ye therefore, and teach all nations." And in verse 20, "Teaching them to observe all things whatsoever I have commanded you." That this is needed to make us Christians and to live a Christian life is made clear when we read in 2 Timothy 3:16,

17, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Yes, the entire Scripture is given by inspiration of God, and is profitable for **Doctrine**," etc. Jesus was the great Teacher. We read about this in Matthew 7:28, 29; "And it came to pass when Jesus had ended these sayings, the people were astonished at His **Doctrine**, for He taught them as one having authority, and not as the scribes." Now it is true; we live in the time spoken of by Paul to Timothy. (Tim. 4:3) "For the time will come when they will not endure sound **Doctrine**;" How shall we know what is sound doctrine and what is false doctrine. Again the Word of God is our guide. We read in John 7:17, "If any man will do His will, he shall know of the **Doctrine**, whether it be of God, or whether I speak of myself." In John 18:19, we read, "The high priest then asked Jesus of his disciples, and of his **Doctrines**. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." The high priest and the Jews should have known the doctrine of Christ, for He could truthfully state, "In secret have I said nothing." About the early Christians, we read in Acts 2: 2, 42, "And they continued steadfastly in the apostles **doctrine** and fellowship," etc. In Acts 5:28, we read, "... saying did not we straitly command you that ye should not teach in this name, and behold, ye have filled Jerusalem with your **doctrine**, and intend to bring this man's blood upon us." In Ephesians 4:14, 15, we read, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of hand, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up in him in all things, which is the head, even Christ." Paul wrote to Timothy in 1 Tim. 1:3, "As I besought thee to abide still at Ephesus when I went to Macedonia, that thou mightest charge some that they teach no other **doctrine**." In 1 Timothy 5: 17, we read, "Let the elders that rule well be counted worthy of double honor especially they who labor in the word

and **doctrine**." In chapter 6, verse 1, we read, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his **doctrine** be not blasphemed."

Yes, we need to abide in the **doctrine** of the apostles and prophets that Jesus Christ himself be the chief corner stone. (Ephesians 2:19, 20) To know and abide in these doctrines is our only guard against false doctrines. In Matthew 16:12, we read, "Then understood they he bade them beware not of the leaven of bread, but of the **doctrines** of the Pharisees and of the Saducees." Such doctrines are very dangerous because the Saviour said, in Matthew 15:9, "But in vain they do worship me, teaching for **doctrines** the commandments of men."

The apostles believed indeed in the **doctrine** of Jesus Christ. John, in his second epistle wrote, verses 9 and 10, "Whosoever transgresseth, and abideth not in the **doctrine** of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed." Yes, let us say with the apostle, "All scripture is given by inspiration of God, and is profitable for **doctrine**," etc.; "that the man of God may be perfect," etc. How can we know whether a doctrine is the doctrine of Jesus Christ. The answer is, it must be the doctrine of the Word of God, the holy Bible, the Scriptures. One of the doctrines of Jesus Christ we find in John 5:39, "Search the scripture, for in them ye think ye have eternal life, and they are they which testify of me."

Jesus has promised all of us, "If any man will do his will, he shall know of the doctrine, whether it is of God," etc. (John 7:17) To anyone who may be in doubt about any doctrine, may I say, do follow the example of the more noble men of Berea about whom we read in Acts 17:11, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."

--by Anton M. Christensen
P.O. Box 707,
Anna Maria, Florida.

FORGIVE THE COMPROMISE

Lord, give us faith in truth
That in that faith we may be truly strong.
Oh take away the hidden fear
Of losing errors we hold dear.
Forgive the blind urge merely to belong.
What can we gain by numbers that are wrong?

How often have we tried
Untempered mortar, daubing every wall
With care and loyal diligence,
Of each-his-own creedal fence.
Is this our safety? Lord, forgive us all
Our self-deception. Lift us when we fall.

Forgive the compromise
By which we've blindly helped the wily foe
To penetrate and work unseen
While in our pride we've kept serene.
Help us to grasp the truth and strike the blow
That will these crafty plans yet overthrow.

We thank Thee for the truth
Of grace divine when we so often fail.
Thou knowest, Lord, "that we are dust" —
Victims of circumstance. We trust
Thy mercy. Can anything but love avail? —
The greatest power which must at last prevail.

— Alice Schrammeck