

This booklet spends so much time lampooning
criticizing my good S.D.H. neighbors. I'm wondering
what the editors religion is?? - *See subject*

THE GATHERING CALL

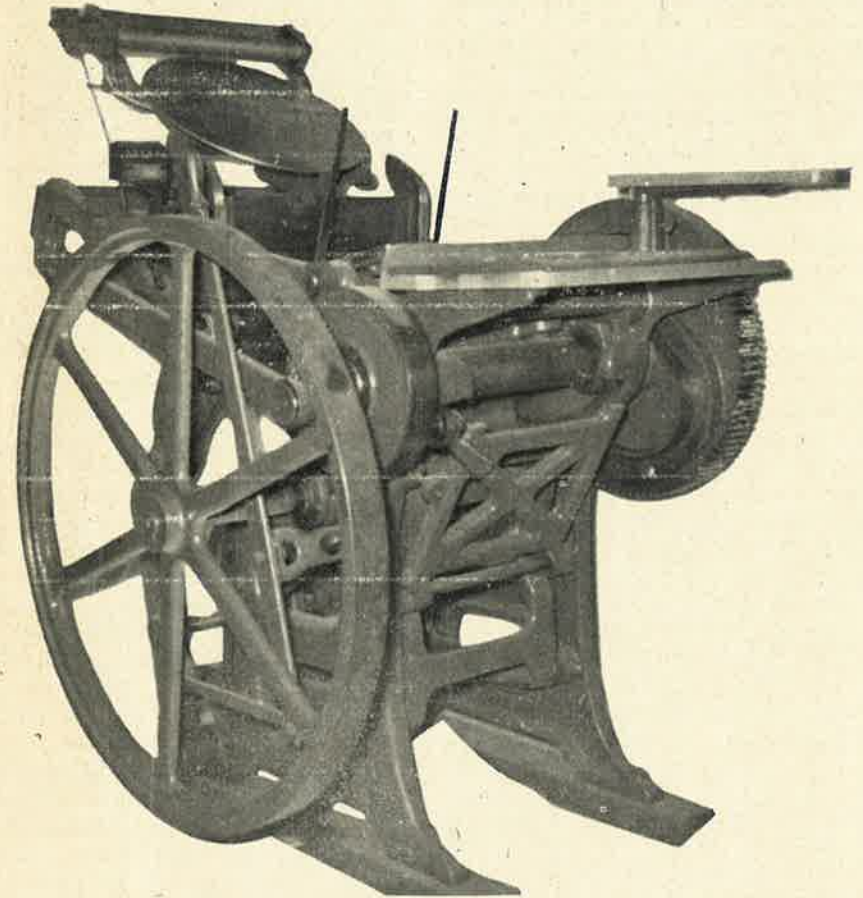


"The sheep follow Him, for they know His voice." John 10:4

Vol. 47

RIVERSIDE, CALIF., JAN.-FEB., 1959

No. 1



THE GATHERING CALL'S NEW PRESS

(See Story On Page Two)

BOARD OF DIRECTORS

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 John I. Easterly
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the post office at Riverside, California, under

Act of Congress of March 3, 1879.

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about \$93 a month, with 6% interest charged on the unpaid balance on a year's contract. On longer term contracts the interest is jacked up to as much as 11%. Frankly, I just couldn't see it.

The Gathering Call has always been supported mainly by tithes and donations sent in by the readers. This money will need the full \$1,500 as originally called for before we can reach our goal. So, even though we haven't fully reached our goal as yet, we are least trying to pay the way. Those of you who have been planning to send a donation now is the time. The type-setting machine or Linotype is all we need now to make our shop fairly complete and adequate for all our needs. We believe more than ever that God is in this thing and will see it through to a successful conclusion.

"THE KINGDOM"

—By Donald E. Mote, Assistant Editor

During the last century there have arisen several cults built up in part upon what is claimed to be Bible teaching concerning "The Kingdom." Briefly stated, the principal teaching of these various cults is that when John the Baptist, and Jesus came preaching—the "Repent ye: for the kingdom of the heavens has drawn nigh" they were offering to the nation of Israel the restoration of their earthly, political "kingdom." They lose sight of the spiritual reign in the hearts of men, the reign of the heavens, the reign of God, which both John and our Lord were proclaiming as at hand. The Lord knew that it was not the time for Israel to be restored to the land.

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In each of these three languages, Hebrew, Greek and Latin, we have a word meaning to rule and all of the related words are built on that particular root, and the name applied to the ruler, the territory ruled over, the act of ruling, etc., all come from this one word. But in the English language we have a different condition because the English language grew out of several other among them the Anglo-Saxon and the Norman French. Some things had French name. That was so in the case under consideration. There was the noun "kingdom" and a verb, now obsolete, "to king." These came from the Teutonic source. There was also the noun "reign" and the verb "to reign" coming through the French from the Latin. As time went on, somewhat different, though closely related meanings came to be attached to the two nouns.

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The Gathering Call has always been supported mainly by tithes and donations sent in by the readers. This money comes in at irregular intervals and follows no particular pattern. Therefore, I had misgivings about committing myself to payments of \$93 a month. I might have ample funds to make the payment one month and not enough the next. I feel I have a responsibility to you people and to God to spend the money wisely. At times I may have failed in this but I do the best I know how. So, I decided to bide my time on the matter of a Linotype and keep looking. I have subscribed to The Printer's

Exchange Bulletin, which is always full of ads about used printing equipment. In that way, I can keep a close watch on the market for a good buy.

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"kingdom" and "reign" The former word came to be connected more especially with the realm, and the latter with the act of exercising authority, and the time during which it was exercised. The following illustration will make this clear:

Nebuchadnezzar's kingdom extended from the valleys of the Tigris and Euphrates to the Mediterranean Sea, practically all of the "Fertile Crescent." His reign was a long one, 604 to 561 B.C., and it was characterized by great building projects. Again, we speak of "the second year of the reign of Darius," not "the second year of his kingdom."

The translators who worked on the Old Testament part of the Authorized Version translated the Hebrew "malekuth" by "kingdom" 49 times, "realm" 4 times, "reign" 21 times, and "empire" once. (See Young's Analytical Concordance.) But the translators who worked on the New Testament followed the precedent of previous versions and translated the Greek word "basileia" by the word "kingdom" in every single one of its occurrences, though the English usage even at that time, as the Old Testament translators clearly indicates, should have led the translators to differentiate between the two ideas, the place and the act of exercising authority. Our best Greek Lexicons indicate the difference and give two definitions for "basileia": (1)—Royal power, kingship, dominion, rule, reign. Lu. 1:33, ". . . and of His reign there shall be no end." Jn. 3:3, "Except a man be born from above he cannot comprehend the reign of God." (See quotation from Eidersheim on page 10.)

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Thayer, in his Greek Lexicon further comments, "Frequent in the N. T. in reference to the Reign of Messiah . . . This kingdom is spoken of as now begun and actually present, inasmuch as

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its foundations have been already laid by Christ and its benefits realized among men that believed in Him."

Let us examine a few passages more carefully:

(1) Matt. 4:8. "Again the devil taketh Him unto an exceedingly high mountain, and showeth Him all the kingdoms of the world."

He was here viewing a vast expanse of territory, north, east, south and west.

(2) Matt. 3:2 and 4:17, "Repent ye, for the reign of the heavens has drawn nigh."

Here the place is not under considera- tion, but time and character are. It is a righteous, a Godly, a heavenly rule, to be set up now in the hearts of believers.

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Mark 3:24, 24; 6:23; 13:8, 8.

Luke 4:5; 11:17, 18; 19:12, 15; 21:10,
10; 22:29, 30

John 18:36, 36, 36

II Tim. 4:18

Heb. 11:33; 12:28

Rev. 11:15; 16:10; 17:12, 17.

Some might question his decision in certain places. The context in each pas- sage should be carefully studied before any decision is made, but there are many passages where the substitution of the word "reign" for "kingdom" would throw a flood of new light upon the passage.

A great scholar, Dr. Edersheim of Ox- ford, an eminent Hebraist and himself a Hebrew Christian, has dealt with this subject in his book "The Life and Times of Jesus the Messiah" (Vol. 1, pages 264-274). He sets forth clearly the spiritual aspect of the kingdom, the reign of God in the hearts of men, as taught in the Hebrew Scriptures and by our Lord. We quote from this book in part:

"Concerning this 'Kingdom of the heavens' which was the great message of John, and the great work of Christ Himself, we may here say that it is the whole Old Testament **sublimated**, and the whole New Testament **realized** . . . **this** rule of heaven and kingship of Jehovah was the very substance of the Old Tes- tament; the object of the calling and mission of Israel. . . . Thus the whole Old Testament was the preparatory pre- sentation of the rule of heaven and the Kingship of its Lord. . . . the advent of the promised Messiah. . . would indeed be the advent of the Kingdom of God, such as had been the glowing hope held out by Zechariah, the glorious vision beheld by Daniel. Three ideas especial- ly did this Kingdom of God imply: **uni- versality, heavenliness and permanency.** Wide as God's domain would be His Dominion. . . .

"According to the Rabbinic views of the time, the terms 'Kingdom,' 'King- dom of the heavens' and 'Kingdom of God' (in the Targum on Micah 4:7 'Kingdom of Jehovah') were equivalent.

In fact the word 'heavens' was very often used instead of 'God', so as to avoid undue familiarizing the ear with the Sacred Name. This, probably, accounts for the exclusive use of the expression 'the Kingdom of the heavens' in the Gospel by Matthew. And the term did not imply a contrast to earth, as the expression 'the Kingdom of God' did to this world. The consciousness of its contrast to earth or world was distinctly expressed in Rabbinic writings.

"A review of many passages on the subject shows that, in the Jewish mind, the expression 'the Kingdom of the heavens' referred, not so much to any particular period, as in general to the **Rule of God**—as acknowledged, manifested and eventually perfected. Very often it is the equivalent for personal acknowledgment of God; taking upon oneself of the 'yoke' of 'the Kingdom,' of the commandments—the former preceding and conditioning the latter.

"As we pass from the Jewish ideas of the time to the preaching of the New Testament, we feel that while there is a **complete change of spirit**, the form in which the idea of the Kingdom of the heavens is presented is substantially similar. . . . 'The Kingdom of God,' or Kingly Rule of God, is an objective fact. The visible Church can only be the subjective attempt at its outward realization, of which the invisible church is the true counterpart. When Christ says, 'except a man be born from above, he cannot see the kingdom of God,' He teaches, in opposition to the Rabbinic representation of how 'the Kingdom' was taken up, that a man cannot even comprehend that glorious idea of the Reign of God, and of becoming, by conscious surrender, one of His subjects, except he be first born from above. . . .

"In fact an analysis of 119 passages in the New Testament where the expression 'Kingdom' occurs, shows that it means the rule of God which was manifested in and through Christ, is apparent

In the Church, gradually develops amidst hindrances, is triumphant at the second coming of Christ ('the end'), and, finally, perfected in the world to come. Thus revealed, the announcement of John of the near advent of this Kingdom, had in the Gospel by Matthew. And the deepest meaning, although, as so often in the case of propheticism, the stages intervening between the Advent of the Christ and the triumph of that Kingdom seem to have been hidden from the preacher. He came to call Israel to submit to the reign of God, about to be manifested in Christ. Hence, on the one hand, he called them to repentance—a 'change of mind'—with all that this implied; and, on the other, pointed them to the Christ, in the exaltation of His Person and Office. Or rather, the two combined might be summed up in the call: 'Change your Mind'—repent, which implies, not only a turning from the past, but a turning to the Christ in newness of mind. And thus the symbolic action by which this preaching was accompanied might be designated 'the baptism of repentance'. . . . Theirs must be a repentance not only in profession; but of heart and mind, such as would yield fruit, both good and visible. . . . or the vials of wrath were to be poured out. . . . the proclamation of the Kingdom was. . . the laying of the axe to the root of every tree that bore not fruit."

N.B.—Where the expression 'Kingdom of heaven' occurs in the above quotation, we have taken the liberty of giving the literal translation, 'the Kingdom of the heavens.')

In Luke 17:21 our Lord says, "The kingdom of God is within you." The preposition used is "entos" and it occurs in only one other place in the New Testament, Matt. 23:26, ". . . cleanse first the inside of the cup." The time is coming when the reign of the Lord will not only be within the hearts of His followers, but it will be a manifest kingdom throughout the entire universe.

We most heartily commend to our Christian friends a careful study of all

Translation Errata

of the occurrences of the word "baseleia" or "kingdom" as it is translated in most future open manifestation, simply to the furtherance of this, His ultimate objective in all? If we would cut away the false from the true, we must use the Sword of the Spirit which is the Word of God.

—By Grace H. Tor

That the Revised Standard Version Aions is in the accusative, plural sense so that the Revised Standard Version, even worse than the King James version, in many respects this newest version is not an improvement. On the contrary, in some instances, the problems of translation are made even worse.

One instance of this is to be found in Hebrews 1:2 and Hebrews 11:3.

In the Authorized, or King James version, these texts read as follows:

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

In the Revised Standard Version, these same texts read as follows:

"But in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom also he created the world."

"By faith we understand that the world was created by the word of God, so that is seen was made out of things which do not appear."

We respectfully wish to call the readers attention to the fact that word world is in the plural sense in the King James version and in the singular sense in the Revised Standard Version.

In the sense of being singular or plural, the old familiar King James is more accurate. However, the word world is an unfortunate translation in the first place. The word worlds, in the King James version is translated from the Greek word AIONS, which means ages.

So, therefore, using the correct translation of the Greek Aions, we will agree that the verses under discussion. They are as follows:

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

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fact the word 'heavens' was very often used instead of 'God,' so as to avoid undue familiarizing the ear with the Sacred Name. This, probably, accounts for the exclusive use of the expression 'the Kingdom of the heavens' in the Gospel by Matthew. And the term did not imply a contrast to earth, the expression 'the Kingdom of God' to this world. The consciousness of contrast to earth or world was distinctly expressed in Rabbinic writings.

A review of many passages on the subject shows that, in the Jewish mind, the expression 'the Kingdom of the heavens' referred, not so much to any particular period, as in general to the **reign of God**—as acknowledged, manifested and eventually perfected. Very often it is the equivalent for personal knowledge of God: taking upon oneself of the 'yoke' of 'the Kingdom,' the commandments — the former preceding and conditioning the latter. . . .

As we pass from the Jewish ideas of time to the preaching of the New Testament, we feel that while there is a **complete change of spirit**, the form in which the idea of the Kingdom of the heavens is presented is substantially identical. . . . 'The Kingdom of God,' or the **Divine Rule of God**, is an **objective fact**. The visible Church can only be the **subjective attempt** at its outward realization of which the invisible church is the counterpart. When Christ says, 'Except a man be born from above, he cannot see the kingdom of God,' He speaks, in opposition to the Rabbinic presentation of how 'the Kingdom' is taken up, that a man cannot even comprehend that glorious idea of the reign of God, and of becoming, by conscious surrender, one of His subjects, and that he be first born from above. . . .

In fact an analysis of 119 passages in the New Testament where the expression 'Kingdom' occurs, shows that it is **the rule of God which was manifested in and through Christ, is apparent**

in the Church, gradually develops amidst hindrances, is triumphant at the second coming of Christ ('the end'), and, finally, perfected in the world to come. Thus viewed, the announcement of John of the near advent of this Kingdom had deepest meaning; although, as so often in the case of prophetism, the stages intervening between the Advent of the Christ and the triumph of that Kingdom seem to have been hidden from the preacher. He came to call Israel to submit to the reign of God, about to be manifested in Christ. Hence, on the one hand, he called them to repentance—a 'change of mind'—with all that this implied; and, on the other, pointed them to the Christ, in the exaltation of His Person and Office. Or rather, the two combined might be summed up in the call: 'Change your Mind'—repent, which implies, not only a turning from the past, but a turning to the Christ in newness of mind. And thus the symbolic action by which this preaching was accompanied might be designated 'the baptism of repentance.' . . . Theirs must be a repentance not only in profession; but of heart and mind, such as would yield fruit, both good and visible . . . or the vials of wrath were to be poured out . . . the proclamation of the Kingdom was, . . . the laying of the axe to the root of every tree that bore not fruit."

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We most heartily commend to our Christian friends a careful study of all

of the occurrences of the word "baseleia" or "kingdom" as it is translated in most of our English versions. Such a study, to an unbiased mind, most assuredly reveals that "the kingdom," as mentioned through Scriptures, refers primarily and ultimately to "the reign" of God in the hearts of men. Is not God's use of the

Church and of the nation of Israel, in future open manifestation, simply to the furtherance of **this, His ultimate objective in all?** If we would cut away the false from the true, we must use the Sword of the Spirit which is the Word of God.

—By Grace H. Todd

Translation Errata

That the Revised Standard Version has many improvements in the translating of words, we do not deny. However, in many respects this newest version is not an improvement. On the contrary, in some instances, the problems of translation are made even worse.

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Aions is in the accusative, plural sense, so that the Revised Standard version is even worse than the King James version, in this respect. The Revised Standard Version has compounded the felony, so to speak.

An age is a definite period of time, with both beginning and end. The nearest equivalent we have in English to the Greek word **aion**, is **eon**. According to Funk & Wagnall's New Standard Dictionary of the English language, eon means, "1. An age of the universe; an incalculable period constituting one of the longest conceivable divisions of time; a cosmic or geologic cycle; a theological dispensation; an eternity, or eternity."

This definition is fairly good, as far as it goes, with the exception of the last phrase, i.e., "an eternity, or eternity." Eternity has no beginning or end. An age is a definite time period, with both beginning and end. The word age may imply a period of time whose limitations are not always clearly defined, such as the expression, "the stone age," or "the ice age." We have no precise way of knowing the exact year in which these periods began and ended, but it is possible to associate these things with an approximate period of time. Eternity, which means forever, is certainly not a good definition of the word eon, or the Greek word aion.

So, therefore, using the correct translation of the Greek **aions**, we will again cite the verses under discussion. They are as follows:

"Hath in these last days spoken unto

us by his Son, whom he hath appointed heir of all things, by whom also he made the ages."

THE JUDGMENT SHALL SIT

the ages were framed by the word of God, so that things which are seen were not made of things which do appear."

—By Donald E. Mote

The word judgment has several meanings. (1) The sentence or decision of a judge. 1 Kings 3:16-28. (2) Discernment between right and wrong. Luke 12:57; Acts 4:19; 1 Cor. 6:1-6; 11:28-32. (3) God's punishments upon wicked people. Prov. 19:29; Ezek. 28:26. (4) Trial, and sentences inflicted at the last day. Eccl. 12:14; Jude 6:14, 15.

The judgment we are interested in most, or at least should be, is that which decides our eternal state. Perhaps one of the most discussed texts in regard to the judgment is found in Rev. 14:6, 7 as follows:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

That the expression, "The hour of his judgment is come," does not refer to the final judgment is certain. The first angel which declared that "The hour of his judgment is come," also declared the judgment is no use for Him spending a century before Christ's second advent in the prepared for the kingdom of God.

The book of life is mentioned in the following places: Dan. 12:11; Luke 10:20; Phil. 4:3; Rev. 3:5; 13:8; 20:12, 15; 21:27; and 22:19. Names are evidently entered into this book of those who change from sinners to saints—when they become new creatures in Christ. "Rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven." Luke 10:20; see also Phil. 4:3.

To teach that an investigative judgment began about a hundred years ago is a great mistake. As the "everlasting gospel" began in the apostolic days, so did the message of "the hour of his judgment is come" begin at that time; and as the "everlasting gospel still continues, so does "the hour of his judgment is come" proclamation still continue.

Page Eight

Besides the book of life, we read of other books that are to be opened (Rev. 20:12). The Scriptures or the law, are given to man now, in this life to be guided by, and will be open in judgment.

When the gospel is brought to an individual, it is his privilege to either accept or reject the everlasting life. The choice he makes decides his case, and the hour of judgment is come to that party. Such was Paul's conclusion to, when he said, "Seeing . . . you have judged yourselves unworthy of eternal life, lo, we turn to the Gentiles." Acts 13:44-46.

The words judgment, and condemnation unto him, and ten thousand times ten can be used interchangeably, and are so translated in several instances by different translators. I believe we would do no violence to the Scriptures to read some of these passages, "The hour of condemnation is come;" that is, the time had come when people condemned themselves (judged themselves unworthy) if they rejected the gospel; or, on the other hand, they judged themselves worthy if they accepted the truth, and this message is still true today.

James, also, understood that such was, and is, the case. "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Jas. 5:9.

Paul again: "For if we judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. 11:31, 32.

So they all agree, Jesus, James, Peter, and Paul, that the hour of judgment came in their day, and it is still effective. The judge was, and still is standing before the door. Sinners are re-proved of sin, and so examine their own lives. If they repent, and accept the necessary qualifications they will attain eternal life; but if they reject salvation's terms they judge themselves unworthy of eternal life. The foregoing is the investigative judgment—if you wish to call it such. It consists of self-examination or investigation when reproved.

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And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and he shall reign forever and ever. . . . "And the nations were angry, and wrath is come, and the time of the day that they should be judged, and thou shalt give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them who destroy the earth." Rev. 11:15-18, 19.

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—By Donald E. Mote

Just what did the Revelator mean
when he said "**The hour of his judgment
is come?**" What judgment did he refer
to, since he did not refer to the final
judgment? What about the books; and
what about the final judgment?

Peter was proclaiming the first an-
gel's message when he said, "For the
time is come that judgment must begin
at the house of God; and if it first
begin at us, what shall the end be of
them that obey not the gospel of God?"
Jesus said, "For judgment I am come
in the world." Jno. 9:39. "Now is the
judgment of this world." Jno. 12:31. To
clarify the meaning of this judgment
still further, I will quote the following
texts:

"He that believeth on the Son hath
everlasting life: and he that believeth
not the Son shall not see life; but the
wrath of God abideth on him." Jno. 3:36.
"He that believeth on him is not judged:
He that believeth not **hath been** judged
already," because he hath not believed
on the name of the only begotten Son
of God." Jno. 3:18. A.S.V.

If unbelievers are **judged already**,
God knows it (He is Omniscient.), and
there is no use for Him spending a cen-
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prepared for the kingdom of God.

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In conclusion, I wish to call your at-
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"I beheld till the thrones were cast
down, and the ancient of days did sit,
whose garment was white as snow, and
the hair of his head like the pure wool:
his throne was like the fiery flame, and
his wheels as burning fire. A fiery
stream issued and came forth from be-
fore him; thousand thousands ministered
unto him, and ten thousand times ten
thousand stood before him; the judgment
was set, and the books were opened."
Dan. 7:9, 10.

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saints of the most High when Christ
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"And I saw the dead, small and great,
stand before God; and the books were
opened; and another book was opened,
which is the book of life: **and the dead
were judged out of those things which
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their works**. And the sea gave up the
dead which were in it; and death and
hell delivered up the dead which were
in them; and they were judged every

Seventh-day Adventists Still Teach That It Was Right To Be Wrong And Wrong To Be Right In 1844

CHARLES G. FINNEY

1, page 96.

The Millennial Harbinger, abridged, and other popular predictions of God's spirit. He was an able student, had translated his power during the 1844 movement. He was an able student, had translated his power during the 1844 movement.

Another very prominent character in the active years before and years after the 1844 movement. Charles G. Finney was one of the greatest, if not the most successful evangelist that the 19th century produced. Wherever he went people all classes and all professions were ed from their wicked ways to be faithful obedient servants of God. His active life reads almost like one continuous miracle of salvation.

It is not generally known that William Miller taught that 1843 was the 6000th year since the creation, and therefore immediately after the completion of the 6000 years the Millennium or the 7th thousand years would begin. Dr. Campbell showed where Miller was mistaken in his chronology. He also pointed out the fact that Babylon must fall before the coming of the Lord. Everybody could see that Babylon, which they all agreed was Rome, had not fallen. He also tried to convince the Millerites that the earth was not the sanctuary.

Dr. Campbell was not a scoffer. He spoke very highly of Miller and of many of his followers, and disapproved in very emphatic terms of the popular method of meeting Miller with ridicule and abuse. Campbell spoke of having many friends among Miller's followers whose integrity he did not question. In proof of his attitude toward the Millerites we quote: "While I regret to see the vile abuse of an ignorant and unbelieving multitude of priests and people, heaped upon our amiable enthusiast and pious expectant of

One experience of this mighty man give some idea of how God used him. He was married in October, 1824, at age of 32. He spent two days with wife and then started on a journey close to a hundred miles to make arrangements for some one to come bring their goods to his new appointment, telling his wife he expected to turn in about a week. When he arrived at his new field they insisted on holding at least one meeting with the He did so and the power of God rested upon many conversions. The interest was keen that he decided to stay with the until the following Sunday. The interest continued, conversions grew in number every day, until he felt it would be wrong for him to leave such an interest go after his newlywed.

man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whoever was not found written in the book of life was cast into the lake of fire." —John Keizer Rev. 20:12-15.

(Editor's Note:— We feel that it is only proper to point out that the words *everlasting* and *eternal* are both translated from the Greek word *aiōnios*, which is an adjective meaning age-lasting, or pertaining to an age. We feel that this prophecy concerning the third angel's message has a future application to the millennial reign. Such is indicated by the context of Revelation 14. We have a picture of Christ standing on Mount Zion with the 144,000. These are the

SIGNS OF THE TIMES

I Will Stand Upon My Watch and Will Watch to See What the Lord Will Say Unto Me.—Habakkuk 2-1.

And the Lord answered me and said "Write the vision and make it plain that he may run that readeth it, for the vision is yet for an appointed time, but at the end it shall speak and not lie." Verse 3.

Behold a people cometh from the North. They are cruel and have no mercy. thy cities shall be laid waste without an inhabitant. Jer. 4-6-7. Oh, please do not argue with God's sign-boards, but believe them, for why will you die? Of course, Satan will hop on your shoulder and whisper that you have plenty of time, But God said "It shall come to pass at the same time when GOG shall come against my people of ISRAEL, as a cloud to cover the land, that my fury shall come up in my face. Surely there will be a great shaking in the land of ISRAEL." Eze. 38-16-19. And all men that are upon the face of the earth shall shake at my presence.

Please wake up dear friends, these are very serious times, for suddenly one day

All Arab nations arming furiously ISRAEL warns U.N. while making no secret of their intentions to use these arms against ISRAEL. So we see they are thinking that evil thought. Eze. 38-12. But the end of all things is at hand, be ye therefore sober and watch unto prayer. 1 Pet. 4-7. For more than all silver and gold of this earth, more than all treasures, your spirit is worth and oh, if today God would call you away, what would you give in exchange for your soul? The warning is "prepare to meet thy God." — J. H. Anderson

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that GOG shall come against my
land of ISRAEL, as a cloud to cover
the land, and that my fury shall come up in
the face. Surely there will be a great
quake in the land of ISRAEL." Eze.
38-19. And all men that are upon the
face of the earth shall shake at my
presence.

Awake wake up dear friends, these are
serious times, for suddenly one day

Ten

"elect" who are about to reign with
Him for the thousand years. It is the
age-lasting gospel because it will begin
with the millennial age and continues
for the duration of that age. The real
purpose of this present age is to reveal
who are the "elect," —those called of
God to be kings and priests in the next
age, which is the real gospel age. (Isa.
42:4). It is age-lasting life because it
refers to the life of the millennial reign
when the saints put on immortality at
Christ's coming and reign with Him
over the Nations for the thousand years.
This special number are not to be con-
fused with the "great multitude" who
also receive Salvation afterward. (Rev.
7:9, 10).

and perhaps very soon, all the above
prophecy could come to pass. So let us
be found keeping God's COMMAND-
MENTS. Including the SABBATH
DAY. As our LORD has commanded.
Deut. 5-12. Please try to understand
that this stupendous miracle will take
place in such an hour as you think NOT
even in the twinkling of an EYE. 1 Cor.
15:51. So thou O son of man I have set
thee a watchman unto the house of
Israel. Therefore thou shall hear the
words at my mouth and warn them for
me. Eze. 33:7. Therefore I will stand
upon my watch to see what the Lord will
say unto me. Hab. 2:1.

All Arab nations arming furiously
ISRAEL warns U.N. while making no
secret of their intentions to use these
arms against ISRAEL. So we see they
are thinking that evil thought. Eze.
38-12. But the end of all things is at
hand, be ye therefore sober and watch
unto prayer. 1 Pet. 4-7. For more than
all silver and gold of this earth, more
than all treasures, your spirit is worth
and oh, if today God would call you
away, what would you give in exchange
for your soul?

The warning is "prepare to meet thy
God."

— J. H. Anderson

Seventh-day Adventists Still Teach That It Was Right To Be Wrong And Wrong To Be Right In 1844

Alexander Campbell was in the prime
of his power during the 1844 movement.
He was an able student, had translated
the New Testament, which is still a stan-
dard work. He was more than an ordi-
nary reformer. He was a strong charac-
ter, a diligent student of the Bible, a
good public speaker and debater, and a
voluminous writer. He was the editor
of a religious paper known as the "Mil-
lennial Harbinger."

No religious journal could ignore the
excitement of the years from 1842 to
1844. Alexander Campbell in his publi-
cation frequently dealt with the Millerite
movement. In a very kind and convinc-
ing manner he pointed out Miller's mis-
takes. He showed that Miller's chrono-
logy was faulty.

It is not generally known that William
Miller taught that 1843 was the 6000th
year since the creation, and therefore
immediately after the completion of the
6000 years the Millennium or the 7th
thousand years would begin. Dr. Camp-
bell showed where Miller was mistaken
in his chronology. He also pointed out
the fact that Babylon must fall before
the coming of the Lord. Everybody
could see that Babylon, which they all
agreed was Rome, had not fallen. He
also tried to convince the Millerites that
the earth was not the sanctuary.

Dr. Campbell was not a scoffer. He
spoke very highly of Miller and of many
of his followers, and disapproved in very
emphatic terms of the popular method
of meeting Miller with ridicule and abuse.
Campbell spoke of having many friends
among Miller's followers whose integrity
he did not question. In proof of his atti-
tude toward the Millerites we quote:
"While I regret to see the vile abuse of
an ignorant and unbelieving multitude of
priests and people, heaped upon our ami-
able enthusiast and pious expectant of

the world's end in 1843, I have no sym-
pathy for a theory, which, in my humble
opinion, makes of non-effect much of the
oracular predictions of God's spirit."—
The Millennial Harbinger, abridged, Vol.
1, page 95.

CHARLES G. FINNEY

Another very prominent character was
active years before and years after the
1844 movement. Charles G. Finney was
one of the greatest, if not the most suc-
cessful evangelist that the 19th century
produced. Wherever he went people of
all classes and all professions were turn-
ed from their wicked ways to be faithful,
obedient servants of God. His whole
active life reads almost like one contin-
uous miracle of salvation.

He was a man much given to prayer,
spending whole nights and sometimes
day and night in succession in private
prayer.

One experience of this mighty man will
give some idea of how God used him. He
was married in October, 1824, at the
age of 32. He spent two days with his
wife and then started on a journey of
close to a hundred miles to make ar-
rangements for some one to come and
bring their goods to his new appoint-
ment, telling his wife he expected to re-
turn in about a week. When he arrived
at his new field they insisted on his
holding at least one meeting with them.
He did so and the power of God rested
upon the community, and there were
many conversions. The interest was so
keen that he decided to stay with them
until the following Sunday. The interest
continued, conversions grew in numbers
every day, until he felt it would be wrong
for him to leave such an interest and
go after his newlywed.

The interest spread from this commu-

work of their Master as they had do these errors, and continued to do of the Millrites and refused to acce fore detected the errors in the teachi were familiar with His Word and the ly studied His Word. And because th demn His faithful servants who diliger a just God guilty of! It makes God c

THE HEART OF GOD

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TO BELIEVE AN ERROR

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Let us paraphrase one of these denunciations: "Like the Jews, who offered their useless sacrifices, (Finney and his followers) offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of (Finney and his followers) to himself, working with his power, his signs and lying wonders, to fasten (Finney and his followers) in his snare." Now, what was the great sin which led these men to be captured by Satan, after the disappointment. Proof: "I saw Sabbath question did not come until after the disappointment. Proof: "I saw Sabbath question, for the test on the to God? It could not have been the and made their prayers an abomination led these men to be captured by Satan, Now, what was the great sin which

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With this background let us quote a few declarations from the S.D.A. leaders during this period. On page 260 of "Early Writings," by Mrs. E. G. White, we read: "Those who rejected the first message could not be benefited by the second; neither were they benefited by the third; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare."

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to others all around. For six months was kept busy night and day in conducting these revival services. Mail boxes were very crude and slow in those days. For weeks he and his wife were unable to correspond with each other. In the spring he started with his cutter and cutter to go after his wife. The roads were very icy and his horse was smooth-shod. Just before noon he found it necessary to stop at a country blacksmith shop and have his horse re-shod. As soon as it was shod he was waiting at the blacksmith shop the people pressed him to hold a meeting at one o'clock in the school house. He consented, and to his surprise that noonday meeting the school house was packed to its limit. They begged him to stay over night and preach in the evening. He did so and a city revival started. The interest was so great that he was not able to leave after his wife. The brethren kindly wanted to send a man with his horse and cutter and get his wife. So he returned and continued the revival while the end went for his wife.

FINNEY TRIED TO SHOW MILLER HIS MISTAKE

His good servant of God, after he had been conducting these mighty revivals for twenty years, had the privilege of seeing William Miller in the great tabernacle at Boston. He listened to him a number of times carefully, and then invited Miller to his room for a personal interview. In a kindly spirit he showed him his mistake, and told him plainly that he would be disappointed. Miller acknowledged some of the arguments of his servant of God, but his warning had no effect.

There were mighty men of God leading men to repentance in this period that would not endorse Miller's position. Can you doubt that these men, particularly the two that we have mentioned by name, were men of God, men that God would use mightily in His kingdom? Both of

them continued active until almost the end. Dr. Campbell died in 1866 and Charles Finney lived until 1875. They passed through the great '44 experience and all the time were working diligently with marked success for the conversion of sinners. This was as true after the 1844 period as it was before.

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In the same paragraph, after the omission of two or three sentences, we continue the quotations from "Spiritual Gifts," Vol. 1, page 172. We use this earlier quotation because it is worded a little differently, "He also comes as an angel of light, and spreads his influence over the land. I saw false reformations everywhere. The churches were elated, and considered that God was marvelously working for them, when it was another spirit."

Again, on page 22 of "Present Truth," published in August, 1849, we find the following: "I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb,

which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever." A part of the above quotation will be found on page 45 of the new edition of "Early Writings" and on page 37 of the old.

Charles Finney was conducting many of his revivals in the neighborhood where James White and his wife were laboring in northern New York, and were publishing the Review and Herald. So it is certain that Mrs. White came in contact with Finney's revivals near the time she wrote these condemnations. Whether this was true or not, Finney was included in the general denunciation of the revivals of that day.

Let us paraphrase one of these denunciations: "Like the Jews, who offered their useless sacrifices, (Finney and his followers) offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of (Finney and his followers) to himself, working with his power, his signs and lying wonders, to fasten (Finney and his followers) in his snare." Other names could be substituted for that of Finney.

REJECTED OF GOD FOR REFUSING TO BELIEVE AN ERROR

Now, what was the great sin which led these men to be captured by Satan, and made their prayers an abomination to God? It could not have been the Sabbath question, for the test on the Sabbath question did not come until after the disappointment. Proof: "I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished, and He had passed within the second veil." —"Early Writings," page 42. Old edition page 35.

Then what could it be that would cause these great servants of God to become agents of the devil? One of the above quotations explains the matter. It is

because they rejected the first angel's message or the proclamation of the second coming of Christ in 1844.

In other words these earnest, praying, Bible students saw that Miller was mistaken and refused to accept his mistake. Therefore for refusing to accept an error they were rejected of God. On the other hand those who accepted this error, this false teaching, this misinterpretation of the Word, were blessed of God and were made his favorite, chosen people.

Another sin, according to the teachings of this denomination, which was sufficient to turn these men over to be led of the devil, was the sin of not knowing that Jesus moved from the first to the second apartment of the heavenly sanctuary on the 22nd day of October, 1844.

Finney and all the Christians, except the followers of Mrs. White, believed that Christ entered "within the veil" into the second apartment at His ascension, instead of waiting till 1844. Heb. 6:19,20. These godly people who refused to believe a mere supposition, without a scintilla of evidence; yes, plainly contradicted by the Word, were rejected of God and their prayers which were offered with simplicity and faith; with the same faith with which they were offered before the advent movement was started never reached the Father, but were answered by Satan, simply because they didn't know that Mrs. White, James White, and Joseph Bates had moved the Saviour into the most holy place on Oct. 22, 1844.

SEVENTH-DAY ADVENTISTS THE ONE OBJECT ON EARTH DEAR TO THE HEART OF GOD

What unrighteousness does this make a just God guilty of! It makes God condemn His faithful servants who diligently studied His Word. And because they were familiar with His Word and therefore detected the errors in the teachings of the Millerites and refused to accept these errors, and continued to do the work of their Master as they had done

Commandments of Yahweh and Faith of the Messiah

among their leaders that the general conference council was forced to take action to stem the immorality. The title of this article may have sounded strange to many readers, but it is confirmed in every jot and tittle by the teachings of the denomination. Every thinking man and woman familiar with the facts will say, shame! and will continue to say, shame! until the publishers of the present with the errors of (Editor's Note:—We are fully aware that the General Conference brethren today have repudiated many of their positions. The purpose of this report is mainly to contract the improvements of the present with the errors of past.)

The laws that our Heavenly Father gave Moses on Mt. Sinai were perfect and have never been destroyed.

Of course the Catholics have thought to change the law by adopting image worship and substituting Sunday for Yahweh's Seventh Day Sabbath. They have also introduced many other changes as foretold in Daniel 7:25.

The rest of the law is generally regarded by Christians as having been blotted out at the cross but this is not so according to Matthew 5:17, 18. Yahweh's law is to stand as long as heaven and earth.

We await the day when the Kingdom of Heaven will be set up here on earth and the Creator's law will become the law of the land. Until then, let's fear Yahweh and keep His commandments.

THE KINGDOM OF HEAVEN IS COMING!

What we need today is one government to rule the world; one just code of laws for all people; and an all-powerful but righteous ruler to administer this government and to execute these laws. Are such things possible? Yes. The Bible is full of prophecies foretelling of such a government.

We are on the threshold of the worst seven plagues of Revelation 16 are to be poured out upon those people who worship the "Beast and his image." The

great revivalists. Why should our brethren continue to publish these denunciations of the great men of God be eliminated from their literature? The explanation is simple. They have placed the seal of infallibility upon the writings of Mrs. White, and therefore they dare not change. If they should make these changes, which many of them recognize should be made, the people would lose confidence in the infallibility of Mrs. White's writings, and they fear the consequences.

Why should they continue to publish such denunciations of the Protestant churches as the following: "Satan has taken full possession of the churches as a body;" — "Early Writings," page 273. "I saw that since Jesus left the holy place of the heavenly sanctuary, and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and villainess in the churches; yet their members profess to be Christians. Their professions, their prayers, and their exhortations, are an abomination in the sight of God. Said the angel, 'God will not smell in their assemblies.'" — Do, page 274.

Members of Other Church Are Children of the Devil

"I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, villainess, and corruption, that the most diffident child of God would have no hesitancy in calling these professed Christians by their right name, children of their Father, the devil; for his works they do." Early Writings, 228 of the new edition where the tense has been changed.

Anyone who is familiar with the moral corruptions of some of the ministers among Seventh-day Adventists, wonder that they should use such language as the above in describing other churches. Immorality manifested itself so much

before, God rejected them but blessed

with His richest blessings those who taught these errors and made them "a people in which all heaven is interested, and they are the one object on earth dear to the heart of God." — Testimonies to Ministers, by Mrs. E. G. White, p. 41, "Thus you see we have located the time when it was right to be wrong and wrong to be right in the eyes of Mrs. White and her followers. The position taken by these pioneers would necessitate recasting 2 Thes. 2:10-13. It should be altered to read somewhat as follows: They, timely and others, received the love of the truth that they might be saved.

For this cause God sent them strong delusions that they should not believe a lie; that they all might be damned who believed not this error, but had pleasure in righteousness; but we are bound to give thanks to God for you, Seventh Day Adventists only, brethren beloved of the Lord, because God from 1844 hath chosen you to salvation through the Spirit of Prophecy and the belief of Miller's mistake.

We do not wish to cast any reflections on Wm. Miller. He was a godly man, and honestly believed the message he gave. He was mistaken and after the time passed he acknowledged his mistake as all honest men should.

Any number of quotations could be produced from Mrs. White, James White, Joseph Bates, and the other pioneers to show that they considered revivals in other churches the work of the devil. These quotations are not quotations from teachings seventy-five years ago and discarded, but some of them are taken from documents that are of recent publication. "Early Writings" is one of the most popular books among S.D.A.'s. It is recommended in their reading courses more than any other book. (Editor's Note:— This was true some years ago.)

These same denunciations apply to the work of Moody, Chapman, and other Page Fourteen

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Why should our brethren continue to publish these denunciations? Why should not these denunciations of the great men of God be eliminated from their literature? The explanation is simple. They have placed the seal of infallibility upon the writings of Mrs. White, and therefore they dare not change. If they should make these changes, which many of them recognize should be made, the people would lose confidence in the infallibility of Mrs. White's writings, and they fear the consequences.

Why should they continue to publish such denunciations of the Protestant churches as the following: "Satan has taken full possession of the churches as a body." — "Early Writings," page 273. "I saw that since Jesus left the holy place of the heavenly sanctuary, and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their professions, their prayers, and their exhortations, are an abomination in the sight of God. Said the angel, 'God will not smell in their assemblies.'" —Do., page 274.

Members of Other Church Are Children of the Devil

"I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness, and corruption, that the most diffident child of God would have no hesitancy in calling these professed Christians by their right name, children of their Father, the devil; for his works they do." Early Writings, old edition, page 93. It is found on page 228 of the new edition where the tense has been changed.

Anyone who is familiar with the moral corruptions of some of the ministers among Seventh-day Adventists, wonder that they should use such language as the above in describing other churches. Immorality manifested itself so much

among their leaders that the general conference council was forced to take action to stem the immorality.

The title of this article may have sounded strange to many readers, but it is confirmed in every jot and tittle by the teachings of the denomination. Every thinking man and woman familiar with the facts will say, shame! and will con-

tinue to say, shame! until the publishers correct this shameful teaching.

—Reprint of an old Gathering Call Tract

(Editor's Note:— We are fully aware that the General Conference brethren of today have repudiated many of these positions. The purpose of this reprint is mainly to contract the improvements of the present with the errors of the past.)

Commandments of Yahweh and Faith of the Messiah

The laws that our Heavenly Father gave Moses on Mt. Sinai were perfect and have never been destroyed.

Of course the Catholics have thought to change the law by adopting image worship and substituting Sunday for Yahweh's Seventh Day Sabbath. They have also introduced many other changes as foretold in Daniel 7:25.

The rest of the law is generally regarded by Christianity as having been blotted out at the cross but this is not so according to Matthew 5:17, 18. Yahweh's law is to stand as long as heaven and earth.

We await the day when the Kingdom of Heaven will be set up here on earth and the Creator's law will become the law of the land. Until then, let's fear Yahweh and keep His commandments.

THE KINGDOM OF HEAVEN IS COMING!

What we need today is one government to rule the world; one just code of laws for all people; and an all-powerful but righteous ruler to administer this government and to execute these laws.

Are such things possible? Yes. The Bible is full of prophecies foretelling of such a government.

We are on the threshold of the worst trouble this world has ever seen. The seven plagues of Revelation 16 are to be poured out upon those people who worship the "Beast and his image." The

Messiah (called Jesus) is to destroy the present world kingdoms, then set up the Kingdom of Heaven here on earth.

Here are a few texts relating to these events. Isaiah 2:1-4; Daniel, chapters 2 and 12; Zechariah, chapters 12, 13, and 14; Matthew, chapter 24 and Revelation, chapters 16 and 19.

The Great Physician

God works through agencies, but it is He that works. The physician does not heal us; the treatments do not heal us; it is the divine Power working through all the agencies employed that heals. Let us all lays hold of this great Source of comfort and cheer; and if we feel discouraged and gloomy, look up, for there is a great Power who is able to do for us all that we need to have done.

I wish this thought would find its way into everyone's mind—the Power that made us is a father, a brother, and a friend, not an angry deity who arbitrarily chastises us for our sins by causing us sorrow and pain. Our sufferings are in general the consequences of our own wrongdoing, and our Maker is doing all He can to heal us of the results, converting and restoring us as far as we will let Him, and will cooperate with Him.

—John Harvey Kellogg

Page Fifteen

TITHES

The first mention of tithes is found in Genesis 14:20, "And hath delivered thine enemies into thine hand. And he gave him tithes of all." Then there is the account of Jacob pledging to God one tenth of all that God will give to him.

Genesis 28:22, "And this stone, which I have set up for a pillar shall be God's house: and of all that thou shalt give me I will give the tenth unto thee." Up to the time that the Jews left Egypt, there is no mention of who instituted the payment of tithes, or to whom, how, when, or where it was to be paid. But it is reasonable to believe that it was ordained by God in the garden of Eden and spoken of by God to Adam when God spoke to Adam face to face, and then spoken by Adam to his sons and daughters, and so passed on from generation to generation.

After Moses led the children of Israel out of Egypt, while they were still in the wilderness, God called Moses up on Mount Sinai and instructed him to build a tabernacle, and gave him a set of laws providing for its services and their maintenance. (Exodus 25-27.)

Leviticus 1:1: "And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation, saying . . . 32. And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be hold unto the Lord. 34. These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."

Deuteronomy 14:22, "Thou shalt truly tithes all the increase of thy seed that the field bringeth forth year by year." The tithes was the tenth of the increase of the harvest, not of the whole yield as the Sabbath School quarterly teaches. If a man planted one hundred sacks of wheat and reaped a harvest of

five hundred sacks of wheat, he did not give fifty sacks of wheat as his tithes. He gave forty sacks only. The tithes on the one hundred sacks was paid in previous years. The same principle applied to the herds and flocks. If a man had a herd of five hundred head of cattle and received an increase of three hundred calves, he did not give eighty calves as his tithes. He gave thirty calves only. That same principle applied to a business also. If a man was in some business other than farming, he did not pay a tenth of his entire income. He deducted the overhead expenses of conducting the business before paying the tithes.

When Samuel was priest and prophet in the temple in his day, the Jews demanded that a king be given to rule over them. (1 Sam. 8:15-18) Samuel warned them that the king would take a tenth and more from them for the maintenance of his household and his retainers, yet they insisted on having a king. God did not relinquish any of his tithes to the king and Samuel did not say that he would. The second tithes was the price that they would pay for the support of the king.

Deuteronomy 14:28: "At the end of three years thou shalt bring forth all the tithes of thy increase the same year, and shall lay it up within thy gates: 29. And the Levite, (because he hath no part with thee) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all thy work of thy hand which thou doest."

The above 28th verse indicates that the people had a period of three years in which to build up a working capital for the successful conduct of their business. The Levite is mentioned as the first participant, but was not to have all the tithes. He was to have part of it only. The expense of entertaining strangers and informing them of the goodness of

God, was to come out of the tithes also, and the orphan and the widow were to receive sufficient for their need out of the tithes. The purpose was to enable God to increase his blessing to those who showed a loving and generous spirit. Deuteronomy 14:25: "And thou shalt eat before the Lord thy God, in the place which he shall choose to put his name there, the tithes of corn, of thy wine, and of thy oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." The Jew was to eat of the tithes himself when he ate before the tabernacle or the temple. That was where the Lord put his name, and the priest was to have his share of the sacrifice. He was not to have all of it. Deuteronomy 14:24: "And if the way be too long for thee so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God shall bless thee: 25. Then shalt thou turn it into money, and bind up the money in thy hand, and shalt go unto the place which the Lord thy God shall choose: 26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine or for strong drink, or for whatsoever thy soul desireth: And thou shalt eat there before the Lord thy God, and thou shalt rejoice, and thine household."

God here places the entire responsibility of getting the tithes to the proper place where it is to be paid and how it is to be used upon the one who is giving the tithes. He is not to give it to another and hold him responsible for its proper delivery and use. If anyone would give his tithes to some usurping imposter to use as he saw fit, and he misused it, would God accept it? God did not accept the services of the people who worshipped with Jeroboam at Beth-el and Dan. Neither will he accept it from those who worship at Rome, Italy, Massachusetts or Battle Creek, Michigan, or Salt Lake City, Utah, or Boston, Massachusetts. The apostles did not give tithes to

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or Tacoma Park, D.C. or any other place where falsehood is taught for truth, and truth branded a lie.

God was just as definite in naming the things that the tithe was to be spent for as he was in naming the amount to be spent. It was to be spent "for oxen, for sheep, for wine and strong drink," and eat it there at Jerusalem, rejoicing. It has been said by the advocates of total abstinence that the Bible never sanctioned the use of "strong drink," but the Bible does sanction it here, and it should be admitted and people told how it was to be used instead of denying it and covering up the facts.

Mark 15:25: "It was the third hour, and they crucified him. 26. And the superscription of the accusation was written over, THE KING OF THE JEWS, 37. And Jesus cried with a loud voice, and gave up the Ghost. 38. And the veil of the temple was rent from the top to the bottom."

At the death of Christ, the antitype abolished the type. The substance obliterated the shadow.

EPHESIANS 2:15

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;"

Colossians 2:4. "Blotting out the handwriting of ordinances, that was against us and took it out of the way, nailing it to the cross."

That was the end of all "commandments contained in ordinances," written by the hand of Moses, leaving nothing but the ten commandments of the decalogue in force and effect. Which of the ten commandments of the decalog demands that a tithe of anything be paid by anyone to someone else?

That was the end of the efficacy of the temple, its services, and the means of carrying on the services. Some of the misinformed believers of that day, and one of the apostles, attempted to continue one of the old temple forms; but it resulted in disaster to them.

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An Open Letter To The SDA Church

To the Brethren of the S.D.A. Laodicean Church, Greetings in the name of Yahshua, (Jesus)

I find in my long Experience in the work of the Master, that there are many Testimonies from Mrs. E. G. White, to the Laodicean Church, that the Leaders keep from the Church membership. The General Conference Brethren know that there are Testimonies that they do not believe, and they chide them, or go so far as to burn them. I will leave it with you as to the truth of the writings.

"The Laodicean Church is the Adventist church, and the message of the Laodicean applies to the people of God, who profess to believe present truth. Vol 4, p. 87 also Vol. 3, P. 252.

"The church represented by the foolish Virgins in Matt. 25 is also the Laodicean Church. I have often referred to the parable of the ten virgins. This represents the condition of the church, in the last days. Both the wise and the foolish have their Bibles and all have the same means of Grace. The state of the church represented by the foolish virgins is also spoken of as the Laodicean state. Mrs. E. G. White, R. & H., August 19, 1890.

The foolish virgins couldn't get in and the Laodicean S.D.A. is sickening." Sanitarium, Calif. March 29, 1908. "I am instructed to bear a message to all our people on the subject of health reform, for the Brethren have backslidden from the health principles. Who among our Brethren will sign a pledge to dispense with flesh meats, tea, coffee, and all injurious foods and every thing of a harmful nature as drugs. I ask you at this time, will you not circulate such a pledge."

THE PLEDGE

"I solemnly promise, before God, to abstain from tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cake, mince pies, a large amount of salt, and animal fat of all kinds, baking powder, soda or saleratus, in any form and cheese, and all exciting articles

priests of the temple after the crucifixion, they knew that to do so would imply a belief in, and an endorsement of an efficacy of its services.

Acts 2:42, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers . . . 45. And sold their possessions and goods, and parted them to all men as every man had need. 4:34. Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold. 35. And laid them down at the apostles feet; and distribution was made to every man according as he had need. 36. And losses who by the apostles was named Barnabas, (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus. 37. Having sold it at the apostles feet . . . 20:33. I have covered no man's silver, or gold, or apparel. 34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." 2 Thea. 3:8.

The apostles did not demand that the believers of their day support them with tithes and offerings, or wages. They supported themselves by their own labor and at the same time gathered funds and brought them back to relieve the want of the brethren at home. Quite a contrast to the "wolves in sheep's clothing," and the "blind leaders of the blind" of today, who arrogate to themselves the titles of priests and apostles of the most high God; while denying the efficacy of the sacrifices of bulls and goats, they hold tenaciously to the tithe that was to provide the bulls and goats; and hijack the money they receive, to their own use and support. And then call those who do not contribute to the funds that give them a sure, easy and continuous income; thieves and robbers: telling them that they are robbing God of tithes and offerings. Any person, or church, that receives "tithes and offerings" that receive "tithes and offerings" under the threat that any one that does not give it is robbing God: is receiving money under false pretense: a sin in the light of the commandments of God, and a crime under the light of the penal code of every civilized country in the world.

Romans 14:4: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

Any one who contends that the ordinance of tithing is still in force, must, to be consistent, grant that the ordinance still in force. Therefore those who pay a tithe should take the money to Jerusalem, and spend it there for sheep, goats, wine and strong drink; and eat it there, rejoicing. And not give it to someone to send it to Tacoma Park, D.C. or Battle Creek, Michigan; where some "elder" might again embezzle some of it and lose it in some "wildcat investment" scheme, such as the one known as the Maple Sugar Honey deal: in which one conference treasurer was sent to prison for embezzling \$23,000 of conference money.

Time only will tell whether the hiding of church moneys by investing them in stocks and bonds of "carnal" commercial enterprises in the names of "people who can be trusted" will prove more satisfactory than issuing blank checks to people who promised riches to those who invested money in Maple Syrup Honey.

WARD D. GRANT,

(EDITOR'S NOTE—Paul was the "minister of Jesus Christ to the Gentiles;" (Rom. 15:16) and apparently supported himself by his tent-making craft, but he also said that the "Lord (had) ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14). And, even though we may not be bound by any arbitrary rules in the New Testament, still we are duty bound to support the gospel through free-will offerings, at least.)

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An Open Letter To The SDA Church

To the Brethren of the S.D.A. Laodicean
Church, Greetings in the name of Yahshua,
(Jesus)

I find in my long Experience in the work
of the Master, that there are many Tes-
timonies from Mrs. E. G. White, to the
Laodicean Church, that the Leaders keep
from the Church membership. The General
Conference Brethren know that there are
Testimonies that they do not be-
lieve, and they hide them, or go so far as
to burn them. I will leave it with you as
to the truth of the writings.

"The Laodicean Church is the Advent-
ist church, and the message of the Laod-
icean applies to the people of God, who
profess to believe present truth. Vol 4, p. 87
also Vol.3.P.252.

"The church represented by the foolish
Virgins in Matt. 25 is also the Laodicean
Church. I have often referred to the par-
able of the ten virgins. This represents the
condition of the church, in the last days.
Both the wise and the foolish have their
Bibles and all have the same means of
Grace. The state of the church represented
by the foolish virgins is also spoken of as
the Laodicean state. Mrs. E. G. White,
R. & H., August 19, 1890.

The foolish virgins couldn't get in and
the Laodicean S.D.A. is sickening."

Sanitarium, Calif. March 29, 1908.

"I am instructed to bear a message to
all our people on the subject of health
reform, for the Brethren have backslidden
from the health principles. Who among
our Brethren will sign a pledge to dis-
pense with flesh meats, tea, coffee, and
all injurious foods and every thing of a
harmful nature as drugs. I ask you at
this time, will you not circulate such a
pledge."

THE PLEDGE

"I solemnly promise, before God, to
abstain from tobacco, spiritous liquors,
snuff, tea, coffee, flesh meats, butter,
spices, rich cake, mince pies, a large
amount of salt, and animal fat of all kinds,
baking powder, soda or saleratus, in any
form and cheese, and all exciting articles

of food, and to abstain from eating between
meals, and to do all I can to induce o'hers
to do likewise."

Testimony and Pledge sent to the Gen-
eral Conference March 29, 1908. This tes-
timony and pledge was sent derectly to
Eld. Daniels, president of the Laodicean
Church Conference. He turned it down and
said that it would split the church wide
open. Sr. White said, "God gave the light
on health reform and those that rejected
it, rejected God." Testimonies B. No 6.
Page 31.

The Seventh Day Adventist Church, the
foolish virgin church and the Laodicean
church is one and the same and will be
spewed out. Why wait?

TESTIMONIES ABOUT DRUGS

The Health retreat was established at
a great cost to treat the sick without
drugs. Drug medication should have no
part in the work of the church. Mrs. E. G.
White in **Counsels on Diet and Foods**, p. 406

"Drugs never cure disease; they only
change its form and location. Drugging
should be for ever abandoned, for while it
does not cure any malady, it enfeebles the
system, making it more susceptible to
disease. Medicines have no power to cure,
but most generally hinder nature in her
efforts."

Mrs E. G. White in **Healthful Living**, P.
243, 244. Test. Vol. 5.

In rejecting these testimonies the Laod-
icean church has taken another step off the
platform of truth. Those that use drugs do
not believe what Mrs. White says, and in
rejecting Mrs White they reject the Lord.

"Let none seek to tear away the founda-
tions of our faith", yet the church has
removed nearly all of the original founda-
tion. The Seventh Day Adventist church
has not only compromised with the world
they have even "**compromised with the
powers of darkness; the Devil.**" Vol. 5, 22.
"The Message of the Third Angel still
includes, a simple diet and entire absence
of drugs." H. L. 248 by Mrs. E. G. White.

In this respect the Seventh Day Adven-

first Laodicean church have nearly all completely rejected the Third Angels Message, They have wandered away from the age, They have wandered away from the old Adventist land marks. Vol 5, 137.

I will call your attention to just a few

more Testimonies, which she says the Lord gave to her. Vol. 6, p. 217. "We should shun debt as we should shun the leprosy. Debts should not be allowed to accumulate. year after year, we should shun debt as we shun disease. Vol 6, p. 211. When Mrs. White died, she was in debt nearly \$90,000. She didn't believe in her own testi-

monies. In Vols. 1 and 2 you will find a Testimony that will suit each and every one under the letters of the alphabet. If your name starts with B, C, D, or any letter you will find a testimony under that letter. When Mrs. White became known as a prophet,

then every one that had any trouble at home or otherwise, would write to Mrs. White and tell her of their troubles and ask her what they should do. And the questions came so quick and fast that she had her Secretary write them by the wholesale and that is the way she did it. So, if you have any trouble and wish help just get the testimony that starts with the letter of your name.

Sr. White was a busy woman, and she

I WILL BLESS THEM THAT BLESS THEE

By Zella Reynolds Mussen
Reprinted From
MOUNT ZION REPORTER

couldn't be bothered with all the little things that the human is heir to, and then again now you have the same opportunity of receiving a testimony as if she was living.

Your humble servant was rebuked by Sr. White, I guess you would call it a testimony, I was her chauffeur at the first Gen. Conf. held in Takoma Park, D.C., and I had the privilege of taking Sr. White, her nurse, and Elder Willie W. White's wife for her morning ride before the eleven o'clock morning service, we had horses and carriages in those days, so I know some things of the things that have taken place in the days of Mrs. White and what she passed through.

If it please the Brethren, at another time, I wish to tell you what was the matter with the Laodicean church, that the Saviour said that He would spew it out as something that was sickening. To spew to send forth with violence. The sin of Adam was more than just eating some forbidden fruit, it was such that the sin could not be forgiven, and we see the result in the world today, so the sin of the Laodicean church was such that forgiveness was not asked for so we see the result today.

Ransome E. Burke, Dinsmore, Fla.

of others where the money is used for our own Chinese work."

Here was an entirely new thought to me. I had given a dollar here or there toward this purpose, and once in a while or twice, five dollars toward work among the Jews, but never had the thought of systematic giving in this direction crossed my mind. The thought came, "If this is something that so pleases the Lord I want to adopt it also." So then and there the resolution was made that the entire tithe of the first month of the year would be given for Christian work amongst His Chosen people.

Before returning to China I had undertaken some heavy obligations and,

upon reaching Shanghai, found that exchange had become so unfavorable that one American dollar required about three of our Shanghai dollars, and payments in gold back home at the above rate gave me a vision of months of "grinding out" money. It loomed large in the horizon. However, the very time I made the offering for the Gospel among the Jews—that month word came that some funds which had been tied up for years were available to me. It was some hundreds of dollars, and it very materially helped the financial burden at that time. I was duly impressed.

The next year, January and February passed and it was not until March that the Jewish offering was sent. In May I received notification that the Home Office of the British & Foreign Bible Society had given authority for an increase of my salary. Good news to me, coming unexpectedly as it did, but I only thought of it as beginning that month. However, when the extra amount came for March and onward — against the very month I had kept my word to the Lord concerning this matter. Again I was impressed.

The third year there was some delay, due to lack of understanding on the part of others about passing the money on, and a necessary month or two went by before the money reached its destination. About the very day it was started on its way a dear one in California sent me a special personal gift of money which came at a most opportune time.

To be sure, one does not follow me-thods simply for the blessing they bring, He regards our gifts (so much so that He loves to bless in return) how good it is to have intimation of something which specially pleases Him!

SILVER AND GOLD ARE HIS

The friend who had opened my eyes to this matter had, because of this exchange in exchange—which came about the time I returned to China—been puzzled about using so much Shanghai money to exchange for so few gold dol-

lars to send to Jewish work, and in perplexity of mind, with the feeling would be wrong to waste the Lord's money, had, with the other workers her mission, hesitated and delayed some time about the Jewish offering hoping for a more favourable exchange condition. In the meantime, the financial wheels had been dragging heavily money difficulties had come. Wondering if the Lord were satisfied with this delay, they heard my statement and the Lord arrested them and saw that He was calling them definitely to return to their former practice.

spite of conditions, for the silver gold were His. Immediately the Lord began to work, money came in; blessing was felt, and at the end of the year every branch of the accounts, there a favourable balance. The year ended triumphantly.

A family of six in Shanghai had recently adopted systematic giving Jewish work. One of the number, after employed in a Publishing House after making her first special gift toward this purpose was later called by her employer and informed that salary had been increased. It was liberal increase and in those times depression she could hardly fall to cognize God's blessing and connected with her decision on this point. Other members of the family have also experienced special financial blessing.

Here in Shanghai, in the absence of my husband, on a long missionary tour, a serious mission difficulty arose in the small chapels. A very bad Chinese Lord's work, did everything possible bent on troubling and hindering Lords work, make it hard for us. He had been proved for his bad and unsavory life because of the "loss of face" (reputation) no rent would he pay (he occupied rooms upstairs in the chapel building His every presence in the building a dishonour to the name of Christ and the surrounding unbelievers. Even

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Some years ago, after returning from China from furlough, that I was talking with a Shanghai missionary concerning the blessing that had been following our work, both spiritually and temporal. She made the following comment: "The Lord has blessed us, and I believe it is because we have for years made it a habit in our Chinese Church to give the entire offering on the first of every month toward Christian work among the Jews. Our Chinese have this habit and give liberally toward this, and frequently this offering exceeds that

of others where the money is used for our own Chinese work."

Here was an entirely new thought to me. I had given a dollar here or there toward this purpose, and once in a while two dollars and at the very most, once or twice, five dollars toward work among the Jews, but never had the thought of systematic giving in this direction crossed my mind. The thought came, "If this is something that so pleases the Lord I want to adopt it also." So then and there the resolution was made that the entire tithe of the first month of the year would be given for Christian work amongst His Chosen people.

Before returning to China I had undertaken some heavy obligations and,

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The third year there was some delay, due to lack of understanding on the part of others about passing the money on, and a necessary month or two went by before the money reached its destination. About the very day it was started on its way a dear one in California sent me a special personal gift of money which came at a most opportune time.

To be sure, one does not follow methods simply for the blessing they bring, but knowing in such ways as these how He regards our gifts (so much so that He loves to bless in return) how good it is to have intimation of something which specially pleases Him!

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The friend who had opened my eyes to this matter had, because of this extreme in exchange—which came about the time I returned to China—been puzzled about using so much Shanghai money to exchange for so few gold dol-

lars to send to Jewish work, and in this perplexity of mind, with the feeling it would be wrong to waste the Lord's money, had, with the other works of her mission, hesitated and delayed for some time about the Jewish offerings, hoping for a more favourable exchange condition. In the meantime, the financial wheels had been dragging heavily; money difficulties had come. While wondering if the Lord were satisfied with this delay, they heard my story, and the Lord arrested them and they saw that He was calling them definitely to return to their former practice in spite of conditions, for the silver and gold were His. Immediately the Lord began to work; money came in; blessing was felt, and at the end of the year, in every branch of the accounts, there was a favourable balance. The year ended triumphantly.

A family of six in Shanghai had recently adopted systematic giving for Jewish work. One of the number, being employed in a Publishing House, after making her first special gift toward this purpose was later called in by her employer and informed that her salary had been increased. It was a liberal increase and in those times of depression she could hardly fail to recognize God's blessing and connected it with her decision on this point. Other members of the family have also experienced special financial blessing.

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officers and police seemed afraid to do anything drastic for he was a man to be feared.

Rents would not be paid; meetings could not be held; collections could not be taken; others who would have taken over the building and altered it for another character of Christian work, could not gain access because this man still held always in his rooms and resisted everyone.

In January the title was again sent to Jewish work. A few days after that a dear Chinese brother (one of our Christians) after another conference with the owner of the building (a Chinese) came back and said, "Mrs. Mussen, the Lord has certainly favoured you for the owner says that if you find it necessary to move from the chapel you have his permission to go ahead and take out all the benches, the pulpit stand and other belongings, and he will forgive all the past rent that is due." This, in the intervening months, had climbed up to about two hundred dollars. I wondered at the gracious consideration of an unconverted Chinese; my heart was made very tender toward the Lord, and tears of gratitude flowed. Again, His special

blessing had been given in this first month of year. Quietly, the Lord brought to my remembrance Psalm 122:6. Mal. 3:9-11.

GOD BLESSSES AS PROMISED

Need such instances be multiplied? It is certain that "He who keepeth Israel shall neither slumber nor sleep," and His heart is set upon the fulfillment of all His great promises to the Chosen People. He who overrules disasters and used the Great World War to accomplish His first great step forward toward their restoration, is watchful of each of our small contributions (whether by prayers or by gifts toward that great purpose established in the Heavens.

For months the Spirit of the Lord has urged me to write about this matter. So I am passing it on for the consideration of others. Perhaps we have unconsciously reversed the Scriptures, making them read, "To the Greek first and also to the Jew." Perhaps much may hinge upon our timely response to that which may be one of His last pressing thoughts—the spread of the Gospel among the Jews. May he lead us to pray and consider Esther 4:14.

A Partial List of the Mistakes and Historical

Blunders of Mrs. E. G. W.

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The Golden Altar of Incense and Relationship to the Ark of the Testament and the Most Holy Place—This is a page pamphlet by Elder John I. Easter Editor and Chairman of the Board. (May-June, 1953 issue of the Gathering Call) Easterly is now in Hawaii as a missionary and has turned over to us a copy of these pamphlets for distribution. Order from The Gathering Call, Date St., Riverside, Calif., price 15c

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One, Page 23, Line 5: "I had no vision until 1845." See also EW p. 104. (Dec.)

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the words of Elder A. F. Ballenger. His plea then, fits the need for today. As was further admonished, "If you wish to see this work succeed, help it along."

The Golden Altar of Incense and Its Relationship to the Ark of the Testament and the Most Holy Place— This is a 16 page pamphlet by Elder John I. Easterly, Editor and Chairman of the Board. This is the same article that appeared in the May-June, 1953 issue of the Gathering Call. Elder Easterly is now in Hawaii as a missionary and has turned over to us a supply of these pamphlets for distribution.

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Page Twenty-Three

This is the biggest fabrication
What Was Done Away, or Abolished?

Many who read 2 Corinthians 3:7-13 think that therein they find evidences that God's Law of Ten Commandments was abolished. Let us examine this claim. In verse 7, something "was glorious." What was it? The subject of the verb phrase is "ministration." "The ministration of death—its code being engraved in writing upon stones (Weymouth) was glorious. . . ." Verse 9, "For if the ministration of condemnation be glory. . . ." And, verse 11, "For if that which is done away was glorious . . ." The word **ministration** is in those three verses (7-9) four times, and is the key word.

Were those Ten Commandments a "ministration of death?" The word death is not found there, nor the threat of death. "Thou shalt not kill." There is no penalty attached, nor to any of the ten. The penalty of death is found in other parts of the law, the written law,

known as the "book of Moses." But, that death penalty for murder, e.g., "was glorious" because it upheld and enforced God's law—and did away with the sinner and any further sin that he might do.

But "How shall not the ministration of the Spirit be rather glorious?" How? Because, while it upholds God's righteous law, by doing away with sin and the sinner; it provides a glorious Substitute for the sinner, who took his sin upon Himself, and the penalty of his "sins in His own body upon the tree." (1 Peter 2:24). So, in verse 11, "For if that which is done away was glorious, (i.e., the death penalty for the sinner), much more that which remaineth (i.e., "The ministration of the Spirit" which saved the sinner's life) is glorious." True, indeed.

—By C. L. Price
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COMMENTING ON THE LAST ISSUE

Back in the month of December, when we were working on the last issue of 1958, two manuscripts came to my desk, with exactly the same title. One of these manuscripts we considered very good, and fully intended to publish it. The other, although on the same subject, was contrary to every principle that we have ever taught on the subject. Somehow, in my haste, the wrong manuscript got into the sheaf of manuscripts that went to the printer's. By the time I caught the mistake, it was so late in the month that I feared that if I had the printer dump the type on it and set up another article, that we might not make the deadline. I thought and thought about it, but there didn't seem to be any way out of the dilemma.

Finally, a daring thought came to me, why not let this one go, and test the reader's reaction? Certain ones had been urging me to print some articles which we did not altogether agree with, re-

serving a certain section for them, and making it plain that we did not agree, and that we were only testing reader reaction. I am still not sure that this would be the right thing to do, but it effected my last-minute decision in this instance. Now that the mistake is made, the problem of how to correct the mistake without offending or hurting anyone is my big concern. The writer was obviously sincere. The Bible says that we should, if possible, give offense to none. We certainly had a lot of reaction from it allright. We are still busy explaining. I have learned one thing from this experience. No matter how rushed I am, I will check and double-check the manuscripts from now on before I go dashing off to the printer's.

—Assistant Editor, Donald E. Mote

"Where the road is straight, don't look for a short cut." —Irish.

religious persons - This is just pure blasphemy!

A false theme Over read. It could not come from

a doctor - found much to agree