

THE GATHERING CALL



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

VOL. 26 RIVERSIDE, CALIF., MARCH-APRIL, 1938 NO. 2



Keep him on his feet boys, even if he is dead; we can't get along without him. See page ten.

THE GATHERING CALL

4138 MULBERRY STREET, RIVERSIDE, CALIFORNIA

Published Bi-Monthly at Riverside, California

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

Subscription price, 50 cents per year; single copy, 10 cents.

DO YOU KNOW HOW TO BE SAVED?

By Pastor L. F. Hurley of Riverside Seventh Day Baptist Church

The Bible is full of assurance by which men may know that they are saved. There are many expressions like the following: "that ye may know that ye have eternal life;" "passed from death unto life;" "There is therefore now no condemnation;" "He that hath the Son hath life." Read 1 John 5:10-13.

Yet the churches are full of folks who don't know whether they are saved or not. "I'm not sure but I hope to be saved." "I feel that it is presumptuous to claim salvation now. How can I know what God will do with me? I must wait till the judgment to find out." Thus people reply to the question "Do you know you are saved?"

There is little original in this message. Most of it has been expressed over and over again through the years. But I do not remember of having seen the ideas brought together as they are here. I present these three reasons why church members may not know they are saved; then three ways by which anyone may know if he is saved; then three simple steps into the assurance of salvation for one unsaved.

Reasons for Uncertainty

1. Trusting in Good Works. You may be trusting in your morality and good works and, of course, in that case you will have to wait until the judgment to find out how your good and evil will balance up. But, though you may be a good moral person, if you are trusting in your own goodness to save you then you are not a Christian at all according to the New Testament. A Christian trusts in Christ's sacrifice to save him, and not in his own morality. "Therefore by the deeds of the law (that is, by self-effort) there shall no flesh be justified in his sight." Rom. 3:20. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8,9.

2. No Adequate Conception of Calvary. Some people are not sure they are saved because they have no clear idea of atoning grace. They do not see anything in the Cross of Christ except a good man dying for His ideals. They have a great Creator, but a very little Redeemer. If men could grasp the fact that when Christ died on Calvary's Cross, God did everything that infinite love could

do to redeem a lost and dying world; if men could see that if the death of Christ ever will be sufficient, it is already sufficient; if men could see that in the completed work of a dying Savior there is offered a perfect atonement; then men would begin to know whether they are saved or not!

(a) When Jesus hung on the Cross the physical universe was affected. The record tells us that the earth heaved and shook in a violent earthquake. Not only that, but the lights in the sky winked out when Christ was at Calvary. It was not an eclipse that darkened the sky, for it was the time of the full moon. Yet writers in Egypt and in different parts of the Roman Empire speak of that unusual and terrible darkness which the Bible describes. The universe went black when Christ hung on the Cross.

(b) The moral universe was also affected by Calvary. Some change took place in connection with the guilt of the world's sin. I am not trying to explain how, but merely to state a fact. Parents may suffer in and through the sins of their children, but they never bear the guilt for their children. No child ever looked at a parent in any way that took away his sense of guilt for sin. Yet the Bible in-

sists that on the Cross something happened to the guilt of the world's sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 2:24. However one may try to explain it, for nineteen centuries men have looked at Calvary's Cross and have lost the burden of guilt. The moral universe was affected by Calvary.

(c) Again, the spiritual universe was affected by Calvary. Something happened to the relationship between God and other spiritual beings. First of all, Christ was separated from God for the only time in all the eternities. He who was "in the beginning with God," "who is the image of the invisible God, the firstborn of every creature" lost the sense of God's presence. Jesus Christ was perfectly transparent and sincere. He did nothing and said nothing merely for effect and show. Least of all could one suspect that during the agony of the Cross, Jesus was putting on a bit of play-acting. Yet it was there in the darkness and anguish that Jesus

cried, "My God, my God, why hast thou forsaken me?" Forsaken! Yes, our Lord was forsaken. For a time, at least, He was an outcast, lost and damned, and shut away from God.

Something else happened to the spiritual universe when Christ hung on the cross. "And the veil of the temple was rent in twain from the top to the bottom." Mk. 15:38. What does that mean? Well, the veil of the temple was a curtain separating the holy place from the most holy place in the temple. These two parts of the temple differed in their furnishings and in their services, in their size and in their sacredness. One had many services, the other few. But the vital difference was that in the most holy place God revealed Himself in His very Presence. It was not the box called the Ark that made that part most holy, nor was it the stone tables containing the decalogue. It was the Holy Presence. Into this sacred place of manifestation none could enter save the high priest, and he only once a year. The common man was shut away from the immediate presence of God. But when Jesus died on the Cross that was forever changed. The veil was rent from top to bottom, and all who will

may have "boldness to enter into the holiest by the blood of Jesus." At the Cross Christ was shut away from God's presence, and the barrier between man and God was removed so that all who will may enter in. On Calvary God did everything He could do to make your salvation possible. It's perfectly sufficient.

Three Judgments

3. No Clear Understanding Of Judgment. The average church member has the idea that there is only **one judgment** at the great white throne; and that there everyone, good and bad, Christian and non-Christian, will meet and be separated like sheep and goats. That is erroneous.

It seems to me that the Bible teaches three judgments to be faced by every Christian. One is past; one is continuously present; and one is future. In one we are judged as sinners; in one we are judged as sons; and in one we are judged as servants.

Judged as Sinners

(a) As Sinners. This judgment is past for every Christian. "Who his own self bare our sins in his own body on the tree." But He did that 1900 years ago! And I do not know that you and I can do anything to add to its effectiveness except to trust in it! Do you? "For he

hath made him to be sin for us.”
“There is therefore now no condemnation (sin-judgment) to them who are in Christ Jesus.”
Rom. 8:1. Why is there no condemnation now? Because He bore it **then**, 1900 years ago. So we do not have to bear it **now**. We ought to thank Him that He has already borne it for us.

Judged as Sons

(b) As Sons. Through Christ God accepts us as his children. He grants us the **standing** of sons. But He also desires that we become sons in **state**, as well. He wants His sons to be sonlike. And in order to make us so, He brings us into judgment, son judgment.

There used to be a very well known Prince of Wales who later became King of England. Then in order to marry a certain divorced American woman, he renounced the throne. But for years we knew him as the Prince of Wales. If the reports are true he was a rather wild young man. I imagine his father and mother longed and hoped for the time when he would become a more exemplary young man. They wanted the prince to be princely. But whether he was princely or not **he was a prince**. He was born a prince. So you, Christian friend. If you are in Christ you have been born into

God's family, and so are his son. And God wants his sons to be sonlike. If we are not he judges us.

“For if we would 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. That is, if, when we do wrong, we should recognize it, and condemn it in ourselves, and confess it to God, that would be the end of it. For all God wants is for us to recognize and forsake all evil. But if we do not recognize it, or fail to confess it, then God has to take us in hand and judge us Himself. That is, He chastizes us—and chastize comes from a root word meaning chaste or pure. God wants us to be chaste. Get your Bible and read Heb. 12:5-11 which shows both the nature and purpose of our son-judgment. But such judgment is going on here and now whenever we need it. “that we might be partakers of his holiness.”

Judged as Servants

(c) As Servants. This is the judgment that is still future. It is a reward for works, not a judgment of sin. Salvation is **from** sin, reward is **for** service. If the average Christian understood that future reward is to

be based on the service he renders, — well, there wouldn't be so many of us sitting around twiddling our thumbs!

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” Mt. 16:27. “For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work (not his sin) of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.” 1 Cor. 3:11-15. The future judgment is on service.

Evidences of the New Birth

Every promise of God is for His children. Every provision of God is for His children. Heaven is a home prepared for His children. Eternal life is a gift to His children. It is very important to know whether you are one of His children. Are His gifts for you?

Dr. Legters has an illustration something like this: The family is all upstairs, when they hear the door open and someone enters. No one is expecting company, so he goes down to find out about it. A nice young man is sitting in an easy chair. “Why are you here?” he asks. The young man says, “I found the door unlocked, the place looked inviting, so I came in.” “But what right have you to enter my house?” “Why,” says the young man, “I am honest and pay my debts, I don't lie, I don't steal, I don't swear, I don't dance, I go to church and to Sabbath School, I read the Bible and pray, and I belong to the church. Doesn't that give me a right to enter here?” “Well, young man,” is the reply, “I am glad to learn that you are so fine and exemplary a young man, but this is a home for my family and those we invite here. I do not know you, sir. Good day!” And the young man is shown the door.

Dear friend, are you a member of God's family? Does the Lord think of you as a child of His? The Greek word is ‘teknon,’ one born in the house. “Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.” Do you have any chance to get into the kingdom? Have you been born into

the family? Here are three ways by which you may know — not hope or guess — about your birth.

Three Ways of Knowing

1. Faith. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jn. 5:24. Do you believe that Jesus died to save you from sin? Have you told God that you believe that? "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10 Confession is first of all to God, not to man.

Now you know, do you not, whether you are trusting in Jesus Christ for your salvation? You know, do you not, whether you have ever told God that you are trusting in his Son for redemption? You do not need to guess or hope so about that, do you? You know.

2. Knowing God as a Father. The first word a child ever learns to speak is some word for mother, or father, or daddy. In the same way as soon as one is a child of God he thinks of God as his Father. The unsaved man never does. He may think of God as the Creator, "the

First Great Cause," or as a Universal Technician who keeps the universe going, or as the judge to whom we must all give account, but the unsaved man never thinks of God as his Father. Just as soon as he is born into God's family he thinks of God as Father. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6.

Now you know, do you not, whether you just naturally think of God as your Father? You don't guess or hope about it. You know. But if God seems to you like a Father, then it is because you are his child. God is the Creator of all, but He is the Father only of His children. Are you His child? You ought to know.

3. Loving God's Children. There comes into the children of God a love for all other children born into his family. "We know that we have passed from death unto life, because we love the brethren." 1 Jn. 3:14. That is not a natural human love. It is a divine gift of love. "Because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5:5. An unsaved man never feels this tie for the people of God, but a saved man always does.

Let me give a personal testimony. On the first day of January, 1909, I attended an annual church dinner and business meeting in a little church in Iowa. I was a sinner, a wicked sinner enslaved by evil appetites and passions. There was a quarrel in that business meeting which disgusted me. At the close of the meeting I said to one of the women of the church, "If I ever become a Christian I will be one. I won't act like you folks." Do you see what I said? Unconsciously I had placed them in one group, and myself in another. "I" and "you folks," were two separate entities. But the story doesn't end there. That very night, after that disgusting church quarrel, when no one had faith to believe that God would work, that very night God's Spirit came in mighty power upon a group of us young people, and I was born again. The power of the old life was snapped, evil habits were broken, and I was a new man in Christ Jesus! Hallelujah! The next morning was the Sabbath, and the pastor asked that the young people who had found the Lord should testify. How glad I was to speak! And the first words I uttered that morning were "My brethren!" Unconsciously I placed myself among them. Because

God was my Father, all his children were my brothers and sisters, of course! It cannot be otherwise.

Now you know, do you not, whether you just naturally think of the children of God as your brethren? You don't just guess or hope so about it. You know. If you feel that you belong in the family of God it is because you are His child, and His other children are your brothers and sisters. "One is your Master, even Christ, and all ye are brethren." Mt. 23:8.

Here then, are evidences by which you may know whether you are saved. You can know whether you are trusting Christ for your salvation; you can know whether you feel that God is your Father; and you can know whether you just naturally feel that you belong in the fellowship and brotherhood of His children. You do not need to guess; you may know whether you have been born into God's family.

Becoming a Child of God

Someone may read these words who is not a Christian, and would like to know, how he may be born into God's family. Here are three simple steps by which you may get into the family and know it.

1. Believe Isa. 53:6. "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." Can you believe that? Will you believe that?

Of course, you already believe the first part of it. "All we like sheep have gone astray." Sheep go astray in a drove! When one wanders, they all wander. Psychologists would say that the 'herd instinct' leads us astray. Yes, we all know about that!

And you believe the second part, too. "We have turned every one to his own way." We didn't have to wait for the crowd to do wrong, not always. We did it all by ourselves. Some of our sins were original, highly original; we didn't copy them of anybody else. Psychologists would say that the 'self instinct' leads us astray. Alas! how true that is, too. All by ourselves we chose to refuse God's good way, and walk in our own wilful, wicked way. Yes, "every-one to his own way."

Will you believe the last part? The first two parts of that verse are a tragedy; the last part is a gospel. The first shows a lost world; the last shows the

way to a redeemed world. When we had gotten into a mess from which we could not escape, and in which we were helpless, then "the Lord laid on him the iniquity of us all!" God laid it upon Him (the Christ), and so it is no longer held against us. My brother, that is the good news called the Gospel. Christ bore the guilt that belongs to us; He suffered the death that belongs to us; and he offers us the life that belongs to Him. Will you take it?

2. **Claim Jn. 1:12.** "as many as received him, to them gave he the right to become the sons of God." If you receive Christ as your Savior, he gives you the right to become a child of God. You don't earn that right; he gives it to you. As soon as you accept the Savior you have the right to call yourself a child of God. Will you do it?

3. Accept the fact of Jn. 3:36. "He that believeth on the Son hath everlasting life." Do you believe? Then you have! Just rest on that. Reckon on it. Be assured of it. Read 1 Jn. 5:9-13 and learn how to **know** that you have eternal life. And may God bless you!

LAST SUPPORT OF THE SANCTUARY THEORY DEMOLISHED

As the time of the Jewish passover is close at hand it is quite fitting that we should examine some of the so-called inspired dates connected with the development of the S. D. A. creed.

Time of the Crucifixion

Mrs. White says: "In the spring of A. D. 31, Christ, the true sacrifice was offered on Calvary." Desire of Ages, 233. On page 769 she says: "At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb."

The passover was at the time of the full moon. In A. D. 31 the moon became full on Tuesday, April 6. Therefore the crucifixion could not have taken place on Friday of that year. The moon was full on Thursday, March 27 in the year A. D. 30. If the crucifixion occurred on Friday it could not have been in the year A. D. 31. If Christ was crucified in the year 31 it must have been on Wednesday and not Friday.

The time of the full moon in these two years, as well as others, is definitely established by astronomical calculations. No

intelligent S. D. A. will dispute this.

It is not our purpose to discuss the day of the week on which Christ was crucified. The definite date upon which His crucifixion occurred depends on the time that the decree of Artaxerxes to rebuild Jerusalem was given. If it was given in the fall of 457 B. C. then Christ was crucified in the spring of A. D. 31; therefore, He could not have been crucified on Friday. It is not an established fact that the decree of Artaxerxes was issued or went into effect in 457. We have a well recognized authority which affirms that it went forth in 458 B. C. If this is correct, then Christ was crucified in the spring of A. D. 30, and His crucifixion was on Friday. If this one date can be definitely fixed, then the day of the week on which Christ was crucified can be determined beyond all question.

What will they do with this inspired (?) date? What will the Bible teachers in their schools do if an honest pupil asks whether this pronouncement of Mrs. White is inspired? Dare they tell them the truth?

Another Foundation Stone Of The Creed Crumbles

For nearly a century, S. D. A.'s have taught that Christ finished His work in the first apartment of the heavenly sanctuary, and entered into the most holy apartment on the Day of Atonement, Oct. 22, 1844. This is so commonly known and accepted that we will not take space to offer proof. No S. D. A. will deny this fact. From our earliest childhood we have been led to believe this doctrine. We felt so confident that this date was in harmony with historical facts that we never gave it any study until quite recently. We find in our research that this date is very spurious. In fact, there is no ground for it whatsoever. The Day of Atonement in the year 1844, fell on Sept. 23 (not Oct. 22). The Jews celebrated the atonement on this date in 1844. This we verified by consulting the American Jewish Year Book, Vol. 22, 1920, page 22. This volume gives the date of the Day of Atonement for each year from 1834 to 1933, inclusive, a period of 100 years. According to this authority, the latest that the Day of Atonement could ever occur is the 15th day of October.

We have consulted three other well recognized authorities and

they all agree that the day of atonement fell on Sept. 23, in 1844.

Here is another one of their mistakes in formulating their creed. There are some very important questions that arise in connection with this. Mrs. White in speaking of the mistake that was made in Miller's calculation says:

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods.**" Early Writings, page 235.

On the next page, 236, she says: "Again they were led to their Bible to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.**" Emphasis ours.

We are wondering if God held His hand over this mistake also, and for what purpose. In the mistake between 1843 and 1844, God's hand hid that mistake only a few years; but in this case, if His hand covered up their mistakes, it has been for nearly a century.

Mrs. White had a view of the people who were looking for the Lord to come in 1844. In speaking of the people who refused to accept the teachings of the

S. D. A. pioneers she says: "Like the Jews, who offered their useless sacrifices, they 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 these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snares." Id. page 261.

In speaking of the same people again she says: "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. . . . Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, 'Father, give us Thy Spirit.' Satan would

then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children." Id. page 55, 56.

Here was a people who were praying to the Lord, and according to Mrs. White, the devil answered their prayers. And for what reason did God reject them and refuse to hear their cries for guidance? It was because they did not know that Christ had moved from one side of a curtain in the heavenly sanctuary to the other side. These people were not scoffers. When Christ made this move, they were on their knees pleading with God. A few of these pleaders got up and recognized that Christ had moved; but the others remained pleading with God; they directed their prayers to the same place where they had always sent them, but because they did not know that Christ had made this move, according to the Adventist creed, the devil answered their prayers.

These people were not scoffers; they were people who were pleading with God for light and guidance; but, because they did not believe or did not know that Mrs. White saw in

vision that Christ moved from the first to the second apartment of the heavenly sanctuary on Oct. 22, 1844, the anger of God was kindled against them. Bear in mind, their only sin was — not knowing that Christ had made the change, which they teach; but according to Mrs. White this was sufficient to turn them over to the devil who answered their prayers and kept them in his deception.

If being ignorant of the movement of Christ from the holy to the most holy was such a great sin that their prayers were answered by the devil, how about Mrs. White and her followers who continued to pray just the same as these condemned people did for a month after Christ had made His move. If Christ made this transfer on the Day of Atonement in 1844, then He moved on Sept. 23, that is, twenty-nine days before Mrs. White and her followers knew that he had moved. If the other group who continued to direct their prayers to Christ as they did before, how about the S. D. A.'s who continued to direct their prayers to the same place between Sept. 23 and Oct. 22?

Yes, this is extremely ridiculous; but you cannot escape the fact that according to S. D. A. teachings, either Mrs. White

was mistaken in claiming that one class of people were praying to the devil, or else she and her followers were praying to the same devil for a month after Sept. 23, the Day of Atonement in 1844.

What Are You Going To Do About It?

One by one the supports of the very corner stone of your creed have been shown to be, not only without Bible support, but positively contrary to its teachings. It is the most perfect example of imagination known to the religious world. It was invented to escape the embarrassment of confession of their mistakes of 1844. For seven years or more the S. D. A. pioneers taught that probation for all the world except advent believers closed in 1844, and most shamefully abused First Day Adventists for denying it, and diligently and successfully laboring for sinners in general.

For more than four score years you have taught that Christ did not go into the most holy apartment of the heavenly sanctuary until 1844. In order to maintain this position you have had to deny the most positive statements of both the Old and New Testaments. Every reference to the position of Christ since His ascension places Him at the

right hand of God, sharing the Father's throne with Him. Your prophet and you have twisted the expression "within the veil" to make it mean in the first apartment, whereas the Bible always applies it to the second apartment.

You have based the cleansing of the sanctuary on the assumption that the blood of the daily offerings was carried into the sanctuary and sprinkled before the veil, thus accumulating the confessed sins in the sanctuary, making it necessary to remove them on the day of atonement. This is wholly false; not a drop of lamb's or goat's blood was ever carried into the tabernacle except on the day of atonement.

You have moved God from His throne into the first apartment of the sanctuary to make Him fit into your scheme, and then call the vacant apartment the most holy place; thus making an empty place more sacred than the place where God is in person.

You and your prophet have denatured the gospel by that piece of fiction known as "the Investigative Judgment." Elder James White told the truth when he wrote that the investigative judgment was "without foundation in the word of God." Yet after such a plain statement of

fact he fell in line and taught this unscriptural fiction.

Your every attempt to begin the 2300 so-called years in 457 B. C. has ignominiously failed, and you haven't even the shadow of a straw to mark the close of any prophetic period in 1844.

You have taught and still teach that the atonement was not made on the cross, thus denying the very foundation of the plan of salvation, in order to make the day of atonement begin in 1844.

You have taught by what you call inspiration that the blood of Jesus Christ defiles the heavenly sanctuary, which to be mild, is very close to blasphemy. You have taught that Christ entered the most holy of the heavenly sanctuary on the day of atonement, Oct. 22, 1844, whereas the day of atonement fell on Sept. 23, in 1844.

Every defense of your sanctuary theory has been shown to be without foundation in the Word of God; yea, verily, to be contrary to its teachings. As shown in the illustration on the front page, every prop in support of this, the corner stone of your creed, has been torn away, except one, that is personal abuse of all who do not accept this false theory and point out your false assumptions. And you

continue to warn your people not to read any literature that is not in harmony with your teachings.

Are you going to continue to teach this unbiblical tenet simply because it is a part of your inspired (?) creed? Are you going to continue to degrade ministers and dismiss capable teachers because they teach the truth instead of the creed? Can you have a "conscience void of offence toward God and man" and continue to teach the sanctuary doctrine? Can you chide a Sunday keeper for following his creed instead of the Bible, while you reject the Bible for the traditions of the pioneers? Are you going to continue to teach this error because it brings in

the shackles?

You may be able to keep your people in ignorance so they will continue to join you in shouting "Great is Dianna" of our creed, but this will not excuse you in the day of judgment. God will have mercy on those who ignorantly teach error but He cannot and will not condone the willful teaching of that which is known to be error.

If any reader doubts any of the charges we make against the S. D. A. creed we will be pleased to furnish the proof upon request. And we volunteer to publish any defence of the sanctuary doctrine that any representative S. D. A. may furnish page thirty.

us. For further evidence see

SEVENTH-DAY ADVENTIST CATECHISM NO. 4

1. What did the pioneers mean by the "shut door?"

"After the passing of the time of expectation, in 1844, Adventists still believed the Saviour's coming to be very near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God had ceased. Having given the warning of the Judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation

of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejectors of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut.'" GREAT CONTROVERSY, by Mrs. E. G. White 1st edition, 1884, p. 268.

"What may we suppose the shutting of the door to denote? By this act is undoubtedly

denoted the exclusion from all further access to saving mercy. those who have rejected its offers during their time of probation. And none will deny that whenever the Bridegroom shall have come, that change in the condition of the great mass of the world will have taken place. That change must take place when Christ closes up his work as mediator for the world at large. in order to become King." Review and Herald, Vol. 2 p.27, by A. Hale, Sept. 16, 1851.

2. Could any one be saved if the door is shut?

"But can any impenitent sinners be converted if the door is shut? Of course they cannot, though changes that men would call conversions may take place." Id.

3. Who were responsible for the Review and Herald at this time?

Joseph Bates, Hiram Edson and J. N. Andrews, the Publishing Committee, and James White, editor.

4. Did Editor James White approve of this article by A. Hale?

After objecting to such terms as "the door of mercy" and "Christ sitting on the mercy-seat" he says: "But we recommend the article to all. It should be read carefully. It is well calculated to improve the faith and piety of those who are weak in faith.

By this article it will be seen that the view we cherish, that the parable was designed to apply to the Advent movement, was advocated by one of the 'Advent Herald,' in 1845. A large portion of the Advent brethren then held this view; but few, however, have been able to bear the cross, and endure the scoffs arising from this position. Let us 'call to remembrance the former days.'" Id. p. 25.

James White objected to the term "door of mercy" because it was unbiblical, and he contended that God's mercy had always extended, and still did to his people, but not to the world. He also objected to the term "sits upon the mercy-seat" because he declared that Christ never was on the mercy-seat, but ministered before it.

5. When was the door shut according to the pioneers?

"This also is where the door is shut at the end of the 2300 days. The times of the Gentiles is over." Typical and Antitypical Sanctuary, by Bates, p. 12. 1850.

"The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael's standing up (Dan. 12:1) to deliver his people, is in the future." Word to the

Little Flock by Mrs. E. G. White, page 12.

6. What did Elder A. G. Daniells, for 21 years president of their General Conference, have to say on this subject?

After stating that he had re-read carefully, all of Mrs. White's writings prior to 1852, he says: "I found no claim in her writings that the Lord had shown her in vision that the probation of the human race had closed in 1844, and that therefore there was no salvation for sinners after that date." R. & H. Jan. 14, 1932.

7. Was Elder Daniells familiar with the above quotation from Mrs. White?

He certainly was. He quoted it in *The Shut Door and the Close of Probation*, page 17 and in the R. & H. in 1930.

8. What did Mrs. White mean when she said: "The Lord has shown me in vision, that Jesus rose up, and shut the door . . . at the seventh month 1844?"

She meant that probation for all the world except the Advent believers closed in 1844. We challenge any one to produce a single example of the use of the term "shut door," in their publications prior to 1851, that did not mean the close of probation. Anyone denying this is either unfamiliar with the early documents or is dishonest.

9. Who only were subjects of salvation after 1844?

They claim only those whose names were written on the breast plate of Jesus, when he entered the most holy in 1844, could be saved.

"With this view of the subject it is plain that the time in Christ's ministration must come, (before he puts on his kingly robes, and girds his sword upon his thigh, and comes to execute judgment.) that he will cease to be a priest in the first apartment of the true tabernacle for the sins of the whole world, and put on the holy garments, and with the true Israel of God inscribed on His breast-plate of judgment, go in with them before the mercy-seat, where John saw one having a golden censor offering the prayers of all saints (wise virgins) before the throne; and be a merciful high priest over the household of faith." *Present Truth*, December 1849, page 44, by David Arnold.

By Joseph Bates

"All that are saved now, must keep the commandments of God, in accordance with the third angel's message. Rev. xiv, 12. No matter how much else we do, if this third and last message is unheeded, we cannot be saved, any more than those who are now condemned for rejecting

the first and second messages in verses 6-8. When the Master of the house (the Lord Jesus) rose up and shut to the door, all honest believers, that had submitted to his will, and children that had not arrived to the years of accountability, were undoubtedly borne in on his breast-plate of judgment which is over his heart. The names of all that fully keep the commandments are retained. Those that do not, will have their names erased before Jesus leaves the Holiest.

"The children, that are taught, and that keep the commandments of God, as they come to the years of accountability, are believers just as fully as adult persons, that are now embracing all of the commandments, in addition to what they believed before.

"It is true, some persons that are ignorant of this message may, and undoubtedly will be saved if they die before Jesus leaves the Holiest. - I mean those that were believers before 1844. Sinners and backsliders cannot get their names on the breast-plate of judgment now." R. & H. Vol. 1, p. 39, Jan. 1851.

In the R. & H. April 7, 1851, M. M. Truesdale wrote a letter to James White, asking the following question: "Does the shut door exclude all conversions?

A part of his reply follows: "Children, who were not old enough to understandingly receive or reject the truth, when our Great High Priest closed his mediation in the Holy Place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breast-plate of judgment, and they are subjects of the mediation of Jesus. 10. How did the pioneers understand what Christ was doing in the heavenly sanctuary?

"And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary." Great Controversy, p. 420.

11. What attire did Mrs. White think the high priest wore when he went into the most holy place?

"Before the mercy-seat, God conversed with the high priest. If he remained an unusual time in the most holy, the people were often terrified, fearing that because of their sins or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved. He then came forth and blessed the people." Spirit of Prophecy, Vol. 1, page 275, 1870.

12. Did the high priest wear his gorgeous apparel of which the breast-plate and bells were a part when he went into the most holy apartment?

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and put them on." Lev. 16:4.

"All the elaborate garments to be worn by the high priest were for service in the holy place, with the sole exception of the plain linen garments which he was to wear on the Day of Atonement." The Atoning Work of Christ, by C. H. Watson, page 93.

13. What did Mrs. White write in later years about the apparel of the high priest when he went into the most holy?

"As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest Himself the victim." Desire of Ages, 1898 edit., page 25.

14. How was Christ attired when He entered the most holy place, as Mrs. White saw Him in vision?

"When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil." Early Writings by Ellen G. White, page 251.

15. If the earthly high priest was an exact type of Christ in the heavenly sanctuary, could he bear the names of the adventist believers into the most holy in 1844?

Certainly not, for the high priest did not have a breast-plate on when he went into the most holy.

16. Could anyone get his name on Christ's breast plate after Oct. 22, 1844?

See answer to question 9.

"It is true, some persons that are ignorant of this message may, and undoubtedly will be saved if they die before Jesus leaves the Holiest. — I mean those that were believers before 1844. Sinners and backsliders cannot get their names on the breastplate of judgment now." Id. Page 39, Jan. 1851, by Joseph Bates.

17. What may have influenced them to open the door to children?

Mrs. White's first-born, Henry, came Aug. 26, 1847, and Edson, her second, July 28, 1849; so they opened the door or managed to get their names on the breast-plate.

18. Who was one of the first converts to S. D. A.'s who was not one of the original Advent believers?

Heman Churchill "was one of the very first cases of conversion from the world to the present truth, which occurred after 1844. As we have said, their work hitherto had been almost wholly for the 'lost sheep of the house of Israel'—the old Advent believers. . . . Heman Churchill, of Stowe, Vt., the one here mentioned, had not been engaged in the Advent movement of 1844. He had married after this, a daughter of Sr. Benson, a '44 Adventist. I remember him well as he came to Waterbury, Vt., and attended meeting in my father's house, where a few met from time to time. They were quite surprised at first that one who had been an unbeliever should manifest an interest in the Advent doctrine. He was not repulsed, but welcomed." This is by George I. Butler, president of the General Conference at this time, in Reply to Canright, page 102.

Heman Churchill was born on July 29, 1816. He married Marriette Benson, May 1, 1844. Miss Benson's mother was an 1844 believer, Heman Churchill was nearly 28 years of age. Inasmuch as he was married into an Ad-

vent family, they received him, although, as Elder Butler says, his acceptance was in the fall of 1850. If they had been laboring for sinners in general for six years, and this was their first convert, and he caused a great surprise, the Spirit of the Lord could not have been with them in very rich measure.

THE SITUATION IN EUROPE

We have passed our three score and ten, and have tried to keep ourselves fairly well posted on world affairs. Be it far from us to be alarmists. Nevertheless, we feel that it is very important that the children of God should keep informed on current events especially great events which have a bearing on Bible prophecies.

The League of Nations has never been able to function in the line of preventing war. True, it has succeeded in bringing to a close some small controversies, or, as one writer puts it, "tempests in a teapot;" but it has not been able to stay the unjust aggressions of larger nations. Some of the greatest nations have withdrawn from the league, and its impotence is recognized by all.

The present crisis is startling, even more foreboding than it was in 1914. The League of

Nations has been practically scrapped. Germany is coming back to power with a vengeance. Italy has jumped from a fourth or fifth rate power to the list of prominent first class. These two nations are apparently having their own way in spite of the League of Nations or the rest of the world. What does it all mean?

For more than twenty years, we have consistently taught that the "beast" of Rev. 13 and 17 will be a combination of the nations of western Europe upon which Roman Catholicism will again take her position in the saddle, and say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

We have also consistently taught that the "deadly wound" was a wound of one of the heads of the "beast," and not of the "woman" who rode the beast. We have contended that the deadly wound which was inflicted on the beast and not the woman, was the result of the teachings of Luther and his followers in the Reformation. It was the teachings of Protestantism which gave the Holy Roman Empire, under the reign of Charles V, its deadly wound, which was so speedily inflicted that Charles himself, resigned as emperor.

The deadly wound will not heal until the sword which inflicted the wound, is repudiated, thus making way for an arbitrary or tyrannical government to rule western Europe again.

The repudiation of the teachings of Luther by the central powers of Europe, has been accomplished, and it is making for dictators. Germany and Italy played a very prominent part in the Holy Roman Empire at the time of the Reformation, and they will play a prominent part in the revival of the head which was wounded. In other words, when the deadly wound is healed, we will have the same beast controlled by the same powers, manifesting the same spirit that was manifested by the beast in the days of Luther. Present trends in Europe are confirming this interpretation.

We have without wavering, taught that inasmuch as the "beast" is a combination of nations, "the image of the beast" must be another combination of nations like the former. We have also taught that the image would be a union of the nations of the western continent, and we have through the years taught that the American nations who are members of the European league, would withdraw from that league, and unite in form-

ing a strong American league.

The spread of communism and facism in Europe is driving the American republics to a closer union of self-preservation. The following press dispatch indicates the currents of political thought are flowing in this direction.

ALL-AMERICAS TREATY BASIS URGED

By Harry W. Frantz

WASHINGTON, March 9.—

The government of Columbia and the Dominican Republic today jointly sponsored a project for an "association of American nations," intended to give a formal treaty basis to inter-American relations and facilitate cooperation with the League of Nations at Geneva.

The proposal was submitted in form of a draft convention to the Pan-American Union Governments of the American republics, preparatory to consideration at the eighth conference of American states, to be held at Lima, Peru, next December.

The association would function through a Pan-American congress, representing the American republics, which would meet annually, or oftener in event

of emergency. It would have authority to act as a tribunal of conciliation in controversies among the American republics. A permanent secretariat would be established by the Congress.

The draft project expressly declared that the association of American nations is not incompatible with the League of Nations.

— Los Angeles Daily News.

We feel it is wise to tread softly in the interpretation of unfulfilled prophecy. Nevertheless, our confidence leads us to risk our reputation as an interpreter of prophecy in re-affirming that a combination of western Europe with Germany especially occupying a very prominent position, will be formed in the present generation or the near future, and that a strong combination of the twenty-one republics of the Americas will be formed very soon. The future from the standpoint of current events presents a very striking picture; but, to the Bible student, it is only the prelude to the coming kingdom of our Lord and Master. Our safety is to be ready to meet Him with rejoicing.

SPIRIT OF PROPHECY

For many years we have had on the market a tract on the above subject, prepared by A. F. Ballenger, the former editor of the Gathering Call. We are glad to announce that we have been supplied with two other leaflets on this subject, each of which is offered free of charge. One is by Elder W. W. Fletcher, P. O. Box 3062 N N. Sydney, Australia, and the other by our associate editor, John I. Easterly, 310 Exchange Bank Bldg., Santa Rosa, California. The G. C. office will supply these as long as our consignment lasts.

A CALIFORNIA FLOOD

Yes, we had a very devastating flood, but from some reports we have read coming from the East, they have been grossly exaggerated. The financial damage was heavy; roads, bridges, and many homes were washed away. Riverside had a very prominent place in eastern accounts of the floods; but the city of Riverside suffered but very little. One corner of the residential section was flooded; but not a single life was lost in the city of Riverside. A community just across the river, west of Riverside, a part of which was built in the old river bottom suffered heavy financial losses;

but no lives were lost. However, there were about fifteen fatalities just across the river from the city; but they were not residents. Most of the deaths were due to a line of autos being tied up by one of the machines being stalled on the road, over which water continued to pour until it carried many of the cars with some of their occupants to destruction. A few lost their lives in trying to rescue others. We, personally, sustained no loss whatever. Our printer was in the border of the flood and had some loss. We had a supply of paper in his print shop which they fortunately elevated so that the water did not damage it. The Linotype and cylinder press were disabled by the water and mud, which accounts for the tardiness of this issue.

NEW SABBATH SCHOOL LESSONS

Elder W. W. Fletcher of Australia, has prepared a set of S. S. Lessons covering two quarters following the outline as presented in John Bunyan's Pilgrim's Progress. We have received a small supply of the first quarter's lessons and we will secure a supply of the second quarter before they are needed. This is a splendid presentation

of the gospel that Paul preached, and we recommend these lessons to all our readers. The price is four pence of English money which is about 10 cents of our money. This may be ordered directly from Bro. Fletcher, G. P. O. Box 3062 NN, Sydney, Australia, or from us as long as our supply lasts.

Correcting A False Report

Reports have come to us from various sources that Elder W. W. Fletcher had given up the Sabbath, and was keeping Sunday, was eating pork and teaching that man has natural immortality.

We have word from him that all these reports are false. Some people would rejoice if these reports were true; so the desire is the father of the lie.

ANNOUNCEMENT FOR INCREASING THE CIRCULATION OF THE GATHERING CALL

The greatest handicap to our winning converts to the truths which we publish, is the difficulty in getting our literature before the honest S. D. A.'s. Wherever our printed matter has an unbiased reading, we invariably gain friends. We consider it is our calling to prepare facts that will be helpful to our former brethren, and God has blessed us in unearthing

a great store-house of important facts. We are putting them in print, hoping that God will inspire our readers to get these facts before their brethren.

We recognize that many of our readers are handicapped by the lack of means. We will do our part to remove this disadvantage. We believe God is with us in our work; hence we have faith to trust Him to provide means to carry on the work. Therefore, we will gladly furnish literature free to any of the friends of truth who will place this reading matter in the hands of their S. D. A. neighbors or acquaintances. So, you who wish to do missionary work for the Lord, send in your orders, and we will supply you with our literature including our tracts and the Gathering Call. We will send the G. C. from this office to all whose names and addresses you may send us. It will be a great help to us if you will write them within one inch of the end on a piece of ordinary wrapping paper, about five by eight inches. Send them to us by the dozen, score or hundred, and we will mail them out from this office. Do not put any stamps on them. This applies to the Gathering Call only. Express your preference for the particu-

lar number of the G. C. that you wish sent, and if our supply is adequate, we will send them out promptly. If you have anyone in your neighborhood who wishes to undertake to solicit subscriptions for the Gathering Call put us in touch with them and we will extend to them most liberal offers. We are counting on you to help in this work. God will bless you in doing it.

OUR NEXT ISSUE

Our next issue of the Gathering Call for May-June will be one of the most important ones that we have ever published. It will also be the largest one. It will contain about 80 pages besides the cover. It will deal altogether with the "2300 days" and associated events. This issue has been prepared by our associate editor, John I. Easterly who has given this subject most

critical study. He is prepared as no one else within our sphere of acquaintance to deal with this subject. This special, together with the Sanctuary Special, will demolish the corner stone of the S. D. A. creed in such a way as to leave "not one stone upon another." This combination of the numbers should have a very wide circulation especially among S. D. A.'s.

Brother Easterly instructs us to announce that this special will be furnished to all who care to read it, without price. It may be ordered from the author whose address is 310 Exchange Bank Building, Santa Rosa, Calif., or from the G. C. office. Although Brother Easterly has not authorized us to say so, it would seem no more than fair that each applicant should send sufficient postage to pay for mailing, which will be three cents for a single copy.

A REVIEW OF BRANSON'S BOOK ON THE ATONEMENT

By John I. Easterly

The question of the atonement is one of the most vital and basic subjects involved in the great plan of salvation.

Our curiosity was somewhat stirred, therefore, when our attention was called to the book entitled "The Atonement" by

Willam H. Branson and published by the Pacific Press Publishing Association. After reading the book, we are led to wonder if, after all, the primary object in publishing such a treatise was not that of sustaining the writings and claims of Mrs. E. G. White rather than setting forth

the plain statements and facts of Scripture.

Was God Caught Unprepared?

On page number 5 of chapter 1, the opening paragraph illustrates what we mean with reference to the purpose of the book. In this paragraph the statement is made concerning man's lost condition when he first fell, that "Sin had fixed a gulf which he could not cross, and left him without God and without hope in the world. There was no way back. He had no ransom price for his soul. He was hopelessly lost." And then, the next paragraph states that "God came to the rescue. The one who had created man in His own image voluntarily provided a ransom." We are wondering if this statement is not based upon one made by Mrs. White as recorded in Spirit of Prophecy, Vol. 1, edition of 1870, page 45, in which Jesus is depicted as pleading with the heavenly Father for permission to offer Himself as a sacrifice in the place of fallen man. This statement would indicate that the plan of salvation was not devised until after the fall of man — in other words, the plan of salvation had to be evolved after man's fall.

Now we shall cite one Scriptural text to show that this is not in harmony with the

Bible, as follows: "Who verily was fore-ordained before the foundation of the world." 1 Pet. 1:20.

Inspiration Correcting Inspiration

Although both Branson and Mrs. White teach that the plan of salvation was not laid until after man's fall, we wish to point out that Mrs. White also stated that the plan of salvation was laid before the creation of the earth. See Patriarchs and Prophets, page 63. Now, both of these claims (that the plan was laid before and after the fall) are based upon what is claimed to be divine revelation although they are decidedly contradictory. Therefore, if Branson's statement is correct, how can he harmonize his claims with that of Mrs. White as given in Patriarchs and Prophets? It would seem that he is in an awkward position here from which it will be rather difficult to extricate himself. Let us appeal to you, Elder Branson, to accept the statement of Mrs. White, as cited in Patriarchs and Prophets, for it is in harmony with the Bible. Of course, it may put you into an embarrassing situation, for you will have to retract what you have said; also, deny some of the claims of your spirit of prophecy, but surely there could

be nothing wrong in getting in harmony with the Bible.

On pages 8 and 9, Branson states that "The substitute provided by God in Christ was illustrated in the sanctuary service by the sinner's going to the flocks and selecting a lamb or a kid without blemish and bringing it to the door of the sanctuary as a sacrificial offering. He would lay both hands on the head of the sacrifice, and would then confess his sin. In this way the sin was, in type, transferred to the lamb which now stood as a sin bearer; and the sinner who had been the real transgressor was symbolically released from the burden of guilt. The lamb was slain and its blood was carried by the priest in a basin to the altar of burnt offerings, where a portion was sprinkled upon the altar and the rest poured out on the ground before the altar."

Now we have no particular objection to this statement because it is in harmony with what actually took place, but we are wondering how it can be harmonized with the statement made on page 35 in which he states, concerning Christ's ministry in heaven, that "It is through His mediation that sinners find their way back to God. And through His daily ministry of His shed

blood that they obtain forgiveness for sins and the gift of eternal life."

Branson Teaches Contrary to Himself

On page 34 speaking of Christ's ministry in heaven, Branson says: "Upon this fact rests the hope of all repentant sinners. There He offers His precious blood as an atonement for sin, and there He receives the prayers of His people; and as mediator offers them up before the Father with incense." Now, these latter two statements teach very clearly that there was a daily ministration by Christ of His own blood in the first apartment in the heavenly sanctuary. Why, then, does he avoid making a direct reference to the teaching of the denomination on this point namely that blood was offered daily in the first apartment?

Now, if the offering of the blood in the earthly sanctuary was at the altar of burnt offering day by day and not in the holy place (as Branson indicated on page 9) then where is the type for the daily offering of blood by Christ in the first apartment of the heavenly sanctuary? Is he not at variance with himself here? Is it possible that this author is fully aware that Mrs. White and the denomination teach that blood was offered

daily in the first apartment of the earthly sanctuary as a type of Christ's ministration of blood in the heavenly sanctuary, and that he knows such doctrine can not be sustained by Scripture?

One must be placed in a desperate situation when he finds himself under necessity of defending a doctrine which has no foundation in Scripture, indeed is contrary to Scripture, but which has been set forth by one who claims to have received the light directly from the throne of grace. We refer particularly to the statements found on page 354 of Patriarchs and Prophets and pages 418, 420, and 421 of Great Controversy, stating that the ministration of blood daily in the holy place by the high priest was a type of what Christ was doing in the first apartment of the heavenly sanctuary until 1844.

\$50.00 Reward for a Text

Is it possible that Branson knows that the Scriptures teach that blood was not ministered daily in the holy place of the earthly sanctuary, and that he dare not refer directly to the writings of his spirit of prophecy knowing that he cannot sustain them from Scripture? Despite the fact that he does not make a direct statement that blood

was ministered daily in the holy place, that is the true meaning of the position he sets forth.

In fairness to truth, we should like to have one text of Scripture to prove that there was a daily ministration of blood in the first apartment of the earthly sanctuary which would necessarily have been the case if Branson's claim concerning the anti-type is true. We have a standing offer of a \$50 reward to the person who first produces a text of Scripture proving that blood was so ministered daily in the first apartment of the sanctuary. If this text cannot be produced, is it not time to drop such a position and set the house in order on a basis of facts?

Would not the doctrine of a daily ministration of blood by Christ in the heavenly sanctuary be a denial of the following Scriptures? "Not by the blood of goats and calves but by his own blood he entered in **once** into the holy place having obtained eternal redemption for us." Heb. 9:12. (Note: The Greek New Testament reads "holy places")

Again quoting: "So Christ was **once** offered to bear the sins of many." Heb. 9:28.

Also: "Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins and then for the people's, for

this he did **once, when he offered up himself.**" Heb. 7:27.

Christ Made the Atonement on the Cross

Referring to the last paragraph on page 38, it is stated, "As Christ, having now been offered upon Calvary's Cross, entered upon His priestly ministry in the true sanctuary above where He appeared before the Father's throne, 'to put away sin by the sacrifice of Himself.'" Heb. 9:26. This is equivalent to saying that Christ never made the sacrifice until He appeared in the Father's presence after His resurrection. This is also a contradiction of Scripture, for we read in Heb. 10:12: "But this man, **after he had offered one sacrifice for sins for ever**, sat down on the right hand of God." And in the 14th verse, we read: "For by one offering he hath perfected for ever them that are sanctified."

Now in Rom. 6:10, we read: "For, in that he died, he died unto sin once; but in that he liveth, he liveth unto God." In other words, the death of Christ on Calvary's cross constituted the sacrifice, for He died for our sins and arose for our justification.

Any statement, therefore, that indicates that the sacrifice was not completed until after Christ ascended into the presence of the Father is unscriptural.

A careful study of the whole argument contained in this book of Branson's will indicate that a perpetual sacrifice on the part of Christ is being taught despite the statement of the Scriptures to the contrary.

On the bottom of page 34, a statement is made that "There He offers His precious blood as an atonement for sins." Now, this is equivalent to saying that the atonement was not completed in the sacrifice of Christ for us on Calvary and in His resurrection. That is, of course, the meaning of the sanctuary doctrine as taught by S. D. A.'s and throughout Branson's book.

But the Scriptures state: "Now we have received the atonement." Rom. 5:11. If in Paul's day the people he was writing to and all other Christians of that time had received the atonement, how can it be said that it was not completed?

(To be continued)

**MORE EVIDENCE ON THE
DATE OF ATONEMENT**

We wrote to the Smithsonian Institution, asking them the date of the day of atonement in 1844. The following is their reply:

Smithsonian Institution
United States National Museum
Washington, D. C.

Mr. E. S. Ballenger, March 30
4138 Mulberry Street,
Riverside, California.

"Dear Mr. Ballenger:

"Replying to your letter of March 16, you are advised that according to information supplied by Rabbi Zemach Green, of Washington, D. C., Yom Kippur for the year 1844 began at sun-down, Sunday, September 22 and continued through Monday, September 23.

"Very truly yours,
A. Wetmore,
Assistant Secretary."

TABLE OF CONTENTS

Do You Know How to be Saved? 2
Last Support of the Sanctuary Theory Demolished 10
Seventh-day Adventist Catechism No. 4 15
The Situation in Europe 20
A California Flood 23
New Sabbath School Lessons 23
Increasing the Circulation 24
Our Next Issue 25
A Review of Branson's Book on the Atonement 25

A BOOMERANG TESTIMONY

Mrs. White bears down very hard on religious leaders who oppose Bible truth. She describes their attitude toward the truth in the following words:

"These leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men who have lost their reason. They

do not consider the possibility that they themselves have not rightly understood the Word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith.

"But the Holy Spirit will, from time to time, reveal the truth through its own chosen agencies, and no man, not even a priest or

ruler, has a right to say, You shall not give publicity to your opinions, because I do not believe them, That wonderful 'I' may attempt to put down the Holy Spirit's teaching. Men may for a time attempt to smother it and kill it; but that will not make error truth, or truth error." Testimony to Ministers, p. 70.

Of course, this is directed to Presbyterians, Methodists, Baptists, Roman Catholics, etc. but we challenge any one to produce a more exact fulfilment of this condemnation than is found in the leadership of S. D. A.'s. This denouncement fits them quite as perfectly as the Laodicean message.

We do not mean to include all the leaders, but some of them have set themselves to oppose every truth that does not harmonize with their creed. No bishop or priest has ever so vigorously defended error as certain S. D. A. leaders have defended their unscriptural position on the Investigative Judgment, Within the Vail, and many other kindred errors.

"To err is human," but to confess an error is more than human.

Why Did S. D. A.'s Move Headquarters Out of Battle Creek?

We notice that a call has gone out to the denomination to provide means to put up a higher grade educational institution at Takoma Park. Again, it might be well to revive a prophet.

Before the present buildings were completed, Mrs. White wrote to the leaders:

"Pile up no more brick or stone at Takoma Park"

Did they heed this message? Yes, in a laughable way. The one in charge called in one of the superintendents of construction, and showed him that testimony, asking: "What can we do?" The foreman said: "Why, build it of cement." So they piled up no more brick or stone, but used cement instead.

The denomination was advised to leave Battle Creek, because so many institutions were being centered there. As many, if not more, institutions are already centered at Takoma Park, and still they keep on building. It looks as though they needed a living prophet.

IMPORTANT LITERATURE

TURNING ON THE LIGHT SERIES

No. 1.—THE FIRST ANGEL'S MESSAGE OR THE INVESTIGATIVE JUDGMENT.—Adventists teach that the Investigative Judgment began in the most holy apartment of the temple in heaven in 1844; that Christ and the angels have ever since been examining the books to determine "who are worthy of the first resurrection." It is contrary to the Bible, and denatures the gospel.

James White taught that the Investigative Judgment would not begin till the return of Christ, and that it was "certainly without foundation in the Word of God." 48 pages, 10c.

No. 2.—THE SECOND ANGEL'S MESSAGE OR THE FALL OF BABYLON.—Adventists teach that all other churches are Babylon, and that they had such a moral fall in 1844 that God rejected them. They teach that all other churches are the "children of their father the devil;" that "Satan has taken full possession of the churches as a body;" "their prayers, and their exhortations, are an abomination in the sight of God;" and that Satan answers their prayers. They teach that it is right to be wrong and wrong to be right; that God bestowed His richest blessings on those who taught error, and cursed those who refused to accept Miller's mistakes.

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

No. 3.—THE THIRD ANGEL'S MESSAGE.—The History of the Third Angel's Message among S. D. A.'s represents a series of honest but wild guesses, void of Bible support. First, it was a call to come out of Babylon; then a warning not to go back into any of the fallen churches lest they get the "mark of the beast"; third, it was the Sabbath and the "shut door," and was to be given, not to the world, but to the Millerites only; then it was a warning against the Roman Catholic Church and Sunday keeping, the "mark of the beast," and lastly, it is "righteousness by faith."

This pamphlet not only shows the mistaken position, but gives a consistent and Biblical interpretation of Rev. 14:9-11. 40 pages, 10c.

No. 4.—SEVENTH-DAY ADVENTISTS WEIGHED IN THE BALANCE.—Long standing deceptions brot to light, showing their prophet doctored her visions to cover up her mistakes; their official paper and leaders deny or cover up the plainest facts to keep the laity in ignorance, and save the creed; and their historian shown to be the most unreliable writer known in the field of religious literature. All these charges shown by undeniable facts. Read and you will be convinced. 36 pages, 10c.

No. 5.—THE PROPHET SPECIAL A new edition, enlarged to more than double the first edition. The most complete, concise presentation of facts relating to the early history, teachings, and errors of the Seventh-day Adventists that has ever appeared in print. It startles the honest; confounds the defenders of the creed, and convinces and warns seekers after truth. It is an arsenal of unanswerable facts. 68 pages, 15 cents.

NO. 6 — THE SANCTUARY SPECIAL:—An unbiased examination of the chief corner-stone of the S. D. A. Creed. 52 pages, 10 cents.

All six, containing 272 pages, 45 cents.



The Evangelist

The Official Organ of the Association of Evangelists

Editor: A. W. Anderson

"We must evangelize or fossilize; we must preach or perish."

Vol. V

JULY, 1927

No. 8

The Year of the Crucifixion

I HAVE read Brother Pretzman's article on "The Year of the Crucifixion," and have followed closely his line of thought. The position which he sets out creates a very awkward situation, one which demands that it be cleared up.

As I have looked into this question, searching encyclopædias, Bible Dictionaries, etc., I am perfectly satisfied that what we have taught in the past in all our various publications on the Sanctuary question, is without a doubt absolutely correct. I could take data from the encyclopædias and show all our calculations of the years to be correct, but I will not take space for that, but go directly to the root of the matter so as to harmonize the crucifixion with the time of the full moon.

What has led me to the line of thought that I am about to present, is the fact that Chambers Encyclopædia and the Encyclopædia Britannica both state that *the birth of Christ took place in the same year as Herod's death*. On the face of it this would seem an impossibility, inasmuch as that it was this very Herod who sought to slay Christ as a babe, and Herod dying in March, and Christ being born about October—apparently six or seven months later—this would forbid the placing of the two events in the same year. But as I considered these statements the thought constantly suggested itself to me that there has been some confusion some-

where in respect to the starting-point of the years, so I proceeded to investigate with this in mind.

In looking up "Nicholls' Help to the Study of the Bible" I found the following statement with regard to the Jewish years:

"The first month of their civil year was Tisri, corresponding with the latter part of September and the beginning of October. . . . *From this year they reckoned their Jubilee, dated all their contracts . . . and the reigns of their kings.*"

Then I have been informed by a Jew in Auckland, one who prides himself upon being well versed in Jewish history—in fact, an historian—that the Jews have always counted their years from Tisri (beginning toward the end of September) and never from Nisan (about the end of March). This fact, too, is recognized by both Haydn's Dictionary of Dates and Hasting's Bible Dictionary.

Now, in our reckoning today, we are apt to take it for granted that the years have always begun with January and ended with December, as they do now, whereas encyclopædias reveal the fact that the years in ancient times began with March 25 and continued to do so in Roman Catholic countries until the Gregorian Calendar was introduced by Pope Gregory XIII in February 1582. Note the following:

"The Century Dictionary;" Arti-

cle "Calendar-Amendment Act, an English Statute of 1751 which took effect in 1752, establishing January 1st as the beginning of each year (instead of Lady-day, March 25th) adopting the Gregorian or 'New Style' in place of the Julian or 'Old Style' calendar and cancelling the then existing excess of 11 days by making the 3rd of September, 1752 the 14th."

Article "Legal Year, the year by which dates were reckoned, which until 1752 began March 25th, hence it was usual between January 1st and March 25th to date the year both ways, as February 19th, 1745-6 (that is 1746 according to present reckoning)."

"Hasting's Encyclopædia."—"The Romans were the first to count the year from the 1st of January, but it was a considerable time later before the European nations followed their example. In France it was adopted in 1563, in Scotland in 1600, and in England in 1752. Previous to the complete adoption of this mode of reckoning there was much uncertainty as to the commencement of the year, the most common date being the 25th of March, as was the case with the ecclesiastical year."

Thus until 1582 in Rome and 1752 in England, the years evidently ran parallel with the Jewish ecclesiastical years. The Jewish *civil* years, however, as already stated, did not begin till about the end of September, and while Nicholls says that the Jews "dated all their contracts . . . and the reigns of their kings" from Tisri (September) another extract from Hasting's Dictionary says:

"A Babylonian influence, to which was, however, due the introduction of the new names for the months . . . but the period of the Exile no doubt did mark the completion of the change from the autumnal to the vernal equinox. By this arrangement the order of the months began in Nisan, *but the succession of years began in Tishri.*"

Thus it would appear that while the Jewish "succession of years began in Tishri" (September) the Julian (or Roman) calendar counted the succession of years from March 25. This alone would throw these two calendars out of parallel by a period of six months—the Roman being six months in advance of the Jewish. But when Rome in 1582 put the year back another three

months, to January 1, her calendar then became nine months ahead of the Jewish—another instance of Rome's disturbance of "the times," and which has brought in confusion.

Then I must call attention to another extract from the *Encyclopædia Biblica* with reference to N.T. chronology which says:

"By this reckoning the year 1 B.C. coincides with the year 753 A.U.C. and the year 1 A.D. with the year 754 A.U.C. *The years are TREATED* as beginning on January 1."

Note the expression "TREATED"—the inference being that in actual reality they did not begin on January 1.

Now, in order to maintain the accurate count of the years, we must necessarily continue to count on the Jewish system, *i.e.*, count the years from the time when their civil years began. In doing this it is obvious that we must throw the year back nine months to its proper place. By such an alteration we would naturally expect to see some very material change in the years from what we have hitherto held and taught, but the fact is that with one exception the years and the very months remain the same, the only difference being the position of the months in the year. The one exception is the year of the crucifixion, which, instead of being A.D. 31 works out as A.D. 30.

Calculating then from Tisri we count the fourth year before Christ as beginning from "toward the end of September" and continuing till the next September. Then Christ's birth, falling in the autumn (say October), would be at the beginning of the year B.C. 4, while the death of Herod, following in March would also fall in the same year (as the two encyclopædias already mentioned, state) but occurring in the correct order.

Then reckoning 30 years from October B.C. 4 to the time of Christ's baptism, this would bring us to the autumn, or beginning of A.D. 27, instead of toward the end of that year, as we now reckon under the *Ussherian* chronology. Then the crucifixion three and a half years later would reach to the spring (about April) of A.D. 30 instead of A.D. 31 as we now compute it.

Thus by calculating on the lines of the Jewish calendar, the crucifixion

falling in April A.D. 30 would come right at the time of the full moon occurring 10 p.m. Thursday April 6: and this seems to me to demonstrate beyond all question the correctness of computing the years in this way, viz., from Tisri, about the end of September.

Now, a comparison of the various computations of the years may be helpful here. (See diagram on page 4.)

And now with regard to the writings of Sister White. While she has necessarily had to incorporate historical extracts in her writings, I do not believe for one moment, that in this connection she merely used the writings of others, and by so doing, has been led to publish, what is supposed to be, an error of such a disastrous nature.

With reference to the quotation from the "Great Controversy," p. 399, with regard to the types, there certainly should be no difficulty whatever in connection with this. Attention is being drawn to the fact that the types are being fulfilled with accuracy both as to the event and time. She does not say that Christ and His disciples ate the Passover at the regular time, but the statement is singularly accurate inasmuch as that it states that "*on the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries, the passover lamb had been SLAIN (not eaten) Christ . . . that same night . . . was taken by wicked hands to be crucified and slain,*" and in this the type was most accurately fulfilled.

The Thursday night, on which Christ and His disciples ate the Passover, was the beginning of the fourteenth day. After the supper He was arrested, and through the night His mock trial was conducted. In the morning, at nine o'clock (still the fourteenth day) He was crucified, then died "between the evenings" at three o'clock—the *very time when the passover lamb was to be slain*. On Friday evening—the beginning of the fifteenth day—the Passover was observed by the Jews. That this was so is evident from John 18:28, where we read concerning the Jews that "*they themselves went not into the judgment hall (i.e., during Christ's trial) lest they should be defiled; but*

that they might eat the Passover." From this it is plainly evident that the Jews had not at the time of Christ's trial eaten the Passover. Christ and His disciples had done so before His trial, but the Jews were contemplating that feast while the trial was on, and lest, by going into the judgment hall they should be made ceremonially unclean and thus hindered from partaking in that feast, they remained outside.

And now notice another very accurate statement with reference to this Passover from "Desire of Ages," p. 774: "*The Passover was observed as it had been for centuries, while He to whom it pointed had been slain . . . and lay in Joseph's tomb.*" And was not Christ in Joseph's tomb on that Sabbath evening?

Thus, Friday—the preparation day—was the 14th day; the Sabbath following—an high day, because it was not only the weekly Sabbath, but also the Passover Sabbath—was the 15th day, and the Sunday or first day of the week, was the 16th day when the first-fruits were to be offered.

Conformably with this we read in "Desire of Ages," p. 785: "Christ rose from the dead as the first-fruits of those that slept. He was the antitype of the wavesheaf and His resurrection took place *on the very day* when the wavesheaf was to be presented before the Lord." And did He not, as the wavesheaf, present Himself before His Father on the day of His resurrection—the 16th day? And in this do we not again see the exact fulfilment of the type both as to the time and the event?

In closing let me say that, personally, I have the utmost confidence in writings of Sister White, and in time of doubt and difficulty look for the counsel of God's Spirit in what she has written. It is for this purpose that the gift of prophecy has been placed in the church; and when historians and others are so uncertain and are by no means in agreement, should we not rather believe that, because of this uncertainty and unreliability, the Lord has caused the real truth on this very question to be recorded by His servant for our instruction? I believe so.

F. L. SHARP.

CHRIST'S BIRTH WAS IN	AND HEROD'S DEATH WAS IN	THEN CHRIST'S BAPTISM AT THE AGE OF 30 WOULD BE IN	THE CRUCIFIXION WOULD THEN FALL IN	THE 70 WEEKS WOULD END IN	THE 2300 DAYS WOULD END IN
OCTOBER, B.C. 5	MARCH, B.C. 4	OCTOBER, A.D. 26	APRIL, A.D. 30	OCTOBER, A.D. 33	OCTOBER, 1843
<p>Under this computation, the year of the crucifixion would harmonize with the full moon at the time of the Passover, but every date is at variance with the years of the 2300 days and the year of Christ's birth is also contrary to the weight of evidence of the historians, therefore this computation cannot possibly be correct.</p>					
OCTOBER, B.C. 4	MARCH, B.C. 3	OCTOBER, A.D. 27	APRIL, A.D. 31	OCTOBER, A.D. 34	OCTOBER, 1844
<p>This harmonizes with the years of the 2300 days, but the year of the crucifixion does not harmonize with the full moon at the time of the Passover, nor does the year of Herod's death agree with the evidence of the historians. This computation must also be discarded as incorrect.</p> <p>The above computations are made on the basis of the years being "treated" as beginning January 1. We will now treat them as beginning with March 25—the Jewish Ecclesiastical year.</p>					
OCTOBER, B.C. 4	MARCH, B.C. 4	OCTOBER, A.D. 27	APRIL, A.D. 31	OCTOBER, A.D. 34	OCTOBER, 1844
<p>This would also harmonize with the years of the 2300 days, but not with the full moon at the time of the Passover.</p> <p>Now we will reckon the years as beginning with September 25 in harmony with the Jewish Civil year.</p>					
OCTOBER, B.C. 4	MARCH, B.C. 4	OCTOBER, A.D. 27	APRIL, A.D. 30	OCTOBER, A.D. 34	OCTOBER, 1844
<p>This harmonizes with the full moon at the time of the Passover and also with the years of the 2300 days with the exception of A.D. 30. Hitherto the year A.D. 31 has been regarded as correct, and on the basis that the years have been treated as beginning with January 1, it is <i>practically</i> correct, though not <i>strictly</i> so. Strictly, it would be A.D. 30. The Bible, however, gives neither 30 or 31 as the year of the crucifixion, nor do we rely upon the Bible for the date of that event, we arrive at it by computation, and inasmuch as that the computation on the basis of either the Julian or Gregorian calendars (<i>i.e.</i> from March 25 or January 1) is manifestly erroneous when considering the question of the full moon, and while, on the other hand, the calculation made on the basis of the Jewish Civil year, beginning about the end of September <i>does</i> harmonize on all points, we can only accept the inevitable conclusion, that in order to be strictly and accurately correct on all points, the count of the years must be made from Tisri, about the end of September. Then all is harmony.</p>					

IF

Suggestions for Newspaper Articles

A VERY gratifying feature of the evangelistic work in this field, and one which is fraught with great possibilities, is the use which is now being made of the newspapers by many of our evangelists. Publicity through the press is one of the finest methods of propaganda and should be utilized on every occasion which offers itself. We have a message which affords a solution of many of the problems which are agitating the minds of men; let us herald this message through every available agency.

Evangelists, make friends of the editors of the local newspapers in your various localities. Advertise in their journals, and furnish them with articles and with terse reports of your meetings. Do not hide your light under a bushel, but secure all the publicity possible, remembering the injunction of the famous preacher, Spurgeon, "The man who will not advertise will soon need advertising for."

Brother W. L. Burgan, Press Bureau Secretary of the General Conference, has forwarded us some excellent suggestions for newspaper articles which we take pleasure in passing on.

Kings of the East now awakening—what do the disturbances in China indicate? Are the Orientals getting ready for a battle with white civilization, and will the whole world be involved in the conflict?

Significance of the political situation in the Near East and the Zionist movement. Balkan States full of unrest; is the League of Nations soon to pass away? Great nations of Europe again rush at one another's throats; are we nearing the Battle of Armageddon?

Activities of the Spiritualists, and the meaning of Spiritism as a last day omen. Touch on the new books recently published, and the latest manifestations of spirit phenomena. Men and women now appealing to spiritists to help them solve problems especially concerning mysterious disappearances of members of families; are we nearing the time when to speak against spiritists will be considered blasphemous?

Will millions now living never die?

Give a good strong Biblical answer to this, and counteract the activities of the Millennial Dawnists who are spending large sums of money in newspaper advertising in large cities to attract people to their meetings.

The judgments of God increasing in the land: fires, storms, earthquakes, and other calamities. Terrible destruction of property and life in spite of human ingenuity to devise plans to make lives and buildings, trains and steamships safe.

Increase in divorce—new courts being established to handle increased number of dissatisfied wives and husbands. Society collapsing, civilization breaking, stage demoralizing, immodesty in dress and conversation among women; smoking among women; signs prohibiting smoking in women's rest rooms in department stores in large cities; all of which indicate social decay. (Fulfillment of Christ's prophecy as it was in days of Noah, so shall it be at His return. Emphasize Gen. 6:5.)

Significance of efforts of police to take finger prints of every human being. For identification in case of mishap one reason given, but does it not indicate that the whole race is being looked upon as criminals? How does this look as a sign of the times when the Bible says the Spirit of God will be withdrawn from the earth just before the close of time and then will come universal bloodshed and riot? Is this time hastening on?

Thievery in high and low society: officials and lesser employees of big manufacturing and other industrial concerns conspire to rob firms on wholesale lines. Burglars organising into groups and holding up banks where great sums of money are taken. Pay roll messengers shot down by thieves in mad frenzy to get money; armoured cars now being used to transport pay rolls.

Gambling on increase at race tracks and places where bettors gather; handbooks increasing; betting "rings" now being built at race tracks for exclusive use of women. Great multitudes attend races; newspapers devoting more space than ever to chronicle results and

forecast probable winners. Everything possible being done to encourage gambling spirit and take minds away from God and things eternal.

Growing popularity of the moving pictures. Dangers to young; depicting of glaring hold-ups and other thrilling episodes stir up criminal instincts in the youth, who get their first thoughts of crime from screen performances.

Unwholesome literature that is being foisted on to high school youth and the eagerness of girls and boys to purchase it. Bible forgotten; another evidence of fulfillment of scripture, "When the Son of man cometh shall He find faith on the earth?" This kind of salacious reading is increasing and police authorities seem to wink at the boldness displayed by publishers of such literature.

Upeavals in political world. Dis-satisfaction among nations. Thrones falling. Inability of mankind to stabilize government. Ineffectual efforts to establish permanent peace; hypocritical pretenses of governments that outwardly favour disarmament but are continually increasing strength of their navies.

Confession of parents of their inability to control children in their teens; reform schools overtaxed; juvenile court cases increasing; children engaging in crime. Events transpiring at unusual rapidity to indicate decay of organised society.

Circulation of the Bible in more than 700 languages. Significance of this world-wide work. Hardships endured by Bible colporteurs to reach the masses with this book—many cast into prison for selling gospel literature especially in countries where Church dominates State. Cruelties heaped upon them.

Modern inventions—new devices to multiply the publication of books and other literature to hasten the gospel to the darkest parts of the earth—telephone, radio, airplane, trains, steamboats, all other modern conveniences; fulfillment of early part of Daniel 12: where are we in the stream of time?

Evolutionists' growing activities—emphasize the false doctrines of Darwinism, and evolution in general. Show Bible p'an of creation, and the dangers of leading children away from God by such false teachings. Good opportunity to present the message while this subject is being so widely discussed. School children, the targets for leaders in evolutionary thought, and will not rising generation be fully ignorant of great themes of Bible, and plan of salvation?

CORRESPONDENCE

TO THE EDITOR,

In your issue for January of this year Brother Hadfield asks: "What constitutes missionary visits, Bible studies, calls, etc.?"

As I understand it a missionary visit is such when a worker visits a home on purely missionary work, but does not necessarily give a study; a Bible study becomes such when the *open* Bible is used to explain some text or point of doctrine; and a call means that a worker has called at a home but for some reason or other has received no admittance.

With reference to outline studies for tent efforts we cannot be too dogmatic, but I usually work along the following lines allowing margins as certain occasions may demand:

1. Interesting series. (Live issues of the day, Armageddon, Daniel 2, Turkish question, etc.)
2. Signs and Second Coming Series.
3. State of the Dead Series.
4. Law and Sanctuary Series.
5. Sabbath Series.
6. Pulling Series. (Deeply spiritual studies of a pleading nature. Walking as He Walked, Our Obligation to God, etc.)
7. Tithing, Health, and Spirit of Prophecy Series.

Yours for the finishing of the work,
C. A. WRIGLEY.

TO THE EDITOR,

In my work here there is a lady who has been concerned about the Sabbath, and having a great deal of regard for her church, the Church of England, she

desired to know what the teaching of that church was upon the subject.

She consulted her minister and he told her that we were right as regards the day, but of course gave her the usual reasons for Sunday observance. I also wrote a letter to the Bishop of Armidale; while hardly hoping for a reply I received one which to my mind is quite interesting. I might say that as a result of these two opinions of ministers of her own church, the lady mentioned above was quite convinced, and says that now she can do anything, even work on Sunday, which she had not felt like doing up to this point.

Here is the letter that I addressed to the Bishop, followed by his reply.

The Right Reverend,
The Bishop of Armidale,
Sir,

We have been reading some books lately on the Sabbath question and it seems to us that there is a mistake somewhere as regards the day that is observed.

I would like to know what the teaching of the Church of England is upon this subject. Are the churches today keeping the true Bible Sabbath?

I would esteem it a great personal favour if you could take a few moments of your valuable time to answer these queries of mine.

I remain,
Yours very sincerely,
(Signed) B. E. Hadfield.

Here is the reply—

Bishops Court,
Uralla Road,
Armidale,
Nov. 29, 1927.

Dear Mr. Hadfield,

In reply to your letter, quite candidly may I say that neither the Church of England nor the early church, has since the days of Saint Paul ever kept or tried to keep the Jewish Sabbath, nor has it ever been considered binding on the Christian community any more than circumcision. We do observe Sunday as the Lord's day not as the Sabbath, and Sunday except under occasional periods of late Puritanical

influence, has never been hedged with Sabbatarian restrictions.

Believe me,
Yours sincerely,
(Signed) Wentworth,
Bishop of Armidale.

P.S. There is considerable literature on this subject and it would be wise to consult the best authorities.

Bingara,
Nov. 5, 27.

TO THE EDITOR,

I was, today, the happy recipient of a copy of THE EVANGELIST. I lost no time in perusing its contents—to see what others had written! The matter was much appreciated and I would like to express my appreciation; (and perhaps be as presumptuous as to express the appreciation of seemingly the majority of our reticent evangelists, who, like myself, are very busy and have an aversion to appearing in the limelight at the footlights of THE EVANGELIST). "More copy wanted" seemed almost pathetic to me, Brother Anderson, when I consider how many evangelists we have in the field, each of whom has a repertory of knowledge which has accumulated through the years of service—their combined hoardings would stagger a Daniel. The Syro-Phenician woman begging for a few crumbs has a parallel.

Were you an octopus and could put out your suckers into the cranial capacity of our Evangelists Association you would have enough to fill a library with *essential knowledge*.

To those who have taken valuable time to pen thoughts, few or many, I would say, thank you. I have read your articles, not with idle curiosity, or with a critical turn of mind, but appreciatively. To those who have not as yet passed on something I would say—strengthen the hands of the Editor and your fellow evangelists.

Let us press together, brethren, the end draws on apace. Soon it will be too late to pass on items and to encourage each other. I have a confidence in my fellow-workers. It encourages me to think of your loyalty

and integrity and to believe that we are united in "the grandest work ever committed to mortals." May God forgive us for living like hermits "you in your corner, I in mine." Let us as it were climb a mountain and view the whole battlefield, here triumphant unmistakably, there the standard drooping under a heavy onslaught of the enemy, where our comrades face a relentless foe under discouraging circumstances and need our words of encouragement. Press forward, "Be strong and of good courage," "we are well able."

"They helped everyone his neighbour and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, etc."

Your brother in this
triumphant message,
L. F. WERE.

Port Pirie, S.A.
May 25, 1927.

TO THE EDITOR,

I am writing to ask my fellow-evangelists to assist me in locating the following extract:

"Consult the best Lexicon (Dr. Thayer's edition of Grimm's Lexicon) and you will find no hint of any such meaning as an unseen parousia or presence in any of the passages in the New Testament in which the word is employed; but as that Lexicon says, when applied to Christ it refers to 'The future visible return from heaven of Jesus the Messiah.'"

This is an extract which I copied from a borrowed book, the title and author of which I foolishly omitted to place on my notes. As this was copied many years ago, I cannot call to mind which book of the many borrowed books which I have read in the past contained this extract. I have only given a small portion of what is the best I have seen on "The Parousia or Presence of Christ."

The arguments in that book are irrefutable and should be helpful to others, as they have been to me, in meeting the subtle sophistries of the enemy of this vital subject. My co-

workers, however, will appreciate my position that an extract of this nature does not have the same force when the author and book are like Darwin's links—though the arguments may be used as one's own. But I prefer a higher authority when meeting opposition. It occurred to me that the book with the above extract may be well known to some. I have an idea that it was a book written by Dr. Grattan Guinness. As I have read only two of his works since, "The Approaching End of the Age," and "Rome and Reformation,"—and it is not in the them —it possibly is in some of his other books to which I have not access. I should be glad if the extract can be located. The whole book was not on the Parousia, but toward the end a sort of appendix was reserved for the full consideration of this subject.

Our evangelists who are working in the cities, and have access to Dr. Guinness' works in the Public Library, would quickly learn if it is in any of his books; and while you are there, look up Grimm's Lexicon to verify, and add to, the portion quoted from it. By doing so you will be amply repaid in the knowledge gained and the pleasure you will have afforded me.

Yours, etc.,
L. F. WERE.

Ministerial Reading Course

THE Ministerial Reading Course for 1927 commences in this Union Conference, July 1. To those who have enrolled for this course we are sending out the special mimeographed notes which have been prepared by the General Conference. Those who have not ordered their books should do so at once.

Please Note

ALL communications re Ministerial Reading Course business with the Union Conference Office should be specially endorsed on the envelope—*Ministerial Association*, as this will save considerable delay in the office.