

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

“THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH.”

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War in Prophecy.

Continued.

WHEN Christ went upon the Mount of Olives just previous to his crucifixion the disciples knew that he was going to go away, and because they loved him they came unto him privately saying, “Tell us when shall these things be, and what shall be the sign of thy coming, and the end of the world?” Matt. 24:3. Christ did not refuse to tell them, but gave them many signs, and in the 6th and 7th verses he says, “And ye shall hear of wars and rumors of wars, see that ye be not troubled, for all these things must come to pass, but the end is *not yet*. For nation shall rise against nation, and kingdom against kingdom; and there shall be famine and pestilence, and earthquakes in divers places. All these are the beginning of sorrow.” Nearly all of Christ’s predictions in this chapter have been fulfilled and it has been true just as he said, “Ye shall hear of wars and rumors of wars, but the end is not yet.” There have been wars ever since the world began and just a common war is nothing unusual, neither is one involving all the nations of the earth a sign of Christ’s immediate coming until the other prophecies have all been fulfilled.

One hundred years ago all Europe was engaged in a mighty struggle, which ended with the conquering of Napoleon at Waterloo. Europe is now repeating this

history and what the outcome will be is impossible to predict, but it might terminate at Armageddon; this we can tell more about as we watch developments.

One hundred years ago there were many prophecies unfulfilled, a few of which I will mention. Christ’s prediction in Matt. 24 of the meteoric shower; the chariots described in Nahum the second chapter, that should rage in the streets, and jostle one against the other in the broadways, look like living torches and run like the lightning; and the period of knowledge spoken of in Dan. 2.

At the present crisis these prophecies have met their fulfillment, and therefore do not stand in the way of the watchmen. The meteoric shower took place in the year 1833. Today we have the street cars and automobiles raging in our streets and jostling one against the other in the broadways which look like living torches and run like the lightning. And we have also the period of knowledge. It seems strange indeed why the world is so enlightened now as compared to what it was a hundred years ago. Go back one hundred years and very nearly the same conditions existed there as did three thousand years before. It seems that this long river upon whose drowsy surface not a ripple of advancement had passed for three thousand years suddenly burst into the white foam of violent agitation. Men’s minds began blossoming forth into myriads of inventions, six hundred thousand patents have been issued from the patent office at Washington during the past fifty years. Truly knowledge has been wonderfully increased.

Taking these facts into consideration, at the time of the crisis which has already befallen Europe, and knowing the prophetic words of God which say that all nations will be gathered together to battle when Christ comes, is it any wonder that prophetic students are anxiously watching the present conditions rather expecting to witness the Waterloo of the nations, at the battle of Armageddon?

The place of Armageddon or (Mount Megiddo), has already been the scene of several bloody conflicts. It

was here where Deborah and Barak destroyed the powerful army of Sisera. And it was here at the hills of Megiddo overlooking the plains of Esdraelon where Josiah was overpowered and routed by the Egyptian king Pharaoh Necho. The place where the final conflict of the nations will occur, and those who will be engaged in it are strikingly foretold in Ezek. 38. It speaks of Gog the land of Magog, Gomer and all his bands, the house of Togarmah of the north quarters and all his bands, and many people with him. Gomer, Magog, Meshech and Tubal, were all the grandsons of Noah, and they settled in the southern part of Russia. The 8th and 9th verses read as follows, "After many days thou shalt be visited, in the latter years thou shalt come unto the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel which have been always waste; but it is brought forth out of the nations, and they shall dwell safely, all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." The calamity which befell this throng is plainly described in the last verses of the chapter.

We have also a description of the last conflict given in Zech. 14, where it speaks of all nations being gathered at Jerusalem to battle, and in that day Christ's feet shall stand on Mount Zion, and he fights against those nations as he fought in the days of battle.

Russia is certainly the king of the north and the power to come against Turkey in the latter days. If she is we can expect her to capture Constantinople and with her bands to come against the mountains of Israel. We are instructed by Christ and the apostles to watch, and that is truly the only way we have of knowing anything about the times and seasons in which we live.

So let us watch the developments of this war, and be as the wise virgins, have our lamps trimmed and burning, for we know the fate of those who were foolish and didn't have any oil or light. A. N. DUGGER.

Difficulties of the Bible.

DOES THE GOD OF TRUTH AND LOVE SEND LYING SPIRITS AND EVIL SPIRITS TO MEN?

ONE of the most puzzling passages in the Bible is found in 1 King 22, and the parallel account in 2 Chr. 18. In these passages the prophet Micaiah is reported as saying: "Therefore hear thou the word of the Lord" (v. 19 R. V.). Then he goes on to tell: "I saw the Lord sitting on his throne, and all the host of heaven standing before him on his right hand and on his left." Jehovah is pictured as asking the assembled host who would go and persuade Ahab that he may go up to Ramoth-gilead. Then a lying spirit is represented as coming forth and standing before the Lord, and saying: "I will go forth and will be a lying spirit in the mouth of all his prophets," and Jehovah is represented as saying to the lying spirit: "Thou shalt entice him

and shall prevail." Also: "Go forth and do so" (vs. 20-22, R. V.).

At the first glance it appears here as if the Lord sanctioned and took a part in lying and deception. What is the explanation?

It is found clearly given in the context. Micaiah, speaking by the Holy Spirit, is seeking to dissuade Ahab and Jehoshaphat from going up to Ramoth-gilead. All the false prophets have told the two kings that they should go up to victory. Micaiah, the messenger of the Lord, tells them on the contrary that they shall go up to defeat and to the certain death of Ahab. He tells them that the spirit that had spoken by the false prophets was a lying spirit. He puts this in a highly pictorial way. But though the picture is exceedingly vivid, it does not teach error, but truth, and teaches it in a most forcible way, namely, that it was a lying spirit that was in the mouth of the false prophets. But that Jehovah was not really a party to the deception appears clearly in the narrative, if we take it as a whole. So far from being a party to the deception, he sends his own prophet to warn them that the spirit that spoke by the false prophets was a lying spirit, and to tell them the exact facts in the case as to what the issue of the battle would be. If they would choose to listen to God and his prophet they would be saved from calamity, but if they would not listen to God and his prophet then God would give them over to the working of error, that they should believe a lie; but he would not do this without abundant warning. This is God's Universal Method, not only as taught in the Bible but as taught in experience, that he gives to every man to choose either to listen to him and know the truth, or to turn a deaf ear to him and to be given over to strong delusion. If men will not receive the love of the truth that they may be saved, then God gives them over to strong delusion to believe a lie. If men want lies, God gives them their fill of them. 2 Thess. 2:10-12, R. V.

In other passages of the Bible it seems to be taught that God sends evil spirits to men, and the question arises: How can we believe that a good God, a God of love, sends evil spirits to men? Let us turn to a passage in which this is taught, and we will soon find an answer to the difficulty.

In 1 Sam. 16:14, R. V., we read: "Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him."

What is meant by an evil spirit? The context clearly shows. It was a spirit of discontent, unrest, depression.

The circumstances were these: Saul had proved untrue to God. He had deliberately disobeyed God (1 Sam. 15:4-35, especially vs. 22, 23), and consequently God had withdrawn his Spirit from him, and a spirit of discontent and unrest had come upon him.

This was not an unkind act on God's part. There

was nothing kinder that the Lord could have done. It is one of the most merciful provisions of our heavenly Father that when we disobey him and wander from him he makes us unhappy, discontented in our sin. If Jehovah should leave us to continue to be happy in sin, it would be the unkindest thing he could do, but God in his great mercy will win every sinner possible back to himself, and if we sin Jehovah for our highest good sends to us deep depression and unrest in our sin. If we make the right use of this spirit of unrest and depression that he sends us, it brings us back to him and to the joy of the Holy Spirit. Saul made the wrong use of it. Instead of allowing his unrest of heart to bring him to repentance and back to the Lord, he allowed it to embitter his soul against one whom the Lord favored. The sending of the evil spirit was an act of mercy on Jehovah's part. The misuse of this act of mercy resulted in Saul's utter undoing.

There is many a man today who once knew something about the Spirit of the Lord and the joy of the Holy Spirit, who has fallen into sin, and Jehovah in his great love and mercy is sending him at the present time an evil spirit, a spirit of unrest, dissatisfaction, deep discontent, or even of abject misery. Let him thank the Lord for it! Let him inquire humbly on his face before Jehovah wherein it is he has sinned against him and lost the joy of his salvation! Let him put away and confess his sin and come back to Jehovah and have renewed unto him the joy of God's salvation! An evil spirit of unrest and discontent was sent to David, too, when he sinned; but when after some resistance David confessed his sin unto the Lord, the Lord blotted it out and brought him into a place of glad joy in the Lord, where he could instruct and teach others in the way they should go. Psa. 32: 4-8; 51; 9-13.

JONAH AND THE WHALE.

The story of Jonah and "the whale" has for many years been the favorite butt of ridicule with unbelievers, and the cause of not a little perplexity with those who are "unlearned and unstable." The story is quite generally discredited by the destructive critics as to its being actually historical. They attempt to explain it as allegory or parable. Those who desire to discredit the full inspiration and absolute veracity of the Bible have again and again assured us with a great show of scientific knowledge that such is the structure of a whale's mouth and the configuration of his throat that it would be impossible for a full-grown man either to pass through the sieve in its mouth or the narrow orifice of its throat, to say nothing of his coming out again alive and whole. What shall we say to all this?

First of all, let us notice the fact that the Bible nowhere says that Jonah was swallowed by a whale. In Jonah 1: 17 we are told that Jehovah "prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." There is no mention here whatever of this great fish being "a whale," with its peculiarly constructed mouth and

throat. It may have been either a fish altogether prepared for the occasion, or a fish already existing providentially sent around for the purpose God had in view. In Jesus' reference to this historical event in Matthew 12: 40 it is true that in the Authorized Version and in the text of the Revised Version we read that he said that Jonah was three days and three nights in "the whale's belly;" but we read in the margin of the Revised Version that the Greek of the word rendered "whale" is "sea monster." One cannot help wondering why the translators should continue to put "whale" in the text if the Greek word means "sea monster," and it certainly does. In the Septuagint translation of the book of Jonab, "a great fish" is rendered by a Greek adjective meaning "great," and by the same word that is used in Matthew 12: 40 and translated "whale." The word "whale" was in the mind of the translators and not in the word spoken by Jesus, so in neither the Old Testament nor the New Testament account is it said that Jonah was swallowed by a "whale," but by a great fish or sea monster. So we see that these very "scholarly critics" have spent much labor in proving the absurdity of something God did not inspire, and which they would have known the inspired record did not say if they had been as scholarly as they supposed.

As to what the great fish was we are not told, but it is a well-known fact that there exist or have existed until recent times in the Mediterranean Sea, where the recorded event seems to have taken place, sea monsters—that is, dog sharks—large enough to swallow a man or horse whole. In fact, it is recorded that a man fell overboard in the Mediterranean and was swallowed by one of these sea monsters, the monster was killed and the man rescued alive. A whole horse was taken out of the belly of another.

Furthermore, even if the Bible had said that the great fish was a whale, there would be no such difficulty with the narrative as has been supposed by unbelievers and the uninformed. While it is true that there are some kinds of whale whose mouths and throats are of such a formation that it would be impossible for a full-grown man to pass through, it is not true of all kinds of whales.

The well-known author, Frank Bullen, in his book, *The Cruise of the Cachalot*, says that "a shark fifteen feet in length has been found in the stomach of a cachalot." He tells further that "when dying, the sperm whale always ejects the contents of its stomach." He tells of one whale that was caught and killed, "the ejected food from whose stomach was in masses of enormous size, some of them being estimated to be the size of our hatch-house, viz. 8 feet by 6 feet by 6 feet." Of course such a whale would have no difficulty in swallowing a man, so the whole objection to the Bible narrative from the standpoint that a whale could not swallow a man is not founded upon superior knowledge, but upon ignorance.

"But," someone may say, "the action of the gastric juices would kill a man within a whale, or other sea monster."

But this leaves God out of the transaction, whereas in the Bible story God is very prominent in the whole transaction. The God who made both the monster and the man and the gastric juices could quite easily control the gastric juices and preserve the man alive. We are not trying to make out that the transaction was not maraculous in any event, but those who really believe in God and have had any large experience with him have no trouble with the maraculous.

It ought to be added, moreover, that the Bible does not tell us that Jonah remained alive during the period that he was in the belly of the great fish. There are things in the narrative as recorded in the book of Jonah that make it appear as if he did not remain alive. Jonah 2: 2; 5, 6, R. V., see margin.

There seems to be a strong probability that Jonah actually did die and was raised from the dead. If he actually did die, this only adds one more to the resurrection recorded in the Bible and makes Jonah a still more remarkable type of Christ. To those who believe in God, there is no difficulty in believing in the resurrection if sufficiently well attested. "Why should it be thought a thing incredible with you that God should raise the dead?" There are numerous instances on record, at least of resuscitation of men and women who to all appearances had been for some days dead. The historicity of this event is endorsed by Jesus Christ himself. Matt. 12: 40. To think of it as being merely allegory or parable is to discredit the words of Jesus.

So, on careful examination of what the Scripture says, and of the facts of history, all the difficulties supposed to exist in the story of Jonah and "the whale" are found to disappear.—*R. A. Torrey.*

Soul and Spirit.

WAS man created, or did he exist from all eternity? If he existed from all eternity, would he not then be co-eternal and co-equal with God? If man had no beginning, how could God be called the Creator of man? Gen. 1: 27. "And the Lord God created man in his own image." Can't that which has a beginning also have an ending?

What is the soul? Is it the rational, intelligent being? Does it have weight, body and parts, or is it without body, head, limbs, interior, centre or circumference, and not composed of matter? Is it material or immaterial, how could it be possible for it to possess life? Is it possible for an immaterial soul to possess life, or one attribute to give life and vigor to another attribute? Has an attribute physical organism? or can an attribute exist independent of a physical organism?

Some tell us that when God breathed into man's nostrils the breath of life, he put an immortal soul in him. If that be true, would not "the breath of life," be the

immortal soul? Then upon what hypothesis can it be made an established fact that "the breath of life" is the real sentient immortal soul man? If that be true, why did God leave us to guess at it?

Is life material or immaterial? If it is material, could we breathe it? Job 27: 3. All the while my breath (neshamah) is in me, and the spirit (ruach—breath, air, wind) of God is in my gostrils." The Septuagint reads: "The breath of God." A paraphrase would make it plain: "All the while I am breathing (neshamah) the spirit (ruach), the breath of God." This puts it in harmony with the creation of man. Gen. 2: 7. "My breath (margin, spirit is spent) is corrupt, my days are extinct, the graves are ready for me." Job. 17: 1.

Is the soul and spirit synonymous? If so, why did God use both to express one thing? If neither the soul nor spirit is the body man, which is the immortal man, the soul or spirit? Isa. 57: 16. "For I will not content forever, neither will I be always wrath: for the spirit should fail before me, and the souls which I have made." Does soul and spirit seem to be the same in this passage? Again: Heb. 4: 12, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Doesn't this text say positively that the "soul and "spirit" can be separated? This being true, can they be one? Remember, they are translated from entirely different words. If the soul is something immaterial having no material organism, beginning or ending of life, would it not be foolish to say the soul is born?

Will you dare to dispute the word of the Lord? Listen Gen. 46: 22, "These are the sons of Rachel, which were born to Jacob; all the souls were fourteen." Verse 26, "All the souls that came with Jacob into Egypt, which came out of his (Jacob's) loins, besides Jacob's son's wives, all the souls were three score and six." Verse 27, "And the sons of Joseph which were born to him in Egypt. were two souls; all the souls of the house of Jacob, which came into Egypt, were threescore and ten." Compare this with Ex. 1: 5. "And all the souls that came out of the loins of Jacob were seventy souls." So you see there is great conflict between what is commonly taught and believed and the Bible. Which will you believe?

Birth signifies a bringing forth. That being true, can a birth precede a begettal, or can birth and begettal of the same thing take place at the same time? Jesus says: John 3: 6, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Is not the spirit birth as distinctly taught as the natural birth?

Does the Bible teach that man has a soul or spirit which is the real man, or does it teach that the man, the physical organism will be born (quickened) by the spirit? Hear Paul: 1 Cor. 15: 42, "So also is the resurrection of the dead (dead man). It is sown in cor-

ruption; (dead man) it is raised (what is sown or buried) in incorruption." Verse 44, "It (dead man) is sown a natural (mortal) body; it is raised (at resurrection) a spiritual body." Verse 46, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Now listen again, Verse 51, "Behold, I shew you a mystery; we shall not all sleep, (be dead) but we shall all (all the saints) be changed." Verse 52, "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Verse 53, "For this corruptible must put on incorruption, and this mortal must put on immortality."

These scriptures tell us plainly what the change will be and when. There cannot be one passage of Holy Writ produced with the word soul or spirit qualified by the word immortal. The word immortal occurs but once in the Bible, and is applied to God the Father. Immortality is promised to the faithful, upon faith and obedience, and to be dispensed to them, and them only at the resurrection. Rom. 2: 7, "To them who by patient continuance in well doing, seek for glory, honor, immortality, eternal life." As it is to be sought, it cannot be a present possession.

The Lord help you to know and to believe the truth.
—Selected.

Can You Tell a Christian?

"AND they took knowledge of them that they had been with Jesus." Acts 4: 13.

Christians may not be loud, noisy, nor make any great show or display of themselves, yet they are not in your company many days before they are found out. Real genuine Christianity cannot hide itself.

In walk, in talk, in dealings, the Christian tells it to the world. He may even tell it by a perfect silence. He or she may speak Christianity to the world by the face, with even closed lips.

A great education, or a vast amount of learning is not necessary in order to be a Christian.

We read that Peter and John were unlearned and ignorant, but the people took knowledge of them that they had been with Jesus. It is the life that tells. One may have a great profession with but little possession.

Advertising may go a long way towards selling goods and getting them on the market before the people, but if they are a fraud, some one will soon find it out, but a first class article will do a big lot toward advertising itself. A first class Christian is found out, and it is not necessary to blaze away before the people how good and holy you are. If you have been living with some one, or had business dealings with them they can tell about how much holiness you have.

Go and pay that bill you owe, go and settle up that little grudge you have held for some time, go and ask that person to forgive you whom you said unkind things about, then they will take knowledge of you that you have been with Jesus.—Sel.

The Millennium.

W. H. STEWART.

THERE seems to be a tendency in these last days to discard the scripture teaching the reign of the Christ and his glorified body, the saints, over the nations of earth by some writers. One says, "I am not praying for a kingdom to come before Christ does, where all people will walk, every one in the name of his God, for we are having too much of that at present." We will just ask the writer if that was not the condition of things during the period of time claimed by him to be the millennium from the year A. D. 792 till the year 1792 A. D? Wonder why he now finds fault with his own position? Then too, what would be the use of praying for a kingdom to come that had come and gone long before the writer came into existence?

And it is a fact today that people are walking after their evil imaginations, worshipping their idols, a calf, horse, money, or whatsoever, but the time is coming when this order of things will all be changed. Notice reader, the emphatic declaration of the prophet, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk anymore after the imagination of their evil heart." Jer. 3: 17. What could be plainer? The glorious things spoken of Jerusalem and her people did not come to pass during the darkest period of the world's history. Viz. from A. D. 792 to 1792.

Jehovah has plainly declared, "They shall be his people, and he will be their God, and when every one is walking after his God, that God will be the eternal Jehovah, and not after his own evil imaginations as at present, nor in the past. When was Jerusalem the throne of the Lord and all nations flowing unto it? I wonder if Dr. Baker or Gibbons can give our brother light on this point.

We are sorry to notice that the writer of the opposition, tries to treat Rev. 20 or parts of it as fictitious inspiration, or something after that sort. After saying that the 1000 years had its literal fulfillment, from 792 till 1792 A. D., then tries to argue that Revelation is entirely a book of symbols; thus killing his own argument. And notice too, how lightly he treats Rev. 20: 2. If he is as desirous to know more about the word of God as his closing words indicate, we would refer him to Emphatic Diaglott, Syriac translation and others. Why have things cloudy when they can be made clear?

In reading the Scriptures we learn there was to be a new covenant made with the house of Israel and the house of Judah. This new covenant is not to be like the covenant Jehovah made with Israel when delivering them from bondage but is to be written in the heart. And when written in the heart, it will enable the individual to know the will of God perfectly, so that one shall not be a teacher of another, but all shall know God from the least to the greatest. Jer. 31: Heb. 8. Now, we would know of the brother when this coven-

ant was made with Israel and Judah? Was it made with them about the year 792 A. D. or was it not made till after the millennium about the year 1792 A. D? For just so sure as the millennium is in the past, just so sure should this promised covenant have been made with Israel and Judah. If this covenant has been made with Israel and Judah why are they still in exile for their sins? "For this is the covenant that I will make with them when I shall take away their sins," saith Jehovah.

We ask again, What did the millennium accomplish toward the fulfillment of prophecy that should have taken place according to the opposition between the years 792 and 1792? The darkest period of the world's history, so admitted. Now let Dr. Clark and historian Gibbons come to the rescue should it be necessary to write further on this subject, we will endeavor to show the difference between the true and false millennium. Yours in Israel's hope.

Wilbur, W. Va.

The Inheritance.

BY MINNIE SHERRILL.

"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3: 24.

Weary, wayworn pilgrim, weak, distressed, discouraged and faint-hearted as you travel over life's rugged pathway, o'er the mountain heights of sorrow and affliction, o'er life's ocean billows of tempest and trial, look upward! Look to the bright rainbow of hope God's precious promise "that ye shall receive the reward of the inheritance." Brother, sister, struggling amidst poverty, adversity and affliction, this means you; for ye serve the Lord Christ. Yea, Christ is dearer to you than all else. Life has no joys only in communion with Christ. He has become thine all in all, and with hearts full of praise and adoration, and eyes full of tears of joy as you look upward give thanks to God for his loving mercies and his spirit that dwelleth in you whereby you know that you are children of God and "meet to be partakers of the inheritance of the saints in light." The apostle taught that it is through much tribulation that we enter the kingdom of God. Christ says in the world ye shall have tribulation. John 16: 33. Paul says, "Yea all that will live gladly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Peter who also suffered for the Lord Jesus' sake, in love says to us, "Beloved, think it not strange concerning the fiery trial that is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." 1 Peter 4: 12-13. Yea, though we walk life's weary pathway, through tribulation, persecution, and fiery trials, in poverty's depths,

and adversity's storms, yet will the Lord be our strength in time of trouble. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. 1 Chron. 28: 7. Therefore the Lord knoweth them that are his, and unto us, as unto the apostles, Christ says, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom as my Father hath appointed unto me." Luke 22: 28, 29. Again Christ says, "Blessed be the poor, for yours is the kingdom of God," Luke 6: 20. The kingdom of God then is the saint's inheritance. Let us listen again to the sweet voice of inspiration, "Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him?" James 2: 5. Who are heirs of the kingdom? the poor of this world. Oh, what a transformation for the child of God! From poverty to wealth, from sorrow to joy, from afflictions to blessings, from adversity to prosperity, from an heir to a king, and to an "inheritance incorruptible and undefiled, and that fadeth not away."

Weary brother, sister, do you realize that you are to inherit all things? That you are heir to all the world? He that overcometh shall inherit all things. Rev. 21: 7. For the promise is to Abraham and his seed that they should be heirs to the world through the righteousness of faith. Rom. 4: 13. Then when thy burdens are too heavy to carry, and thy feet have well-nigh slipped from the strait and narrow gospel path, oh, may the smoldering embers of thy faith yet cause thee to look up and cast thy burdens upon him that careth for thee. Yea, look with the eye of faith to the radiant glory of the morning dawning that shall usher in earth's restitution day, and behold the city of God thy house forever more; that city of gold like unto clear glass, its walls of jasper, its foundations, precious stones, whose gates are of pearl and its streets pure gold; where the river of life gushes forth from the throne of God, and the tree of life its immortal fruit forever bears; where there is no need of the sun, nor of the moon to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof, and the throne of God and the Lamb shall be in it. Here lonely, wandering child of God is thy home forevermore. For Christ says, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. Rev. 2: 7. And him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God. Rev. 3: 12. Again he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3: 21.

Blest child of God, though discouraged and cast down with sorrow, be faithful! Let your light shine in the darkness about you that its bright rays may lead some fellow traveler to the city of God. God loves you! Christ died for you! Be true to your

trust; true to God's word; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

Talent, Ore.

The Christian's Hope.

WILLIS LOGAN.

PAUL in his defense before king Agrippa, Acts 26 says, "He was judged for the hope of the promise made of God unto the fathers," the fulfillment of which was based on the resurrection of the dead. Another Scripture says, There is only one hope, therefore whatever Paul hoped for was a Christian hope, so if we hope for anything that God has not promised to the fathers, we will be disappointed. We will first have to find who the fathers referred to are. The first verse in the New Testament reveals it, "The book of the generation of Jesus Christ the Son of David the son of Abraham." If Christ is the son of David and Abraham, they are the fathers Paul has reference to.

Now the promise that God made to Abraham is recorded in Gen. 13, beginning at the 14th verse, "And the Lord said unto Abram after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward, eastward and westward, for all the land which thou seest to thee will I give it and to thy seed forever. Now no one can consistently suppose that the promise could be fulfilled in this life. Now Christ is the son of Abraham and is the one to whom the promise is made. "Abraham believed God and it was accounted to him for righteousness, even when he had no son," and no earthly hope of having one. But he believed the promise of a miracle working God. And after a wonder working God had given a son by a miracle as great as raising the dead, God severely tests his faith in his promise of the coming one that was to bless all the world, by telling him to take his only son and offer him as a sacrifice on a mountain. If his only son was to be sacrificed there was left no possible way for God to fulfill his promise except through a resurrection. But Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God. That we might have a strong consolation that have fled for refuge to lay hold of the hope set before us, God confirmed the promise by an oath that our hope might be like an anchor to our soul both sure and steadfast.

That the promise is yet unfulfilled the reader is referred to Acts 7, where the first martyr of the Christian religion, Stephen declares on his dying day that God had never given him any inheritance in the promised land, no not so much as to set his foot on, and Jesus the son of Abraham confirmed the promise by saying in Matt. 5, Blessed are the meek for they shall inherit the earth. Although he lived and died in the land of promise declared, "The foxes have holes, and the birds

of the air have nests, but the Son of man hath not where to lay his head."

The promise that God made to his father David is recorded in 2 Sam. 7: 12, "Thou shalt sleep with thy fathers, I will raise up thy seed after thee to sit upon thy throne, and I will be his Father, and he shall be my Son. His throne was in Jerusalem in the land promised for an eternal inheritance. And Isaiah catches the inspiration of truth and cries out as he was moved by the Holy Ghost, "Unto us a child is born, unto us a son is given; his name shall be called Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom to order it, and to establish it from henceforth forever and ever. The zeal of the Lord of hosts will perform this." The oath that God made to David is recorded in Psa. 89. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations." Verse 29, "His seed also will I make to endure forever, and his throne as the days of the sun." Verses 35 and 36, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the days of the sun before me."

At the birth of John the Baptist Zachariah spake by the power of the Holy Ghost. Luke 1: 68 "Blessed be the Lord God of Israel, for he hath visited and redeemed his people and raised up a horn [or King] of salvation for us in the house of his servant David to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham."

As to where the kingdom of God will be, the angel Gabriel's promise to the ever blessed virgin ought to put to silence those that contradict the oathbound promise of God the only firm foundation of Christian hope. Luke 1: 31. "And behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David."

As to when God will give it to him, let Jesus himself answer, Matt. 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." In view of that day the prophet Isaiah said, "Thy dead men shall live together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, and the earth shall cast out her dead." The prophet John on Patmos heard with prophetic ear redemption's song saying, "Thou art worthy to take the book and open the seals thereof, for thou wast slain and hast redeemed to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

Plymouth, Ind.

THE BIBLE ADVOCATE

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ANDREW N. DUGGER

EDITOR.

H. Vandever, S. S. Davison, A. F. Dugger, Contributing Editors.

The Wise Shall Understand.

Continued.

AFTER Daniel had beheld in holy vision the many wonderful prophecies regarding the empires of the world, we find in the latter part of the eleventh chapter and the first part of the 12th a record of his vision of the resurrection of the dead, which brings us down to the end of time, or the coming of Christ. After he had seen all of this, he says, beginning with the 8th verse, "And I heard but I understood not, Then, said I, O my Lord, what shall be the end of all of these things? And he said, Go thy way, Daniel, for the words are closed and sealed up until the time of the end. Many shall be purified and made white and tried but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand. AND FROM THE TIME THAT THE DAILY SACRIFICE SHALL BE TAKEN AWAY AND THE ABOMINATION THAT MAKETH DESOLATE SET UP, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

We have here not only a definite period of time given, but also a definite starting point, and the only difficulty is to determine from history what "The abomination that maketh desolate" is, when this power was set up, and when the desolation commenced. Going back to Daniel 8, we find a vision recorded that Daniel had in regard to the Grecian Empire or the kingdom of Alexander the great. From the 8th to the 11th verse it reads, "Therefore the hegoat waxed very great and when he was strong the great horn was broken and from it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceedingly great TOWARD THE SOUTH AND TOWARD THE EAST AND TOWARD THE PLEASANT LAND. And it waxed great even to the host of heaven, and it cast down some of the hosts, and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the prince of the host and by him the DAILY SACRIFICE WAS TAKEN AWAY AND THE PLACE OF HIS SANCTUARY WAS CAST DOWN."

Now in order to find out what is to be understood by the hegoat, and by the four horns that came up in place of the great horn that was broken off, and also what meaning is intended by the little horn that came out from one of these, and waxed great even to the hosts of heaven, and went towards the pleasant land, I will give the explanation of the angel beginning with v. 21, "And the rough goat is the king of Greece, and the great horn that is between his eyes is the first king. Now that being broken whereas four stood up for it,

four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom when the transgressors are come to the full a king of fierce countenance and understanding dark sentences shall stand up. And his power shall be mighty but not by his own power, and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." We are told here that the great horn between the eyes of this goat is the first king of Greece. History tells us that Alexander the great was the first king of Greece, therefore this great horn represents Alexander the Great, and as the angel said 215 years before, that when this horn was broken four kingdoms would stand up in its place, so history states that at Alexander's death his vast empire was divided among his four generals. Read Myers' General History, page 170.

The same angel said further that out of one of these divisions would come a little horn that would wax exceedingly great towards the SOUTH and towards the EAST and towards the PLEASANT LAND. And by it the daily sacrifice would be taken away and the place of his sanctuary cast down, and that this king of fierce countenance would destroy the mighty and the holy people (the Jews). So here out of one of these four divisions of Alexander's empire the angel says a king will arise that will do the very work which will give us a starting point for the period of days, given in Dan. 12, which run to the coming of Christ. The names of these four divisions of Alexander's empire were according to the names of his generals, Lysimachus, Seleucus Nicator, Ptolemy, and Cassander.

Lysimachus held Thrace and the western part of Asia Minor; Seleucus Nicator, Syria and the countries eastward to the Indus; Ptolemy ruled Egypt; and Cassander governed Macedonia and claimed authority over Greece. It was from one of these four divisions that the angels said that a king was going to arise who understood dark sentences, and who waxed exceedingly great toward the south and toward the east and toward the pleasant land. He was also to take away the daily sacrifice from which time this period of 1290 days starts.

To be Continued.

Will the Nations Destroy Each Other?

THE events of the first week in August 1914 are of greater world wide importance than any one previous week of the present age. The last few days of July were introductory. Austria had declared war on Servia, a country with scarce one fourth of her own military power. This of itself would not have disturbed the world, but it was almost a certainty that Russia, with her vast army and resources would intervene in behalf of Servia. And Austria, knowing this, would scarce have ventured to begin the attack had she not had assurance that Germany would assist her against Russia.

Austria's declaration of war caused Russia and France to immediately concentrate troops for precautionary measures. Germany construed this as a menace to her safety and not receiving explanations satisfactory to herself declared war against Russia, France, England and Belgium and began fighting on Belgian soil within a week.

The world is taken by surprise. Commercial relationship between all nations is badly demoralized. Thousands of travelers in foreign countries find it difficult to return home. Nations that a few days ago were at peace are now with all the powerful implements of modern warfare trying to destroy life and property of the other and there is fighting on land and water and in the air.

Many students of prophecy have long looked for a world wide war, but they have usually expected it to come in connection with Turkish rule in Palestine. The great preparation for war which all nations have been making in recent years is an evident fulfillment of the prophecy in Joel 3. This sudden outbreak is the legitimate result of such world wide preparation. Seven nations were drawn into war in a few days; others are already involved and there is an apparent danger of all nations, including our own, soon being engaged in an actual world wide war. Many lovers of humanity (the writer included) have hoped that the prophecies indicating this conflict might receive their fulfillment without such a calamity as now threatens humanity. Possibly there may yet be some intervening providence to stay the slaughter and destruction. But the present outlook is dreadful and it looks as if the prophecy of Dan. 12:1, of a time of trouble greater than nations ever before knew, and of Paul in 1 Thess. 5:1-4 of sudden destruction from which they cannot escape; might be just before us.

But after the night cometh the day, and if the great destruction of nations is just before us we have the assurance of the prophetic word that it shall be followed by the righteous reign of Christ in which nation shall not lift up sword against nation neither shall they learn war any more, but every man shall dwell in safety. We do not know all that lies between us and the fulfillment of these divinely given promises, but the hand of faith grasps them in full assurance that all that God has promised he will perform.

S. S. D.

Magnitude of the Conflict.

THE range of the present conflict now opening in Europe has no parallel in modern history, unless it be in the wars of Napoleon. In that great struggle, when the French commander was arrayed against all Europe, the contest covered practically the same territory as the one which has now opened. Napoleon sent his armies into Italy, east into Austria, north into the German

states and to the far north into Russia. This gigantic conflict reached its climax at the Battle of Waterloo, after which Napoleon was taken prisoner and later was sent to the Island of St. Helena, where he spent the remainder of his years. While the wars of Napoleon may cover the range of territory, or even wider, if one includes his expedition into the far East, that contest does not compare with the present in the number of men likely to be called out, nor in the deadliness of the conflict. Since the era of Napoleon there has been a large increase of population, and a vast expansion in the nations of Europe. The men who have been trained for military service by far outnumber the armies of earlier years. These have been trained to the highest point of efficiency, and as soldiers probably are far better equipped than in the wars of Napoleon.

A factor still more important is the great advance in modern military armament. Modern inventive genius has done its best for the perfection of death-dealing implements. The cannon and musketry of our times, with the addition of the deadly machine guns now in general use, make the modern equipment a thousand times more dangerous than that of decades ago. While armies of the early period came into close contact, many times it being turned into a hand to hand slaughter, the warfare of our own times will rarely reach this experience. With the long range of muskets and cannon of our day, armies may fight each other at a considerable distance and still do work that is not less deadly. In fact, the machine guns with which all European armies are now equipped, promise to do terrible execution in the conflict that is now pending. Judging from the results of the Russo-Japanese war and the late conflict in the Balkan States, we are left to fear for the records that will be made on European soil. With a range reaching from the British Isles to Servia and perhaps beyond, and from St. Petersburg to North Africa, the field of conflict is wide enough for the most gigantic operations. When we consider in addition the millions who will probably be called upon to enter the conflict, and the character of the armament in use, it is not a hazardous prophecy to affirm, that the results will be appalling to a degree never before witnessed.—*Ex.*

Happiness.

It Consists not in material things round about you, but in spiritual things within you. Not what you have, but what you are, is the true basis of a happy life. What you are, determines your interpretation of things without. You cannot but be wretched if you insist on pulling tomorrow's burden back into the realm of today. 'Sufficient unto the day is the evil thereof. It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this—it is your own doing, not God's. He begs you to leave the future to him and mind the present—*Sel.*

A Call to Prayer.

I CANNOT tell why there should come to me
A thought of someone miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.

"Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

"Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

"Friend, do the same to me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it; therefore pray."

—Sel.

Isaiah 49.

J. NYQUIST.

IN the *ADVOCATE* for June 23 there is a request by Sister Price that some one who is fully persuaded that God has cast away his original people and his beloved city, would explain Isaiah 49. But if we should take this literally, and in the light of God's word, I, at least, am not the one that should try to explain. And I suppose that Bro. Waters, and quite a few others would not try it. But as I understand the thoughts of Sister Price in this matter I think that I am one of the "some-ones" who should try the thing.

And to begin with, I will ask a question: Who was God's original people? Did not he have a people on earth before the time of Moses? Yes, even before the time of Abraham? Very well. Then Israel after the flesh was not his original people. But at a certain time God called up this people for a certain purpose, and for a certain time of God's great plan of salvation. Now in Rom. 3: 2, Paul states that this purpose was, "first of all, that they were intrusted with the oracles of God." And that till the time when "the seed should come to whom the promise had been made." Gal. 3: 19. But when the fulness of time came, God sent forth his Son. Ch. 4: 4. Bear this in mind; when God elected Abram the condition had become such that something must be done to preserve the knowledge of the true God.

The people that had peopled the earth after the flood had become very reckless and sought nothing but strife and war. And God demanded righteousness in thoughts and actions; they did not choose to keep the knowledge of the true God, as Paul says, "They refused to have God in their knowledge." Rom. 1: 18. And as there was yet about 2,000 years till the time which God had set in his plan for the sending of his Son to save the world he chose Abraham and his seed as his depository to keep his words and works in trust. This also bear in mind.

At the time of Isaiah there was another crisis in this

part of his purpose. The idolatrous nations had become so mighty and powerful and their religion so universal that the insignificant people of Israel were almost overwhelmed. And it became a question even with them if Jehovah really was God, or the only true God. This you can learn also from Isaiah 40, and the following chapters. But this was the work of the devil to thwart God's purpose. And his purpose was not only that they should be his chosen people, but also, as such, his chosen servant. For, "he said unto me, Thou art my servant, Israel, in whom I will be glorified." Ch. 49: 3. Now notice, that Israel, as a people is often called God's servant. And they were so for the purpose that they should glorify God among the other nations. But as we know they failed in doing this and instead they dishonored him, and thereby also themselves. And here I will repeat a little portion of God's word, because it will be in the right connection: "Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. Oh that thou hadest hearkened to my commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea; thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name would not be cut off nor destroyed from before me." Ch. 48: 17-19.

In the captivity in Babylon God raised up Daniel and many others to fulfill Israel's commission as a servant, for his glory among the nations.

As a people Israel had all the privileges that God had for his people. But they did not make a right use of them, and even refused to be corrected, and so if they persisted in their stiffneckedness until their allotted time in God's plan was up, they would for that reason be cut off. This you will notice in Isa. 48: 19. But for my name's sake will I defer my anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be profaned? And my glory will I not give to another." 48: 9-11. In conclusion herewith read ch. 6: 9-13.

Now these prophecies I believe to be true, and that they also were fulfilled; but God's people, the true Israel, are "the holy seed, the stock thereof." And they have never been cast away, nor can it be done. "I say then, Hath God cast off his people? God forbid. God hath not cast off his people which he foreknew. Rom. 11: 1, 2. Stop here and read Rom. 8: 28-30. Now, was it Israel after the flesh which he foreknew? No, it was not.

You are right, Sister Price, it is Israel after the flesh that is spoken of in vs. 13. But in v. 5 is truth in "his (God's) holy seed," "the seed of Abraham," the holy seed of Israel. Isa. 6: 13, and in Acts 13: 47 does Paul use v. 6 on Jesus Christ. V. 8 is used by Paul in 2

Cor. 6:2 as a promise in Christ's mission in his time, and from the context up to v. 13, we can easily understand that the gospel time is seen by the prophet, the day of salvation.

Zion is a very old name and dates back even to times before Moses. It was a stronghold in Jerusalem before David took it. And from that time it has been used as a name for Jerusalem and God's people. And in this way it is used in both a literal as well as in a spiritual sense. In v. 14 it is used spiritually and denotes the Jerusalem that is above with her children. "But Jerusalem that is above is free, which is our mother." Gal. 4: 26. And these thoughts Paul got from Isa. 54:1. And in Psa. 87: 5-7 we read, "Yea, of Zion it shall be said, This one and that one was born in her: and the Most High himself will establish her. Jehovah will count when he writeth up the peoples, this one was born there." Isaiah lets Zion say, "Jehovah hath forsaken me, and the Lord hath forgotten me." In ch. 54: 6 we read about her thus: "For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God." When this casting off took place is not easy to tell, but from Paul's narrative in Gal. 4th chapter we may think that it took place with the old covenant and the service in the tabernacle. For these women are two covenants; one from Mount Sion, bearing children unto bondage, which is Hagar, during this time is Jerusalem above, set forth as forsaken and barren. But with the new covenant she began to bear again and her children were more than her rivals. Yes, they were even the children of promise. And the time for her to be clothed with her children like an ornament, I understand to be in the first resurrection. The children of bondage and those who take their side, they say, Palestine and Jerusalem over there is our hope. There shall Christ rule over Israel after the flesh for a 1000 years. But the Lord tells this wife of the promise, that that country with the old Jerusalem will be too strait for her children. In wondering from where they all had come, and who had brought them up for her, the Lord tells her that he had lifted up his hands to the nations, and set up an ensign to the people, that they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders, etc. This indicates the preaching of Christ unto all nations.

In v. 7 it is said that this Christ was despised by man and abhorred to a servant of rulers (Pilate and the Romans,) by a nation, the Jews. Also that kings shall see and arise; and princes, and they shall worship. And in v. 23, that they should be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they (the missionaries) that wait for me shall not be put to shame." And how true has not this come to pass in connection with the preaching of the gospel of the kingdom.

In vs. 24, 25, there is spoken of a mighty one who has taken prey; this is the devil. Then there are lawful captives to be delivered, those who have accepted Christ and his salvation. And Jehovah assures Zion that they shall be delivered from "the terrible one." Then death is swallowed up in victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ. Then to close with, there is a warnig to all oppressors and persecuters from the mighty one in Jacob. Now Sister Price, and all others who still hang fast and contend that the promises are yet for the children of bondage, which are to be driven out. It is very true, you can simply not understand these things. And on the other side, if I should believe this to be promises to Jerusalem and fleshy Israel, I could likewise not understand it. May God bless his people with the light of the gospel of God through Jesus Christ our Lord.

God's original people confess that they were strangers and pilgrims on the earth. And they looked for a city which hath foundations, whose builder and maker is God. They desired a better country than this earth, yes, even better than Palestine. that is heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city." Heb. 11:10-15. He will never cast this people or this beloved city away, no, not even if a mother could cast away her beloved son.

Selma, Cal.

A Loving Invitation.

WILLIS LOGAN.

"The Spirit and the bride say come, let him that heareth say, come, and whosoever will may come and take of the water of life freely."

The inspiration of this text may have been drawn from the ancient custom of Caravans traveling across the desert. Much suffering was often experienced for lack of water and one of their number was sent ahead to explore the desert in search of it. With another following in hearing distance and another following and until water was found. And then the word that came was shouted and was repeated by each follower until it reached the caravan. Oh how the welcome word cheered each thirsty one, and with hopeful hearts and eager feet they pressed forward to the thirst quenching fountain. And how much more necessary it is for us dear brothers and sisters in Jesus who have found and drank from that river that makes glad the city of God, to keep shouting the invitation, come, come, come weary thirsty fainting one, come to the living fountain. Come and drink and thirst no more. Come and bathe your weary soul in the placid waters of that healing and sin cleansing fountain, and shout the word "come" to your dying discouraged and disheartened brothers and sisters who have battled with the temptations and trials and have fainted. Oh hasten to them with the waters of eternal life. Oh that sweetest of all invitations, "come", had power to uphold Peter on the raging waves of Galilee. Oh trust it dear brother and sister for the life of God, and his Spirit's power is in it. Oh how much our life here is like a journey through a desert land where withering simoons beat our prospects and hope, like the delusive mirage lures us on and on until death opens the door of eternity. Where we shall see the face of our Redeemer who will lead us to the living fountains of waters and wipe the tears from all faces.

Plymouth, Ind.

Southern Conference.

THE second Southern Annual Conference of the Church of God convened at Inola, Oklahoma, Aug. 3rd, 1914. 1st session opened by singing and prayer offered by Elder J. F. Williams. Report of last annual Conference read. It was moved and seconded that a committee be appointed to act on granting credentials. The following were appointed: Henry Poff, Lona Munro, E. A. Hinds. It was moved and seconded that a committee be appointed on resolutions. The following were appointed: C. H. Munro, W. J. Ham, Mabel Poff.

Report of work was read from Bro. M. W. Unzicker as follows: For the year ending Aug. 20, 1913, No. of sermons, at Twin Oak school house, 18; Victor, 16; Grassy Plains, 25; Cherokee Hall, 15; Longdale church, 14; Dane school house, 11; White Horse school house, 4; with tent, 4 or 5; total, 108. During this time 13 were baptized, and two others took a stand for the truth and are keeping the Sabbath. During this year I have received about \$13 or \$14 donations, and traveling expenses while with the tent, also mine and my wife's board while with the tent.

Report of labor for year ending Aug. 3, 1914. Sermons preached: Ft. Gibson, 9 or 10; Inola, 5 or 6; Stewart, 3; Locust Grove school house, 8; White Horse hall, 20; Numa hall, 7; total, 54. During this time three took the stand for the truth, one being baptized; and we hear another has begun to keep the Sabbath since we left White Horse, and a Seventh Day Adventist family have changed on several points of difference between us. During this time received about \$7.50 in donations.

The treasurer's report was read. The following being the report of finance; Aug. 28, 1912, money in the treasury at this time, \$11.41; means paid in for the work during the year 1913, Jacob Brinkerhoff, \$10; J. H., and E. A. Hinds, \$21; M. B. Ellis, \$25; J. H. Ayrhart, \$10; Sister Kate McArther, \$10; Sister Grace Garlock, \$3; total, \$79.

Amount paid out of the treasury for the year 1914. Sent to J. F. Williams for the work at Ft. Gibson July the 25th, \$9.92, 8 cents money order. Sent to M. W. Unzicker July 28, \$9.90, 10 cents for money order and stamp. Sent to J. F. Williams Aug. 4, \$9.92, 8 cents for money order. Paid direct to J. F. Williams, \$36; Sept. 10, \$3, Sept. 24, \$1. Paid to M. W. Unzicker, \$9; the money paid to Bro. Unzicker was traveling expense. Total \$79.

Means sent in for the year 1914 are as follows: April the 29th, 1914, received of Bro. Benjamin Watkins 60 cents; May the 9th, received from Sister S. E. Price, \$1; May the 23rd, received from Bro. J. H. Ayrhart, \$10; July the 24th, received from Mrs. T. W. Adams, \$5; Aug. the 2nd, received from Bro. C. H. Munro, \$5; Aug. the 3rd, received from Bro. W. J. Ham, \$2; Aug. the 3rd, received from Bro. Henry Poff, \$5, total \$28.60.

It was moved and seconded that the Conference adjourn until 3:30 P. M.

Second session of the Southern Conference of the Church of God met according to appointment. After singing prayer was offered by Bro. C. H. Munro. The committee's report on credentials was called for. The following is the report of the committee: We, your committee on credentials, report the following to be worthy of the same. M. B. Ellis, Hiram Harris, J. F. Williams, M. W. Unzicker, C. H. Munro, J. H. Hinds.

Committee { Henry Poff.
Lona Munro.
E. A. Hinds.

The report of the committee was acted upon by the church and accepted as a whole. The report of the committee on resolutions was called for and read as follows:

Whereas, by the providence of God we have been permitted to assemble in Conference capacity, and whereas we realize our weakness and unworthiness to transact the business of God: therefore, be it resolved, that we tender our sincere and heartfelt thanks unto our heavenly Father for his abounding love toward us, and for the privilege of meeting once more in Conference capacity, and campmeeting, and for his loving watchful care over us; for his abounding love and manifold blessings toward us. For all things both spiritual and temporal. And for the privilege of hearing his word expounded, and for the spiritual feast which we are enjoying.

Resolved, that we ask the guidance of Almighty God through the meeting, and all coming time, that we may walk worthy of his approval here; that we labor for the upbuilding of the body of Christ which is his church. That we do all we can to help each other to live a holier life, and that we will do all we can for the spread of Bible truths. Therefore, we solicit the co-operation of all God's people that we may lead better lives; also we desire the co-operation of the General Conference that we may be able to do more good for the Master.

The visiting brethren wish to extend their thanks to the brethren and sisters of Inola for their kindness toward us during our stay here, and for their untiring efforts to make our stay here pleasant. Also we would tender to Bro. J. F. Williams our thanks for his untiring efforts in the cause, for his sacrifice of both time and means.

We tender our thanks to Mr. H. E. Hatheway for the use of the ground on which to pitch the tent, and to the citizens of Inola for their kindness toward us.

It was moved and seconded that officers be elected for the ensuing year. The following were elected: President, J. F. Williams, vice president, J. H. Hinds, secretary and treasurer, C. H. Munro. It was moved and seconded that there be a delegate and an alternate appointed to attend the General Conference as a representative, resulting in the choice of Bro. J. F. Williams, delegate, Bro. C. H. Munro, alternate.

All money in the treasury was turned over to Bro. J. F. Williams, president of the Southern Conference

of the Church of God, Aug. 6, 1614, which was \$28.60. Benediction by Bro. C. H. Munro, thus closing the work of the Conference.

J. H. HINDS, Sec'y and Treas.

The Devout Man.

If he falls into error, he does not fret over it, but rising up with a humble spirit, he goes on his way anew rejoicing. Were he to fall a hundred times in a day, he would not despair,—he would rather cry out lovingly to God, appealing to his tender pity. The really devout man has a horror of evil, but he has a still greater love of that which is good; he is more set on doing what is right than avoiding what is wrong. Generous, large hearted, he is not afraid of danger in serving God, and would rather run the risk of doing his will imperfectly than not strive to serve him lest he fail in the attempt.—*Grou.*

A Weakness.

It is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us; as if life were not sacred too,—as if it were comparatively a light thing to fall in love and reverence to the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.—*Ex.*

If you are going to regard every criticism as an unkindness, and every cross word as a serious matter, your happiness and usefulness will be sadly impaired. The people who continually suffer over somebody's slights or snubs incapacitate themselves for any real use in the world.—*Sel.*

Dull of Hearing.

THE Scriptures describe the condition of ancient Israel as that of persons "whose hearts have waxed gross," or heavy, and "whose ears are dull of hearing." The grossness of heart, which perhaps in modern science would be called "fatty degeneracy," and which results in weakness, inaction and death, is here attended by a stupidity or dullness of hearing, which prevents the prompt reception of divine communications.

When ears are "dull of hearing" there are many sounds which are not heard at all. The acute ear is impressed and affected by many grades of sound which never reach the ear which is dull of hearing. Ears which are dull of hearing, also hear many things indistinctly, and take no sense of many things which are said. Hence important matters are neglected and overlooked by those whose ears are "dull of hearing."

Persons who are dull of hearing often misunderstand what they do hear, and things must be repeated to them with great care and distinctness, else they fail to catch them.

In all these cases the parallel holds good in spiritual things. When men's ears are "dull of hearing" they fail to hear the voice of Providence, the voice of God, the voice of the Holy Spirit; and all voices of warning, admonition, and instruction are liable to be passed by unnoticed. Many things spoken to them require to be repeated. God who "speaketh once" must speak "twice," before such men will understand that power belongeth to him.

Dullness of hearing tries the patience of those that speak, and when there is linked with it hardness of heart, stolidity, carelessness, and indifference; and when dullness of hearing is self-induced, and aggravated by wrong-doing, then it becomes not only a calamity but a sin; not only a cause of sorrow, but an occasion of blame.

The Lord would have us attentive to the words which he speaks to us. They are worthy of our notice. We have no right to be neglectful of the divine voice, or disobedient to the heavenly vision; and if in time past we have been neglectful or unfaithful, it is for us to pray that God may open our ears to receive instruction, and open our hearts to receive his word.

Let us pray God that our ears may not be dull of hearing, and that while all the jangling voices of earth are clamoring about us, we may keep our ears open to catch the faintest whisper of that "still small voice" which speaks to us of God and Christ, of grace and salvation, of time and eternity.—*Sel.*

The Gift of the Holy Ghost, and the Baptism of the Holy Ghost.

C. W. BLAIR.

The gift of the Holy Ghost, and the baptism of the Holy Ghost, are not synonymous terms. A person may have the Holy Ghost given to them, and not have it in a way as to constitute a baptism. The word "baptize" invariably means, a covering up, an overwhelming, an immersion. We may drink water to the full, and not be baptized with water. Just so, we may drink of the Spirit to the full, and not be baptized of the Spirit.

The Holy Ghost is an agent of God sent forth to perform the various phases of his work. It is one of three, composing the godhead, and has been an active agent with the Father ever since the creation. Its first work, of which we have any account, was when, "The spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light." Gen. 1: 2, 3. The next account we have, is, when God breathed into man's nostrils the breath, (or spirit) of

life, and man become a living soul. Gen. 2: 2-7, Job. 27: 3. Next, we find it striving with man, in his sinful state, for a period of one hundred and twenty years. Gen. 6: 3. Thus we find that it was through the co-operation of the Holy Spirit that the earth was created.

It was by the Holy Spirit that man was made, and is kept alive. It was through the Holy Spirit that God strove with his people before the destruction of the world by water. In former days God spake to his people through the prophets. Heb. 1: 1. The prophets spake as they were moved by the Holy Ghost. 2 Peter 1: 21. So it was by the Holy Ghost, through the instrumentality of man, that God spake through the prophets. And so it has been his active agent all down through the ages. We have no account previous to the ushering in of the Christian dispensation of the Holy Spirit ever being given to the common people in any marked manner. But it was given to the chosen few, to the prophets, and priests, and they, being gifted with the special gift, were empowered to act as leaders and instructors of the common people.

Man had drifted so far away from God, that he could not be intrusted with the work of the Holy Spirit. But a Savior was promised, through whom man should be saved from his sins, be born again, and brought back into favor with his Creator, so God could again talk to him through his Spirit. It was while in a state of bondage, while man had no liberty of talking to God, only as he was spoken to through the prophets, that the promise was given, that the time would come when God would pour out his Spirit, not only on a few, but upon all flesh. Then it was, that their sons and their daughters should prophesy, their young men should see visions, and their old men should dream dreams. No longer to be bound down under one prophet, or a few priests, but all were to have the Holy Spirit as their guide and instructor. See Joel 2: 28.

When the fulness of the time came, there came John the Baptist preaching in the wilderness, and saying, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire". Matt. 3: 11. Here was the ushering in of the period when Joel's prophecy of the pouring out of the Spirit should be fulfilled. With this I think all will agree. Our Savior in entering upon his work, was first baptized with water, then received the anointing of the Holy Spirit. It is a foregone conclusion that before we can impart unto others anything, they must be in possession of it themselves. And up to this time, the Holy Spirit had never been poured out upon him. And if it was needful for the divine Son of God to receive a special anointing of the Holy Spirit to prepare him for the great work that was before him, how much more needful for us, who are supposed to do the same works, and

even greater works than he did. One of the first works that he did, was to give his disciples power over unclean spirits to cast them out, and to have all manner of sickness, and all manner of disease. Matt. 10: 1. And while they retained the power of divine healing, and casting out devils as long as he was with them, still they have never received that special pouring out of the Spirit as prophesied of by Joel. But as the time drew near for his departure, he told them that it was needful that he depart, for if he went not away, he said the comforter, which is the Holy Ghost, could not come. But he says, "If I depart I will send him unto you". John 16: 7. And that "he will guide you into all truth." V. 13. Then after his resurrection, and just before leaving them to go to the Father, he says to them, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Acts 1: 8. Here we have ministers who have been in personal contact with the Savior for three and a half years, had partaken of his divine influence to such an extent that they could heal the sick and cast out devils in his name, and still were not permitted to go as witnesses for him until they had received that special anointing. But today, the church, professing to be the only true people of God on earth, are sending men all over the world as witnesses for the Master, who do not profess to have ever received the real baptism of the Holy Spirit. And many of them deny its being necessary in this day. And if it was to fall upon any in a special manner they would not accept it until it received the sanction of the leaders among them, of men who had never received it themselves. I wonder when men will cease to step between God and man and dictate who shall, or who shall not receive the Holy Spirit.

I have known brethren in prayer meeting assemblies, to take steps toward holding seasons of fasting and prayer for this special blessing. I have known leaders to lay hands on the Holy Ghost when working in this manner through God's children, and forbid them doing any such work until they had the sanction of the leaders. Is it any wonder that men are "Breaking every shackle that binds them and asserting their liberty in Christ Jesus?" Is it any wonder that many are dropping out of the organization and seeking place where they can have the liberty to go direct to the Giver of all good gifts and plead earnestly for the best gift God has ever promised on earth, the gift of the Holy Ghost?

Many an hour I have spent in the woods alone in prayer and fasting for this very thing, and many blessed experiences I have had, and dare not relate them to my brethren for fear of having, not only myself, but the blessed Holy Ghost laughed to scorn. But the Savior commanded his disciples to tarry at Jerusalem until they received power from on high, (not power

from the conference). In obedience to his command they tarried until they received the promised power. This was the first fulfillment of Joel's prophecy. Now note this fact, that when the Lord spake these words by Joel, there was no limit given as to the duration of this work of the spirit. But contrarywise it was to be poured out upon all flesh.

Scappoose, Ore.

Concluded next week.

Report.

Dear Editor and Brethren and Sisters in Christ:—The meeting closed at Inola, Okla, Sunday night, Aug. 9. I baptized two and on the 10th we took down the tent and shipped it to Ross, Okla., and we have it stored away at Brother Henry Poff's. Meeting is to begin at a school house tonight some three miles southwest of Inola. We expect to hold meetings there five or six nights, then start for Gentry, Ark., to hold some meetings there. Pray for the success of the meetings.

J. F. WILLIAMS.

In the Morning.

WHEN the night shall fall behind us,
And the morning light shall find us;
And the glass that showeth darkly shall reflect an image true;
We shall speak the words unspoken
And renew the promise broken;
And the rest that now remaineth shall be given me and you.

Not to me, with words of blessing,
Doth the Spirit stand professing
That one by one they gather, when he maketh up his own;
Rather blest the dreamless slumber,
Till the Master counts the number
Of those accounted worthy to stand before the throne.

So I dream, who am not sleeping;
So I wait, my vigil keeping,
So I read it clearly written in the word;
In the final consummation,
In the great regeneration,
They shall rise and stand together with the Lord.

And my spirit beareth witness, and doth say:
Only thus shall all the sighing,
Only thus shall all the crying,
Only thus shall the dying,
Pass away.

—Sel.

Letter Department.

From Sister Abbie M. Simmons.

Dear Editor and Readers of *ADVOCATE* greeting:—Today is the Sabbath of the Lord and I will write a short letter to let all the dear ones know I am still trusting in my Savior day by day. I am truly sorry

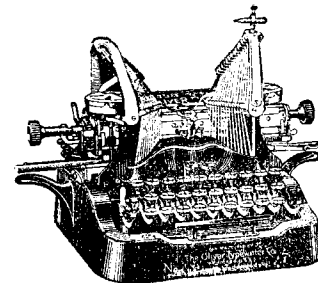
for our dear editor, Bro. Brinkerhoff I hope he will get well.

I have been out in Mont. 18 miles from Roundup for the past 25 days visiting my parents, Mr. and Mrs. Harraun. They have good crops and it seems to be a healthy country but for a newly settled country one would expect a healthy place.

I still enjoy reading the *ADVOCATE* very much, It contains so many good articles. I wish I could be there this fall during campmeeting time and receive a spiritual blessing, but I know there are others that would love to be there too. Isaiah 34: 9. is a verse that sounds to me pretty serious. I wonder how many stop and think first what it would mean, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. I want to so live to escape the death that will come to those who know not the Savior. Your Sister in hope.

Coeur d'Alene, Idaho.

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The Editor and Conference of the Church of God do not hold themselves responsible for all the sentiments and ideas contained in the articles contributed by the different writers for the ADVOCATE, but every writer is held responsible for his or her own sentiments.

BRO. BRINKERHOFF wishes to express gratitude to the brethren and sisters who have written him letters of sympathy in this trying time of affliction. He has been brought low near the valley of death. Divine truth is reliable, and the Bible something to hold to. Let all be encouraged to persevere. My physical condition is much improved, although the heat is very great.

JACOB BRINKERHOFF.

THE article in this issue, "The Inheritance," by Minnie Sherrill Presler was taken from our old file of 20 years ago. Our readers are all familiar with her writings as she is still an able writer and her articles frequently appear in the ADVOCATE. We would be glad to have her write often.

Come to The Campmeeting.

THE annual Campmeeting and Missouri Conference of the Church of God will convene at Stanberry, Mo., Aug. 20, 1914. The first session of Missouri Conference will convene Aug. 24 at 3 o'clock P. M. The brethren and sisters of other states are cordially invited to attend these meetings. There will be good preaching each evening and also during the day. There will also be good music and plenty of shade and water on the ground. Tents and cots for rent at cost. The accommodations in general will be as good as can be provided and meetings will continue over the second Sabbath and first day; so brethren and sisters scattered abroad, let us lay aside the cares of life long enough to attend these meetings and get acquainted with each other and worship the Creator of heaven and earth, from whom all blessings, both temporal and spiritual flow.

By order of Missouri Conference Committee.

Committee { P. C. WALKER.
GEO. T. RODGERS.
W. I. SUMMA.

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RECEIPTS.

Pearl Deshon \$1; Susan Blackmon \$10 tithes; Mary A Ayrhart \$10 tithes; J H Ayrhart \$6.40 tithes; Mrs Anna Walsh \$2, for tent \$1; Mrs L E Jackson 60cts for three months subscribers; Samuel Geneway \$2; Sarah Friend \$2; Abbie M Simmons \$1; H P Madill \$2; B F Whisler \$10 P W; Fred Moore \$1 for Mrs J C Gibson; Minnie S Presler 10cts papers; A D Rust 4cts stamps.

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