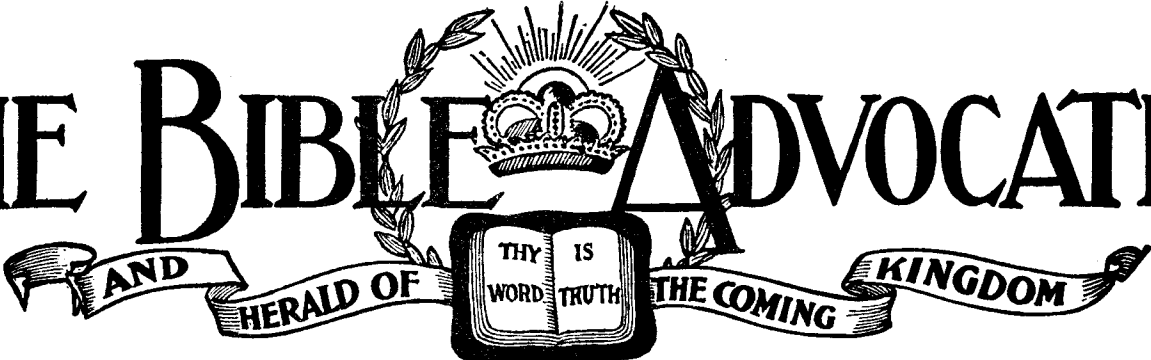


THE BIBLE ADVOCATE



AND HERALD OF THE COMING KINGDOM

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

VOLUME NO. 70.

STANBERRY, MO., NOVEMBER 2, 1936.

NO. 43.

Living. The Way We Pray

I knelt to pray when day was done,
And prayed, "Oh Lord, bless everyone,
Lift from each saddened heart the pain
And let the sick be well again.

And then I woke another day
And carelessly went on my way
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on the road.
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done,
I prayed, "O Lord, bless everyone."
But, as I prayed, into my ear
There came a voice that whispered clear.

Pause, hypocrit, before you pray
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below!

And then I hid my face and cried,
Forgive me, God, for I have lied;
Let me but live another day
And I will live the way I pray.

—Unknown Author.

Palestine News Items

Jerusalem, Oct. 20—The first report on traffic of the first Jewish port at Tel Aviv stated that for the five months since the new harbor on the Mediterranean was opened 47 steamers had anchored, unloading 16,994 tons of freight and loading 641 tons. The report was issued by the governing committee of the port.

After weeks of endeavor, the policy of the High Commissioner of avoiding the issue and maintaining friendship with the Arab leaders at all costs, seems to have been crowned with success. The Arab kings were induced to intervene with the leaders of disorder, who made a pretense of listening to their "Elder Brother," and the strike was officially called off. It remains to be seen whether with the strike also the terror disappears. Remnants of the terror continued during the week, and there are many who apprehend that the calling off of the strike will mean only a partial restoration of order. Nevertheless, the six months' siege of the Mandate has been lifted. The Arabs have opened their shops and crowd the streets, but the Royal Commission has not yet been given the signal to set sail for Palestine.

The rebuilding of the Jewish National Home in Palestine is still a vital necessity to the destiny of the human race, it is declared by General Jan Christian Smuts, Deputy Premier and Minister of Justice of South Africa, who is generally credited with authorship of the Palestine Mandate whereby the League of Nations entrusted to Great Britain the task of assisting in the re-establishment of the Jewish Homeland in Palestine.

Writing from Johannesburg, South Africa, General Smuts says in his message to Mr. Jacobi:

"The rebuilding of the Jewish National Home in Palestine represents perhaps the most romantic cause in the world today. It carries us back over more than 3,000 years, to the original establishment of Israel in that little corner of the world. It brings to mind one of the most wonderful chapters in human history; tales of heroic deeds against overwhelming odds, and of final disaster and age-long exile; voices of bards and prophets which have given matchless expression to the deepest emotions of the human soul, and have resounded throughout the ages; finally the emergence of a supreme Personality, with a world message which still remains the highest light that has dawned on our human horizon.

"All these memories and more crowd on one's mind in connection with the rebuilding of the National Home. It is a story of human suffer-

ing and its poignant expression, of failure and achievement, to which history shows no parallel. It is of the deepest interest not only to Jew but also to Christian and to all who believe in the great destiny of the human race. May Jew and Christian join hands in the rebuilding of the ancient Homeland, as an act of reparation and reverence to history, and of deep gratitude for one of the noblest contributions to the progress of our race. In these days of searching and trial a great light still shines for us from that land of Israel."
—*The New Palestine.*

The Bible Advocate

NOVEMBER 2, 1936

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(Selected)

A Bible Study on the New Birth

BY

L. F. Trubey

What is the new birth? John 3:6, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

Note: The new birth is not a reformation of the old nature (Rom. 6:6), but a creative act of the Holy Spirit.

Must all who are saved be born of the Spirit? John 3:3, "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Note: The necessity of the new birth grows out of the inability of the natural man to see or enter the kingdom of God.

Is there any other means of salvation aside from the new birth? Rom. 6:23, "For all have sinned, and come short of the glory of God." Note: Sin is a failure to meet the divine standard of God, and in no other way can we hope for salvation except we be born again of the Spirit.

Does like beget like? John 3:6, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Note: However gifted, moral, refined a family he belongs to, the fleshly man is absolutely blind to spiritual truths, and impotent to enter the kingdom of God.

Is the new birth then a literal, or a spiritual birth? John 3:5, 6, "Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Psalms 51:5, "Behold I was shapen in iniquity; and in sin did my mother conceive me." Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

Was Nicodemus necessarily ignorant of the new birth? Ezek. 36:26, "A new heart also will I give you: and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Note: There has never been a time or place since the fall of man that the necessity of the new birth could not be known to the willingly obedient. Nicodemus like too many today measured his chances by some visible evidence.

What are the agencies in the new birth? 1 Pet. 1:22-23. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one

another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." Note: A union of the spirit and the incorruptible seed, the word of God, are the divine agencies in the new birth. As like begets like (John 3:6, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit"), the new born child of God is spiritual and incorruptible. Through this new birth we become sons of God by reconciliation (2 Cor. 5:17), a creative act of the Holy Spirit, and the incorruptible word of God, and thus we begin to draw that unending life from Him "who is the way the truth and the Life." John 14:6.

What then is the difference in the new birth life, and the natural birth life? Note: In the natural birth life we were shapen in iniquity; and conceived in sin." (Ps. 51:5) with a desperately wicked heart." Jer. 17:9. In the new birth life we "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, and desire the sincere milk of the word." 1 Peter 2:1, 2. These two lives when understood are unmistakable, one being carnal, and the other spiritual.

If we are lead by the spirit, are we the sons of God? Rom. 8:14. Note: Yes by this creative act of the word of God and the Spirit, the result is the same as when God said to His Son Jesus Christ, "Let us make man in our image, after our likeness." Gen. 1:26. Then through the new birth we stand with Adam in his obedient state. Precious thought. Here and now redeemed through this new birth in Jesus Christ, and are no more subject to an investigative judgment than is our blessed Lord.

As long as the incorruptible seed remains in us, are we then as sinless as was Adam when he came from the hand of God? 1 John 3:9, "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." John 6:23, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." The new birth is a birth that wholly frees us from sin, and thus are we the sons of God.

If a new born son of God believes in Jesus Christ, the embodiment of the word of God and

Do I believe the right doctrine?
Am I a member of the right church?

Have I been good enough?

the Holy Spirit, will he ever perish? John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No never.

Does the incorruptible word of God declare that a believer in Christ shall never die? John 11:25, 26, "Jesus saith unto her, *I am* the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Note: Some seem to be puzzled over this scripture as badly as was Nicodemus over Christ's words, "Ye must be born again." Jesus IS the resurrection. When you believe, put on Christ, you have all He has. He could lay life down, and He could take it again. John 10:18. Nicodemus belongs to the class of people that tried to literalize all scripture, and thus his understanding of the new birth was blocked. All scripture is *not* literal, and neither is all scripture figurative; but some is positively literal, and some figurative. Let us "rightly divide," and our souls will feast upon heaven born instruction.

Is the death of the "born again" son of God the same death that resulted from the disobedience of Adam? No. The death of Adam, and all that are in Adam was the result of sin. Rom. 6:23; 3:23. "The wages of sin is death." "For all have sinned and come short of the glory of God." The death of the "born again" son of God is a sleep in the grave until Jesus comes. 1 Cor. 15:18; Acts 7:60.

Did Job look upon the grave as the sleeping place of the sons and daughters of God? Yes. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me. If I wait the grave is mine house: I have made my bed in the darkness." The death in Adam is an eternal death, but the death or sleep in Christ is eternal life.

When do we begin to receive the benefits of everlasting life? John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The moment that Adam sinned he was cut off from life as having any right to it, and the moment we believe in Christ we receive the same right to life that Adam had before he sinned. "In Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Life comes as quickly in Christ as death came to Adam in disobedience, and thank the

Lord it is the same kind of life that Adam had access to before he sinned. Adam did not possess that immortal life in himself, but received it from the source of eternal life, just as we will before the resurrection receive it by imputation. If we fall asleep in Jesus with a credit of immortal life we will be clothed with that same life when we wake out of sleep. Before Christian sleep, we drew our life from another, but after awakening, that life becomes ours, and we have life within ourselves, and it will measure with the life of God.

Can we now know in this present evil world when such a change as death to life takes place? 1 John 3:14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Something is wrong if this is not our experience, and so thank the Lord for a very present advocate. If in our present lives experience we can testify to the truthfulness of this scripture, why an investigative judgment? Such a doctrine is the doctrine of men, and will perish as all human doctrines will.

Will a soul ever see the death of sin that is a believer in Jesus? John 8:51. "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death." Believe it or not, that is so. He will see sleep, but in sleep there is life no matter how sound is the sleep. How sweet the sleep of the weary, and I sometimes think what a boon it would be to some of us who have been in the thick battle for over three quarters of a century, and it is still raging.

After Jesus had made the statement contained in John 8:51, of what did they charge Him? John 8:52, "Then said the Jews unto him, now we know thou hast a devil. Abraham is dead and the prophets; and thou sayest if a man keep my sayings, he shall never taste death." Those Jews that said that must have entertained the same views of Nicodemus, always determining everything by outward appearance. What a dangerous view point for the professed child of God; always looking on the natural appearance.

I have just now taken a look through 2 Cor. 13:5, ("*Examine yourselves*, whether ye be in the faith; prove your own selves. Know ye not your own selves; how that Jesus Christ is in you, except ye be reprobates"; and Rom. 14:22, "Hast thou faith? have it to thyself before God. *Happy is he that condemneth not himself* in that thing which he alloweth") and I find no fault with my life. I know my heart better than any other aside from my blessed Jesus, and the examination has been carried on with fear and trembling in all the light of God's word that I know, and

(Continued on page 13)

Hypocrisy and Faithfulness

BY *D. S. Doyle*

Much of the Bible is written in symbolic language and could not be understood until God's plan had progressed in course of fulfillment, and not then until God's "due time."

The serpent is used as a symbol of satan, the enemy, and those who yield willingly to the influence of the devil and support his cause are called the seed of the serpent. Woman is used as a symbol of the righteous organization of God, and those who love righteousness and hate iniquity and who strive to follow in the righteous way are spoken of as the seed of the woman. When God pronounced judgment at the time of the rebellion. He said to the serpent, the devil, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14. From that very day forward satan, the devil, has opposed God and fought against every one who has diligently tried to serve God. By resorting to ridicule and mockery, satan has delighted to reproach God in every possible way.

God could have imprisoned or destroyed the devil, but His word discloses that it has been the purpose of God to let this evil one come to the full in evil doing, before He executes His final judgment against the devil. About 250 years after the expulsion of Adam from Eden, Enos, the grandson of Adam was born. By that time, so far as the Bible discloses, every one of the human race followed the course of wickedness. The Bible record does not indicate that between Abel and Enoch there was even one good man who loved God and righteousness. This warrants the conclusion that all were under the control of satan, the wicked one. That being true, satan must have thought that he had succeeded in having all men to worship him, and turning away all men from God, and that therefore by mockery and hypocrisy he would reproach God for ever.

It was in the days of Enos that hypocrisy began to be manifest for the first time, and that was in connection with religious worship. It is written, "Then began men to call themselves by the name of the Lord." (See margin—Gen. 4:26). It seems quite clear that this was a scheme of satan to have men call themselves by the name of the Lord and yet to pursue a course in opposition to God thereby to ridicule God and hold His name up to scorn. These men were tools of satan and were therefore hypocrites. This discloses a

scheme of satan which he has ever followed since, namely, to have in his system of government an organized religion by which he could deceive the people and ridicule God. This is mentioned here because it discloses the fixed policy on the part of the devil to use religion as a part of his deceptive and fraudulent schemes. Evidently he does this because he knows men are so constituted that they will worship something, and if he is unable to induce them to worship himself directly, he will cause them to worship something else or to ridicule God at any cost.

It is observed that he has many such schemes in vogue now on earth, causing the people to worship anything except the true and living God. A few generations later Enoch was born. He was the seventh generation from Adam. Aside from Abel every one from Adam to Enoch was evidently evil. The human race was going the road of corruption and wickedness. Enoch was the exception. He believed in God. He believed that some day God would reward all those who would obey Him.

Satan, the devil, had been so active that the people of earth by that time even doubted the existence of God. It was necessary for Enoch to exercise faith that God actually exists. This was necessary in order for him to please God. "Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). That he pleased God is shown by the following statement, "And Enoch walked with God, and he was not, for God took him" (Gen. 5:24). To the same effect Paul testifies: "By faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."

Enoch, because of his faith in God, was an outstanding figure among all the men of earth. He was a witness on earth for God. Surely he was known among the other men and known by the fact that he believed on God and served Him while all others were against the Lord. Such faith under such adverse conditions was pleasing to God, and God rewarded that faith by translating Enoch. In those days it was usual for men to live upward of eight hundred years. Enoch lived 365 years and then God took him away. No one saw him go, no one buried him, and no one knew where he went.

Satan, the devil, had the power of death, and without doubt would have killed Enoch had not God prevented him from so doing. God has the power of death, of course; but He did not put Enoch to death for any wrongful act on Enoch's part, nor did Enoch die because of sickness, the result of the inheritance from Adam his grandfather. The devil had nothing to do with putting Enoch to death. He was a young man compared to other men of his day. While in the vigor of youth, and while he walked with God and joyfully conformed himself to God's righteous law, the Lord manifested His pleasure in the faith of Enoch by taking him suddenly away from earth's wicked scenes, putting him peacefully to sleep without his having to pass through the bitter waters of a violent or agonizing death.

The apostle, after enumerating a number of faithful ones, including Enoch, says, "These all died in faith." (Heb. 11:13. It follows, of course, that Enoch was not taken away to live on some other planet, but that God took him quietly and suddenly, putting him to sleep without pain or anguish and without fear of the terrible monster, death. (1 Cor. 15:25, 26).

It is recorded that Enoch prophesied that in some future time the Lord would come with a mighty host of saints and execute judgment upon the ungodly. Jude 14, 15. Of course he would give utterance to this prophecy in the presence of other men, and they in turn would mock and jeer and taunt him, and the Devil would use every power at his command to destroy Enoch. But the Lord held his hand over Enoch. From this Scripture it seems quite evident that God had told Enoch or by some means put it into Enoch's mind, that some time in the future he was going to send His mighty Representative to execute judgment upon all the enemies of God and to deliver the people from bondage. The Spirit of the Lord moved upon the mind of Enoch and caused him thus to prophesy, because his heart was right toward God. This was the first prophecy of a coming Deliverer.

Thus by these two men, Enos and Enoch, is made manifest hypocrisy, a detestable thing in the sight of God, and true faith, which is pleasing to God. Hypocrisy, the fruit of wickedness, is from the devil; faith is a gift from God. Thus God early made manifest His rule, from which He will never deviate, that those who have faith in Him and walk with Him in the way of righteousness and in obedience to His command shall be rewarded by deliverance from the enemy, and be given the blessings of life. The goodness and mercy of the Lord endureth for ever. His loving kindness is marked by His every act.

After the Commandments And Doctrines of Men

BY

M. S. Marrs

In the language of Paul, "I would not have you ignorant brethren" as to think that all things spoken of in the scriptures are divine commands, or even the words of God. For while the scriptures are a grouping together of inspired writings of holy men, yet they *record* not only the words of God in direct command, but also historical events, prophecies and even mention *commandments and doctrines of men* which are not good.

The apostle Paul speaks of these in his Colossian letter, and in chapter two verse 21, he mentions one example of such and calls them rudiments of the world. And asks the question, If ye be dead with Christ from the rudiments of the world, why . . . are ye subject to such ordinances as (touch not taste not handle not such things as perish with the using) *after the commandments and doctrines of men*.

Now Paul knew and any intelligent person should know that most all the things we use, whether by touch, taste or otherwise, are things that perish with the using. So in three places in this one chapter he advised these brethren against the danger of being led off by commands and doctrines of men (rudiments of the world), to no godly profit.

Beware lest any man spoil you (rob) you, etc. (Verse 8). Let no *man* therefore *judge* you in meat (food) or in drink, or in respect of an holy day, or of the new moon, or of the sabbath, etc. (Verse 16). (God is lawgiver and judge, Jas. 4:12, *revised version*). Again in verse 18 he says, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, . . . Could it be Paul had so clear a view of the evils to come upon the church as to know a false sabbath and the worshipping of dead saints would be imposed upon the people? For answer see 2 Thess. 2:3-12.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already

work: only he who now letteth will let until he be taken out of the way. And then shall that *wicked* be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of satan with all *power* and *signs* and *lying wonders*, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What a picture and what a judgment? Not only does he picture the great ecclesiastical worldly organization of all time (with her idolatrous worship of dead saints—worshipping of angels, Col. 2:18), her great signs and *lying wonders* (a mother superior living upon the holy communion alone for weeks and months, casting out of devils etc.). One who opposeth God, exalts himself and is worshipped, (even to the kissing of his big toe) . . . and deceiving of those who have not a love of the truth, whom God shall give strong delusion (allowing them to really believe in such a doctrine), that they might perish.

What a judgment! (because they had pleasure in unrighteousness).

Again, to Timothy he wrote; "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned aside unto fables." And again he wrote; "But evil men and seducers shall wax worse and worse deceiving and being deceived."

Now a seducer is a deceiver, like the man who takes a passage (hard to be understood, one of deep meaning) and will cause some one to believe it teaches a theme which would be in direct contradiction of the plain word of God in his plan of salvation. Such persons are called satan's ministers in 2 Cor. 11:13-15; read it.

Doubtless one would ask me, "Why didn't you refer to Col. 2:14, while you were dealing with that chapter? (Blotting out the handwriting of ordinances that was against us which was contrary to us and took it out of the way, nailing it to his cross). I will suggest I expect to treat soon that in the near future, but suffice it to say now that that is one of the verses God permits to the man who wishes strong delusion rather than the love of the truth. 2 Thess. 2:11. Peter also bears me out in this reasoning, for in 2nd Peter 3:15-17 we find, . . . "Paul also unto you; as also in all his epistles, speaking in them of these

things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest (twist) as they do also the other scriptures unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Who is my Neighbor

The few following words by A. P. Stanley describe my neighbor: "It is the sufferer, whenever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, whenever thou seest anyone brought across thy path by the chances and changes of life (that is, by the Providence of God), whom it is in thy power to help, — he, stranger or enemy though he be, — he is thy neighbor." His definition seems to embrace, at least, the greater portion of the human family, if not the entire race of men.

The very question, Who is my neighbor? like Peter's, "How oft shall my brother sin against me, and I forgive him?" reveals a wrong condition of mind. He who asks the question, "Whom shall I love?" proves that he does not understand the nature of that love, the essence of which has no limit except in its own inability to proceed further—that it is a debt which all must continually be paying and still be owing. It is a debt of service which we cannot fully pay so long as we can find opportunity to aid our fellows.

Our Lord's first design in relating this parable in Luke 10:30-37 was to prove to the lawyer that true charity requires much more than he imagined. He also intended to teach all others the true nature and the boundless extent of benevolence and brotherly love. He did it by citing examples and facts with which people were well acquainted, thus forcing prejudiced persons to draw their own conclusions.

The road from Jerusalem to Jerecho is one of extreme danger to a lone traveler. The many ravines, the rough and jagged cliffs, and the numerous caverns afford convenient lurking places for robbers. This road passes through the eastern division of the wilds of Judea, and runs for a considerable distance along the winding sides of a deep and rocky ravine which affords convenient facilities for hiding and attack. The Jews used to call it "the bloody road" because of the many robberies and murders that were committed in it.

In those days Jericho was a city of priests and publicans. There were almost as many priests there as in Jerusalem. Jesus, no doubt, knew of

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 "THY IS WORD TRUTH THE COMING"

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."
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THE ELECTION

By the time this issue of the Advocate reaches the readers, the election in this country will be over. All will know who has been elected, and those who were so fortunate, will be awaiting the time when they will take office. Thousands of successful candidates will be happy and rejoicing that they have won the election. Other thousands will be heavy hearted, being sorry that they lost. They too have worked hard to be elected. They have made many speeches and perhaps spent a great deal of money and time, and yet they have lost the election. They have no day of taking office to look forward to.

Every time there is a campaign and election, there is forcibly brought to our mind the fact that there is another great campaign and election in progress, and we are all candidates. All who have learned of Christ and begun to follow Him, have entered the race. "Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. . . . Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:24, 25.

Have you noticed the amount of time and effort which was put into the campaign? Did any of the candidates seem to have any doubt that there was going to be an election? Did any of

those who were elected just have their names recorded for the office, and then go ahead with their regular business and pay no attention to their election? But how many who are in the greater race for the eternal crown do just that way. They have their name recorded on a church record, and seem to think that is enough.

Almost every day for the past several weeks, men have called at our door, introduced themselves, smiled and handed us their card, and then went on to the next house. All over town they tramped, and one man even came around the second time! They were doing house to house work, in order to be elected. They were working for votes—the votes being the fruit of their labor. They knew it would be impossible for them to gain the office, without those fruits. And again, how is it in the Christian race for election? "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:2, 8. Yes, if we are to be among the "elect", it is very necessary that we bear some fruit. And one very good way is to do some house to house work, handing the people literature telling them about the great coming election—the election which is so much more important than any political election of this world could possibly be.

The politician knows he cannot be elected without giving very close attention to his campaign and really working in it. The same thing is true of the election of grace. The Apostle Peter admonishes us in regard to this in this way: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail." 2 Peter 1:10. Are you giving diligence to make your election sure?

What a wonderful day it is for the candidate in this world when the day arrives for his inauguration into office. But how much more wonderful will be the day when the faithful will be ushered into their great, eternal reward! "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven." Mark 13:26, 27. Will you be among that elect? Unlike the political candidate, our election does not depend on the whims of the people, but rests with the great, just Father in heaven. We are assured that what we sow, we will reap, and that our labor is not in vain in the Lord. Praise His name!

S. J. K.

THE GENERAL EVANGELIST

Elder Ennis Hawkins, our general evangelist, has closed his meetings at Meridian, Idaho, and is now at Bassett, Nebraska where he will hold an extended meeting. We look for another good report of Elder Hawkin's work, in the Next *Field Messenger*.

SEND REPORTS NOW

If you have any kind of report for the *Field Messenger*—report of special meetings, preaching or missionary work, or of general church activities, please send it in this week. We would like to have every conference represented. A message of encouragement from the conference president is always appreciated, or any news items regarding the work in the conference may be sent in by the secretary.

OUR CAMPAIGNS

We might paraphrase a text and say, "Let us work while it is called autumn; the winter cometh when no man can work." Perhaps it is not quite true that nothing can be done in winter, but it is a fact that much more can be done in spring, summer and fall. And now is the very best time for the literature campaign. Get the reading material into the hands of the people now—they are more apt to read it during the winter months. We have received a number of orders for the special bundles of assorted tracts, which we have advertised. Order yours today—every member should use at least a 25¢ bundle and see that they are given out in some way.

And then there is the special offer on 3 month's subscriptions to the *Advocate*. The regular rate is lower than that of any other weekly religious paper, of the 16 page size, and now we offer 5 three months subscriptions for only \$1.00. Or, when you send in your yearly renewal, you may include another name and address, to which the paper will be sent for 3 months, at no additional cost to you.

This is the last issue of the *Advocate* which a number of our readers will receive unless we hear from them before next week. If you have received two expiration notices and know that they have been sent in error and that your paper is paid, or arranged for, please write us at once, so you will not miss an issue.

OFFERINGS TO THE PAPER FUND

This week, most of our readers will receive a printed letter from the Publishing House manager, brother Williams, again bringing to your attention the need for offerings to the paper fund. Many have written us that they appreciate the quality of paper now being used for the *Advocate*. This is a special limited lot of paper

which we are able to get at a much reduced price, by taking a large quantity. Believing that brethren everywhere will make an extra effort to help the work at this time, we have ordered a second shipment of this paper. We hope for a good response from the letters sent.

REQUEST FOR PRAYER

"I request the prayer band to pray for my husband, that he will give his heart to the Lord and thus our home will be one hundred percent for Jesus."

Mrs. W.H. M. (Okla.)

ALL DAY MEETING

The Office Editor is announcing an all-day meeting at the Pleasant Hill church, north of Stanberry, for Sabbath November 7. Elder and Mrs. Roy Davison from Idaho, plan to be present and we hope for a good turn out of all nearby brethren. If the weather is rainy, regular services only, will be held at Stanberry.

MICHIGAN NOTICE

There will be an all-day meeting of the Church of God at the home of Brother and Sister H. N. Vander Schuur, Middleville, on Sabbath, Nov. 14, 1936, beginning at ten o'clock. Everybody welcome. The regular monthly meeting of the Conference Executive Board will be held immediately after sunset.

Darrell A. Davis, President,

IN MEMORY OF GRACE

By L. D. Lane

On a little green knoll, facing the east,
Is a spot that is hallowed to me;
There lies a dear one, flesh of my flesh,
Whom I long again some day to see.

She was taken away in the bloom of youth,
And her sweet happy voice was stilled,
And in my heart there's an aching voi,
That never in this life will be filled.

But we wait for the dawn of that day,
When the life giver speaks from the skies,
And we see, with the redeemed of all ages,
The dear forms of our loved one arises.

Then sleep on in peace, little daughter of mine,
Till the day when they call the last roll,
And we'll meet you there when you come forth,
From your grave on the little green knoll.

*Dedicated to the memory of our darling girl
who left us one year ago.*

Thoughts on the Sabbath School Lesson

LESSON FOR NOVEMBER 7, 1936

THE HEART OF COMPASSION

Scripture Reading: 103rd Psalm.

Golden Text: Psalm 86:15.

Our golden text reads thus: "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plentious in mercy and truth." What wonderful words these are to those who love the Lord and long to walk in His ways. How good they are to us when we feel weak and disheartened because of our own failings. Indeed our God is a God of compassion.

When we read about or hear sermons that deal with the false idea of a never ending misery for the lost, where in them do we see the smallest amount of compassion or mercy?

One of the striking bits of history showing God's longsuffering and His compassion is in His dealings with ancient Israel, especially after they left Egypt. "How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not His hand, nor the day when He delivered them from the enemy." (Read all of Psalm 78). Then we read of God: "But He, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned He His anger away, and did not stir up all His wrath. He remembered that they were but flesh; a wind that passeth away, and cometh not again." Psalm 78:38, 39.

David also said of God, "He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion." Psalm 111:4. "Unto the righteous there ariseth light in the darkness; He is gracious, and full of compassion, and righteous." Ps. 112:4.

In the dictionary we find the meaning of the word *compassion* to be—"sorrow and pity for the suffering of others." Synonyms for the word *compassion* are sympathy, mercy, tenderness.

When the children of Israel were in Egypt and cried unto the Lord because of their afflictions, it was God's abundant mercy or compassion that caused Him to bring them deliverance. The Lord does not change. He is the same yesterday, today and for ever. Most assuredly He will hear us today when we call upon Him by reason of our burdens and trials, but we must have faith when we come to the throne of grace.

When the Savior was here on the earth, many times He was moved with compassion toward

the people. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Matt. 14:14. Yes, Jesus' heart was touched when He saw the sick and suffering and He had pity for them.

In the eleventh chapter of John we again learn of Jesus' love and His compassion for the sorrowing. Lazarus had fallen asleep and had been buried. His sisters, Martha and Mary, were sad and wished Jesus had been there before when Lazarus was yet alive for thy knew He could have healed him. As the Lord was going to the cave where Lazarus lay, Mary came to meet Him, and "she fell down at His feet, saying unto Him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled." His heart was moved with compassion to the extent that St. John says, "Jesus wept." Pause here a moment and picture the Savior of the world standing there with tears filling His eyes and His heart overflowing with pity for those about Him. "His sympathy and compassion caused Him to comfort these people by restoring Lazarus to life again.

As Jesus went about preaching the gospel of the Kingdom and healing the sick, "when He saw the multitude, He was moved with compassion no them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto the Hisciples, The harvest is truly plenteous but the laborers are few." Matt. 9:36, 37. The people needed a true leader or shepherd and Jesus saw how great this need was. He was thinking of their eternal welfare and told the disciples to pray for laborers to gather in the harvest for the kingdom.

Brethren, have we this compassion? When we see the multitude going down the broad way to endless death are we not at all moved with compassion and long to see more gospel work done? The extent of such compassion is manifested by what we *do* to further the Gospel.

How much better this world would be and how much suffering could be relieved if more people had a heart of compassion. When we think of the wealth that is stored up for the last days it might cause it us say, how much suffering it could relieve if it was only put to that use.

May the Spirit of God create in us a heart of compassion for the lost and suffering that will move us to action. —Lawrence Christenson.

WHO IS MY NEIGHBOR?

(Continued from page 7)

those facts and used them as the basis for this parable, in which He introduced the good Samaritan, the priest, and the Levite, as passing along that road which led from one of those two cities where they resided to the other where they labored.

A journey from the holy city, Jerusalem, along the perilous route to Jericho, the wicked, is a fitting illustration of the journey of Adam's children from the fruitful and flowery scenes of Paradise along the path of sin which has robbed them of their former estate and left them half dead. First to pass by was the priest, then the lawyer. Both gave only a transitory glance and passed by on the other side. They manifest no sympathy for the misery of the helpless victim. Their lack of sympathy showed their inability to heal. One can scarcely imagine a more striking case than that of the priest and Levite, and if their feelings were so cold as to steel their sympathy when there was so much misery that needed relief, then there need be no further proof of their inability to heal. Though they were the express interpreters of that law which twice had said, "Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them: thou shalt surely help him lift them up again."

It is difficult for us to fully comprehend the divine wisdom with which the Savior, having finished this beautiful and effecting parable, revealed the question of the lawyer, who had asked, Who is the neighbor to whom I am bound to show the service of love? then asked, Who is a neighbor, he who shows love, or he who shows it not? Jesus' reply was not so much to the question as to the spirit out of which the question grew. Jesus asked him, "Which now of these three, thinkest thou, was neighbor to him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do likewise."

While the priest and Levite were supposed to have been foremost in showing mercy, they were forgetful of the duties they owed to suffering humanity. That service was left for the Samaritan whose name was a byword of scorn and contempt among the Jews, to show what love really was. Christ, the good Samaritan, came from heaven on a journey of mercy, and saw mankind lying helpless in the road of ruin, stripped and naked, full of bruises and ghastly sores. He bound up its wounds, and poured in the oil and wine of His cleansing and healing blood. He Himself bore our griefs and sorrows. He bore our sins in His body on the tree. He brought us to the inn, and left us in charge of the host, pro-

vided for our keeping, then departed to heaven, but promised to return.

Because of the manifestation of His love for us we should account every man our neighbor, though an enemy, a stranger, or of a different sect or persuasion. No matter who he is, he is a human creature, and as such he is entitled to the mercy of his fellows. He is entitled to direction and friendly advice if he needs it, and to assistance if in distress.

Go and do likewise. The good Samaritan asked no questions, he wasted no time, and shed no needless tears. He found the wounds and dressed them. He found a life that might be saved and he put forth the necessary effort to save it. He gave more than time and money. He gave his personal service without stint. That kind of help is the true charity that always shows itself in prompt, self-forgetful, self-sacrificing assistance. Tears of human sympathy may fill the eye, but the active hand will brush them away that the eye may see clearly what the hand should do.

The Christian must be pure in heart; and also just and benovelent. As the branch is in the vine, so the church must abide in Christ in order to bear fruit, or else it will be taken away for the burning. True piety will be adorned with the Samaritan character. They whose charity can only say to the needy, "Depart in peace; be ye warmed and filled," show but little evidence of regeneration. There are two great commands, said Jesus, and one refers particularly to man and expresses that love which is the fulfilling of the law.

Jesus came to establish a closer bond of brotherhood than the world had known. He came to unite all true believers in the bonds of pure fellowship, a genuine faith, a common hope, and heirship through Him to eternal life. It was His design that these bonds, so new, so sacred and divine, were not intended to violate that other and broader tie that binds the whole human family together, that bond that makes each man the neighbor of every other man regardless of race or color.

Of all influences that have ever thrilled the hearts of men none has ever done so much good as Christianity in removing the walls that separate peoples and nations. It has widely diffused that holy spirit of brotherly love which overlaps all temporary obstacles, and which pours out its blessings everywhere over the wide field of humanity, and pours a healing balm into the festering sores of life, making them better and happier and fitting them for citizenship in the new Jerusalem where thieves and robbers cannot enter, but where saints and the good of all ages shall

abide, and where loud hosannas will be upon every tongue, where every soul shall have peace and holy psalms be sung. Then earth's darkness and gloom shall be dispelled by the brightness of eternal day.

—By Layman Booth in *The Restitution Herald*

The Change of the Sabbath

Fred Brown

(Continued from last week)

We found that the man of sin was the pope of Rome, who Paul said was to be revealed. Now we want to turn back to Dan. 7:25 to the little horn beast. We find that this man would think to change the times and the law. We have proven to you that the time and the law has been changed. Now we want to see how this beast was to treat God's people. He says, "And shall wear out the saints of the Most High." "We find from a study that under these bloody Maxims, previously mentioned, those persecutions were carried on from the eleventh and twelfth centuries almost to the present day. These stand out on the pages of history after the signal of open martyrdom had been given in the canons of Orleans. These followed the extirpation of the Albigenses under the form of a Crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lallards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other Confessors before the Reformation, and afterwards. The ferocious cruelties practiced in the Netherlands, the martyrdoms of queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy by fraud and open persecution in Poland, the Massacre of Bartholomew, the persecution of the Huguenots by the league, the extirpation of the Vaudais, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy besides the slow and secret murders of the holy tribunal of the Inquisition."—The first two visions of Dan., Rev. T. R. Birks, M. A. London, 1845, pages 248-249. A detailed summary of the number of the victims of the Inquisition in Spain under each inquisitor General, is given in "The History of the Inquisition in Spain, by Llarenet, former secretary of the Inquisition, page 206-208. According to this authority the number who were condemned and perished in the flames was 31,912.

We find another statement which reads as follows: "The church has persecuted, only a tyro in church history will deny that . . . one hundred and

fifty years after Constantine the Donatists were persecuted, and some times put to death. Protestants were persecuted in France and Spain, with the approval of the church authority. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of error. When she thinks it good to use physical force, she will use it. From the Western Watchman (Roman Catholic) of St. Louis, Dec. 24, 1908.

As evidence of the change which has been made in the law of God by the papal power, and that it acknowledges the change and claims the authority to make it, note the following from the Roman Catholic publications: "Question—Have you any other way of proving that the church has power to institute festivals of precept? Answer—Had she not such power, she could not have done which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—A doctrinal catechism, Rev. Stephen Keenan, page 174, Imprimatur, John Cardinal McCaskey, Archbishop of New York.

"Question—How prove you that the church hath power to command feasts and holy days?"

"Ans.—Because by the very act of changing the Sabbath into Sunday, which protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.—How prove you that?"

"Ans.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keep the rest by her commandments, they deny again, in fact, the same power."—An abridgment of the christian doctrine, composed in 1649 by Rev. Henry Tuberville D. D. of the English College of Douay: New York, John Doyle, 1883, page 58.

"Is not every Christian obliged to sanctify Sunday, to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we (the Catholics) never sanctify."—The faith of our fathers, by James

Cardinal Gibbons, Baltimore, John Murphy and Co., 1893, page 111.

Dear reader, surely I have given enough proof that Sunday is not the day of worship, and by the Catholic statements you can see why Sunday is being kept today instead of the true Sabbath. If you are keeping the first day, Sunday, instead of Saturday, it is time you were changing, for it was changed by the beast power. And soon the image is to be made to the beast which was, is not, yet is. We see this power is to be when this image is to be made. The mark of the beast may be none other than the first day of the week. Soon we may see this mark forced on both small and great. Will you turn from the false day of the Catholic beast to the true God and keep His commandments that you may have a right to the tree of life? Rev. 22:14. You cannot keep God's commandments and keep Sunday. Why will you die? Serve God and live.

'Tis the Old Time Religion

By L. O. Van Nostrand

Lately there have been meetings going on here in my home city. One man held services in the open during the dry weather and he said many good things. He told the people of the unchristian lives they lived. But he had not much foundation on which to base his talks, for he claimed that everything even to the four gospels belonged to what he termed the "Jewish age," and that the laws of that time were not of any value to us. Yet he quoted Paul to Timothy, where he said, "all Scripture is given by inspiration of God and is profitable, for doctrine. . . ." The question arose in my mind, If all things written before the Acts of the apostles, were only for the "Jewish Age," then of what profit were they to Timothy? Although the four gospels were not written for several years after the cross, yet he placed the life of Christ and His teachings in the Jewish Age. As none of the New Testament writings were used until after they were written, Paul was not pointing to them when he said what he did to Timothy. He said the old Scriptures were "profitable. . . that the man of God might be thoroughly furnished to all good works." If that kind of religion was good for Timothy, why is it not good for us, and when did they change the kind?

There is another man now holding meetings in a large tent, and he likewise tells us one and all of the unchristian things that we do. He does not go behind the bush about it, but he gives it to all denominations, his own (Southern Methodists) as well as all others. He uses the Old

Testament scriptures as much as he does the New. He said every one of the ten commandments was referred to in the New Testament writings, and said if we broke one we were guilty of all, that is, we became law-breakers. Yet he often refers to Sunday as the Holy Sabbath day. And by so doing (perhaps unthinkingly) he gives God the lie. For God said the *seventh day* is the Sabbath. He no where ever pronounced any blessing on Sunday—no sanctity, no commandment, no penalty, and no blessing. Then why persist in keeping the first day. It cannot be done as it is not a Holy day, and therefore cannot be kept as sacred time. Yet people who claim that God gave a different code for the Christians to live under, will sing and seem happy in the Lord. "Tis the old time religion. It was good for praying Daniel, and it is good enough for me." They do not stop to think that Daniel lived in the Jewish Age and worshiped God as the nation of Israel did or should have done. If the Christian age has a different law (a new law) then it naturally follows that it is a new kind of religion, for what was law breaking then would not be so now. And these people who preach a new law do not keep all of the law that Daniel kept. Daniel being an Israelite of the tribe of Judah kept the Sabbath that God gave to His people as a sign that they were sanctified. But those who preach a new law have nothing to prove that they are sanctified as they claim to be, for they cannot find one place where God, or Christ, or any one of the apostles ever said that God gave the people this side of the cross, Sunday as a sign of their sanctification. If you are sanctified, hand out the sign of your sanctification that the world may see it, and know that you believe what you claim.

A BIBLE STUDY ON THE NEW BIRTH

(Continued from page 4)

why should I not sound a note of praise that I *have passed* from death unto life; born again, the new birth. With this precious *thot* of the "Born again" experience, sharing by imputation the eternal life, we can have heaven on earth.

It is impossible to serve God aright unless you first make up your mind to be born again. If a house is built upon the sand it falls; but if it is founded upon a rock it stands firm against the wind and wave. Our faith can never endure unless it is founded on Christ. We may travel through the earth and see many countries; but there is one country—the land of Beulah, which John Bunyan saw in vision—that country we shall never see unless we are born again—re-generated by Christ.

—Moody

The Law of God

Notes on a sermon given at the Rich Hill Camp Meeting by Elder Ervin Sooter.

Text: Gal. 6:7, 8: "Be not deceived, for God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Matt. 6:24, "No man can serve two masters: for either he will hate the one and love the other; or else he will love to the one, and despise the other." We cannot serve God and mammon. We cannot be a Christian and break the commandments.

Isaiah 1:16-19, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Sin, when it is finished, bringeth forth death. Sin is the transgression of the law.

Rev. 7:14, "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Be ye followers of me even as I am of Christ.

2 Tim. 4:12. The time is here when people will not endure sound doctrine.

People who do not grow in knowledge and grace are stunted spiritually.

Jesus was tempted like as we are but without sin. He says, "Think not that I am come to destroy the law and the prophets; I came not to destroy but to fulfill." "It behooves us to fulfill all righteousness." If fulfill means 'do away' then all righteousness is done away.

"Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven."

The scribes asked Jesus why His disciples transgressed the traditions of the elders. Jesus answered and said, "Why do ye transgress the commandments of God by your traditions?" "But in vain do ye worship me, teaching for doctrines the commandments of men."

James says if we offend in one point we are guilty of all. John says, "This is the love of God that we keep his commandments." If we break the commandments we are not Christians. You may have a form of godliness; you may be following the commandments of men. "Come, let us reason together." "Be not deceived, God is not mocked."

Ezekiel 18:25 says, "Ye say, The way of the Lord is not equal. Hear now O house of Israel. Is not my way equal? are not your ways unequal?" Chapter 33:12 tells that the righteousness of a righteous man shall not deliver him in his transgression. "Not the hearers of the law are justified before God, but the doers of the law are justified." "Know ye not that to whom ye lend yourselves to obey his servants ye are whom ye obey?" He that doeth righteousness is of God." You are either obeying God or man.

In Deut. 4:12, 13 we learn that the Lord spoke to you out of the midst of the fire, and He declared unto you His covenant, even ten commandments; and He wrote them upon two tables of stone.

Not the hearers of the law are justified. "Blessed is he that doeth the commandments." Are you keeping the commandments of God or the tradition of men?

Who is under the law? First Tim. 1:9: "The law is not made for the righteous man but for the lawless and disobedient, for the ungodly and the sinner. Have you looked unto the perfect law of liberty? "Come ye, wash you and make you clean."

W. C. R.

Some one asked a minister if he had ever received a second blessing since he was converted "What do you mean?" was the reply. "I have received ten thousand since the first." A great many think because they have been filled once they are going to be full for all time after; but O my friends, we are leaky vessels, and have to be kept right under the fountain all the time in order to keep full.

—Moody.

PROPHECY

1-P. The Great Pyramid

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof . . . and it shall be for a sign and for a witness . . ." Isa. 19: 19, 20. It has been found that all the pyramids of Egypt are king's tombs, except one, The Great Pyramid. Bible students have worked out some very interesting things in regard to prophecy from the measurements of this great structure. Interesting for study especially at this time. 27 page booklet, 5 cents each.

2-P. The Four World Empires

The four empires described in both Daniel and the Revelation, and how they have been fulfilled by history. Helps to show where we are now in prophetic time. 12 pages, 2 cents each.

3-P. The Battle of Armageddon

An illustrated booklet, written in 1914. It shows that the war in progress then was not the last battle, and points out things which help us to know what must take place before Armageddon. 49 pages, 10 cents each.

4-P. The Signs of Our Times

A 16 page booklet, showing how the different events and inventions in the world today, are signs of the soon coming of Christ. 2 cents each.

MISCELLANEOUS TRACTS

1-M A Talk to the Children

A series of questions to the children, about the Bible and the answer given to each. Helpful in teaching about God and His Word. Closes with a Review Lesson, over all the questions. 32 page booklet, 4 cents each.

2-M A Bible Study on True Bible Holiness.

What does the Bible say about living a Holy life? How may we so live? 7 pages, 2 cents each.

3-M Why Do Good People Suffer?

This question puzzles many, and is often used as an argument by infidels. This tract shows us from the Bible why many things happen as they do. 16 page booklet, 2¢ each.

4-M Eight Reasons Why No Christian Should Use Tobacco. With tobacco advertisements in every paper, inducing both men and women to use this product, we need, as never before to teach the truth about it. 1 cent each, or 10 cents per dozen.

5-M How to Tithe and Why

If only all Christians realized the great blessing which comes by tithing—both to themselves and to the cause of Christ, what a wonderful thing it would be. When rightly understood it truly means gain, and not loss to tithe and the Lord has called all to be faithful stewards of what He gives us to use. 8 pages, 2 cents each, 15 cents per dozen.

6-M Repentance

A clear presentation of the first step to becoming a Christian. 7 Pages. 2 cents each or 10 cents per dozen.

7-M I Cannot Go. 4 page leaflet showing how we may preach the Gospel even tho we cannot be ministers. 1 cent each.

8-M Preaching by Proxy

All of us can be preachers of the Gospel—by Proxy, or some one else. This 14 page tract explains this—and other ways in which we may all have a part in the work. 2 cents each.

9-M The "Church of God" What Is It?

Why do we have a church organization and why do we use this name? Shows why all should belong to the church. 32 pages, 3 cents each.

10-M Conversion

Eight page tract fully explaining what the experience of Conversion means, and how one may get the experience. 2 cents each.

11-M Pleasure Forevermore

An interesting story of how an English Jew wandered about the world, seeking peace of mind, and how he found what he sought in an experience in the Far East. 1 cent each.

12-M Visions of the Late Mrs. E. G. White and the 1844 Disappointment. Many take the writings of this woman on a par with the Bible. This tract shows that they are not infallible and reveals other facts of how her work has been wrongly used. 16 pages, 2 cents each.

13-M What the Church of God Believes and Why

A clear statement of the beliefs held by Church of God people in general. Not a statement of a creed, but of faith in the Word. 16 pages, 2 cents.

Cheating Ourselves - Not God

Profound religion is the most essential power that can come into our lives, and yet we trifle with it until its vital force is lost to us. Just now I have in mind those of us who believe in God and are called Christians.

There is so much real blessing, practical helpfulness, genuine joy of living, and whole-hearted gratification for us in sincere religion that it is a great spiritual misfortune if we do not get out of it all that God has for us.

We cheat ourselves out of so much that God wants us to have by permitting our religion to become a matter-of-fact thing, to be given attention when it doesn't interfere very much with other things we want to do, or which may even be necessary for us to do.

The other day I rode into the city in company with a young woman who seems to take her religion quite seriously, certainly as far as it concerns her church duties. She was breathless when she sat down beside me; she had had to run a block to catch the bus. *Always* had to run for it, she said, because she couldn't ever get up early enough in the morning to do anything more than dress hurriedly and swallow a bit of breakfast standing up, with her wraps on.

Not a moment even to glance into His Word, or to ask Him to guide her through the day, or to thank Him for His protecting care through the night. She *dared* not be late at the office, so she *had* to catch the bus. She *must* have a bite of breakfast; and to do these *necessary* things she had to cut out her morning devotions that meant so much to God, who was waiting for her to come to Him, and should have meant more to her. In a word, she left out of the early morning routine the one thing she felt didn't *have* to be done—her little talk with God.

Did she sense *her* loss? I don't think so. You see, her job was a necessity to her; her religion could wait for some other time that *might* be free.

I asked the young woman why she didn't get up a bit earlier. "Because," she said, "I have so many things to do in the evening that I can't seem to get home until I have to hurry to bed."

The same rush at night as in the morning. So many other things to do before bedtime that again God is shunted aside because she is too tired to read and too sleepy to pray.

As I say often: this sort of Christian is legion, and is found the world over.

We expect God always to have watchful care

over us, to shield us from evil and from harm, for aren't we His children, His followers—or, as Christians, claim to be? But so many of us give Him thought only when everything else in our day has had ample attention. He gets the few moments that are left—which are usually mighty few, and sometimes none. We sleep through His worship-time in the morning and doze as we try to talk to Him at night, too tired to think seriously of what we are trying to say to Him.

How we do cheat ourselves and disappoint Him! The day starts wrong and goes wrong to its end. To me it's like putting the first button of my vest into the second buttonhole. They can't be made to come out right, because I started wrong.

Let an old man, who has made all the very human mistakes a Christian can make—and who knows only too well what they have cost him spiritually!—plead with you not to disappoint God, who looks for your coming and loves you for seeking Him.

Love Him enough to get up a bit earlier in the morning and give Him the first moments of the day! At night set other things aside so that you can meet Him before you become too drowsy to talk to Him and hear Him.

One cannot commune with God between spoonfuls of cereal and gulps of coffee; nor on a clattering bus, with the morning paper teasing for attention; nor while we are absorbed in our daily toil.

A religion that isn't the biggest thing in our lives isn't worth much.

When we reach the place where we just take God and His protecting care for granted, our religion is bound to become a dead thing, and our cup of joy an empty vessel.

"I love them that love me, and they that seek me early shall find me." Surely, that is worth getting up a bit earlier in the morning for, isn't it?

Give God the time that belongs to Him, and experience the intense joy of really a *loving heavenly Father*.

—Henry F. Milans in *The War Cry*.

I am tired of the word duty; tired of hearing duty, duty, duty. Men go to church because it is their duty. They go to prayer-meeting because it is their duty. You can never reach a man's heart if you talk to him because it is your duty.

—Moody.