

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

THY WORD IS TRUTH

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

VOLUME No. 71.

STANBERRY, Mo., August, 30, 1937.

No. 34.

He Knoweth the Way that I Take

— Job 23:10. —

"He sees" and that is quite enough,
 I would not ask to see;
 But listening through the darkness hear,
 His loving "follow me."
 "He sees" though all around is robed
 In shades of blackest night;
 But hush! He gently bids me walk,
 "By faith and not by sight."

"He sees" that future path of mine,
 Which now before me lies;
 I would not ask to lift the veil,
 That hides it from my eyes.
 He knows if it will lead along,
 The mountain's lofty height,
 Where budding flowers at night hours,
 Would tend to make it bright.

Of if along the vale below,
 Where lonely shadows creep;
 Where dark clouds gather thick o'erhead—
 And tempests wildly sweep.
 "He sees" which path will show me best,
 The riches of His grace;
 P'rhaps 'mid the gloom more clear I'll see,
 The shining of His face.

"He sees"—that is enough for me,
 And I would ever pray,
 For grace, more grace my Guide to keep
 Close following "all the way."
 "Until He comes," and then these eyes,
 My Lord at last shall see—
 With rapture gaze on Him I love,
 Through all eternay. —Sel.

In This Issue

EDITORIAL: THE CAMP MEETING	2	NECROLOGY OF THE BIBLE	7
THREE MORNINGS	3	<i>Continuing the study of the Bible record of death and meaning.</i>	
<i>Two are past and one is yet to come Are you looking forward with joyful hope to that coming morning?</i>		LETTER AND OBITUARY	9
THE SABBATH FROM CREATION UNTIL THE NEW EARTH	4	NOT SUFFICIENT FUNDS	10
<i>A summary of Bible texts on this important subject.</i>		<i>A health article with a lesson for all.</i>	
PHILIPPIANS 2:1-4	5	THE DOCTRINE OF THE INVESTIGATIVE JUDGMENT	11
<i>A study of these verses bringing to us lessons to apply to our lives.</i>		<i>Show the error of a widely taught doctrine.</i>	
		THOUGHTS ON THE SABBATH SCHOOL LESSON	13
		PALESTINE NEWS ITEMS	14

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

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

OFFICIAL ORGAN of the CHURCH OF GOD

Issued Weekly by the "Church of God"
Publishing House, Stanberry, Missouri

Editor Roy Davison, Nampa, Idaho
Associate Editor Burt F. Marrs, Wewoka, Oklahoma
Office Editor Stanley J. Kauer, Stanberry, Missouri
Business Manager J. F. Williams, Stanberry, Missouri

SUBSCRIPTION RATES

Per year, \$1.50; Three months, 40¢; Foreign, \$2.00 per year. Missionary Subscriptions sent to new readers, 3 months for 25¢.

Entered November 11, 1887, under Act of March 3, 1879, in the Post Office at Stanberry, Mo., as second class mail matter.

GENERAL CONFERENCE OF THE CHURCH OF GOD EXECUTIVE COMMITTEE

Roy Davison, Pres. Nampa, Idaho
H. N. Vander Schuur, Vice-Pres. Middleville, Michigan
Stanley J. Kauer, Sec'y-Treas. Stanberry, Missouri
Ennis Hawkins, Rattan, Oklahoma
Frank M. Walker, Melrose, Wisconsin
M. S. Marrs, Tecumseh, Oklahoma
Carl W. Carver, Marion, Iowa
A. S. Christenson, Frederic, Wisconsin

THE CAMP MEETING

These words are being written on the last day of the General Campmeeting. The Publishing house resounds with pleasant voices. Many good-byes are being said as brethren from a distance are leaving this morning to go to their homes. Others are looking at the Historical and Bible displays. As I write I am interrupted—now to sell a Bible, now to explain about some tracts—now to write my autograph. Several interesting conferences with ministers and brethren have taken part of the morning, and in a few minutes a morning preaching service will be held in the big tent over on the camp grounds.

And so it has been all ten days — a ceaseless activity with a large crowd of brethren and friends truly enjoying a camp meeting blessing. The attendance from everywhere has been greater than many of us had ever hoped. An unusually large number came for the very first part of the meeting. On Sabbath, Aug 21, the first camp meeting Sabbath School was held. Those present represented 23 Sabbath Schools, as follows:

Briclyn Minn., Spokane Wash., Coon Rapids Iowa, Winter Wis., Bern Kansas, Muskegon Hts. Mich., Dale Okla., Battle Creek Mich., New Auburn Wis., Inola Okla., Marion Iowa, Jenison Mich., Dane Okla., Meridian Idaho, and the fol-

Pleasant Hill, Stanberry, Rich Hill, Northview, Union Temple, and Rochester.

A number who came early in the meeting had to leave during the week, but others arrived to take their places. And so the attendance the second Sabbath was still larger and the following were added to the Sabbath Schools represented: Bassett Nebr., Tavares Florida, Algona Iowa, Stanley Wis., Clio Iowa, Waupaca Wis., Ontario Wis., Pomona Calif., Hatfield Mo., Mt Carmel, Mo.

Ministers present included the following: Eld. Burt F. Marrs, Wewoka, Okla., Eld. F. M. Walker, Melrose, Wis., Eld. L. I. Rodgers, Milan, Mo., Eld. C. F. Knott, Spokane, Wash., Eld. A. H. Stith, Meridian, Idaho, Eld. Archie B. Craig, Stuart, Okla., Eld. R. K. Walker, Crowder, Okla., Eld. D. A. Davis, Battle Creek, Mich., Eld. J. T. Williamson, Appleton City, Mo., Eld. Ervin Sooter, Goodman, Mo., Eld. Edgar Lippincott, Milan, Mo., Eld. Morten Pederson, Algona, Iowa., Eld. M. S. Marrs, Tecumseh, Okla., and the General Evangelist, Elder Ennis Hawkins. Local ministers included Eld. J. H. Anderson, Eld. Q. M. Walker, and the Office editor of the Advocate. All of these have been active in the work, and all brought timely, forceful messages of Bible truth to the meeting at one or more times during the meeting. Visiting ministers included Elder F. R. Young of Chicago, and Elder and Mrs. A. E. Schuster of Toledo, Ohio. Elder Young spoke twice on Palestine and the work for the Jews and Elder and Mrs. Schuster gave one of their lectures illustrated with stereoptican pictures. In addition to these regular active ministers, a number of licensed ministers and local elders were present.

A wonderful spirit of peace and joy and co-operation was felt throughout the meeting. The General Conference completed its work in eight sessions. Most of the time was occupied in constructive planning for the advancement of the evangelistic work of the church. The complete minutes of the conference will appear in the *Advocate* soon and will show the details of this work. Some permanent committees were appointed to continue some of the parts of the work. One will arrange for a new general Church of God hymn book. Another is working on the tract and literature supply. A Ministerial Association was organized and plans made by which it may be of great help to the church and the ministry. A new plan which may be worked out to keep the various state conference tents in service more of the time, was adopted. The Young People's work was made permanent by being added to the constitution.

(continued on page 12)

Three Mornings

By

Virginia Nesbit

"Weeping may endure for a night but joy cometh in the morning." Ps. 30:5.

"But when morning was now come, Jesus stood on the shore." John 21:4.

The immediate condition of the world in the first chapter of Genesis before God began His mighty work of creation, in Hebrew "bara" which means bringing into existence out of nothing, was night or darkness for "darkness was upon the face of the deep." Night or darkness are symbolical in Scripture of judgment. Nor do we need to study deep or profound subjects to find out the significance of darkness or night. Men who do evil deeds wait until darkness to do them; the debaucheries of modern civilization and of the ancient pagan world did the same. Night is a blanket spread to hide the terrible things of the flesh.

And when man comes to the end of the day and lays down on his couch for rest even as the Psalmist says so repeats he "weeping". Night is the time when man is most inclined to weep, when his body aches with tired muscles from labor, when the fagged brain rebels at use. Night is the epitome of human failure, a symbol not only of judgment but of the utter futility of all that is of the flesh.

But let us read the blessed words of the Psalmist and of John the Beloved and look up to our hope. For no matter how weary we may grow of the daily grind, of the things of the flesh we can look up for a blessed morning that is coming and we can comfort our hearts with the story of Three Great Mornings.

The First Blessed Morning we behold is in the Garden of Eden. Adam and his helpmeet Eve open their eyes on a world resplendent with the virgin beauty of the newly created world. Their eyes open from a restful sleep not induced by well advertised narcotics but wooed by the power of their Creator. There are in their limbs none of the aches and pains of waking up which each of us feel because sin had not entered the world and with it disease and death. The "dark brown" taste was not there, the muscles which will barely respond to the brain, the dully aching head—all these were absent. Adam and Eve awake to their blessed morning in Paradise with hearts and minds and bodies free of sin for as yet sin

first waking thought be of danger. No beast had yet acquired the lust to kill, no poison bugs were waiting to sting, no dangers of any kind beset them. They awoke with but one thought—the love and care of their Creator. Nothing more sweet can brighten the hours of meditation than to contemplate that Blessed Morn in Eden.

But the picture was soon spoiled—sin entered the world. Adam had to make a living for his family, even as you and I. Beasts became savage, reptiles were filled with poison, the ground yielded a begrudged nourishment, Cain rebelled against the order of Divine worship and on and on down through thousands of years. Man to man became more cruel. Even the chosen people of God became so wicked in their ways that the Spirit of God departed from them and they walked the same path as ungodly nations. A pall of spiritual night settled on a sin-bespotted world.

But in the precious 21st chapter of John we find another morning. In the midst of the unhappiness of mankind after sin entered the world, in the midst of the unhappiness of a great people who forsook their God—into all this there came to tabernacle in the flesh the Son of God. Men called Him Jesus of Nazareth. The Incarnate Son of God born of the Holy Spirit of God by human mother walked with men. The story of that walk is beautifully told us in the Gospels. Then came the most cruel trial of all history when this God-Man faced an unfair tribunal and in the most illegal trial of all the history of jurisprudence was condemned. Foreign hands stained with blood of conquered peoples—Roman soldiers allied with the most religious group in the world, they to whom the Oracles of God had been entrusted, the Sanhedrin passed a sentence of horrible death. Not content with death, all the agonizing list of prophecies of the indignation which He must suffer were fulfilled with all the refinements of pagan lust. And then after being nailed to a Roman cross in the presence of a jeering, angry mob for hours, that precious heart was pierced by a Roman spear and the body from which the spirit had departed was laid in the new tomb of the rich man according to the words which Isaiah spoke 700 years before. The beloved followers went back to their tasks heart sick and weary. It was indeed the

darkest of nights for them. Their leader, their loved one was gone — hope was gone.

But the Second of the Blessed Mornings was close. They went afishing and they went where He commanded them to go. But they followed a human voice and caught nothing during the night. "But when the morning was now come, Jesus stood on the shore." Jesus commanded them where to cast their nets and they caught all the net would hold. But more blessed than that catch was the fact that Jesus stood on the shore in the morning. Dark indeed had been the night when He lay in the tomb. They were men without hope as indeed was all mankind. But when the morning was come the Risen Lord walked before them. And so the consummation of all human hope appeared. The morning after the resurrection and the mornings of the forty days, the Risen Lord walked as the living manifestation of the Rock rolled away from the tomb, as the promise to all the redeemed through all the ages of Eternal Life, as the promise of the Resurrection of the Redeemer. Galilee never appeared more beautiful than during those 40 days when the Risen Lord embodying in His Blessed Person the hopes and fears of all the years for all mankind walked there. And the Second Morning appears before our eyes as the Risen Lord walks along Blue Galilee with the promises for those who overcome in His name.

And there is the Third Morning — made possible only by the Second Morning. That will be the morning in the New Earth and the New Heaven. Roll the first and second morning together and add more glories than eye can behold or tongue can describe or heart can imagine and you will have the Third Morning. For the Third Morning will be unmarred by sin for sin has come and gone. All the beauty of the creation will be there, only in a more glorious manner. For there will be no night — it will always be morning "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." And all things of the flesh have come and gone. And the curses which go with the flesh have come and gone. The New Heaven and the New Earth are indeed something brought into existence out of nothing, created by the power of Almighty God. For their visible aspects are created by the direct act of God and the inhabitants are "born again" souls in their resurrected bodies and we all know a soul born of God is something brought into existence out of nothing. So nothing that is fleshly, nothing that is corrupt, nothing that ever knew sin is in the new creation of the Third Morning. And the Third Morning shall have no end. For time is but a parenthesis between

two eternities. Time shall be no more in the Third Morning — sin shall be no more — the flesh shall be no more — all shall be glory too magnificent for human tongue to picture.

The Sabbath from Creation Until The New Earth

By

Edith Killgore

Genesis 2:2, 3

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Exodus 16:16-31

Verse 26: "Six days ye shall gather it, (manna), but on the seventh day, which is the sabbath, in it there shall be none."

Verse 27: "And it came to pass, that there went out some of the people on the sabbath day for to gather, and they found none."

Verse 28: "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"

Exodus 20:8-12

"Remember the sabbath day to keep it holy; six days shalt thou labor, and do all thy work."

Read the rest of that commandment.

Exodus 31:13-18

Verse 15: "Six days may work be done, but in the seventh is the sabbath of rest..."

Verse 17: "It is a sign between me and the children of Israel forever..."

Exodus 35:2

"Six days shall work be done, but on the seventh day there shall be to you an holy day."

Nehemiah 9:14

"And madest known unto them thy Holy sabbath..."

Chap. 10:31: "...that ye should not buy of them on the sabbath..."

Isaiah 56:1-7

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil."

Chapter 58:13, 14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day: and call the sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine

Philippians 2:1-4

There was much in the state of the Philippian Church to fill Paul's heart with gratitude.

He thanked God for their fellowship in furtherance of the Gospel, for the progress they had already made, and for their gift to him. But these four verses, with their extraordinary energy of pleading, seem to hint that there was some defect in the unity of heart and mind of the members of the community. It does not amount to discord, but the concord was not as full as it might have been.

Another hint pointing in the same direction is the appeal to Paul's true yoke-fellow in Chapter IV, to help two good women, who, though they had labored much in the Gospel, had not managed to keep of the same mind in the Lord. While there were no dogmatical grounds of discord, and perhaps no open alienation, nevertheless a chill breeze was felt, even while the sun was shining with summer warmth.

To nip this beginning of division in the bud, Paul throws in some earnest exhortations to unity. For Christian union is far more than an unbroken skin. It is not surface sameness; it is vital spiritual kinship. It is not a common label; it is a common heart. And therefore the Apostle in making his appeal for peace and unity, names the profound realities in which these virtues are born, and in which alone they can be sustained.

"If there is therefore any exhortation in Christ." "If the fact of your being in Christ has any power to exhort you to brotherly concord." That is the basal chord in all possible spiritual harmonies. There must be a personal experience and knowledge of the Lord, which acts upon the life like an exhortation, moving it with all the force of persuasive eloquence.

To seek to establish Christian unity upon any other foundation is to build it upon shifting sand. A common organization is only a mere mechanical order. A common ritual is nothing but a rope of sand. And even a common creed can never constitute a family such as is purposed by the Lord. The purpose of Christ, Communion with Him, with its power to stir the heart, to stimulate the emotions, to constrain the will, is the first requisite to brotherly concord.

"If any consolation of love." "If love has any persuasive power to move you to concord." Love is the subjective result of the presence of Christ and with love comes consolation. No one can

explain the mystery of love. Etymology can not take us a single inch on the way to the secret clue. The soul comes into certain conditions and the mystic fire is kindled. When love is born in the soul, life beats with a new pulse, with a new impulse, and man goes out to walk peaceably with his brother.

"If any fellowship of the Spirit." "If you are partakers of the Holy Spirit and of his gifts and influences." In wireless telegraphy, the transmitter and the receiver must be tuned to the same key, or there is no fellowship. Love is fellowship with God. Where it rules, there is marvelous telepathic communion with the Divine. He speaks and we listen. We speak and he hears.

Outsiders may know nothing about this secret communication, just as the outsider knows nothing about the wireless messages which are speeding through space. But all who are attuned know its reality, and rejoice in the glorious experience. And no man can be in secret and constant communion with the Spirit and not be moved in love for man. The friend of God will yearn after other men everywhere. He will be a friend of publicans and sinners.

"If any tender mercies and compassions." The very mark of the Spirit's indwelling is a nature full of tenderness and pity, that sends men out among their brothers, and even into a hostile world, as apostles of love, the bearers of tender mercies, the messengers of pity. How can men who are cruel and harsh and pitiless claim the indwelling of that Spirit who is all tenderness and compassion?

"Make full my joy, etc." Some joy the Philippians had already given him. But the Apostle asks that his joy may be perfect and filled to overflowing. Not that the Apostle's joy in the Lord was thin and scanty. That flowed like a mighty river. But in addition to our joy in God, there is another joy-channel which can only be filled by our fellows.

Our God has determined that men shall share with him in the service of filling of human happiness. But because of man's disobedience and superficiality, these channels are too often empty, like dry river beds in time of drought. It is these human joy channels that the Apostle hopes the Philippians may fill up.

Then Paul goes on to show how joy can be filled to the brim. "That ye be of the same mind . . . not looking each of you to his own things,

but each of you also to the things of others." The last word is the key note of this whole section—others. 'Not ourselves but others.

Christ did not look on His own things. When He was with the Father, with all the power of the Godhead in His hand, angels and archangels doing His bidding, had He looked on His own things alone, He would never have left the glories of heaven for the sufferings of earth. But He looked also on the things of a fallen humanity. Others!

While He was on earth, this was the overpowering, dominating note in the life of our Lord. He was always looking after others, binding up the broken-hearted, helping and comforting the sick and the sinful, bringing cheer and blessings wherever He went, and never sparing Himself. Even in the awful agony of the cross, He had time to think of His Mother, and to give her into the care of the beloved disciple.

He came not to be ministered unto but to minister, and to give His life a ransom for many. He lived for others, He died for others. Selfishness He knew not. Unselfish devotion for the good of others summed up His whole life—but all in subjection to the Father's will.

For, reverently let it be said, God the Father Himself lives for others. He finds His delight, His joy, in lavishing blessings on others. He pours His rain and sends His sunshine upon the just and the unjust. He gave His Son for others. And having not withheld His only begotten Son, but having delivered Him up for us all, how shall He not also with Him freely give us all things. So Paul calls us, not to look each to his own things, but also to the things of others.

"Look also to the things of others." If nations obeyed this command, we would not have had the World War, nor would we now have the spectacle of nations armed to the teeth and ready to jump at each others throats again. If denominations and churches had always done this, the unbelievers and the scoffers would not have had the pleasure of looking on denominational fights and controversies that have made men forget that they were brothers.

If Labor and Capital both remembered to think a little more of the things of others, and a little less of the things of self, we would not have the spectacle of a so-called Christian Country filled from end to end with strikes that bring hatred and loss of property and wages, and the loss of that love which men who would enter the kingdom of God must have.

If husbands and wives thought less of their own things, and more of the things of the other, our divorce courts would be empty and all the countless tragedies of homes that do not air their

grievances in the courts, would disappear.

And then, were individual men and women imbued with this spirit of unselfishness, how much bitterness and jealousy and envy and hatred would disappear at once.

The trouble is that we too often forget the Christian's grammar; *First person, He, Christ our Lord; second person, You, your neighbor; third person, I.*

The highest of all joy is the joy of a life so consecrated to service that there is left no thought of self; of a self sacrifice so complete that self does not know that it is sacrificed.

Not looking each of you to his own things, but also to the things of others. Dr. Jowett says that the measure of our Christian growth may be estimated by the circle of our sympathetic interest. What is the circumference of our outlook? Are my sympathies represented by my umbrella, and do they merely cover myself? Or are they something like a garden tent, and do they cover a family? Or are they a larger tent and can all the people of the village find shelter under it? Or, still grander and nobler, do they find their symbol in the over-arching firmament, and do they embrace all nations and kindreds and peoples and tongues?

Have our prayers grown with our years, or do they embrace the same little circle that characterized the prayers of our childhood days? If a man's prayers do not grow deeper and bigger and more unselfish every year, there is something wrong. But have you ever noticed how selfish the prayer of the average Christian is?

All too often we look on our own things instead of also on the things of others. We are forever praying for others. Like the beggarly Arabs of Palestine, we cry, "Blacksheesh, Blacksheesh, Give, Give." Our petitions ascend to the throne of heaven in behalf of ourselves and the few we love. Like the old farmer we pray, "Lord, bless me and my wife, my son John and his wife, us four and no more."

*Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer may be for—others.*

Dr. M. E. Ritzman, in the *Defender*

THE SABBATH FROM CREATION UNTIL THE NEW EARTH

(Continued from page 4)

own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord has spoken it."

Amos 8:5

Greed of the people in a hurry for the sabbath to pass so as to buy and sell. *Are we guilty? Read Amos 8th chapter.*

SABBATH IN THE NEW TESTAMENT

JESUS MAGNIFIED THE LAW

Matthew 12:2-9.

It is lawful to eat if you are hungry.

"The Son of man is Lord of the Sabbath day."
Read it all.

Matthew 24:20.

"But pray ye that your flight be not in the winter, neither on the sabbath day... (*Because the day was Holy.*)"

Matthew 28:1

"In the end of the sabbath, as it began to dawn toward the first day of the week..."

The Sabbath was the day before the first day.

Mark 1:21

"On the sabbath day He entered the synagogue and taught."

Chapter 2:27, 28: "The sabbath was made for man, and not man for the sabbath."

"Therefore the Son of man is Lord also of the sabbath." *Lord of anything means He owns it.*

Chapter 16:1, 2: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and annoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."

They started their work the first day.

Luke 6:1-7

Jesus healed the withered hand on the Sabbath.

Verse 9: "It is lawful to do good on the Sabbath day."

Chapter 13:10-15. Teaching and healing on the Sabbath day.

Chapter 23:56: "...and rested the sabbath day according to the commandment."

John, chapter 5

Healed the impotent man on the Sabbath.

Acts 1:12

Sabbath day's journey. (*A reasonable distance and not be work.*)

Chapters 13, 16, 18. Paul preached on the Sabbath to both Jews and Greeks.

This was after the cross.

Hebrews 4th chapter

"There remaineth therefore a rest to the children of God."

We will rest from our labors as God did from His. He rested the seventh day. Jesus did not speak of another day. (Read the whole chapter).

Isa. 66:23. IN THE NEW EARTH

"From one Sabbath to another shall all flesh come to worship before me saith the Lord."

Necrology of the Bible

By L. A. Palmer

(Continued from last issue)

Who died? Abraham, the one to whom God had promised he should be heir of the world, the father of Isaac and Ishmael, the husband of Sarah, the one who sojourned in the land of promise, who lived to be one hundred and seventy five years old, actually died and was buried in the same cave in which Sarah was buried, and there they will remain till they are raised from the dead. Paul said, "But, if the dead rise not, then they are forever perished." The phrase, "gave up the ghost" is the Hebrew word "gah-vag" and it means, "to breath out ones life, to expire, to die."

More death records: "And these are the years of the life of Ishmael, and hundred and thirty and seven years; and he gave up the ghost and died, and was gathered unto his people." "And Rachel died, and was buried in the way of Ephrath, which is Bethlehem." "And the days of Isaac were a hundred and four score years. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." "And Er, Judah's first born, was wicked in the sight of the Lord, and the Lord slew him." "And the thing which he (Onan) did displeased the Lord; wherefore he slew him also." "And the time drew nigh that Israel must die, and he called his son Joseph and said unto him, bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of Egypt; and bury me in their burying place." "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. And when Jacob made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." "And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel." Joseph said to Pharaoh, "My father made me swear, saying, Lo, I die; in my grave which I have digged for me in the land of Canaan, there shall they bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, go up, and bury thy father, according as he

made thee swear. And Joseph went up to bury his father. . . . And his sons did unto him according as he commanded them; for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought." "And when Joseph's brothers saw that their father was dead, they sent messengers unto Joseph." "And Joseph said unto his brethren, I die. So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt."

The above completes the records of death in the book of Genesis covering chapters 25 to 50. Thus far no mention in any particular case of there being life for any of these God has mentioned as dead. The dead body is also recognized as the person, not as the house the person lived in. It was Jacob, a dead man, who was taken from Egypt. It was the dead Joseph, called so after death, that was buried. The same Abraham who lived, died, and God still called him Abraham. God did not mention another Abraham that had gone on to heaven when the father of Isaac died and was buried, though dead, he was still Abraham. Paul said of these patriarchs, Heb. 11:15, "These all died in faith, not having received the promise."

"And it came to pass, at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captives that was in the dungeons; and all of the firstborn of the cattle. And Pharaoh arose up in the night, he, and all his servants, and all the Egyptians, and there was a great cry in Egypt; for there was not a house where there was not one dead." Ex. 12:29. "And Nahab and Abihu, the sons of Aaron, took either of them his censer, and put fire thereon, and offered strange fire before the Lord, which He commanded them not. And there went fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:1-2. "If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit (sheol); then ye shall understand that these men have provoked the Lord. And it came to pass, as he made an end of speaking all these words, that the ground clave assunder that was under them; and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. Then, and all that appertained to them, went down alive into the pit (sheol), and the earth closed upon them; and they perished from among the con-

gregation. And all Israel that were around about them fled at the cry of them; for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Numbers 16:29-35.

In this case we have the fearful record where living men were swallowed up in hell (sheol) with all their possessions. No one believes for a moment that they lived on forever after the earth closed up again and buried them. "Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Num. 16:49. "Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month, and the people abode in Kadesh; and Miriam died there, and was buried there." Num. 20:1. Did this Miriam, the sister of Moses really die, or was it her body that died, and the real Miriam went to heaven? Miriam died.

"Aaron shall be gathered unto his people; for he shall not enter into the land that I gave unto the children of Israel, because they rebelled against my word at the water of Miribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor; and strip Aaron of his garments, and put them on Eleazar his son. . . . And Moses stripped Aaron of his garments, and put them on Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." Num. 20:24-26.

Again we ask the question, can any candid person read such a statement and believe that Aaron did not die, but went to heaven and is there now? It seems absurd and strange.

"And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Num. 21:6. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died." Deut. 34:5-7. "Now after the death of Moses the servant of the Lord, it came to pass, the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses thy servant is dead, now therefore arise, go over this Jordan." Josh. 1:1-2. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim,"

Joshua 24:29, 30. "And Eleazar the son of Aaron died, and they buried him in a hill that pertained to Phineas his son, which was given him in mount Ephraim." Josh. 24:33.

We have now gone through the records of deaths in the Bible from the days of Adam to the time of the judges, a period of twenty-five hundred years. They all are in perfect harmony with the idea that the whole man is dead, no part of him is alive in heaven or hell, as the case may be. Man is said to be dead and buried, where there is no memory, knowledge, wisdom or memory. Does it look reasonable that the pen of inspiration would make all these records of death if it were not true that the real man, the mortal, intellectual, personalities, were alive and in heaven? Such an idea is incredible.

FROM ARKANSAS

Dear Readers of the Bible Advocate:

A good many years have passed since I tried to write a letter for our paper. I always feel like letting the more able writers have the room to write. I don't know why, but today I have felt that I should write a little any way. Of course I know it will not be much.

I would like so much to attend the camp meeting but they are always too far away. We are isolated and seldom ever see a Church of God minister, and how thankful all should be who have the privilege of attending these meetings and feel stronger to press on in the race. They that feared the Lord spake often one to another, and a book of remembrance was written.

We get very lonely and blue sometimes, and very much discouraged. Some times satan almost wins the battle, but the Lord always comes to our rescue. We praise Him for the wonderful promise, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." "Praise the Lord, oh my soul." We can claim these promises for they are for His chosen ones and their protection. The angels do always behold the face of my Father which is in heaven. What a comfort, dear ones, to know that the great heart of the Father of all has not only given to the very humblest of His children a guardian angle, but in times of special temptation and danger we are doubly protected. I believe all of God's promises and want to live so I can go marching in with all the redeemed. The time will surely come when we can have a minister come here and raise up a church, for surely there are a few honest hearts here to take a stand for God.

I want to ask the Christians to pray for my

home, and my children, that they may not wander far from God, and that they may have strength in times of temptation. Would be pleased to hear from those who care to write.

Your sister in the hope of a home with the redeemed,
Mrs. Joe T. Parker

OBITUARY

Mary Salina Gibson, daughter of Henry and Rebecca Gibson, was born Mar. 22, 1850 near Springfield, Ill., and departed this life Aug. 2, 1937, at her home in Milan, Mo., at the age of 87 years, 4 months, 11 days.

When seven years old she came with her parents to Sullivan County, where she lived the remainder of her life, with the exception of three years which she and her husband spent in Kans.

She was married to Geo. W. Clark Oct. 7, 1861. To this union were born eleven children: Rebecca McKinney, Marshie Kelly, May Catlett, Eva Harrelson, Edna Nelly, Walter Clark, all of Milan and Will Clark of Marcelene, Mo., all of whom are living; four daughters and her companion preceeded her in death.

While yet a young woman, she was baptized and united with the Baptist church. In 1921 she with her husband united with the Church of God, whose teaching she held dear until death.

One sister, Mrs. Will Clark of Mystic, Iowa, 41 grand children, 63 great grand children, 4 great great grand children and other relatives and friends mourn her death.

She was a loving wife, devoted mother and faithful friend to all. Her life was one of loyal service to her family, her church and her community.

Words of comfort were spoken by the writer, using Rev. 14:13 as a text. Those left behind were admonished to live faithful lives, so they may some day be reunited with their loved one.

Burial was in the Oak Grove cemetery by the side of her husband, who died last April.

Edgar Lippincott

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

Not Sufficient Funds

Did the bank ever return one of your checks marked "N. S. F."? It is a little embarrassing to have a friend accommodate you by cashing a check, only to find later you had not sufficient funds. A few words of explanation, however, and a little hustling of cash, and you can usually set things straight and make everybody happy once more. But some people do this so often that they get the reputation of always being short at the bank, and friends avoid their checks.

An automobile dealer, a friend of mine, became ill, and required a surgical operation to assist him to recover. This operation called for the removal of his gall bladder. He happened to be a heavy smoker of cigars, and was also overweight. The operation was apparently successful, and he made a start toward recovery.

A few days later, however, I was surprised to hear of his death. He had not had sufficient funds of physical reserve. He would have recovered except for that one factor. What really killed this man? It hardly seems fair to blame the surgeon, who performed a skillful operation, for a death caused by tobacco, aided and abetted by lack of exercise, improper diet, and other hygienic errors.

At the Federal Experimental Farm near Washington I was told of feeding experiments in which cows were fed so poorly that of their calves only one when born could be saved by heroic treatment, with special feeding of cod-liver oil, Vitamin, and treatment with ultraviolet light. Of those dying, practically all succumbed to pneumonia. What really killed these calves? The pneumonia germ or the poor food of the mother? They were born with N. S. F. of physical reserve, leaving little to be done by the pneumonia germ to complete their death.

I have sometimes wondered what would happen if Congress should adjourn long enough to permit the members of both Houses to take a little exercise by a run around the block. Some would probably never live to complete the square. At least it would be a dangerous experiment. Why? It would prove that some of the members had not a sufficient fund of physical reserve for such a feat; and yet any normal person should be able to run a mile without danger of dropping dead. But the difficulty is that persons who smoke tobacco, drink tea, coffee, beer, and wine, eat white bread and sugar and meat, lose sleep and lack exercise, are not and never can be normal.

You have two kidneys, though one good kidney will take care of your needs. Why, then, the two? In order to give you a reserve to care for extra waste poisons which might need excreting from your blood stream. If you overload these two kidneys by wrong eating and drinking, you may burn them out so that you might need a third one,—but you cannot get a third one. Better, then, not overload the two, but keep their load so light that they can carry a good reserve. How can this be done? By avoiding poisons in food, drink, and air; by eating fruits and vegetables, cereals and eggs, instead of oysters, sugar, refined cereals, condiments, spices, and meat; by drinking water, milk, or buttermilk instead of tea, coffee, and liquor; by breathing air as pure as God made it without sucking it through a dirty pipe, a black cigar, or a poisonous cigarette, which add at least eighteen poisons to the air thus treated.

Supposing you should require an emergency operation, or should suffer an accident, with resulting shock to your physical body. Have you enough reserve to carry you through such an ordinary crisis? A sensible financier will build up a working capital with which to operate his business. He will carry a reserve to take care of emergencies, which are quite sure to arise from time to time. He may be very lacking in good sense, however, when it comes to keeping a physical reserve for physical emergency.

A very successful Ford dealer in a large city came to me for treatment. His blood pressure was high. He had focal infection. Several organs showed evidence of beginning degeneracy and breakdown. He had been too busy selling cars and acquiring wealth to think about such minor matters as kidneys, pancreas, and heart, and had let his physical reserve of working capital get terribly low.

My friend, stop where you are and draw a line on a piece of paper. Write "Hygienic Habits" at the top. One side put down your good habits,—sleep, food, drink. Opposite jot down your petty vices,—loss of sleep, wrong food, and drinks. Foot up the balance, and it will tell you more about how long you will stay in the race than can be told by how you may feel today. Physical reserve depends on two factors,—heredity and habit. Fortunately, habits are usually more important than heredity.

Bankers seldom make mistakes in keeping their ledgers. Nature never does; so think of it in time, lest unexpectedly you receive a sudden summons because you have "Not Sufficient Funds."

—By O. S. Parrett, M. D. in *Signs of the Times*

The Doctrine of the Investigative Judgment

By L. F. Trubey

The doctrine of the Investigative Judgment was never taught by any religious sect until after 1844.

An investigative judgment is a careful searching of facts not known before.

The idea of such a judgment had its origin in a disappointment.

An earnest religious sect arising within the last century prophesied that Christ would come in 1844. When the time passed, and He did not come, they sought to correct the mistake by saying it was the event of the investigative judgment instead of Christ coming. Reference to their writings. *Great Controversy*, p. 486, 490, 482, and many other places.

In straight Biblical thinking, such a judgment is contradictory to the whole plan of salvation as taught in the Scripture.

1:16, 17; Eph. 2:8.

God's plan of salvation rests on faith. Rom.

The Investigative Judgment rests on works. G. C. p. 490, 428.

God is from everlasting to everlasting (Ps. 90:2) and He is Allwise. 1 Tim. 1:17.

Such a judgment challenges the wisdom of God, and thus is contrary to Bible teaching. 2 Tim. 2:19; John 10:14; 1 Chron. 28:9; Ps. 94:11, and countless other scripture.

God chose us IN Him before the foundation of the world. (Eph. 1:4), and He knoweth them that are his. 2 Tim. 2:19.

Being saved by faith in Christ precludes a record being made of our sins, and hence no investigation can be made.

Faced with an investigative judgment, our lives would be miserable instead of resting in Jesus. Matt. 11:28-30.

The doctrine of an investigative judgment is another tradition of men (Matt. 15:9), and we thus worship God in vain.

Let us Biblically test such a doctrine. Isa. 8:20. Read what the Bible says.

The Bible says that righteous Abel had the witness from God before his death. Heb. 11:4. This was over four hundred years before such a judgment began.

If God could give Abel reliable information of his future, is He able to do the same for all His children? God needs no such judgment, and if not, who does? God told Cain his fate at the same time He told Abel that he was righteous. Gen. 4:8-11. The Bible says that the just shall live by faith (Rom. 1:17), and that the "Wages

of sin is death (Rom. 6:23). Investigation can never change Bible truth, and why defile the word of God with such a doctrine.

Jesus took sinful man's place (Phil. 2:5-8; Rom. 5:6-10), and if man is subject to such a judgment so was Jesus. The judgment not being over are we sure that Jesus had finished the work He came to do? John 17:1-5. Did the Father make no mistake in seating Him at His own right hand? Phil. 2:9-11, and other places.

An investigative judgment yet going on can only destroy our confidence, and faith in Jesus as our Savior. Whatsoever is not of faith is sin. Rom. 14:23. Thank God, it is the privilege of the born again soul to know their present standing with God. 2 Cor. 13:5; Rom. 14:22.

God translated Enoch the seventh from Adam. Heb. 11:5. Did God respect this modern judgment in taking Enoch to heaven? God foreknew that there would be a prophet of the sect spoken of above that would prophesy such a judgment, but He acted upon His own decision instead of respecting such a false doctrine.

Long ages before 1844 God told Noah he had become heir of the righteousness which is by faith. Heb. 11:7.

Long ago there were numberless worthies who obtained a good report through faith. Heb. 11.

This spurious judgment violates every principle upon which the Bible plan of salvation rests and makes God impotent. Isa. 55:7, 8. Ye cannot serve two Masters.

Sabbath is the Lord's Day

By Susie B. Jacobs

If Psalms 118:24 is referring to the Resurrection it can not mean Sunday for Jesus arose in the end of the Sabbath (Matthew 28:1). The end of the Sabbath is the Resurrection day. No where does the Bible say the law was given to Israel on the first day or Sunday?

Where is the text that says Jesus communed with the disciples on the first day of the week?

Where is the text for first day observance? Eight times the first day of the week is spoken of by His disciples or apostles and never as a holy day.

No, the Sabbath was not given to the Jews in the old covenant. The Sabbath was given to the Israelites, the people God set His love on and chose from among all the people of the earth.

An Israelite is an overcomer or child of God. The Sabbath was not nailed to the cross. (Read Exodus 31:13-17 and Ezek. 20:12).

This says the Sabbath is a sign between us and God that we are His and that He will sanctify

us. Matthew 5:18-19 and James 2:8-18, says the law is one law with ten precepts. We have to obey it all.

Sin is the transgression of the law.

Jer. 31:31-35 and Heb. 8:8-13 are almost word for word alike. These texts make it quite plain who are God's children and they tell the new covenant was not given to us unless we are spiritual Israelites. The new covenant is given to the house of Israel and Judah. When we become Christ's we are Abraham's seed and heirs to the promise.

Only the descendents of Jacob are real Israelites but we are grafted in or spiritual Israelites, if we are not then never say we have a new covenant because Hebrews and Jermiah say this new covenant is given to the house of Israel and Judah. The Israelites mean all of God's children whether Jews or Gentiles. We are no more Jew or Gentile when we are Christ's. We are all one in Christ.

The Sabbath command is the only one in which God said to remember. The only one with God's official seal "God the Creator of heaven and earth." God makes it plain. The reason He tells us to keep the Sabbath in this commandment is because back in the beginning He made and sanctified the Sabbath.

Just as long as men are wicked and sin, just so long will the law or ten commandments be God's children's law.

THE CAMP MEETING

(Continued from page 2)

Delegates were seated as usual upon presentation of their credentials. Following this it was voted to suspend the constitution rule on this, and seat all members of the church 18 years of age or over, who would register with the delegate committee. This plan worked out very well and gave many more an opportunity to share the work of the conference.

The camp meeting was blessed with good weather. The meeting started with rainy weather, but this did not detract and the rain was much needed. As a result of it the weather remained quite cool and the grass and flowers were all fresh and beautiful.

No unpleasant words were heard in any of the conference sessions—or at any other time on the grounds. Between meetings brethren visited freely everywhere on the grounds. Elder D. A. Davis organized a fine choir of the young folks which helped greatly with the music. And at every meeting there were one or more specials, rendered to the praise of the Lord.

Elder Rudolph Haffner was in charge of the meetings of the Young People. Two meetings

were held each day—a devotional and discussion meeting in the morning and a study in the afternoon. The large group of Young People all spoke of how much they enjoyed these meetings.

With so much important work to consider it was found that there was not time for the conference to hear all of the reports of delegates, churches and ministers. These reports which were not given, will be printed in the *Field Messenger*.

All ministers who gave sermons at the meeting are being asked to write up a brief outline of their discourse, bringing out the most important points, and these outlines will appear in the *Advocate*, as they are received. Many times various ones of the brethren expressed their appreciation of the fine sermons. One sister exclaimed that with the truth preached so clearly and well, she could not see how any could reject it or not see the true light.

Two baptismal services were held, a total of ten being baptized. Worship service was held each morning at eight, with much better attendance at this hour than at the earlier services as held in previous camp meetings. Many inspirational testimonies were given at these meetings and also at the closing testimony meeting on Sabbath afternoon. The general trend of all was thanksgiving and praise to the Lord.

While many auto loads have left today (Sunday) for their homes—East, West, North and South, yet enough remain on the grounds so that three preaching services are being held today. The great spiritual feast continues to the last and will long be remembered as one of the most interesting, pleasant and helpful, as well as one of the most spiritual campmeetings held in the Church of God. Surely all rejoice that we have seen and experienced "How good and how pleasant it is for brethren to dwell together in unity." God is leading His people. May all continue to follow His leading, for soon we will find the end of the Way. Soon Jesus will return and then will be the great camp meeting when it will be possible for all to be present and the fellowship and communion will never be broken. S. J. K.

THE CLOSING SERVICE

The closing service of the camp meeting was held Sunday evening with a large attendance of near by brethren, and from the city of Stanberry. Elder Hawkins delivered a powerful message on "Christian Qualifications." As a result two more souls accepted the Lord and will be baptized.

THE NEW SUBSCRIPTION RATES

At a meeting of the new General Conference
(Continued on page 16)

Thoughts on the Sabbath School Lesson

LESSON FOR SEPT. 4, 1937.

REDEMPTION

Scripture Reading: Matt. 18:1-14.

Golden Text: Matt. 18:11.

In the beginning God created every thing good and man holy, but sin entered and man fell from favor with God and thus was lost unless a plan of redemption should be worked out. So God sent His Son into the world "to save that which was lost." Before Christ is of any benefit to us we must recognize our need of a Savior.

God created the earth for man but when he sinned man lost his right to the land. God wanted a race of people to inhabit the land who would serve him from choice so when Abraham was born and grown God saw that he would be righteous and obey so he called Abraham to go into what we call today Palestine. Later Abraham left but his descendants returned, God leading them out of Egypt and dividing the land among them according to their tribes. They were not to sell their possessions outside their family for they were to grant a redemption for the land and it would come back to them then if they were able to restore the price they received for it and if not in the year of jubilee it was restored to the original owners.

In the year of jubilee all possessions were returned. Slaves and servants were set free. All debts were cancelled. Back in those days there was no danger of a boom in prices with a depression following for where they knew that they would have to give it up they did not try to speculate.

If one became poor and sold himself as a bond servant, he could redeem himself or his brethren could redeem him by paying the master for the difference in years between what he had served and the year of jubilee or 50th year, at which time he would go free anyway.

We have all sold ourselves to satan and therefore have become his servants, losing our freedom. Thus we need to be redeemed and since we are subject to death by being the servants of satan we cannot redeem ourselves and it must come through our kinsman. Christ, being the seed of the woman and having lived without sin, is the only one who is able to redeem us and set us free again.

So far we have noticed redemption from a temporal way but now we notice that all have sinned and need redemption in a spiritual way.

the Son of God. For the people of old to be redeemed from sin it also took the blood of Jesus but since He had not yet died they offered their lambs which were a type of Him. Thus we find the lamb slain beginning with Abel and continuing until Christ was crucified.

This redemption comes only through knowledge of God and His great love for us in giving His Son to die for us thus satisfying the demand upon our lives. Paul in writing to the elders of Ephesus instructed them to feed the Church of God which He had purchased with his own blood. Christ being the only begotten Son of God thus was qualified to be sent by His Father to pay the redemption price.

Christ said that he who saw Christ saw the Father also. Not that they were one person but they were so alike that in seeing Christ and His life we would thus behold the Father. Christ was the express image of His Father's person and He also kept His Father's commandments which are nothing more than the life of the Father put into words. Thus if we have come to know the Son we also know the Father, and if we know the Father we will also follow Him in keeping His commandments. When we prove our faith in Him and His death by being buried with Him in baptism then we are redeemed and when the Great Year of Jubilee shall come we shall go free and also have a possession in the earth." "Blessed are the meek for they shall inherit the earth." Matt. 5:5.

—L. I. Rodgers.

WHERE DO YOU STAND?

Where do you stand, is a question that to the average individual would seem difficult at first thought to answer but the fact is that we either stand or we don't stand.

It is the writers desire in this brief article to sound a note of warning to the people everywhere of the danger that may soon overtake us at the present time.

The fact that the Jews are returning to Jerusalem and building up the city of Jerusalem which is one of the prophecies we have looked for from time immemorial and the one sure sign that there can be no doubt that we are living in the time of the end of this age.

"Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves ye know that summer is nigh, so likewise ye when ye shall see all these things know that it is near.

Palestine News Items

"When the Lord shall build up Zion, he shall appear in his glory." Ps. 102:16.

ZURICH: The World Zionist Congress overrode bitter opposition and voted 304 to 158 to negotiate with England on the Royal Commission's plan to divide the Holy Land (*Pathfinder*, Aug. 21), rejecting at the same time a minority resolution declaring: "No plan involving Palestine partition can form a basis for negotiation with regard to future (Zionist) policy." That gave Dr. Chaim Weizmann, Zionist president, about the degree of victory forecast, and he immediately left for Geneva where he informed the League of Nations Mandates Commission of the congress's decision. Meanwhile the congress (amid protests to Zurich police of repeated Nazi attacks on delegates, to being seriously injured) turned to routine questions, discussed plans for construction work in Palestine, considered a proposal to settle 200,000 Jews there within the next three years, and closed with an almost unanimous vote of confidence for Dr. Weizmann by re-electing him president of the World Zionists with only eight opposing votes. —*Pathfinder*.

WILL PALESTINE SUBMIT TO A SURGICAL OPERATION?

"My people Israel. . . shall possess thee, and thou shalt be their inheritance." Ezek. 36:12.

Here is a summary of the proposal of the Royal Commission:

The Jewish State will comprise the whole of Galilee, the whole of the Valley of Esdraelon, the greater part of the Beisan area and the coastal plain, from Raselnakura to Beer Tuvia. The harbor city of Haifa will also be part of the Jewish State.

About 225,000 Arabs, besides those living in the towns of Acre, Haifa, Safed and Tiberias, will be included in the Jewish State.

The Arabian State, which will include the important Jewish colonies of both Deganias, Gesh-er, Naharaim, and others in Trans-jordan, will comprise all the rest of the country besides the British buffer strip which will take in Jerusalem, Bethlehem and Nazareth, as well as the corridor from Jerusalem to Jaffa.

It is expected that the provisions of this plan will take four or five years to carry out. During this time Jewish immigration to the Jewish State will be regulated in accordance with the economic absorptive capacity of that territory, determined by the British administration. In the meantime, acquisition of land by Jews in the

The important harbor city of Haifa will belong to the Jewish State. About 225,000 Arabs, besides the Arab population of the towns of Safed, Acre, Haifa and Tiberias, will also be within the boundries of the Jewish State. For some time to come these towns, though part of the Jewish State, will remain under a temporary mandate of Great Britian, and their Arab population will not be obliged to assume Jewish citizenship as long as the mandate remains in force.

"WHO IS IT, LORD, THAT I MIGHT BELIEVE ON HIM?"

As recorded in the ninth chapter of the Gospel according to John, Jesus healed a man who had been blind from his birth, and as a result the man was excommunicated, a thing much dreaded. After this had taken place Jesus sought the man, and when He found him Jesus asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" Here is a man woh had grown up under the best religious system, Judaism, the world had up to that time known, and yet he was in utter darkenss as to the way his thirsting soul could be satisfied.

Today there are multitudes asking the same question down deep in their hearts. There souls long for divine companionship and they do not know where to find it. There are one billion people who never heard of Christ, the Son, revelation and personation of God, that they might believe on Him. They can never find satisfaction till they find and abide in the fellowship of the Eternal, and yet they do not know how to bring this about.

Furthermore, they never will know unless Christians tell them. The blind man had had a much better chance than ane-half of the world today. To help men find this satisfying fellowship with the Son of God is the work of the Church. This also is the purpose of Christian missions.

Paul stated this in the tenth chapter of Romans, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Christians and churchs have a glorious work, as well as an appalling responsibility. It is to bring to all men a complete and everlasting satisfaction through the Son of God.

GOSPEL LITERATURE

The following is a partial list of our books and tracts. This column is changed from time to time, to include our complete list.

Quantity prices on tracts are as follows: 1¢ tracts, 10¢ per dozen; 2¢ tracts, 15¢ per dozen; 3¢ tracts, 20¢ per dozen. In mixed lots the rate is 60¢ per pound, all prices, postpaid.

Help spread the Gospel by distributing tracts of truth.

THE SABBATH

- 1-S THE BIBLE SABBATH DEFENDED
Paper bound, 120 page book. Explains clearly the reasons for keeping the 7th day Sabbath. Answers all objections. Price 10¢ each; 3 for 25¢.
- 2-S COUNTERFEIT AND GENUINE SABBATHS
My experience with each. Shows why Sunday cannot be the true Sabbath. 8 pages, 2¢.
- 3-S WHY I OBSERVE THE SABBATH,
THE SEVENTH DAY OF THE WEEK
Written by an old-time Sabbath keeper. 13 pages, 2¢.
- 4-S THE IMPORTANCE OF KEEPING THE SABBATH
Answers the questions, why keep any Sabbath. 15 pages, 2¢
- 5-S THE LAW AND THE SABBATH
Which Law is now in effect and what does it say about the keeping of a Sabbath? 39 pages, 3¢.
- 6-S THE CHANGE OF THE SABBATH
Who Authorized it? A very neat tract, showing clearly why the world at large now keeps Sunday. 15 pages, 2¢.
- 7-S THE DEATH PENALTY
The Burning of Fires and the Death Penalty of Stoning. Answers the question of what work is proper on the Sabbath, in the light of the Bible. Shows that the Sabbath can be kept today. 10 pages, 2¢ each.
- 9-S ELIHU ON THE SABBATH
One of the best short tracts completely covering the Sabbath subject. Written by an unknown author, who calls himself "Elihu." 12 pages, 2¢ each.
- 10-S AN OPEN LETTER ON THE SABBATH QUESTION
By a Railroad Conductor
An interesting "open letter" by one who has discovered the Sabbath Truth and also other important Bible truths, by his own study. 16 pages, 2¢ each.
- 11-S WHAT DAY DO YOU KEEP AND FOR WHAT REASON?
Shows clearly the origin of both the Bible Sabbath, and of Sunday. 14 pages, 2¢ each.
- 12-S HAS TIME BEEN LOST?
A question which many ask, in considering the location of the true 7th day of the week. 4 page tract, 1¢ each.
- 13-S THE GOOD FRIDAY PROBLEM
A very complete explanation and proof of the truth of the Wednesday Crucifixion and Sabbath Resurrection of Christ. Written in New Zealand. 36 pages, 5¢ each.
- 14-S THE TIME OF CHRIST'S CRUCIFIXION
AND RESURRECTION
A fifteen page, envelope size tract, written in an interesting way and showing clearly that Jesus was not crucified on Friday and was not resurrected on Sunday. Destroys one of the strongest Sunday arguments. 2¢ each.

DOCTRINE

- 1-D DESOLATION OF THE EARTH
Examined and refuted. The Doctrine that the earth will be a desolation during the 1000 years with Satan bound here by circumstances, is here shown to be false, and that during the 1000 years the righteous will be on the earth. 12 pages, 2¢
- 2-D FUTURE PUNISHMENT
A very good, 16 page booklet showing that the doctrine of eternal hell fire is unscriptural. 2¢ each.

3-D FUTURE HOME OF THE SAINTS

A 7 page booklet showing that the eternal reward of the righteous will be this earth and that they will never be taken to heaven. 2¢ cents.

5-D MAN OR MONKEY, WHICH?

The doctrine of Evolution continues to destroy the faith of thousands. This interesting, 13 page booklet shows the error of Evolution and the truth of the Bible. 1¢ each postage, 2¢ each, or 10¢ a dozen.

6-D PREACHING TO SPIRITS IN PRISON

Christ did not preach to those who lived before the flood, during the 3 days He was in the tomb. This tract proves this from the Bible, showing the meaning of the text. 2¢.

7-D THE LORD'S SUPPER

Few churches recognize the true meaning of this service and that it should be taken at a definite time. This tract explains these things. 8 pages, 2¢ each

9-D THE SECOND COMING OF CHRIST

There are many different teachings in the world today on this important theme. This tract presents the Bible truth on it, as held by the Church of God. 16 pages, 2¢ each, 20¢ doz.

20-M THE BIBLE TRIUMPHANT

Written by a scientist, showing that true science agrees with the Bible. 14 pages, 3¢.

10-D THE NEW COVENANT

God has made two great Covenants with His people. This tract shows how they are different, and what the New Covenant means to us now. 9 pages, 2¢ each

11-D THE TWO LAWS

Shows clearly the difference between the Mosaic Law and the 10 Commandment Law. There would be many more Sabbath Keepers if these differences were better understood. 6 pages, 1¢ each.

12-D THE CLEAN AND UNCLEAN MEATS

This tract shows that while this law was included in the Mosaic law, it nevertheless existed before that law was given and should be observed by Christians today. Explains all objectionable points. 23 page, 3¢ each.

13-D THE RECEPTION OF THE HOLY SPIRIT VERSUS THE EVIL SPIRIT

For every real truth of the Bible, Satan has a counterfeit. "Take heed that no man deceive you." This tract shows the difference between the real experience with God, and the popular "tongues and fire baptism" movements. 28 pages. 1¢

15-D THE MINISTRATION OF DEATH DONE AWAY

The law referred to in 2 Cor. 3:7, as the "Ministration of Death", is in this tract explained, and shown to be different from the 10 commandment law. 20 pages, 3¢ each.

PROPHECY

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, 3¢ each.

2-P THE FOUR WORLD EMPIRES

The four world 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 p., 2¢.

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¢ 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¢ each.

THE CAMP MEETING

(Continued from page 12)

Executive Board it was decided that the subscription rates of our papers should be raised. The *Bible Advocate* has for some time been the lowest priced weekly of its size and quality, which we knew of. It has been priced far below cost of publication, the balance being made up by the offerings. However, in view of the fact that costs of all materials have raised and continue to rise and farm prices and wages are also higher, it was felt that a raise in the subscription rates of the *Advocate* was fully justified.

The price per year is now \$1.50, a raise of 50¢. The three month rate has been raised from 25¢ to 40¢. We prefer to receive all regular subscriptions and renewals by the year as this saves much work with the mailing list. However to encourage the continued use of the *Advocate* for missionary work the 25¢ rate for three months will remain for this type of subscription. Missionary subscriptions are those ordered by someone to be sent to another person—and to one who has never before been on the mailing list.

We trust these slightly higher subscription rates will not work too great a hardship on anyone, but that all may see that the step has been a wise and necessary one. May the papers continue to go out bearing the message of truth and life to a lost world. This is one work in which all have a part—the subscribers, the publishers, the writers, and the readers passing the papers along to others—all working together spreading the Gospel light of truth.

A NEW PRESIDENT AND EDITOR

As the General Conference which has just closed, Elder Roy Davison of Idaho was elected President, and was also named editor in chief of the *Advocate*. We take great pleasure in making this announcement. Elder Davison was not present at the conference, but is widely known among our brethren as he has travelled much among the churches. At the time of the camp meeting, Elder and Mrs. Davison made a special trip into Oregon in order to encourage the work there as none from that state were privileged to attend the camp meeting this year. We feel sure that all will be pleased with the election of Elder Davison to the leadership of the work of the Church of God. May God bless him and give him wisdom and strength for this added service.

S. J. K.

THE FIELD MESSENGER

Last month the *Field Messenger* was sent out

just before camp meeting and many of the reports which would have been included in it, were brought to the meeting. Those not given in conference will appear in the next issue. All other reports should be sent in at once that we may have them in time.

MICHIGAN NOTICE

There will be an all day meeting of the Church of God on Sabbath, Sept. 4, in the G. A. R. Hall, on West Street, corner of Champion, Battle Creek, beginning at 10:00 o'clock. In addition to our regular features, some mention will be made of the recent General Conference and camp-meeting. The regular monthly meeting of the conference executive board will be held immediately after sunset.

Darrell A. Davis, *President*.

NOTICE TO OKLAHOMA AND ARKANSAS BRETHREN

At the last Oklahoma and Arkansas conference of the Church of God the following committeemen were chosen for the coming year:

Burt F. Marrs, Wewoka; Walter Glover, Ashland, L. O. Van Nostrand, Fairview; R. K. Walker, Crowder; J. H. Hinds, Inola; Ross Johnson, Ashland; Charles Adams, Holdenville.

In the committee meeting which followed Burt F. Marrs was selected as chairman for the ensuing year and Charles Adams, Holdenville, Rt. 1 was chosen for secretary and treasurer. We therefore recommend that you send your tithes and offerings to Brother Charles Adams. We trust that the action of the committee and the conference will meet with the approval of the people in general and that we may have the undivided support of the people in our undertaking for the Lord's work. We deeply feel the need of more workers in the field and hope that we may be able to put more men to work before the year is gone than we have had in the field the past year. We regret that Brother Sam Poff, who has served us so well for the past two or three years, found it necessary to ask for relief from his duties as treasurer, but we have no hesitation in recommending to you our Brother, Charles Adams, as capable, efficient, and honest, and hope that you will give him your heartiest support and cooperation.

May the Lord richly bless all of us and help us to advance His cause. Let it be remembered that all of your committee serve without pay and they are entitled to the support of all loyal members of the body.

Burt F. Marrs, *chairman*