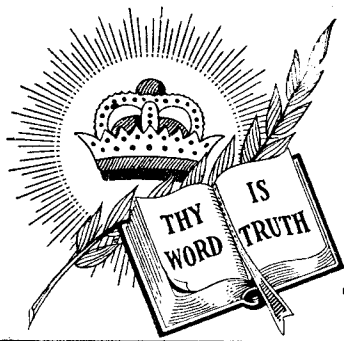


I.



THE BIBLE ADVOCATE

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WE MEET SO MANY KINDLY FOLKS

By Elizabeth Mae Crosby

Oh, we meet so many kindly folks
As on through life we go;
Perhaps it's just a friendly smile
When passing to and fro,
Or it may be a warm hand shake
From someone whom we know.

Sometimes a helpful little lad
Opens a door for us;
Often a pleasant youth gives up
His seat within a bus;
The clerks are gracious in the stores
Few people seem to fuss.

Our neighbors seek to give us aid
Whenever we are ill;
They are so helpful and so kind,
• Our house with joy they fill;
• A friend repairs our radio
And freely gives his skill.

Oh, we meet so many kindly folks
While journeying on life's way,
And through their many loving acts
God's blessings they convey;
Oh yes, so many kindly folks
Make bright the world today.

In the intercourse of social life, it is by little acts of watchful kindness recurring daily and hourly, by words, tones, gestures, looks, that affection is won and preserved.—Sala.

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

Editorial

A. S. CHRISTENSON, *Editor*

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Roy Dailey, Ray E. Benight

Frank M. Walker, Stanley J. Kauer.

BUILDERS

We are all builders although we may not all build a house or temple on a city street for human eyes to see. Life is a building. It rises slowly day by day through the years. Every new lesson we learn lays a new block on the walls of life's building. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, and every act on our commonest days adds blocks to this invisible building. Even sorrow has a place in building. All life furnishes the material.

There are many noble characters in the world who build, and there are also many who build low, mean huts without beauty, and which are swept away by the testing fires of life. And, sad to say, there are many too whose lifework presents a spectacle of an unfinished building. There was once a beautiful plan, but after a while it was abandoned, with walls unfinished, a useless fragment of a building. There are few sadder things than an uncompleted ruin; one that has never been of use; no thoughts of battles fought, no pure, holy, lofty thoughts cling. God sees these when man does not. The highest tower seen through man's eyes may seem an unfinished one to Him.

Then there are lives which in our eyes seem only to have begun and then abandoned, but in the eyes of God are still rising to a more and better building. Perhaps life's work was well begun and health gave away and the hands slackened their work. "What a pity" we say, but before God his building may be making good progress. He may be learning patience, and thus building character. By learning patience, peace, love and joy, his building may be more beautiful than if he were carrying out his own plan. He is fulfilling God's purpose in life. We must not measure spiritual things by earth's standards.

Or there may be one who dies in early youth. There was great promise in the beautiful life. Perhaps the beauty had begun to shine out in the face.

and the hands had begun to show skill when death came and finished the building, as man would say. An unfinished life we cry in sorrow. But not so with God. Knowing the end from the beginning He gives us comfort in such times. In Isaiah 57:1 we read that at times the Lord takes people from this life because of the sorrow they would face. No such life is an unfinished building in His eyes.

And there are life-buildings whose story tells only of shame and failure. Many persons start to follow Christ, and when temptation comes they give way to the tempter, and leave only a pretentious building to be laughed at by the world, and a dishonor to the Master's name. Sometimes discouragement causes one to cease building. One of the poets once told of a Scottish Highlander who, with his wife and son, were living happily, and during this time he was building a sheepfold. Trouble came that made it necessary for the son to leave home and make his own way for a time. Word came that the son had given himself to evil courses in the dissolute city. This broke the old Highlander's heart. Day after day he would go out to build on the sheepfold, but neighbors noticed that nothing was done. He ceased to build. Sorrow broke his heart and his hand slackened. Sorrow should inspire us to greater effort and earnestness. God does not want us to faint under chastening.

Want of faith is another cause for people not finishing the building they planned on erecting. Many people followed Christ in the early days of His ministry, but when they saw the shadow of the cross they walked no more with Him. They lost their faith in Him. It is startling to read how near Christ's own disciples came to cease their building. Had not their faith come again after He was resurrected they would have left in this world only sad memories of failure instead of a glorious finished temple. Today there are many who lose faith through some almost trifling occurrence, and give up building. They seemed earnest Christians

(Continued on page 16.)

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The Sweet Call of Mercy

By W. R. Peterson

'Tis the sweet call of mercy, that lingers for thee; Oh! Why not receive it? To Jesus now flee; He often has called thee, and thou hast refused; His offered salvation and love are abused.

The days of life are closing fast, and death and judgment draws near. Millions go down into the valley of death, in an unending stream. How many will live again? God has called long to a disobedient creation, to repent and turn from their evil ways, and comply with His terms of mercy and life. But man turns a deaf ear to the invitation of God. A day of reckoning is appointed and draws swiftly near; and until that day comes, the door of mercy is open; but when it comes the kindness and patience of God will cease forever, and His offer of salvation be withdrawn. Rev. 22:11, 12.

Sad and irreparable then will be the loss of foolish man, and the right to live forever in a world of joy, peace, love and eternal life, because of indifference and disobedience. Too late, too late, will be the cry, mercy ended forever, the door closed. If thou slightest this warning now offered at last, Thine will be the sad mourning the harvest is passed. "Salvation I've slighted," the summer is o'er, And now there is pardon, sweet pardon, no more.

Just pause and consider the bitter regret when Jesus descends in power and glory, with the angels of heaven, to execute judgment and punish a wicked creation of men, for their continued disobedience to God. Oh, yes! All the tribes of the earth will mourn that day. Matt. 24:30; Isa. 26:21. Too busy with the things of life, and earth's fleeting pleasures, to take time and learn of God and His offered salvation. Too busy worshipping mammon, and seeking money. Jesus said: The Gentiles seek what they shall drink and eat, and wear; but seek ye the kingdom of God and its righteousness first, then the things ye need will also be given by God. Matt. 6:23-33.

The blessings and help of God is more valuable than the things of earth. Riches flies away, and man at death can take nothing with him; but the right to live again is priceless, and worth all that is paid to attain it.

'Tis the sweet call of mercy, oh, steel not thy heart, The Spirit is striving, and soon will depart; The bride is now calling "Ye thirsty ones come!" Oh, come with the ransomed; in glory there's room.

My spirit will not always strive with man, saith the Lord. Gen. 6:3. God has too much to do managing the affairs of His universe, to waste time on indifferent man. There is a limit to patience. It is to man's advantage to seek salvation. It is a

great gain to have the love, blessings, and help of God, in this life. It is man's duty to love and obey his heavenly Father, God. Eccl. 12:13. It is sin to disobey God's law. 1 John 3:4; James 2:10; Rom. 6:23.

So after continued rejection the Spirit of God will cease to call man to repentance; when that moment comes, there is none to arouse man from his stupor in sin. Don't make that fatal mistake by delaying seeking the mercy and pardon of God. Heed the Spirit's call, and turn from sin and worship God. Clean up your life of all disobedience, and make the law of God your rule in life. John 8:11; Isa. 1:16-19; 1 Peter 1:15, 16; Isa. 55:7; 1 John 3:1-3; Matt. 19:17; 1 John 5:1-3; Isa. 56:2; Rev. 22:14. Take your Bible and see the texts given. 'Tis the sweet call of mercy that lingers for thee, Break away from thy bondage, oh, sinner be free, Be not a sad mourner, the harvest is past, The summer is ended, and perish at last.

Why not leave the bondage of sin and death, and enter the rich fields of righteousness, hope, peace, love, and life? God promises to watch over and care for those who love and obey Him. If man spends all his time to gain the things of this life; but fails to seek mercy of God, then all his efforts have been wasted, and eternal life lost. Christ illustrates this fact in the parable of the rich man who planned to devote all his efforts to accumulate wealth and enjoy it, but left God out of his plans. To him was said; Thou fool, this night will I require thy life at thy hands, then whose shall all these things be? Luke 12:16-20.

You can never find in the world and its ways, the peace, comfort, and blessings that are to be had in the ways of God. What must you do? Why, repent of all your disobedience to God, ask His pardon and mercy. Have faith in Jesus as your Redeemer and follow in His steps; Acts 2:37, 38; Rom. 3:25; John 11:25; then live in obedience by keeping the law of God. 1 John 5:1-3; Matt. 19:17; Rev. 22:14. Do these things because you love God, and realize it is your duty.

Heed the sweet call of mercy that yet lingers for thee; but do not delay as the sands of time are running fast in the hour glass. Soon it will be too late; Jesus of Nazareth, will have passed by.

WHAT TO LABOR FOR

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Someone has described the work of an old-fash-

ioned refiner of gold. He would sit with bowed head beside the white-hot blaze of his coals and hold over the fire a long-handled skillet, which contained his little scraps of the impure metal. He would watch them slowly begin to melt in the intense heat. Back and forth across the fire he would patiently move the skillet containing the muddy, sluggish liquid until the black streaks of the dross had burned out of it, and it turned to a pure and molten yellow. Then, when in its clear depths he saw the

undistorted image of his own face, he knew his work was finished.

Is there not One who through all burning anxiety and bitter suffering of our lives is looking for the dross to vanish and for the undistorted image of His own face to appear?

Thought for the day—"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psalm 51.—Selected.

Early History of Sabbath Keepers

By A. F. Dugger

Introduction

Before and during the career of Wm. Miller, there existed in the East (so I am informed) both First Day and Seventh Day Churches of God as well as Seventh Day Baptist churches. Many of the adventist people of these Churches of God opposed the set time of Wm. Miller on the ground, "That the Jews must be brought in and restored to Palestine, before that day comes." See "The Greatest Century" page 311, published in 1882, by Hugh Heron, Chicago, Ill.

After Wm. Miller's prediction as to the second coming of Christ in 1844 failed, many of his followers through contacts with Seventh Day Sabbath keepers were converted to the Sabbath truth. Others were converted through articles in behalf of the true Sabbath published in some of the Miller publications. Such was Elder Gilbert Crammer of Michigan who says in his memoirs that he received his first light on the Sabbath in 1843 from an article in the "Midnight Cry" written by J. C. Day of Ashburnham, Mass. An S. C. Hancock of Forestville, Conn. also advocated the doctrine the same year. In fact, among the thousands of followers of Mr. Miller prior to 1844 were many Seventh Day Sabbath keepers. Because of this fact, the designations, "First Day Adventists" and "Seventh Day Adventist" were used by the group to designate one's position on the Sabbath. The only requisite was belief in the second personal coming of Christ on the date set by Mr. Miller.

Many isolated groups of Sabbath keepers sprung up in remote isolated areas without knowledge of each other and without knowledge of older groups.

Many of these chose a name other than the Bible name, "Church of God." Railroads had just started to build and transportation was by boat when possible—otherwise by ox-team and pony. There was very little communication or mail between isolated areas, yet each little group seemed to want to pro-

claim the "Glad Tidings of the Gospel" and often sent out missionaries or ministers to other communities. These often traversed the miles between settlements on foot. Thus the truth was spread rapidly.

Elder Bates seems to have been an early convert to the Sabbath truth for Sister White in "Experience and Views" published in 1860, says: "In 1846, on a visit to New Bedford, Mass., I became acquainted with Bro. Joseph Bates. He was keeping the Sabbath, and urged its importance." A short time later, she accepted the Sabbath and on August 30, 1846 married Elder White. Elder White in "Life Incidents" published in 1868 on page 268, mentions Sr. Preston as keeping the Sabbath as early as 1844 and Elder T. M. Preble who called the attention of the adventists to the importance of the Sabbath in a pamphlet, dated Feb. 13, 1845. He says that Elder Bather began to teach the Sabbath in 1845 and wrote and circulated a work upon the subject. Elder White says that this pamphlet established him upon the Sabbath. Thus, it is that Elder White and his wife were among the early converts to the Sabbath from the disappointed and discouraged followers of Wm. Miller.

Elder White assisted by Elder Bates and other leading Sabbath keepers of the time, succeeded in effecting a co-operative organization of Sabbath keepers and establishing a printing plant. This organization grew and by 1860, several thousand Sabbath keepers owned a building and operated a steam printing plant that employed about fifteen people and printed tracts, books and religious papers.

Now, let us note some history as taken from the Review & Herald. Vol. 18, No. 3, June 11, 1861, page 21, under "Conference Address," signed by Waggoner, White, Loughborough, Shortridge, Bates, Frisbie, Cornell and Hull, we quote, "If we go back a period of from six to nine years, we find the believers in the Third Angel's message few in number,

very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite. (Remark—Why should they have been? They had their spiritual adviser, Sr. White. A. F. D.) some still retaining the idea adopted by the body of adventist believers in 1844, with Wm. Miller at their head, that our work for 'the world' was finished, and that the message was confined to those of the original advent faith. So firmly was this believed that one of our number was nearly refused the message. (Remark by A. F. D. Some writers of the time claim that a few actually refused to receive new converts because of this belief) the individual presenting it having doubts of the possibility of his salvation because he was not in the move of 1844." . . . "But while we look on the extensive fields already white to the harvest with great concern, and would fain to leave the churches established to grow upon the truth, we are burdened with painful conviction that the scattered ones of the former years enjoying such labor and privileges as we have described, were far in advance of those of the present time, (Remark by A. F. D. Those of former years were not wrangling over earthly visions) in living faith, deep devotion, and in all practical godliness which is indicated by a separation from the world and entire consecration to the cause of God." Speaking of general conferences, we quote from the same article, "These have, been confessedly, our most important meetings; yet we have hardly held one that was fully entitled to the name; and at this time we have no means of knowing that their doings are according to the will of the body of the churches and believers. And it is very certain that a small minority of the churches have been represented by them, and they by no just and equal proportion." . . . "Although the churches may stand strong and clear enough to transact business without the presence of a messenger, yet cases of discipline are often referred to a minister for his judgment by one or both parties. Now it is very evident that if all the charges, votes and decisions were on record, it would greatly facilitate the matter, and enable him at once to give a definite and satisfactory opinion. Or if a matter should be appealed or reported to a conference composed of delegates of churches, it would be still more necessary to keep a record as to the basis of such appeal or report. To do business by vote without keeping a record is a loose method, to say the least; and is often the means of dissatisfaction and confusion."

"It is also necessary for the purity of our membership, as well as to know who shall vote in a business meeting, to have a record of the names of the members." (Remark by A. F. D. The above and other statements from the R. & H. show that the main object in adopting a general name for the co-operative organization was to give the officers

more control over the members in matters of discipline and doctrine.)

In the R. & H. dated July 23, 1861, under "Duties of the Editor" we read, "But he is under the most solemn obligation to the ten thousand readers of this humble sheet. It is the only regular preacher of the Seventh-day Adventists from Maine to Minnesota, as our ministers are not stationed." (Remark by A. F. D. This gives an idea of the number in the co-operative organization and the extent and scope of the work. The foregoing statement relative to their conferences representing only a minority and the fact that the conferences were held at Battle Creek, Mich. shows that the west naturally dominated and controlled these conferences. Means of transportation etc. making it impossible for the east and isolated groups to be fully represented. Elder White's residence in Battle Creek allowed him to dominate and control most of the west. Of these ten thousand, thirty-five hundred accepted the name S. D. A., so one wonders what became of the other sixty-five hundred. This will be explained at the end of this sketch.)

Now, let's note for a minute some points of doctrine taught by Elder White and his leaders. 1. That all prophetic periods ended in 1844. 2. The great earthquake, the darkening of the sun and the falling of the stars as predicted in Matthew had all been fulfilled and that the (their) generation in which they lived would be the last generation. 3. That Christ had delayed His coming after 1844 so that the Sabbath truth could go forth to the adventist people and one hundred forty-four thousand be sealed. 4. That the four angels were holding the four winds of war until the 144,000 could be sealed and that as soon as this number was sealed, probation would cease, the winds be loosed and Christ come. 5. That the gifts of the Spirit would be poured out to this generation to hasten and shorten the sealing time; and that the Spirit of Prophecy as manifest in Sr. White and her visions, was the first of these gifts; and that the other gifts would shortly follow.

In the following quotations from the R. & H., the leaders use the word secession many times. The situation stood thus:—If they were un-organized and had no name as Elder White and his leaders sometimes tried to make certain groups believe, then secession was an impossibility. You cannot secede from anything that does not exist. If they were organized as the immense publishing work they were doing would indicate, they must have had a name agreeable to the majority; and from the use of the name "Church of God" in their early publications, it is reasonable to conclude that this was the name. Then, if the leaders who were in control took advantage of the confusion which the Civil War caused everywhere, and reorganized the publishing association into a stock company, so that

they (the leaders) and not the laymen could control and keep it and led out thirty-five hundred under a new name, those that took the new name were in reality the secessionists. Please not care- fully the conditions whenever the leaders accuse certain ones of seceding.
(To be continued.)

Why Two Goats?

By J. P. Laird

Please open your Bible at Lev. 16 and very carefully and prayerfully read the entire chapter, to get the exact points of this outstanding ritual. Then turn to Lev. 14 and note the comparisons and contrasts with two birds.

Then ask yourself why so many people tell you they see "Satan" as the released bird in one case and fail to find the mistaken identity.

Some even accuse the Creator as the tempter, whereas James says who must be blamed; read Jas. 1:13-15 and get matters straight.

Messiah was wounded for transgressions once only; was bruised for iniquity once only, was chastised for our peace once only, he bore our sins just once. Then why drag in anyone else to meet an imaginary demand for a more complete and final cleansing from sin? Why aver that sin must be punished again when already borne by the Savior only once? That does not make for security of faith in the Father's plan.

Paul spoke freely but warningly of the "remembrance" and "repetition" of the symbols being unavailable in and of themselves. They pointed to the grander and abiding results of the Messiah's efficacious offering.

The two birds did not represent two guilts necessitating two cleansings. But like the two goats were equally eligible for the "lot" casting. Why so particular if the "devil" can be requisitioned at human will? The Eternal took both the first and also the last step; He loved us humans so! The two goats were brought right where they could be looked over for sacrifice or loosing at His own choosing, not someone's else. And mark this fact, He had nothing to confess over the first goat used in the great annual sacrificial rite, hence we search in vain for any mention of any confession of sin or sinning before the first goat was slain by the attendant high priest.

Two goats were necessary for ONE sin-offering, because one animal in this particular rite needed a complement or second goat for its part of the service, which the already slain animal could not render. It had to be killed to obtain its blood.

Obviously there could be no duplication of "shed blood" in the symbol.

The first goat took the ceremony to the place of the extreme penalty. Then and there it stopped with the task still incomplete, since there was no resurrection for the dead symbol. There stood the live goat to carry out its part of the program, in the final bearing of sin without the camp, there to be released while still alive. Lev. 16:10 implies that the scapegoat was not used to make atonement, but atonement was made for it. Hence he was "let go" free (Isaiah 53:4). Lev. 16:21 shows "both hands" were needed here, and only here, on this occasion. The "live goat" with the slain one complete the combined symbol of the one and only Messiah and Savior, who was put to death in the flesh, "but made alive as to the spirit, i. e. in resurrection. He was "MADE sin" for us, that we might BECOME righteous in Him.

Another dualism in symbols is often missed. Messiah was not crucified on the Day of Atonement, but at the Passover Festival, while He was the very personification displayed in both rituals. Dare we say He was the Atonement, He was the Passover! And yet far above all symbol or figurative description or what have you, He was the one and only Sin-bearer, as John Baptist properly because accurately pointed him out as such. Unfortunately, too few recognized the real Lamb then or today.

Perhaps there was much more involved in the Savior's words "My time is not yet come," than we usually discern. Study John 14:6, with 6:44. Remember the first goat had to be slain, while the second goat had to wait until the symbolic high priest came out of the sanctuary.

THE ONLY ANTIDOTE

1946 will go down in history as the year in which the full extent of the unspeakable atrocities committed in Europe under Fascism was revealed to the American people. In comparison, the bloody record of Nero and Genghis Khan paled into insignificance. What shocked all of us was that in our so-called Christian twentieth century man's in-

humanity to man reached a peak of ferocity never before equalled in the annals of history.

What should frighten as well as shame us is the fact that these brutalities were committed not only without protest, but actually with the aid of Christian church leaders. In April 1941, for instance, we were told that Pope Pius XII received the assassin Ante Pavelitch in private audience before he left for Yugoslavia as Mussolini's puppet ruler of Croatia. But only recently has it been revealed that at that very moment tens of thousands of Orthodox Serbians and Jews—men, women and children—were being brutally slaughtered by Pavelitch's Ustashi terrorists, helped by Roman Catholic priests. On New Year's day 1943, the Pope sent his cordial greetings to this publicly-known assassin.

In his recent book, "Kaputt," Curzio Malaparte, himself a Fascist and intimate of Mussolini, Ciano, Hitler and his friends, relates that during a visit to Pavelitch he noticed a basket on his desk full of what appeared to be dried mussels. Pavelitch took pleasure in informing him that they were forty pounds of human eyes presented to him by some of his loyal ustashi murderers! Malaparte also tells how Hans Frank, Nazi Governor of Poland who was hanged at Nuremberg, entertained him by shooting live Polish babies. At the last moment, Pope Pius XII endeavored to save Hans Frank from the hangman's noose because he was a Roman Catholic.

There is here proof of a complete moral collapse, whose effect has even reached the shores of America. The very foundations of our Christian faith and civilization are threatened by an onrushing wave of utter barbarism. Unless a powerful antidote be quickly found, there will be an end to all human decency and a descent to complete human depravity.

That antidote, fortunately, is at hand and available to all. It is the power of the Gospel of Christ which must, now or never, be demonstrated in its fullness. It is not so much the lack of Christian teaching as the corruption of it that has brought the world to this sorry pass, for the corruption of the best becomes the worst. The process must now be reversed, and the best, and only thoroughly effective antidote to barbarism and human corruption be at once and universally applied.

The new year 1947 holds the promise of this. That this promise may be fully realized is our hope and prayer—our New Year's wish for our readers, for America and the world.—The Converted Catholic Magazine.

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Have you been blessed by reading this little magazine? If so, why not subscribe for a friend?

No man has a good enough memory to be a successful liar.—Abraham Lincoln.

NEW LIGHT ON THE BOOK OF DANIEL

Hostile Biblical criticism has always believed that it has one of its strongest positions in its theory that Daniel is a book of facts written by an unknown Jew about 165 B. C., some four centuries later than the traditional date. It has been interesting to the writer, in doing some research recently for the Bureau of Prophecy, to discover new and very valuable evidence corroborating the view that Daniel is a genuine product of the Exile and that Daniel himself is its author. While the results of this research will be published in due season, it may be in order to reveal a few of these interesting sidelights at this time.

The critics have always made a great deal of the supposed fact that the author was unacquainted with Babylonian history because, for one thing, he introduces Belshazzar as king of Babylon at its fall, whereas the classic historians do not so much as mention his name. We now know, however, that Nabu-na-id (or Nabonidus), the last native ruler, had associated his son Bel-shar-uzur with himself as co-king during the last fourteen years of his reign, and that this Bel-shar-uzur, or Belshazzar, was king of Babylon during most of this time, while his father, who was more interested in antiquarian research than in governing, was absent in Arabia. This explains why Daniel was made "third ruler in the kingdom." Belshazzar himself was only the second ruler. In fact, such a wealth of knowledge has come into the hands of modern scholarship that today we know as much about this prince as we do about Nabonidus his father or even his royal grandfather, King Nebuchadnezzar. We even know that his mother was the famed Queen Nitocris, mentioned by Herodotus, that she was the daughter of Nebuchadnezzar, and that she was the queen who persuaded Belshazzar so send for Daniel to interpret the handwriting on the wall. So, piece by piece, the picture falls into place and the prophet is vindicated.

In mentioning Belshazzar, then, Daniel is in accord with the proved facts, while all other authorities apart from the cuneiform texts—are mistaken. How then can the critics account for the fact that a late Palestinian writer introduced into his fictitious narrative a genuine historical character who was utterly unknown to his generation? And furthermore, that he knew of the secondary nature of his kingship? Both these items of circumstantial knowledge cannot be passed off as "lucky hits." They show undoubtedly that the author knew far more about the history of the closing years of the Babylonian empire than any future writer did—knew enough to mention a prince whose very existence was lost to history until recently, and knew enough to indicate the precise degree of his authority! They make it highly improbable that a writer

of the Greek period could have so much as dreamed of incorporating Belshazzar's name into his book. They clearly point the fact that the writer was an eye-witness of the tragedy wherein "was Belshazzar, king of the Chaldeans, slain." They enable us to understand why an eminent scholar like Dougherty (Yale University) should give it as his measured judgment that "of all non-Babylonian records dealing with the situation at the close of the Neo-Babylonian empire the fifth chapter of Daniel ranks next to cuneiform literature (i. e., official Babylonian documents—C.H.H.) in accuracy as far as outstanding events are concerned." (Babonidus and Belshazzar, Yale Oriental Series Researches, Vol. XV. pp. 199, 200. Published in 1929.)

Another common critical claim has been that the language of the Aramaic chapters is too late to have been used by a writer during the period of the Exile. This was the position of the eminent English critic, Driver, in his Old Testament Introduction. A recent British scholar, Charles Boutflower, states that before he died Driver considerably modified his position. Boutflower, Thomson and Robert Dick Wilson all believe that the Aramaic of Daniel is much earlier than the Maccabean period.

What is the basis for their position, and why did Driver change his mind? Shortly after the opening of the present century a rich archaeological find was unearthed on the island of Elephantine, just below the first cataract of the Nile. This consisted of a number of documents in the Aramic language, ranging in date from 471 B. C. to 408 B. C. The most interesting is a letter written by the Jewish priests at Elephantine to the Persian governor of Jerusalem. It was written only twenty-four years after Nehemiah's second visit to Jerusalem. It mentions the high priest Johanan, who appears in Ezra 10:6, and the well-known Sanballat of the book of Nehemiah. Therefore it practically touches hands with Old Testament history. This, however, is the latest of the documents brought to light; the earliest, a legal document of 471 B. C., reaches back to within sixty-five years of the closing date of Daniel.

Now the significant thing is that the Aramaic of these fifth century documents is almost identically the same as that found in Daniel. Boutflower devotes several pages to a careful examination of this matter. He compares the vocabulary of the letter of 408 B. C. with that of Daniel. He finds that 75 per cent of the nouns and 90 per cent of the verbs in this letter are also found in Biblical Aramaic; and all of the adverbs, prepositions and conjunctions. The comparison of the grammar reveals that nine peculiarities of form and syntax which characterize Biblical Aramaic are also found in the Elephantine letter. This scholar concludes that "it will be evident even to the English reader that the type of Aramaic employed in these papyri of the year 408

B. C. bears such a striking resemblance to the Aramaic of the book of Daniel as to allow of that book being written as early as 535 B. C., "the third year of Cyrus, and to make that date far more likely than the year 165 B. C." (In and Around the Book of Daniel, p. 237).

A third stock argument of the destructive criticism has been based on the presence of three Greek words in Daniel, all names of musical instruments. This proves that the writer lived during the Greek period—so it is said—for during the last days of the Babylonian empire no Greek musical instruments could have been known in Babylon. Canon Farrar declared that this had always seemed to him the strongest argument against the earlier date. Recent archaeological finds reveal how pitifully weak this "strongest" argument really is.

Boutflower cites the fact that in 698 B. C. Sennacherib sent an expedition into the Greek-inhabited Cilicia with the object—in part—of keeping open the "Cilician road," the great trade route between the Mesopotamian valley and the West. He remarks that "this determination of Sennacherib to keep this route open is itself a voucher for the brisk commercial intercourse which existed between East and West well-nigh a century before the era of Nebuchadnezzar" (In and Around the Book of Daniel, p. 248). The same author dwells at length upon another highly interesting proof of the knowledge of Greek culture and art in Nebuchadnezzar's Babylon. This is the fact that in the great hall of Nebuchadnezzar's palace, where the feast of Belshazzar more than likely was held, there has been found "an elaborate and brilliantly wrought pattern in colored tiles, recalling the distinctive feature of the Ionic Order" (Ibid, p. 249). The book shows a picture of this wall surmounted with unmistakable Ionic capitals!

Here we have proof positive that Greek art and art objects were known in Babylon in the days of the stirring events recorded in the book of Daniel. The "strongest evidence" of the critics proves therefore to be a rope of sand! Perhaps the Greek instruments in question never sounded in Babylonian ears, but more likely both they and their names were as well known to the Babylonians of Nebuchadnezzar's day as Ionic architecture, or as other articles imported from the Greek settlements on the coast of the Aegean and Black Seas.

Thus the evidence accumulates to refute the position taken much too prematurely and readily against this divinely inspired book. More than thirty years ago I began to study this intriguing subject. I came to the conclusion then that the evidence for the genuineness and authenticity of Daniel is overwhelming and that the book is a genuine prophecy written by the hero of its marvelous story. It has been a pleasure to discover that the

passing time has served to strengthen, and not weaken, our position.

The fact that we may thus establish Daniel as a genuine and authentic prophecy does not, of course, justify the mistakes that have been made about it by earnest but inspired men. It does not mean that all the calculations and interpretations of William Miller were correct, or corroborate his time-setting. It does not justify the curious attempt of Seventh-day Adventism to cover up his mistakes. It does not credit the vain anticipation of the futurists, based as they are upon an indefensible mis-handling of the sacred text. But it does mean that in this book we have a marvelous instance of "history written beforehand," and a "more sure word of prophecy" unto which we do well to take heed as to a light shining in a dark place.

(Note: Several of the foregoing paragraphs have been lifted from the manuscript of the writer's forthcoming book, *The Seer of Babylon*.)

—G. H. Hewitt, in *Messiah's Advocate*.

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A STRANGE TEXT CONSIDERED

By C. S. DeFord

Editor's note: We print the following article by Bro. DeFord because of the new approach to this puzzling question. It has been our belief that Jesus did not teach that we should actually hate our brethren as Bro. DeFord has so aptly brought out, but rather that we should hate the sin in our lives and that of others even to the extent that we would leave them for Christ if necessary. It is regrettable that a word was not found that would better explain the thought Christ had in mind. Perhaps some of our readers have some light on the topic, and if so, please send it to the editor.

Did you ever find in your Bibles texts that seemed strange to you—strange in their wording, and strange in their meaning, and strange that they should be in the Bible at all? at least that they should be worded as they are? I have found some. I have found some that I have sincerely wished were not there, or that they were worded so as to be more easily understood. They have puzzled me and worried me and discouraged me. But I think I have come to understand some of them better. Let us look at John 3:16 a little. It reads this way: "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."

But that text doesn't look strange or puzzling or discouraging to you does it? You are glad it is there and worded just as it is. God so loved the world. That includes you and me, doesn't it? So loved it. We speak of being so cold or so tired or so glad. The baby is so sweet. Now what is so? What does so mean? The word expresses de-

gree, amount, extent. And the degree, the amount, the extent of God's love is expressed in the words: "That he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. That is how much God loved us, the extent of His love. But what does love mean?"

What is love? Well, whatever else there may be in love, there is sure to be a desire to please or benefit—one or both. So when God loved us He desired to please or benefit us. Let us read it that way: God so desired to please us and benefit us. Just see what pleasure and benefit and ultimate result of God's love to us—everlasting life! Isn't that nice, grand now! And when we love anybody we desire to please and benefit him. Well, now, if God loves us, does He not want us to love Him? Let us read: "If ye desire to please me keep my commandments." It does please Him for us to keep His commandments, doesn't it? Does not God want us to love each other? Does not He want us to love our brethren? Did not He say, "Love the Lord with all your heart and your neighbour as yourself, love your enemies, love the brotherhood, whoso loveth not his brother abideth in death?" But you say: "Why, those texts ought not to puzzle anyone or discourage them. It is not wrong to love God or our fellow-men. Love is the very first of the fruits of the Spirit listed by Paul in Gal. 5: 22, 23, and it says there is no law against love. All these texts recommend and admonish and enjoin love to God and our fellow-men.

Now let us turn to Luke 14:26. This text is one that has puzzled me and distressed me. It reads this way: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

That is a strange statement to come from the same source that all these others came from that I have just quoted. Jesus certainly wanted men to come to Him, and this would seem a very hard condition to comply with. It would seem repulsive, not attractive.

Now if all you gathered here today should say to Brother Jones: "You can't come here; you can't belong to us unless you hate your father and mother and wife and children. You better go back home and hate them a while, and then come down and apply for membership," don't you think he'd say: "Well, I guess I'll stick with the wife and children a while longer. I guess you may just scratch my name off right now. Who would want to belong to a group that would make such a rule anyway?"

This text says if we hate not we cannot be Christ's disciples. Now we all want to be Christ's disciples. How can we then? Now I don't believe the Lord Jesus Christ ever uttered that text in that way. As it now stands it nullifies all the other texts previously quoted, or they nullify this one. They

are not in harmony. But Bible texts should harmonize. They do not "eat each other," nullify or dispute, nor contradict each other. If they do there is something wrong somewhere. It is a principle of common law and common sense, that if two statements contradict each other, one of them must be wrong, false.

This text says hate. I wish right at this point you would turn and read 1 John 3:10, 11, 14, 15. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another . . . We know that we have passed from death to life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer."

And now let us turn and read Hebrews 1:9; "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Some say the word, hate, in Luke 14:26 means to love less. So in Hebrews 1:9 it means that Jesus loved righteousness some and loved iniquity less, does it? If He loved iniquity less, then He loved it some, didn't He? Now did He? Does He not loathe it, abominate it, abhor it, despise and detest it? I do. I hate iniquity with intense and bitter hatred! Like the man who said: "Tell me I hate the bowl! Hate is a weak word. I loathe it, I abhor it, I abominate it!" And I think I love righteousness just as intensely as I hate iniquity. Would our Savior love iniquity some—a little less than He loves righteousness? No, my friends. The word hate means hate, not love less. A word must always express the same meaning or else we would hardly understand it, and get confused. Luke 14:26 tells how we cannot be Christ's disciples. Let us see how we can be His disciples.

I think someone has tinkered with that text. It has too many nots in it. Let us read it this way: "If any man come to me, and hate his father and mother and wife and children and brother and sister, he cannot be my disciple." Or like this: "If any man come to me and hate not his father and mother and wife and children, he can be my disciple." Just knock out one of the nots and the puzzle is solved, the strangeness disappears, the distress is removed, harmony is established.

It is apparent to my mind that some translator or scribe or copyist blundered and inserted that extra "not" in this text. When the next infidel you meet sneers at it, just tell him how it is. I do not assume the right to eliminate nor change the words of our Lord, nor do I think I am changing them. I think I merely drop out the word someone has dropped in, but had no right to do it. And that

makes this text harmonize with all the other texts of our Bibles. It should. It must.

The probability of an interpolation in Luke 14:26 and in other texts might enable us to explain and eliminate the objectionable discrepancies in those puzzling texts. See Acts 9:7 and 22:9.

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THE KEY CHAPTER OF THE BIBLE—GEN. 3

Take Gen. 3 out of the Bible and we have no reason for the 1186 chapters which follow. If sin did not come into this world as here recorded, God would not have been so foolish as to give us the rest of the Bible to tell us how sin must be cared for.

Take the third chapter of Genesis out and we may as well omit the 19th chapter of John which deals with the crucifixion of Christ. If sin did not come as recorded in Gen. 3, Jesus did not need to go to the cross, the only reason for which was sin. Show us a man who denies the historicity of Gen. 3 and we will show you one who denies salvation by blood.

Gen. 3 contains a verse which is the seed plot of the Bible—V. 15. These are the words of God to Satan after man's fall; "I will put enmity between thee (Satan) and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The rest of the Bible is just an expansion of this verse.

Gen. 3:15 includes John 3:16 and much more. It is the first prophecy of the Lord Jesus Christ, uttered by God in judgment against Satan. In this verse we have the first and second coming, His heel was bruised; in the second the serpent's head is to be crushed. The heel and the head of this verse are not literal, but bring us the thought of the earthlife of Christ represented by the heel and the rulership of Satan represented by the head.

In this verse we have the virgin birth of Christ. "By the seed of the woman." Christ is the only One of the millions of earth who stands out as the Seed of the woman, not the seed of Adam. Human fatherhood cannot enter in at all. He who does not believe in the virgin birth of Christ must cut Gen. 3:15 from the Scripture.

In this verse also we have the death of Christ. "Thou shalt bruise his heel." Here is the suffering and death of Christ accomplished by Satan, who entered literally into Judas to accomplish his evil purpose.

Here also we see the resurrection, for the Seed of the woman put to death by the serpent afterward is to crush and destroy the one who puts Him to death.

In this verse we have the enmity between the seed of the serpent and the Seed of the woman. In the 19th chapter of Revelation you will see the outcome of this enmity with Christ victorious.

Here also is the enmity between Satan himself and the Seed of the woman. The crushing of the

head of the serpent means more than the crushing of a bony skull—the very overthrow of Satan’s plans and plots, policies and purposes. Now you have in the last chapters of Revelation, the record of this accomplishment.

In this verse is the declaration of Satan’s failure —“enmity between thee and the woman.” Satan planned that this pair in Eden, with the multiplied millions of their descendants, should be his slaves forever, but God planted within the heart the faith faculty which should be able to resist the devil and bring freedom from his bondage.

In this verse we see regeneration, for there has been no enmity between anyone and Satan unless that one has been born from above. The mind of the flesh is always enmity against God and only through the Spirit is there enmity against Satan.

The importance of this whole chapter is in the fact that we have in it in type, for the first time, salvation through the blood of a substitute and through the faith of a man. It pictures in the most vivid way salvation by the grace of God.

Gen. 3 gives us the history of the entrance of sin into the world and into the human race. The chaotic condition in the world today can be explained on no other grounds.

Sin is not a theory but a fact—tragic and stubborn. We never can appreciate the awfulness of it until we look at the Lamb slain at Calvary.—Dr. Robert L. Moyer, in Prophecy.



BFM

So this is California! Well, it seems that I am to be treated to some of the rain that California is not supposed to have. It has been nice and clear for some time here according to reports, but when I came into the state the elements began to show some displeasure. The fog greeted me as I came over the pass, and it refused to lift so that I could get a clear view of the ocean. Today finds me at

Eureka calling on the people who have been taking the Bible Advocate. I do not know whether I shall find all of them or not, but shall try to do so. This is the only place on the north coast where we have any considerable number of readers, and when I am through here I shall have to retrace some steps into Oregon and then go down through the central valley to find most of our people. The pass through this northern part of California is said to be not very good in winter, and it is best to go around. Then this is another time when the longest way round is the sweetest way home.

I did not get to visit all of the people in Oregon that I should have liked to visit, but did call on many there. Time seems to forbid any extended calls in any locality unless it might be to hold some meetings. We had some very good meetings at Scrael Hill near Jefferson, but the weather was bad there and several people did not get to attend these meetings because of it and their own health conditions. I had expected to call on Elder A. N. Dugger while there but word was given me that he had gone to Canada and I did not know any different until I was ready to leave and had my trip scheduled ahead. I did get to call for a brief “Howdy!” with Sister Arizona Baise as I left Brother Kelley’s home in Oakland. I had had some correspondence acquaintance with her before she left Oklahoma, but had never met her. She lives in Oakland now. It is possible that Brother Kelley will be able to begin work with a small class there one of these days. He has been driving more than fifty miles to be with the church at Eugene. I met a nice little company there at Eugene and spoke to them last Sabbath. I didn’t get to see Elder Armstrong, as he was in California, but Sister Armstrong was with us in the meeting. I spent one night with Brother Ed Blenis and wife and Sister Crofoot just out of Springfield, just before leaving.

Here is a tip to ministers: I have sold \$155.00 worth of BHI’s since I left home. Why don’t some of you get a copy and take along with you on your rounds and get these books into the homes of the people? I am not profiting personally from these sales, as I am turning in all funds to the house in my reports, but this will get the Word of God into homes where they will profit by it, and the conference will be better able to keep my work going while I work for the conference. I have not taken any time out for this work, either, but have just shown the books where I happened to be stopping. They sell themselves. I have only one complaint about the price, but just now I am in the home of a Seventh Day Adventist colporteur who says that she is selling their book, Bible Readings, for \$10.00 each. I believe that our book is cheap when compared with theirs. I believe that anyone who is inclined to sell books could make a nice wage by handling this book at colporteur rates

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Sit

to them. I am therefore asking that anyone who is interested get in touch with Brother Roy Dailey at the office for our colporteur terms. The time to work is now while there is plenty of money floating around loose. You will not only get pay for your work, but you will be helping with spreading this message while it is yet day. This book contains more than 150 lessons on Bible subjects together with many other helps in studying the Bible. Each lesson is like a sermon. If you would like to preach, here is your opportunity. Let us all be up and doing what we can while we can.

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F-A-I-T-H

| | | |
|--------------|----------------|------------|
| F—Faithfully | F—Fully | F—Finally |
| A—Abiding | A—Assured | A—Accepted |
| I—In | I—In | I—Into |
| T—The | T—The | T—The |
| H—Heavenly | H—Holy Spirit. | H—Home of |
| Father. | | the saved. |

(By L. L. C.)



Lesson Comments

FOR FEBRUARY 8, 1947

Power Through Christ

When Christ ascended to heaven He had finished the work He had to do, but He did not finish the work there was to do prior to His return. Before He left He told His disciples that they were not to be left alone, but that the Comforter would come, and be with them to guide them. God does not expect man to walk alone in this world filled with a multitude of paths. He needs a guide as surely as a hunter in a vast forest needs a compass. We have experienced the sensation of being lost in the north woods while hunting deer, and it is far from a pleasant one. In such a situation it is comforting to know one has a dependable compass. The compass has no power in itself, nevertheless it is a guide that will take the holder home if he follows its cardinal points.

Man has no power in himself. Every breath depends on the power of God, for in Him we move and breathe and have our being. And man is not his own property, for the Scriptures teach that he is bought with a price. Now if one is bought with a price and does not deliver himself to the one who bought him, is he not a thief? Again, it is the selfish man who keeps to himself all he can get. The parable of the man who had good crops and said to himself that he would build larger barns so he could store all his goods, and then he would eat and drink,

thought he owned, not only the goods, but his own soul. Thou fool, was the charge. He had his life given him by the Creator, and was intending to keep it for himself only.

Paul was the great example of a man who would serve others instead of hoarding his goods, or talents. And, how did he accomplish the herculean tasks that have had their influence down to this day? He said, "I can do all things through Christ who strengtheneth me." It was by giving himself entirely to Christ and being guided by Him that made him the great apostle to the gentiles. Paul went to Arabia and spent three years there, and we are not told what he did during that time. But we know that he came back full of the power of the Holy Spirit. Three years was a long time to take out of the life of a young man, but he felt led to give that time to learning the gospel of Christ, and obtaining the power to resist evil. As he was called by Christ personally he was undoubtedly instructed during those years as to his life's work. Perhaps it took some time for him to get the victory over self, and the hate he had in his heart toward the followers of Christ previous to his calling.

Today there is a great need for men to go into the desert and be taught of God until they have gotten the victory over self. The power that we can have for the asking will not be given us until we have cast out self. Sin and righteousness will not mix. God is more willing to give us His Holy Spirit than a parent is willing to give his children good things. But the Holy Spirit will not be given until we plead for it, until we are willing to give up self. Paul said he was chief of sinners, and we believe he was speaking of the time before he was converted. How he regretted his former acts can be realized when he spoke of glorying in his being in prison, stoned and beaten. We believe he got some comfort out of it, thinking of the times he had others punished.

Did not the pendulum swing from left to right as Paul turned from persecuting the saints to putting his whole life into the gospel and thus persuade men to believe in the very Christ he had been persecuting? If the power of God can change a person from a persecuting giant to a soul-saving giant it should have an attraction to every one of us. But self must be sacrificed on the altar just as Paul taught and set the example for us. God's people on earth today do not have the power that they have a right to enjoy because self is always claiming the throne.

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover." Mk. 16:17, 18. We could enjoy these signs today if we believed. ASC

THE ART OF GETTING ALONG

Sooner or later, a man, if he is wise, discovers that business life is a mixture of good days and bad, victory and defeat, give and take.

He learns that he who loses his temper usually loses.

He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously.

He learns that the quickest way to become unpopular is to carry tales and gossip of others.

He learns that buck-passing always turns out to be a boomerang, and that it never pays.

He learns that it does not do any harm to smile and say, Good morning, even if it is raining.

He learns that most of other fellows are as ambitious as he is; that they have brains that are as good or better and that hard work and not cleverness is the secret of success.

He learns to sympathize with the youngsters, on remembering how bewildered he was when he started out.

He learns that bosses are not monsters trying to get the last ounce of work out of him for the least amount of pay; that the gang is not any harder to get along with in one place than any other and that getting along depends about 98 per cent on his own behavior.—Jaqua Way Magazine.

LET YOUR LIGHT SHINE

By Curtis K. McAdams

When Jesus lived here on this earth
His life each day was that of worth.
And in His path we'll follow in
If we are pure and free from sin.

Oh may we pray each day to be
Just more and more and more like thee.
Oh may our light shine clear and bright
That they in sin may see the light.

Oh may we search and daily read
The book that tells us of each deed
Oh may we in the way so true
Bring forth the life of Christ to view.

How brightly beams the Christian face
When life o'er flows with truth and grace
Our Savior said our light should shine
Oh may it shine with love divine.

When your brother man you measure,
Take him at his best;
Something in him you can treasure—
Overlook the rest.
Though, if his some trait or fetter
May not suit you to the letter,
Trust him—it will make him better—
Take him at his best.
Do not note his limitations—
Take him at his best;

Toward his nobler aspirations
Aid him in his quest;
If you tenderly inquire,
You'll find something to admire;
With that lever lift him higher—
Take him at his best.
Praise will make him worth the praising,
Take him at his best;
Keep the life of purpose blazing
Ever in his breast.
Do not frown upon or scold him,
In the strength of faith enfold him,
To his highest yearning mold him—
Take him at his best.

—The United Evangelical.

THE BIBLE

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our foot steps,
Shines on from age to age.

The church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine,
It is the golden casket,
Where gems of truth are stored;
It is the heav'n-drawn picture
Of Christ, the Living Word.

O make Thy church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old.
O teach Thy wand'ring pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

—W. W. How, in Christian Business Men's League Bulletin.

Those of our readers who have read of the Reformation know that one of the sins Martin Luther preached so forcefully against was the priests claiming they could sell indulgences to sin. The following clipping taken from Messiah's Advocate, will be interesting to many.

LICENSE FOR COMMUTING SINS

"This tariff was established in 1316 by John XXII, and first published by Pope Leo X in 1514. Many editions have been published in Latin and French. An English translation was printed in this country in 1946. I give at random a few prices:

"Robbing a church, \$2.25; Simony, \$2.25; perjury, forgery and lying, \$2.00; robbery, \$3.00; burning a

house, \$2.75; eating meat in Lent, \$2.75; killing a layman, \$1.75; striking a priest, \$2.75; procuring abortion, \$1.50; priest to keep a concubine, \$2.25; ravishing a virgin, \$2.00; murder of father, mother, brother, sister or wife, \$2.50; nun for fornication in or out of the nunnery, \$5.00; marrying on a day forbidden, \$10.00; adultery committed by a priest with nuns and others, \$10.00; absolution of all crimes together, \$12.00."

This is taken from the book, "Roman Oaths and Papal Curses," page 24.

The reader will note the price of killing a "layman" and "striking a priest."

Nothing could come out of the pit more corrupt and vile.

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WHAT A BARREL OF WHISKY CONTAINS

A Barrel of headaches, of heartaches, of woes;
 A Barrel of curses, a barrel of blows;
 A Barrel of sorrow for a loving, weary wife;
 A Barrel of care, a barrel of strife;
 A Barrel of unavailing regret;
 A Barrel of cries, a barrel of debt;
 A Barrel of hunger, of poison, of pain;
 A Barrel of hopes, all blasted and vain;
 A Barrel of poverty, ruin and blight;
 A Barrel of tears that run in the night;
 A Barrel of crime, a barrel of groans;
 A Barrel of orphans' most pitiful moans;
 A Barrel of serpents that hiss as they pass;
 That glow from the liquor in the bead of the glass;
 A Barrel of falsehoods, a barrel of cries;
 That fall from the maniac's lips as he dies.

—Author Unknown.

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MOST BEAUTIFUL

How about writing about a beautiful girl in these pages? We hear much about the beauties according to man's system of judging, and many times those acclaimed as beautiful have thin skin. We would say like the poet, "Oh that outward beauty were a mirror of the heart." As many of our readers know, a lady is chosen each year as Miss America. She must have the features accompanied by superb health to win this much coveted honor.

A young Jewish lady was chosen as Miss America in 1945, and what did she then do? You may say she accepted a position as a movie; but you are mistaken. A promoter offered her a position but suggested she change her Jewish name. She chose rather to maintain her beautiful character along with a beautiful physical figure. A Miss America reigns for a year, and this young lady used the entire year in worthwhile activities. A five thousand dollar scholarship goes with this honor, and this young lady being an expert pianist is using this scholarship in the best musical college she could find. Miss America was not only a beautiful young

lady, but she was a human being, someone truly worth holding up before the American people as a model and as a real representative of women. The title had a real meaning for her. The Bible says Sarah was very fair to look upon—and that race has not lost all beauty yet.

OBITUARY

MOORE

Sylvia A. Meeker was born May 10, 1879 at Stanberry, Missouri and departed this life Jan. 13, 1947 at Albany, Oregon.

In 1899 she was married to D. P. Moore at Stanberry, and soon afterward united with the Church of God to which faith she remained true until death. Brother D. P. Moore passed away in 1929.

Sister Moore had resided in Albany for about two years prior to her death.

She leaves the following children: Chester Moore of Omaha, Nebraska, David of Des Moines, Iowa, Mrs. Ruth Smith of Springfield, Oregon, Lt. Albert Moore U. S. N. Tillamook, Oregon; two brothers, Inman Meeker of Albany, Oregon, and Morton Meeker, Lincoln, Nebraska; one sister, Mrs. Mary Mounts, Albany, Oregon, four step-children and six grandchildren. Funeral services were conducted by Elder Burt F. Marrs, assisted by Elder R. A. Barnes at Eugene, Oregon, and she was laid to rest near there.

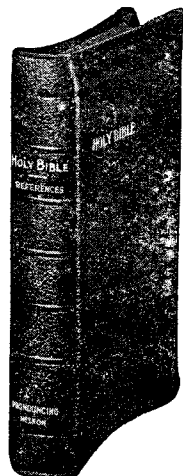
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FALSE CHRIST'S SHALL ARISE

A man going by the name of Guibbary, and who claims to be a Ukranian Saxon is living in New York under an extended visa, claims that Hitler was satan, and that Jesus was the anti-Christ. Guibbary claims that he is the savior of the world. He is living in a mansion owned by that famous news analyst Boake Carter, who died in a mysterious way in Nov. '44. Guibbary has a wife and several children still in Palestine. He says that he is a resurrected man, and that Boake Carter was a witness to that resurrection. Mr. Carter is conveniently dead so we cannot question him!

IT'S HARD TO BELIEVE that with world-wide famine spreading like a pestilence through war-devastated countries, the American people, through their government officials, have permitted the makers of whisky, beer, and wine, to continue diverting to their own purposes during this period, more than 400,000,000 bushels of food grains, or more than 12,000,000 tons of grain, "sugar and syrups," and fruits in the making from December 7, 1941 to Dec. 7, 1946.—Am. Research Foundation.

Says DeWitt McKenzie, Associated Press Foreign Affairs Analyst: "This world is experiencing a plague of sexual immorality and its attendant disease which far exceeds anything it has ever known before. Immorality is the byproduct of every war, but the Hitlerian conflict differed from others in that the evil Nazi teachings encouraged it both at home and abroad."



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EDITORIAL*(Continued from page 2.)*

when there was no opposition, but trials soon made it too hard for them to confess Christ, and they too ceased building.

Then sin in some form draws many away from his building. It may be riches that blind him, or some secret debasing lust that gains power over him. Or it may be some friends with whom he is associating that keep him from building. There are so many sad failures in life because of evil companionships.

So life is full of beginnings never carried out to completion. There is not a soul-wreck on the streets, not a prisoner serving behind iron bars, not a debased fallen one anywhere, in whose soul there was not once visions of beauty. But alas, the visions never grew into more than beginnings.

The lessons in this is that we should finish our work, and allow nothing to hinder us from following Christ. No discouragement, no sorrow, no worldly attraction, no hardship should weaken for one moment our determination to be faithful unto death. No person should begin to build and leave as a disgrace for the Master the once started building. We should remember that our best work is marred and imperfect. It is only when we are in Christ, and are co-workers with Him that anything we can do can ever be made perfect and beautiful.

ASC

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—:—

Elder Clayton Faubion who has assisted at the publishing house for some time is now out in evangelistic work. He has contacted the brethren in Joplin, Nevada, Amsterdam, Rich Hill, Mo., and La Cygine, Kans. We do not have his itinerary, but believe he intends to cover much of the state of Missouri before holding any protracted meetings.

Eld. Roy Dailey left the 23rd to attend the Oklahoma Quarterly meeting, and then go down in Texas in behalf of the colporteur work.

As we go to press we have a letter from Elder R. A. Barnes, state evangelist of Oregon, stating that the radio work is growing there. The conference has purchased a motion picture machine that is a talkie. Two religious pictures are shown every Sunday eve at the service. A short lecture is given before and after the pictures are shown, and the crowds are large he writes—too large for the room. He also pastors three churches. Eld. Barnes is working five days per week at carpenter work besides doing this evangelistic work.

RADIO PROGRAMS

K H S L, Chico, California, 1290 KC. 2:30 to 3:00 P. M. Sundays. Conducted by Eld. Frank Walker.
K W I L, Albany, Oregon, 1240 KC. Elder R. A. Barnes speaks each Sunday, 4:00 to 4:30 P. M.

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