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## HELPFUL MISSION OF CHRISTIANITY

Christ did not come into the world to bring religion into it. The world was full of religion when he appeared. True, it was a vitiated and often a very false religion. But men were worshipping and offering sacrifices in the temple, on the hills, in the groves to their gods; and the spirit of their religion was everywhere manifest.

Christ came to put the truth into religion and make it a valuable asset in the lives and characters of men. The race with all its religion was degenerate and blinded with ignorance and superstition. The mission of Christ was to make religion normal in its application to life and to conduct. His teaching struck at the root of matters and demanded a clean heart and the assurance of personal fellowship with God. It meant the eradication of sin and the regeneration of the spirit—a new life with new hopes and new relations toward mankind. Christ's interview with Nicodemus is a case in point. He had all the externals of religion, but he was not in possession of the thing itself. Christ brought to him the primary fact that without a change of heart he could not even see the kingdom of God.

And Christ came to bring the world into

the bonds of a common brotherhood. He recognized the unity of the human race, the oneness of mankind. It was not the distinctions of men and their conventional rules that engaged him; it was humanity. Wherever he found human need he was quick to help and encourage. It might be the case of a poor blind man by the roadside, or an unfortunate woman trembling at his feet, or sorrow in the home of the eunuch; it made no difference to him—he always suspended what he had on hand and at once administered to the wants of the sorrowing and the suffering. He came to help the helpless, to cheer the faint, to cleanse the impure, to lift up the fallen, to feed the hungry, to clothe the naked, and to inspire faith and hope in the hearts of mankind. There was nothing spectacular, or exclusive, in the life and the teachings of Christ. All had access to him and they did not need the intervention of priest or scribe to bring the needy into touch with his helpful ministrations. He was the Savior and the friend of the human family. He loved them all and had a message for them all. And what he was then, he is now. He has never changed. O that the world only could understand Christ and his mission to men!

## STANDING BY THE OLD BOOK

Not far from this office is a Methodist layman slowly dying of malignant cancer. For a whole year it has gradually been eating away his mouth and face and no skill of the surgeon or wisdom of the physician has been able to even check its progress. He has not permitted himself to use any opiate and he has fully resigned himself to the inevitable. The publisher of the Advocate, an old friend of the sufferer, was to see him the other day. As he sat down beside his bed he asked him how it was with him, and he picked up the Bible lying on a table near him and with serious but emphatic words replied, "I am standing by the old Book."

There is a volume in that statement, and it is worthy of more than a passing notice. What other book could bring such support to a dying man, and what other book is worthy of such faith and confidence? The answer is not hard to find. The reason of this is, the Bible is God's word. In it he expresses his will concerning the children of men. It also reveals the origin of man, his history, his relation to the Infinite and his duty toward his fellow man. It attaches to man an intrinsic value because he is made in the image of God and endowed with immortality. It tells of his frailties, his mighty capabilities, his groveling fears, his brilliant hopes, his humiliating defeats and his triumphant victories. It portrays the shortness of his life, the certainty of his death, and it points with

unerring precision to the open door of the life eternal. It admonishes him in times of danger, it encourages him in the shadow of despair, it eliminates his doubts, it strengthens his faith, and it throws around his lonely pathway the light of a better day. Its promises are rich, abundant, complete and reassuring. It brings God down out of the eternities and makes him the Father of the suffering, the down-trodden, the oppressed, and the dying. It makes Christ the companion of the sorrowing and the distressed, and it puts them into touch with the unseen and the immortal.

These are a few of the reasons why a man dying of cancer, with no earthly hope of recovery, and with no ground upon which to stand from a worldly point of view, can say in the face of death and in the midst of pain, "I am standing by the old Book." Ah, happy, yes, thrice happy, is the man who rests his faith and his hope upon such a sure foundation! He has something permanent, something abiding, and it is like an anchor to his soul. No storm, no tempest, no stress of doubt can drive him from such a safe and comforting anchorage. And, by and by, when his dispensation of suffering and agony is past, the old Book will reach forth an unseen hand and brush away the mists and the fogs which gather round the outgoing of life and open the gates to perennial day! Suffering will cease, the clouds will disperse, the tempest subside and the hill-

tops of God resound with a long, loud welcome. The old Book is safe for our youth, a guide to our maturer days, a comfort and support to our declining years, an inspiration in our sufferings, and our only hope when the sun goes down! All along

life it nurtures and develops the best that is in our spirits and in death it regales us with hope eternal. Glorious old Book! Let us continue to make it the light unto our feet and the inflexible law of our earthly pilgrimage.

## THE DUTY OF GOOD CITIZENSHIP

In our republican form of government the individual citizen is responsible for our laws and their enforcement. All government inheres in the citizen. The ballot is the power behind the throne. No man can hold office, either as an executive, a legislator, or an administrator, unless he gets a majority of the votes of the people for whose suffrage he stands and pleads. The man who holds such office is the elected agent of the people to carry out their will. They are responsible for him and he is responsible to them.

Therefore, the people get the kind of government that they are entitled to: no better and no worse. If they inform themselves, pay their taxes, qualify themselves for citizenship and vote for honest men for office, then they have wise laws and have them impartially administered. But if they take no interest in such matters, leave the men to be selected for office to the designing politician and his cronies and abettors, fail to take any aggressive part in elections, then they get poor laws and have them improperly enforced. As

a result, grafting follows, spoils of office become a trade in politics, bad men rule and the people suffer. But it is all their own fault. They leave such matters to those who make a business out of office-holding and live at the public expense.

No man is a good citizen, neither is he entitled to the protection of law, unless he gives some of his time and attention to matters of government. He owes it to himself, to his children, and to his country to become an intelligent citizen and to vote for none but true and safe men for office. When this becomes the rule of life, virtue, intelligence and sobriety will control public sentiment and those in office will cease to do evil and learn to do well. In the coming election we hope every reader of the Advocate will prepare himself to do his full duty as a citizen and meet all the issues involved intelligently, wisely and courageously. It is useless for us to admonish you as to these things, for a casual glance at the situation will tell you that there is a great deal involved in the result of this conflict.

Elijah became dispondent after his triumph over the prophets of Baal on Mount Carmel when the wicked Queen redoubled her energy to have him destroyed. In that state of mind he fled far from human habitation and flung himself on the ground under a juniper tree and wanted to die. But when God spoke to him soon after, he revived and regained his grip on the eternal. The resources of self often fail us, but God never fails us. Self-trust leads to distrust, and then morbidness follows. But trust in God never fails to inspire confidence and to restore one to his normal state of mind and heart.

When looked at from a human point of view we cannot severely censure Simon for looking with a critical and suspicious eye upon the Savior when he permitted the woman of the street to fall at his feet and caress him while being entertained in that palace of luxury. If you were entertaining a guest in your home, and a thing like that were to occur in your parlor with him, would you not be startled? Yes; but, then, Simon lost sight of the fact that Christ was not simply his guest, but he was the Savior of men, and he failed to realize that this poor woman needed his sympathy and help more than all others. Christ can do what no other mere man can do, but he does it not as a man, but as the divine helper; and, therefore, he is above suspicion or distrust. He sent that poor

woman away not further degraded, but inspired to lead a better life in the world. This is why she loved him, and is why he did not thrust her pitilessly from his presence.

It is probable that when Judas reached the conclusion to accept the thirty pieces of silver in payment for the betrayal of Christ that he did not realize the enormity of his crime. He did not stop to think of this feature of his act. He coveted the silver and lost sight of everything else. When it dawned on him what he had really done it overwhelmed him and he cast the money from his hands and went out and destroyed himself. Had he taken time to think before he made the deal he would have spurned such an idea. Thoughtlessness, when tempted, often leads to sin, and sin leads to death. When in a thoughtless mood the avenue to the citadel of faith is frequently thrown open and the Devil then gains access.

Christ was not a stoic. His nature was not a hard nature rendering him immune from sorrow and pain in the presence of suffering. Neither was he effeminate nor weak in his nature. He was manly and lofty, and one of the most humane men in the history of the world. He loved deeply and, therefore, he was easily touched with infirmities of those who suffered and cried out for help.





















A NOTE TO MY JEWISH FRIENDS. By Noel Gaines.

I hope my long personal relations and friendships will be a genuine guarantee of my love for the Jewish people.

I am more than friend to the Jews, if that be possible, for I am their servant; but only one is my Master, and he is the Lord.

Other writings of mine take up in more extended fashion the greatest world-question today, viz: Who is Jesus? and showing the numerous words of the prophets of Israel on the subject.

On December 1, Rabbi Enelow wrote me as follows:

"The prediction contained in those verses has no reference whatever to the coming of Jesus. It refers to events of that particular time and to things which the prophet expected to occur in the immediate future.

Mind you, this is Rabbi Enelow's interpretation of Isaiah's prophecy in Isaiah 9:6. I will now record Isaiah's exact words and then examine Rabbi Enelow's statement in the light of Isaiah's words.

Isaiah said in Isaiah 9:6: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Now Rabbi Enelow says, as his above quoted words show, that this Scripture "refers to events of that particular time which the prophet expected to occur in the immediate future."

Isaiah's words show the Lord was speaking through him, then he could not err in the prophecy. If Isaiah prophesied of what was to occur in "the immediate future," as Rabbi Enelow says, then those events had to occur "in the then immediate future," or else that would make the Lord prophesying falsely through Isaiah, which cannot be.

"Of the increase of his government and peace, there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever."

This prophecy of Isaiah says this son was to establish the government or kingdom on the "throne of David" and it would last "from henceforth, even forever." This is clear.

Now, my Jewish friends, I call upon you to cite me to the kingdom that was established back in the "then immediate future" after Isaiah spoke those words, which kingdom is in existence today.

Rabbi Enelow's interpretation in the face of Isaiah's words put him in a fearful predicament. If the Rabbi is correct, then the Jews way back in the "then immediate future" of Isaiah's time, of necessity had to call some "son," who was then "born" by the names of "The Mighty God and the Everlasting Father."

God have had to come down and temple in a human body for a "son" to have been called "The Mighty God, The Everlasting Father?"

The other predicament is: The Jews have got to point to a kingdom or government that was set up in "the immediate future" from Isaiah's prophecy, which is still in existence, or confess they have wrongly interpreted the prophecy.

The world today knows there is no present existing kingdom or government that has continually run and existed since Isaiah's time. So how can they cite such a never-ending government?

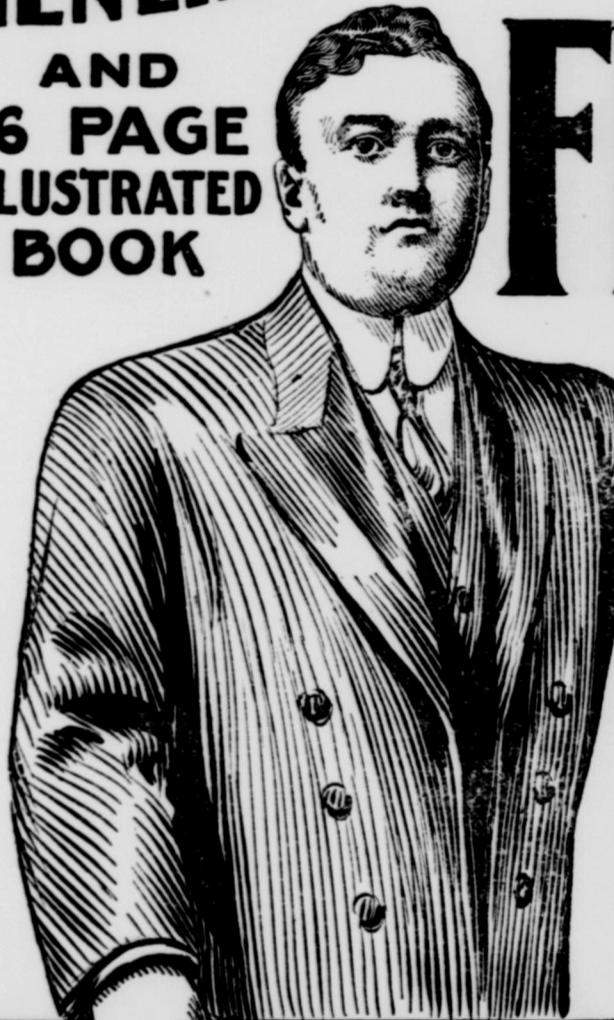
How Daniel Enlightens the Jews. The truth is, Isaiah never stated when that "son" was to be "born," who was to be called the Mighty God, the Everlasting Father and who was to "establish the kingdom from henceforth, even forever."

After Isaiah made his prophecy Daniel prophesied the four universal Gentile empires that would rule the world (see Daniel second chapter). And in Daniel 2:44, he foretold that God would set up his kingdom, which "shall stand forever."

be the same kingdom that Isaiah said the "son," who was to be called "The Mighty God and Everlasting Father," would set up, or else there would be two kingdoms of God on the throne of David, both lasting forever and both existing at the same time, which cannot be, of course.

This then is the same kingdom Isaiah was foretelling. When does Daniel say it will be set up? A careful reading of the whole of second chapter of Daniel with the forty-fourth verse, shows this kingdom of God was to be set up during the days of those four universal Gentile empires that Daniel showed would follow one another.

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