

# THE RESTITUTION HERALD

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## LIFE IN MANIFESTATION

*"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."*  
—1 Tim. 4:8.

NO DOCTRINE is more plainly taught in the Scriptures than the doctrine of two lives, or existences, entirely distinct as to source, nature, and mode of manifestation. Remotely and primarily, all life is from God, whether embodied in the vegetable, lower animal, human, or angelic form. In our world the transmission of life is accomplished through ordained and subordinate sources of origin. Confining ourselves to humanity, "the life that now is," has its source in the "first man, Adam, who was made a living soul," (Gr.—*eis psuchen zosan*, into a soul living), and who "is of the earth earthy," and whose organization is a "soulal body," (Gr.—*soma psuchikon*), and who, consequently, can transmit no higher principle of animate life than he was endowed with—the soulal (natural) principle. The life principle communicated to the organization, in its resurrection glory, is from the second Adam, the Lord from heaven, a heavenly source, and is a spiritual principle, suited to the renewed and glorified organization, which is, by way of contra-distinction, called a "spiritual body." From this scriptural connection we learn another important fact, that neither the one life nor the other is manifested at all, except in a body in every way adapted to the life-principle itself, whether this principle be soul-life or spirit-life.

The soul-life is represented as being as transitory as vapor, that appeareth for a little while, and then vanisheth away, while the spirit-life is as enduring as the Divine Existence; so to be made spiritual, immortal, and incorruptible, is to be made partakers of the Divine Nature. The soul-life is manifested in the human family in its present earthly state, and the spirit-life will be made manifest in the redeemed family of God, in its future resurrection state, but each life is manifested through a bodily organization.

Now since the natural, soulal life, derived from the earthy man, the first Adam, is manifested in and through an earthy organization called the soulal body; and the supernatural life, derived from the heavenly man, who is the second Adam, and the Lord from heaven, is to be manifested through a glorified and heavenly organization, called

the spiritual body; in what manner is life of any kind to be manifested during the intermediate state of those dead in Christ, if manifested at all? Does the child of God become a disembodied existence, and equal to the angels during the death state? Our answer can only be legitimately drawn from the unerring scriptures of truth. For this purpose we quote a few of many in point.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

Here Christ, the Lord from heaven, the second Adam, is set forth as being the very life of the redeemed—the only and true source of an endless future life to death-doomed man, and this Christ-life is declared to be hidden till His second appearing. Life cannot be hidden, and at the same time be manifested in a disembodied form. Hence it logically and scripturally follows that the saints' future spiritual life is not manifested during the intermediate state of the dead, and that it is not till His advent, and, consequently, till after their resurrection from the dead, that the saints will appear with Christ in glory.

It is for this manifestation of the sons of God that a groaning creation is waiting and longing with earnest expectation. It is for this adoption, the redemption of the body, that all that have the firstfruits of the Spirit, groan and ardently sigh. Death is not the gate to endless joy, nor is it for his skeleton hand to open the pearly gates of the New Jerusalem. The keys of death and hades—the grave—are in our Redeemer's hands, and He will unlock the dismal abodes when He comes, and His church will go free—the gates of hades shall not prevail against it.

O, day of glory, day of God, day of emancipation, day of resurrection, and day of restitution and re-genesis! Would that we could see thy dawn—thy sunrise! We wait for thy rosy-colored morn, and for thy meridian splendors that no night shall ever darken. Blessed Jesus, remember us when Thou comest into Thy kingdom. Sleeping or waking, may we be accepted of Thee in that day!

—By S. A. Chaplin in an old copy of "The Restitution."

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.*

*Psalms 86:5.*

## THE OTHER SIDE OF MERCY

HENRY VAN DYKE is reported to have said that, "Joy is as much a duty as beneficence. Thankfulness is the other side of mercy." God is merciful. It is ours to be thankful.

It is in Him that "we live and move and have our being." God has loaded our every life to overflowing with benefits. This, not because we were especially deserving of benefits; rather we are often deserving of chastisement. But God's forgiveness, God's mercy, God's love fill our lives with His bounteous goodness. If we would but stop to think, we would realize that we are living monuments of His mercy. When Peter spoke to the lame man at the beautiful gate of the temple and gave him what he had to give, causing the man, who lame from his birth had never walked, to stand upon his feet and imparting the strength and health of manhood, at once that man was "walking and leaping and praising God." The mercy of God was bestowed through Peter. But the healed man provided abundantly the other side of mercy—thankfulness.

## HAVE DOMINION

*"Have dominion over every living thing." Gen. 1:27-31.*

IN THE MORNING of creation God bade man to have dominion "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." To exercise dominion over every living thing, man must of necessity first exercise dominion over self. Man's first recorded failure in the discharge of his God-given duty was when he failed to control himself. Never can man hope to recover this his failure until he shall have first been recovered from the sin which he committed.

Christ, who also was made a little lower than the angels, Heb. 2:9, governed himself even unto death. Never did He allow himself to avoid one of God's words or works. Always was He true to His Father. This, because that He governed himself to do the Father's instruction.

In addition to showing himself able to control His own life, and able to rule all type of life about Him—the water, the wind, man, disease, beast, fish—He also showed himself

able to govern and rule him that had the power of death. Heb. 2:14. Because of this last, man has assurance that he will be triumphantly raised out of death into life. He further has assurance that inasmuch as the all-wise God commanded him to exercise authority over all form of creation, therefore man is able to accomplish the task. God did not ask him to do more than he was able. Man will yet govern all creation, including self.

However, such labor requires the utmost faith in the Creator. The Scriptures are replete with the assurance that he who exercises such faith shall yet, with Christ, rule from sea to sea and from the river unto the ends of the earth.

## AMEN-ALLELUIA

IT MAY, IN THE ESTIMATION OF SOME, show just a little tendency toward sentimentalism for an individual or a company of individuals to shout and sing "Amen-alleluia." But this is what the twenty-four elders and the four living ones, whom John upon Patmos saw around the throne of God in heaven, are about to sing. Rev. 19:5 adds, that "a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that hear him, both small and great." When the marriage of the Lamb will have come heaven and earth are to sound forth praises unto God. Rev. 5:11:12 adds that, "ten thousand times ten thousand, and thousands of thousands" shall add their voices in proclaiming "power, and riches, and wisdom, and strength, and honour, and glory, and blessing," to the Lamb that was slain but who shall soon sit in power and authority over earth and its fulness.

Let us not be ashamed to honor our Lord and Master with our songs and voices of praise and adoration for the manifold blessings we daily receive from His hand, and for the promises assuring that He will return to restore earth and her fulness till it shall be filled with the glory of God.

THE HERALD hopes that his royal satanic majesty will not in any way be offended by the confusion of thought carried in its lines to the many readers this week. We also hope that the readers themselves will not be washed into the depths of the ocean of sin by the ebb and flow of the tide on this seemingly unimportant theme.

We suggest that, "What Must I Do to Be Saved?" will be a welcome theme for some of The Herald's able contributors to present to our readers.

## JOHN AS ELIJAH

By J. S. Lyon

REPLYING TO "Information Wanted" in the issue of September 17, we submit the following: Jesus stated on two different occasions that John was Elijah. Once in August, seven months after the baptism, Matt. 11:14, Luke 7:24-30; and a second time, seven months later, Matt. 17:10-13, Mark 9:11-13.

Reincarnation is decidedly not a Bible doctrine, so the only sense in which John could be Elijah was a representative sense.

Elijah must *personally* appear in the time of the end according to Malachi 4:5 and Matt. 17:11.

John resembled Elijah in appearance, character and mission. Furthermore the angel Gabriel stated that he should appear in the "spirit and power" of Elias. Luke 1:17.

The mission of John had ended when Jesus put the coming of Elijah in the future, "Elias shall come."

The Scriptures in many particulars are confusing. This is a definite proof of their genuineness. A false testimonial would be a straightforward tale carefully elucidated to make itself plain. The searcher for truth in Scripture must be impressed with the belief that the difficulties of interpretation we meet with are purposeful. The subtle teachings were not meant for the Jews to understand. Matt. 13:15, etc.; Rom. 11:25. The disciples themselves failed to understand many of them and had to be taught by the Savior. The many hundreds of different denominations in this day testify that the same unintelligibility persists. What scripture was referred to when He said of John's death, "as it is written"? We know not. No canonical book so prophesies. No commentary that I have makes any comment upon it. Perhaps others may find some information.

The other question is relative to the word "again", Mark 9:9; Matt. 17:9, "raised again from the dead." The word, "again", does not appear in either the Vatican, Sinaitic or Alexandrian manuscripts. Both Authorized and Revised versions are at fault here.

In John 14:9 Jesus identified himself as the Father in a like sense to that in which He compared Elijah and John. "He that hath seen me hath seen the Father". "I am come in my Father's name". John 5:43.

## CHOICE TEXTS AND THOUGHTS

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.—1 John 4:18, 19.  
E. O. Stewart, Sweetwater, Texas.

The Lord is righteous in all his ways, and holy in all his works. Psa. 145:17.

Leland Hanson, Franklin Grove, Illinois

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

G. M. Siple, Hammond, Louisiana

## LET YOUR LIGHT SHINE

IT IS NOT ENOUGH that we have the light of God in our hearts, and hold it in our hands, and take it where it may shine, but we must so let it shine that others will see it. A missionary, the Rev. Mr. Compton, was on his way to India. One evening, about nine o'clock, he was in his state-room. The great steamer was ploughing its way through the sea. Not feeling very well, he was about going to bed, when he heard the cry: "A man overboard." His first thought was to run up on deck and try to help rescue him. But then he thought he might be in the way, and no doubt the sailors would do all they could to save the poor man. But could he not do something? He could at least try.

So he took his little lamp, and held it close to the little window, which, on account of its appearance, is called the bull's eye. Soon he heard the joyful words, "Saved." The next morning he learned that his little light shining through the little window, was the means of saving the man. It came at the right time, and was in the right place. It showed the sailors where to throw the rope as it came to him. All the efforts of the sailors would have been useless, and all the attempts of the drowning man would have been of no avail, if it had not been for that light.

O, have you no light which you can hold up at some window, and which may save some soul from perishing in his sins?—*Selected by Rufus A. Curtis from The Bible Standard.*

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.—Phil. 1:20.

Leonard Robins, Mt. Sterling, Illinois

## PLANTS OF THE BIBLE

THE FOLLOWING IS THE FIRST of a series of notes prepared by Verna Thayer on The Plants of the Bible that will appear from time to time in this section. Many plants are used to illustrate deep truths. Watch for them.

### THE WILLOW

The willow tree flourished in marshy places and along the banks of rivers. Eight species of willows grow in the Holy Land, among which are the brittle willow, the white willow, the weeping willow, the stalked willow, and the blackish willow. The weeping willow or Babylonian willow is probably alluded to in Psalms 137:2. No allusion is made in Scripture to the economic use of willows. Its branches are much used at the present day for basket work. Willows are planted or grow spontaneously by all the watercourses, and are characteristic trees of the landscape.

Before their captivity the Jews regarded the willow as an emblem of joy, and bore its branches before the Lord in token of rejoicing during the Feast of Tabernacles. After the captivity the willow became an emblem of mourning.

# FUTURE INDIGNATION

## PART 2

By C. W. Dean

WE WILL FIND it very helpful in the study of this subject to carry our readers back to the origin and purpose of things as the Scriptures detail them, by which we can clear away some of the error and false conception and open the way for a clearer apprehension of God's eonian administrations. For example, in speaking of the beginning of Satan, immediately our minds are filled with the traditional idea that he was a "perfect" creature, an "archangel" of heaven; that he and Christ were the two morning stars who sang creation's anthem; and that through sinister motives Lucifer fell and was cast out of heaven and became Satan.

Of course we are familiar with the favorite passage of Ezekiel, 28th chap., used to prove that he was first perfect and then "fell", but a careful study of this passage will clearly show to anyone that the prince of Tyre was emphatically a human being, a man. Furthermore, we are involved with inexplicable difficulties unless the dirge refers to the prince, governor, or king of Tyre, with special reference to his government. Ezek. 28:16-18. If we insist that it refers to Satan, we must be prepared to say that he is "not now." Ezek. 28:19.

Another favorite passage which seems to afford conclusive evidence that Satan fell from an exalted position in heaven, is found in Isaiah, but the flood of erroneous teachings spread abroad among truth-lovers would never have been tolerated if consideration had been given to the context of the text upon which it is all based. It is usually quoted, "How art thou fallen from heaven O Lucifer, son of the morning!" Apparently few ever stop to question its accuracy. An examination of the Hebrew text for evidence that Lucifer here refers to Satan reveals little indeed. It is the same word which our translators rendered "howl" in Zechariah 11:2. In the feminine it occurs again in this same chap. of Isaiah at the beginning of v. 31, and is rendered "howl". In slightly different form it is found in Isaiah ten times. It does not refer to Satan's fall in the past, but looks forward to the future when the "desolator", the man of lawlessness, who exalts himself above every diety, is brought down. In the American Revised Version it is rendered, "How are thou fallen O day star, son of the morning." Dr. Young's Analytical Concordance quotes it a translation of *helel* applied to the king of Babylon. How futile is the effort to find a foundation for the fall of Satan from heaven in the study of this passage! Lucifer is a misnomer of human invention and should find no place in the teachings of those who desire to speak the truth of God's Word. We should accept the Scriptures in their purity and exactness of expression: the slanderer has been sinning from the beginning, 1 John 3:8; he, the slanderer, was a

murderer from the beginning and has not stood in the truth, because there is no truth in him; he is a liar, and the father of it. John 8:44.

Here is sufficient evidence that Satan was a sinner and murderer from the beginning, has not stood in the truth, seeing that the truth is not in him, is a liar and the father of it. Furthermore, he was created a waster, to destroy. Isaiah 54:16. We are safe when we hold to the titles by which the Scriptures designated him, but we are headed for confusion and difficulties when we turn to the unscriptural titles of tradition. The Scriptures designate him as the ancient serpent, adversary, slanderer, and Satan—titles which clearly emphasize his character and work; not something that comes to him after a supposed fall, but that which was in him at the beginning. He is the embodiment of covetousness, conceit, envy, egoism, pride and concupiscence, through and by which he finds access to the heart of mankind, deceiving and destroying, testing and sifting them. A consideration of what the Scriptures say concerning him and his origin verifies his teachings.

The stars are often used in Scriptures as figurative of celestial beings. In the unveiling we read: the dragon's "tail drew the third part of the stars of heaven, and did cast them to the earth." Rev. 12:4. Then again we read that the stars are figurative of angels, or messengers. Rev. 1:20. The text suggests messengers, or angels of heaven, rather than literal stars as Rev. 12:9, 10 reveal. Just as stars are figures for celestial beings, so do we find that serpent is a figure for Satan. Having identified the ancient serpent to be the adversary and Satan, a creature of God, created for the particular work embodied in the titles by which he is designated, we next turn our attention to the consideration of what the Scriptures reveal concerning his operation and location. Our only course for a clear understanding of where Satan is and of what he is doing is to give reverent consideration to the Scriptures.

In the book of Job we are given an account of a celestial council with Satan in the midst, which throws much light on his position and operations. There came a day when the sons of God came to present themselves before Jehovah, and Satan came also in the midst of them, and Jehovah said unto Satan, "From whence cometh thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it, and Jehovah said unto Satan, hast thou considered my servant Job (Enemied) that there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil; Satan answered Jehovah, and said, Doth Job fear God for naught? Hast thou not made a

hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. R. V. Translation, Job 1:6-11. Bible students are familiar with the account of the ordeal that was brought upon Job by Jehovah through Satan, Job 2:3; 42:11. But the particular point to which attention is called here is that the ancient serpent, called slanderer, Satan, the adversary, the waster, created to destroy, had access to the very presence of Jehovah, and performed the work for which he was created by bringing about the destruction of all that Job had.

Referring to a statement of our Lord found in Luke 11:17-20, in connection with the ministry of the seventy-two whom He dispatched before His face into every city and place whither He himself was about to come, the seventy-two returned exultantly, saying, "Lord, even the demons are subject unto us in Thy name. He said unto them, I beheld Satan as lightning falling out of heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you". This has no reference to the so-called fall of Satan in the past, but as an immediate and particular application to Satan's actions in response to the distress among his demon minions under the power of Christ's name in the ministry of the seventy-two disciples, he dashed like lightning out of heaven to earth to render them aid. The expression "falling" has no reference to "casting out Satan" but is often used of the descent of some celestial being from heaven, so swift as to be spoken of as lightning, or a star falling. Example: "And the fifth messenger trumpet sounded, and I perceived a star falling out of heaven, and to him was given the key to the abyss." Rev. 9:1, 2.

A wonderful vista of light on Satan, his location and operations, together with the spiritual forces of wickedness among the celestials under his suzerainty, may be gained by a study of the revelations made to Daniel while he was in Babylon. Dan. 9:20-23. This gives an explicit account of Gabriel, the messenger who stands before God, Luke 1:19, being dispatched with a message to Daniel to give him understanding in that concerning which he was praying. Considering the briefness of Daniel's prayer, it shows that it took a celestial messenger only a very short time to come to Daniel from the throne of God. Let us contrast this with another experience of Daniel in the third year of Cyrus, king of Persia. A matter was revealed to Daniel, Dan. 10:1, referring to verses 12-21: "Then he said unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard; and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days. Then said he, Knowest thou wherefore I am come

unto thee? and now I will return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael, your prince."

As we learn from the writings of Paul, Satan is the chief of the authority of the air, the spirit now operating in the sons of stubbornness, the head of the sovereignties and authorities, the world might of this darkness, the spiritual forces of wickedness among the celestials. Eph. 2:2; 6:12. And here, in Daniel, we are given a glimpse of his operations, through his chiefs withstanding messengers like Gabriel from the throne of God twenty-one days. It should be remembered that Satan is not confined to the heavens in his operations. As we learn from Job, he keeps in touch with earth's affairs by going to and fro, and walking in it. He is the god of this age, or eon, 2 Cor. 4:4, with the authority and glory of its kingdoms under his power. Job 9:24; Luke 4:5, 6.

The Lord Christ did not deny that the kingdoms of this earth and the glory of them was in the power and authority of Satan. This statement of Satan, Luke 4:5, 6, brings forth an awful truth, and the realization of its outcome is so overwhelmingly stupendous as to stagger all who meditate upon its reality. That is the adversary, Satan, who offered the kingdoms of the inhabited earth to our Lord if He would only worship before him. He will actually give them with great authority and glory to a man at the end of time who will worship before him the adversary, the desolator, the man of lawlessness, the beast, who will take the authority and rule as the most blasphemous, nefarious tyrant the world has ever known. The dragon gave it, "the beast," its power, and its throne and great authority; and authority was given to it, "the beast," over every tribe and people and language and nation. Rev. 13:2-8. With all this in view, it is clear that Satan is not in the hell of orthodoxy, but in the heavens with access to the very presence of God. Satan is to be cast out of heaven into the earth, Rev. 12:7-10, which causes rejoicing in the heavens, and to those that dwell therein, but it brings woe unto the inhabitants of the earth, with which we shall deal in part three.

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AT ONE OF THE BIG BELL manufacturing plants in Chicago there are slender, shining strips of vibrating steel, an octave of them. When they are struck, their tone is perfect, not a single wave length too many. With these tuners every bell is tested. Does God's test find our hearts ringing true always; giving out a true testimony, exact and thrilling? There are many sizes of bells, but tone is the test of bells, not size. Tone is the Christian's test. Bells and pomegranates hung from the high priest's garments, representing fruit and praise. How much a bell is like a human throat with its telling tongue. We are to be God's bells ringing out, singing out, continuously. Let not material organs and bells take the place God has given to Christians in praise, thanksgiving and prayer!—Selected.

## THE ADVERSARY, SATAN

A CONTROVERTED SUBJECT

By Mrs. S. A. Horn

HOW I WISH that I might add something that would appeal to all in the discussion of a "personal devil's existence, residence, activities and sex", and help to show that it is when this devastating adversary is trodden under foot that everything that the Lord made proves "very good". See Gen. 1:31. Then will God indeed "rejoice in his works". Psa. 104:31. But need we go away back to the beginning of the old creation to learn this? Are we not today inspired with wisdom from the same source as he that wrote the parable of the garden? Do we in very truth believe that an allwise God would have us to understand that, having labored to plant a garden, He then stood upon the earth "discussing" matters pertaining thereto with creatures He had formed of clay? Let us not go about our Father's business without due meditation. How, for instance, can the thought of the sons of God "cohabiting" with the daughters of men be entertained for a moment? True, men who first called on the name of Jehovah were likely called His sons, but were they as we understand today? Ishmael was Abram's first son but by a bondwoman only, and the first son of God was by nature. Gen. 4:26; 1 Cor. 15:47. Let us hope the God who once overlooked times of ignorance—Acts 17:30—is still lenient.

Now would even one, I wonder, agree with me that it is the wilfull, passionate spirit of lust within the flesh which constitutes that "great dragon" that is the adversary of God? Bro. Drinkard once asked, "What constitutes the Christ?" Well, this is the opposite of whatever does: serpent, satan, or devil, it is the spirit which is of the world as opposed to the spirit which is of God. 1 Cor. 2:12. It is more crafty than any beast, yes even than man as first formed, for he had no knowledge. If as we teach, the man in the garden was "good and perfect", what danger that he might "partake" (share) of that which is death? Rom. 8:6. 2 Cor. 1:9. Why the "shalt not"? Is law for the righteous—1 Tim. 1:9—or is it an imputation of sin wherever found? Rom. 5:13. But God is just: He charged no sin to the man in the garden till he was weighed in the balance and found wanting. Job 31:6; Dan. 5:27. Knowing His servant's weakness "he put no trust"—Job 4:18—in him but gave him orders and left him in the garden to "try him"—2 Chron. 32:31—that He might know and prove what was in his heart—Deut. 8:2—before "charging him with folly". Job 4:18; 2 Pet. 2:4.

All references to "the angels that sinned" point to the pair in the garden. Sin is ascribed to the flesh. Is it not man's own lust that draws him away and entices him? James 1:14. And it was Eve's own lust that conceived of sin and brought it forth, but she had that lust of Adam for he was first formed. Then lust of the flesh and the devil are of a sameness, neuter gender, and bring forth of

the same kind. John 8:44. Wherever law is necessary we know there is evil. Sin makes law necessary, apart from it, sin is dead both powerless. How many of you believe that a "third intelligent personality" moved David to have Israel counted that he, David, might know their number after God's promise to multiply them innumera- bly? Which sinned, think you, Satan or David? 1 Chron. 21:1, 8, 17. Again, would Job have been found in the power of Satan—Job 1:12; 2:6—had *he* been right and God wrong? Job 34:5. Did he not "abhor self" before God accepted him? Job 42:6, 8. Jesus was a Man tempted in all points like as we are, yet without sin. If, as the brother points out, He was *alone* in the wilderness, who was present to commune with, save self and God? No third personality here, but two intelligent beings. Jesus was tempted to misapply the meaning of scripture perhaps, but did not suffer himself to be led astray. And we note that when the devil had thoroughly tried Him, he left for the time being. How many of us have had this very experience? Jesus himself, the most holy and intelligent Man of His time, admits temptation. Luke 22:28. Each is tempted by his own lust. God does not tempt, but tries us. Jesus rebuked this "satan" in Peter when he "minded" the things of men. If we revert again to the beginning we find that it was man in God's image, after His likeness, that He was minded to let have dominion. Where is it so stated that the first Adam filled this requirement? I believe we are all agreed that flesh is lustful, and since man is flesh what but this could cause God to strive with him that he might indeed have dominion over all flesh, even self? Gen. 6:3; Gal. 5:17. And we must bear in mind that God "speaks of the things that be not as though they were"—Rom. 4:17—and "chooses the things that are not, to bring to naught the things that are". 1 Cor. 1:28. That is not first which is spiritual, yet God chose it to bring to naught the works of that which is natural, or was first. Satan "roaring about, seeking to devour" might indeed "take a city", but he that "ruleth his own spirit" is better—Prov. 16:32—for he may be wise unto that which is good, and simple unto that which is evil, that the God of peace may shortly bruise Satan under his feet—Rom. 16:19, 20. Instead of being "grieved at heart"—Gen. 6:6—God may "rejoice in his works" and "sow gladness for the upright heart". Psa. 97:11.

Come "let us reason together", and take counsel against this common enemy. We have chosen whom we will serve. Glory to His name!

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself.—John 5:25, 26.

Paul M. Hatch, Oregon, Illinois

INASMUCH AS THE GENERAL CONFERENCE in session acted favorably upon the application of Bro. T. A. Drinkard, of Clyde, Texas, to become one of the recognized ministers of the General Conference, we have added his name to the list.

F. L. Austin, Secretary.

## DAILY SCRIPTURE READINGS

### CONQUERING THE WORLD

Sunday, October 6, Prov. 21:23.

**W**HOSO KEEPETH his mouth and his tongue keepeth his soul from troubles."

Success is the one great word that is taught to the listening child and that is last breathed out by the aged dying. Success, however, is merely the climbing upward over the incline, over the obstacles unto attainment. To accomplish this in many instances, is to gain victory over that which is without, but before such victory can be attained one must succeed in controlling self to shove forward into unceasing effort. To conquer then means largely to conquer self. "Be ye temperate in all things" is the way the apostle tells it to Christ's disciples. Such temperance requires much of self control: and such self control in the face of every opposition is that which brings the individual to his success.

In a greater sense than in the carnal life is this true in the spiritual effort. Abstinence from the wrong, persistent devotion to the right brings one to that victory in Christ offered to all His followers.

### ADVENTURES OF FAITH

Monday, October 7, Dan. 1:8-13.

Christian faith is never really tested until one puts that faith into action. Faith in action leads one ever anew into ventures under Christ's leadership. It was because of Daniel's faith that he ventured out in the way of God's leadings in spite of the king's opposition. Nor did God betray him. Following his faith he was led into new and pleasant experiences; he was led into victory. That first victory was over self. He conquered any fear that might have been his. Secondly, his victory benefited his opposers and all onlookers. In so far as Daniel's faith overcame himself and overcame those round about him, he conquered his little world. See 1 John 5:4.

### THE REWARD OF FAITH

Tuesday, October 8, Dan. 1:14-21.

The rewards of faith are twofold: first, the natural consequences or developments to the individual; second, that gift unrelated to the particular work done which God, the Giver, bestows.

At the end of Daniel's experience of faith it was found that his food and his daily action had increased his physique more than had the food of others increased them. In addition to all this, "God gave him knowledge and skill in all learning and wisdom."

Let the Christian take lesson! Let him remember that before he tests God as to whether He will keep His promise and will render benefit in return for faith that he must first express the faith. In so doing he will first test self. One is not putting God to the test until after he truly exercises himself in faith in God. That is to say, one must exercise complete self control, must conquer self before he puts himself into like condition to prove God.

### ALL THINGS TO ALL MEN

Wednesday, October 9, 1 Cor. 9:19-27.

Paul does not even suggest that he would be anything and everything to each particular man. Rather, that in meeting mankind, Jews, Romans, Grecians, all, he would adapt himself to the way of each; he would bring himself into control for the largest and best of service to those whom he, through Christ, was serving. What mighty self control this would be! How much better he was thus equipped for the service he was to render!

The individual Christian in this day is likewise Christ's servant sent out to all. To serve he must adapt himself to the best and truest needs of those to whom he goes. In this manner he, too, should become all things to all men.

### FOR CONSCIENCE SAKE

Thursday, October 10, 1 Cor. 10:23-33.

Conscience is a thing of training. Paul had two of them. To the first one, he was very devoted. Because of his conscience he persecuted the followers of Christ; he even gave his voice against them unto death. But that did not make his acts any the better. Much to his sorrow he found out that his conscience was wrong. It was therefore necessary for him to put it to death. His second one was the result of a better comprehension of God through Jesus Christ. He was no less devoted to that one. He served it with complete devotion. But the second conscience was better than the first one in that the second was in harmony with God.

Many of us, dear Christian readers, have had conscience number one. It conforms very largely to our own personal, carnal wishes. Because we name it conscience we hold ourselves duty bound to religiously serve it. We, too, need the second conscience. We need to gain such self control that we will overthrow the conscience attuned to the flesh and open wide the door to a conscience that receives Christ in all of His wishes and that becomes as duty bound to Him as is conscience number one duty bound to self.

### HE THAT IS JOINED UNTO THE LORD IS ONE SPIRIT

Friday, October 11, 1 Cor. 6:12-20.

Paul brings out the fact that God in joining man and woman in marriage has proved that the "two shall be one flesh." Using this great truth as an example he brings out a larger truth that "he that is joined unto the Lord is one spirit." The Christian is one with Christ, in like manner as the husband or the wife is one with the other. The contrast is that, while the union of the natural results in one flesh, the union with Christ results in one spirit.

It is because of this oneness in spirit that Paul declares "that all things are lawful unto me, but all things are not expedient." Being in Christ, having conquered the flesh, having mortified the deeds of the body, his entire life activity is to serve Christ, who is a quickening spirit. Regardless therefore of the effort he might put forth, that effort would be not to the pleasure of self but to the service of his Lord. It is for this reason that all things are

*(Continued on page 10)*

# OUR TIMES BEFORE APPOINTED

By F. L. Austin

THAT GOD has previously outlined the times for the shifting of the forces that, working together or in sequence, give progress to the ever advancing work of His own infinite plans and purposes, is revealed to all by Paul in Acts 17:26 when, in speaking of the nations as the handiwork of God, he says that God "hath determined the times before appointed". Egypt's *time* for international leadership was in the misty centuries of the past. Babylon's *time* was later. Greece had a *time*; so also Rome, Britain, Germany, United States, Israel had a *time*, but signally failed to use it to His honor and glory. The failure was also devastating to herself. He "hath determined the times before appointed" for each one to do its share or portion in the Creator's erection of His world structure.

Not only has God foreseen and foretold the rising of nations to positions of action, He has also revealed that in the days now near at hand, when it will be *time* for the nations to federate under one head, the *time* will have arrived when general conditions will have reshaping effects upon the race. By James He tells that riches will have their *time*. Certain forms of corruption will follow. This will lead up to "the coming of the Lord". Jas. 5:1-10.

Riches are one and all computed according to the amount that is merely gathered of the unlimited supplies created by God. In most recent times riches as computed have been increased over and over again. Figures that are commonplace today would have dazzled the minds of twenty-five years ago. Whence has all this gigantic increase come? From elements that were always in existence but that only now—just now—have come to be recognized and appreciated by man. The different powers in use now—steam power, water power, electric power, and others—have been one of the principle sources of this rapidly growing fabulous wealth, and one of the principle causes of changing conditions of society — morally, industrially, religiously. Power is passing the threshold into its appointed *time*.

On this important subject *The Chicago Tribune* on last January first, editorially gave a timely eye-opener. Because of its general information it is quoted in full. The prophetic student can readily discern that the *time* when power and its attendant riches may soon be brought to completely fulfill God's announcement relative to the last days is approaching, if not already present. The article, for which we are indebted to one of *The Herald* readers, follows:

## THE FUTURE OF POWER

"The power problem of mankind may be solved in another fifty years or so," a scientist said recently, and in this quiet statement prophesied a change in human

living such as man in all his history never has encountered. For the scientist meant literally that power would be available for man's uses without limit at low cost. It would be a natural property like water or like air or sunlight of which the costs lie in the machinery of usage, not in the source. In a modern civilization, founded primarily on the exploitation of the power resources of the earth, such a statement has a significance almost beyond measure.

Whence could this power abundance come? In coal today, the power basis of the modern world, America is rich, and today America is already a billion horse power nation. Coal in America, a Swedish expert says, will last 4,000 years, while coal in England will be gone in 450 years, and in Germany in 1,000 years. "There is not the slightest doubt," Arrhenius says, "that the United States will hold and further secure its position as industrial leader of the world, and this is made even more certain by the fact that North America is very well placed as compared to Europe in the matter of supplies of iron. Ninety per cent of the world's known coal reserve lies in the United States and in China, in the ratio of four to three, respectively."

With one windmill to the acre in our average ten mile wind, wind alone in the United states, says Ralph Bennett, would deliver eight billion seven hundred million horse power. With power reservoirs further developed, with power lines organized that can use small feeders, wind power may well become important. And the tide power on our coasts with an average five foot tide would furnish 106,500,000 horse power. The earth's internal heat may some time be available for power well-nigh inexhaustible, Parsons, inventor of the turbine, says that an experiment in power wells some ten or twelve miles deep, costing as much perhaps as one world's fair, might well result in a feebly flickering candle.

The sun power, father of all our energies, and the solar energy in the United States, says Steinmetz, is a thousand times the total of our coal annually consumed. Even a tenth of America's solar radiation is 13 billion kilowatts. Two average counties in the dryer part of Texas have sun enough to run all the factories and transportation systems in America. The world lies with the engineer. When he needs them, he will find engines no doubt for the sun and wind and waves and the deep heat of the earth. There is energy enough, from the inside of an atom to the clash of suns, to keep man going on.

Cheap power will make a world as different from today as concentrated power in engines has made today different from the world two hundred years ago. The modern age is the child of the industrial revolution. What will be born of the power revolution of the future few will dare guess.



# EXODUS, THE SECOND BOOK OF MOSES

*By Lyman Booth*

THE HEBREWS called this book, "SEPIER SHE-MOTH, or The Book of Names, because it gives the names of the "Children of Israel which came into Egypt: every man and his household came with Jaacob." The Septuagint names it Exodus, or the departure, because the main and most interesting subject contained therein is the departure of Israel out of Egypt. It tells why the sons of Jacob went into Egypt and gives a history of their sojourn in the land. It relates the incident of their selling their younger brother, Joseph, also a general outline of their servitude from the death of Joseph to their deliverance, which took place about one hundred forty-four years after Joseph died.

The sacred historian gives a very full and complete account of all the particulars of the wonderful calamity which attended their departure, or that followed immediately thereafter. The writer introduces the subject with an account of his parentage, his birth, his perilous exposure to death, his marvelous preservation by the king's daughter, of his education and training in Pharaoh's court. He relates how he defended the cause of his enslaved brethren; his flight into the land of Midian; his life there as a shepherd; and finally his call to go into Egypt and free his brethren from bondage, which was to be the crowning work of his life. Being commissioned by Jehovah together with his brother, Aaron, to lead the host of Israel out of Egypt, he went. He relates the visitation of the plagues by which the proud monarch was forced to permit the enslaved Israelites to depart into the wilderness. He tells of the perils they encountered on the way, and the dividing of the waters of the Red Sea, through which they were lead as it were on dry land; how the wicked king and his hosts were overthrown and perished while attempting to pursue and punish the fleeing Israelites.

Then follows the account of how Jehovah miraculously led and provided for their daily necessities during their sojourn in the wilderness, notwithstanding their murmurings; also how He gave the moral code to them from the smoking and burning summit of Mount Sinai, and how He delivered to Moses many parts of both the judicial and ceremonial law. He faithfully and accurately records the covenant entered into with Israel, the appointment of the Aaronic priesthood, the instructions for the construction of the tabernacle, and then instituted a system of rules for His worship among them. Although Israel promised to do all that the Lord required, they violated their promise and worshiped the golden calf.

It is worthy of note in this connection that many other sacred writers refer to the events that are recorded in this book. These events were treated by the several sacred penmen as matters of notoriety and unmistakable certain-

ty. Many quotations from this book may be found both in the Old and the New Testaments. We find them in Psalms, the prophets, and by our Lord and His apostles. Their frequent references to this book plainly imply that they regard it as the work of Moses, "the servant of the Lord," and that the words recorded were divinely inspired.

The constant reference by other sacred writers to the miracles recorded therein are by them regarded as having been wrought through Moses by a divine Power, for the purpose of proving the laws and doctrines therein given to be the oracles of God himself. That this statement is true, the reader may be satisfied by referring to the marginal readings.

Some important prophesies are contained in this book that were fulfilled either before or soon after Moses' death, as well as some which were verified centuries after they were uttered. One in particular, in Exodus 34:24, "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice every year," which history says was accomplished. This book abounds more than any other in types, the antitypes being plainly manifested nearly fifteen centuries afterwards, which fact furnishes indisputable proof that the book was written under the direction of the Holy Spirit.

Profane historians have shown sufficient evidence, unwittingly perhaps, that many of the fables which abound in their writings are built upon the distorted traditions of facts and events so plainly related by Moses, events of which Moses has furnished an authentic history, and of which those pagan writers may have heard vague and indistinct reports and clothed them with fancy imaginations.

Thoughtful and sincere contemplation of the contents of this book will convince any unbiased mind that the narratives therein are the infallible word of God, and that they furnish a firm foundation for our confidence in the truthfulness of God's Word. Therefore, it should be read with due reverence and with the utmost attention. The reader will find it replete with wise instruction as to God's early dealings with Israel, and the ultimate effect that will be made manifest in future years through the perfected and immortalized agents of God after they shall have made their exodus from the wilderness of sin.

One way to induce a little girl to keep her hands clean is to give her a pretty ring.

The idea holds good with grownups. Persuade a person to receive Christ into his heart and he will keep his body clean both internally and externally, and he will present a respectable appearance.—*S. E. Haney.*

## CAN YOU TELL?

### QUERIES NO. 5

#### WHO SAW IT?

"Every imagination of the thoughts of his (man's) heart was only evil continually."

#### WHERE IS IT FOUND?

### A BIBLE CHARACTER

The initials of the answers of the following questions spell the name of an eastern king whose lying awake at night had important consequences. What are the answers?

1. What woman whose discretion and courteous behavior led to great exaltation?
2. At what place did an eminent high priest die?
3. What cousin of Saul was captain of his host?
4. Who violently opposed rebuilding the temple?
5. Whose ill-timed zeal provoked the Lord?
6. Who is the first named servant in Scripture?
7. The name of a city of refuge.
8. Give the one syllable name of the early home of an Old Testament character.
9. An Old Testament name of Christ.

### A SCRIPTURE ENIGMA

"I end as I began,  
The weal and woe of man;  
Yet do not harshly blame,  
I bear my mother's name."

### HAPPENINGS IN THE BUSINESS WORLD

Where in the Bible is there reference to:—

1. Merchants in tears?
2. The election of the Board of Guardians?
3. A business man attacked by an officer's wife?
4. A large contract for timber and food?
5. Business stopped and salesmen beaten?

—Adapted from *Business in the Bible*.

### ANSWERS TO QUERIES 3

1. At Damascus, Acts 9:20.
2. Cornelius, Acts 10:3.
3. At Antioch by Paul and Barnabas, Acts 14:26.
5. In his epistle to the Romans, Romans 1:1.
6. Phebe, Romans 16:1.
7. To the Romans, Romans 16:16.
8. In, First Corinthians 8:1.
9. Of them that sleep, First Corinthians 15:20.
10. Of the dead in Christ, Second Corinthians 8:5.

In addition to those already mentioned in the last two issues, good answers, showing thought and study, have been received from the following: Mrs. Mary S. Todd, Nebr., Queries 1; Mrs. Mina S. Crosby, N. Y., Queries 1 and 2; Hazel Titus, S. Dak., Queries 2; Jessie Ford and Mrs. R. C. Drew, Ill., Queries 2.

Each will be able to check accuracy from the printed answers.

Mrs. Crosby deserves honorable mention for accuracy and careful preparation, and Hazel Titus for carefully answering each set one at a time.

Let's speed up and get some answers in on time, so that back lists need not appear. Answers to Queries 5 will appear in issue of October 15.

Careful answers to Queries 3 have been received from Hazel Titus and Mrs. Mina Crosby.

## LISTENING TIMES

WHAT WE NEED above all things in these crowded days is the setting apart of many listening times, times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. God has something to say to us which, in the whirl of our earthly ambitions, we cannot hear; and He makes the noises of the outer world to cease that He may speak to the soul. Sometimes He "tries us in the night"; sometimes He "giveth songs in the night"; sometimes He gives us "a vision in the night"; but all of these we will utterly miss if there is no quiet time in which He can come very near to us. There are many ways of preparing to receive blessing from on high; but one of the most essential is this, "Commune with your own heart, and be still."—*Selected*.

## DAILY SCRIPTURE READINGS

(Continued from page 7)

lawful unto Paul.

Likewise Christian brother, he who has become one in Christ is privileged of Christ to go with Him into every nook and cranny of the experiences of others in an effort to edify them.

### DESTROY NOT THE CHRIST-SAVED

Saturday, October 12, Romans 14:13-23.

Christ walked with sinners and ate with them. Not in spirit did He associate with them, but with pureness of heart and pureness of ideals He associated with all. In such contrast with them personally, He drew many unto himself. It was for just such that He died. Not at all did He die to participate with them in their evil things, but to draw them away from their evil things unto the ways of himself.

Every association of today has its influence upon those associating. Some associate for the purpose of drawing others downward; others associate for the express purpose of lifting their fellow companions; still others disregard the interests of their associates and act purely for self pleasure. Paul teaches that every Christian should so thoroughly control himself that he will decline even the pleasure of his own Christian rights if so be that such would cause an uninformed brother to stumble. Christ died for that stumbling one. Paul shuddered lest he, in order to please self, might be the cause over which another for whom Christ died might stumble.

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"WHOSOEVER WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME."—MARK 8:34.

### OCTOBER IS HERE!

**D**EAR BEREANS OF ILLINOIS: We have again come to that month of October which is the one month of the year in which we practice real self-denial, with the view to helping others who are not quite so fortunate as ourselves. Could Bereans do anything more noble?

Let us really deny ourselves of the many luxuries we are accustomed to buy frequently and save the amount we would have spent on them for just one short month. If we do this faithfully our will-power will be increased—and followers of Christ must have will-power—and surely we will have a feeling of real joy in being able to help others.

The portion of this money that will be given to the Relief Committee of the National Berean Society may go to buy shoes for someone who is very much in need of them or it may purchase coal, food, or medicine for somebody in dire need of these necessities of life. Surely we want a hand in helping carry out these many Christian duties, do we not? Then we must deny and keep denying ourselves during the thirty-one days of October and at the end of that time send our money thus saved to Mrs. Esta Starbuck, 420 S. Third St., Rockford, Illinois.

It was voted at the last meeting of the state society to use one-half of the money received from self-denial month for literature and the remainder for welfare work. As literature is needed in spreading of the gospel it is easy to see that this part of the money will be well spent. So let us make this a real self-denial month.

Yours in Berean service.

Elmer Goekler, President.

We are pleased to be able to give the following report of the Iowa State Berean meeting. May we not have further reports of your progress from time to time during the year, Iowa?

### IOWA STATE BEREAN CONFERENCE

Thursday, August twenty-second, was observed as Berean Day at the Iowa Conference. At the one business meeting held in the forenoon the different committees and societies reported on work done during the past year. The following officers were elected for the coming year: Pres-

ident, Sidney Jackson, Waterloo; Vice-president, Esther Sealine; Stanhope; Secretary, Mrs. Arnold Sealine, Stanhope; Treasurer, Mrs. Leonard Harland, Cedar Falls.

The following were appointed as chairmen of committees: Program, Mrs. Chas. Howe; Isolated, Mrs. Leonard Harland; Recreation, Dorothy Starbuck; Tract and Literary, Esther Sealine; Junior Bereans, Alta King.

In the afternoon an enjoyable program was given by the children and young people. One new feature of the program was the giving of pennies, saved by the children during the year, to the conference.

The Berean sermon was given in the evening by Bro. Melville Lyon. The day was profitable to all and we thank those who helped in any way.

Mrs. Arnold Sealine, Secretary.

Here is encouraging news from the West, for Bro. Forrest Long is reporting a nice new organization at Holbrook, Nebraska. This is a young society, but our prayers beseech for it a steady growth. Remember, Holbrook Bereans, there is no limit to what a faithful few can accomplish. We'll expect to hear from you again!

### MARSHALL, ILLINOIS

The Salem Bereans held their second social evening on September seventh at Bro. C. W. Goekler's home. The program was planned by the program committee who were elected at the first meeting, and was as follows.

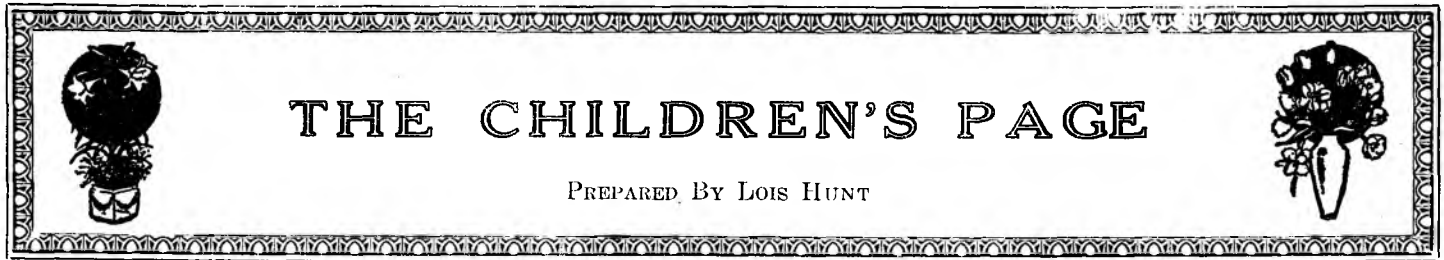
Song by the congregation, prayer, song by congregation, followed by all reciting the books of the Bible and discussing some selected verses. We were then favored with a duet by Ruby and Edith Hendrix, a reading of Psalm 36 by Elmer Goekler, and a talk on Jerusalem by Ivan Veach. After this we all joined in another hymn. The rest of the evening was spent in playing games.

We believe these gatherings will be a great help to our Berean class.

The next meeting will be held on the evening of September 28 at the W. C. Hendrix home.

Ruby Hendrix.

These excellent reports show life, interest and advancement. How is *your* class progressing?



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### KEEPING FIT FOR THE SAKE OF OTHERS

**K**EEPING FIT, what does it mean? It means keeping your body and mind in their best health. The story of Daniel is given as an example of keeping fit. He kept himself in health by not eating the rich food nor drinking the wine the king provided. Thus, he was better able to serve his people and God.

In order to do our best we must observe the rules of health, too. We must eat and drink the foods that are best for our growth. If our bodies are weak and we are not well, we feel cross and are not able to do our work properly.

Therefore, we must keep fit in order to serve God and those about us to the best of our ability. Helping to serve others brings us happiness; so in keeping fit, we serve ourselves, too.

#### REMEMBER

A clean mind, a clean heart, and a clean, strong body are best able to serve others.

The best five doctors anywhere,  
 And no one can deny it  
 Are Doctors Sunshine, Water, Air,  
 Exercise and Diet.  
 These five will gladly you attend,  
 If you are willing;  
 Your mind they'll cheer, your ills they'll  
 mend  
 And charge you not a shilling.

—*What to Do*

#### WHERE FIND

“Glorify God in your body, and in your spirit, which are God's.”

#### SOMETHING TO DO

1. Read Daniel 1:8-20.
2. Read the story again about Daniel in the “Herald” for July 16.
3. Make a list of things you can do to improve your body.

#### NOTE BOOK

Page 1. Make a list of rules that will help you “keep fit.”

Reverse side. Copy any of these verses you like best,

### BEAUTIFUL THINGS

Beautiful faces are those that wear,  
 It matters little if dark or fair,  
 Whole-souled honesty printed there.

Beautiful eyes are those that show,  
 Like crystal panes where hearth fires glow  
 Beautiful thoughts that burn below.

Beautiful lips are those whose words  
 Leap from the heart like songs of birds,  
 Yet whose utterance prudence girds.

Beautiful hands are those that do  
 Work that is honest, brave and true,  
 Moment by moment, the long day through.

Beautiful feet are those that go  
 On kindly errands to and fro  
 Down humblest ways, if God wills it so.

Beautiful shoulders are those that bear  
 The needful burdens of homely care  
 With patient grace and daily care.

Beautiful lives are those that bless  
 Silent rivers of happiness  
 Whose hidden fountains but few may guess.

Guard, my child, thy tongue,  
 That it speak no wrong;  
 Let no evil word pass o'er it;  
 Set the watch of truth before it.  
 That it speak no wrong,  
 Guard, my child, thy tongue.

Guard, my child, thy eyes;  
 Prying is not wise;  
 Let them look on what is right;  
 From all evil turn their sight.

Guard, my child, thine ear;  
 Wicked words will sear,  
 Let no evil words come in  
 That may cause the soul to sin.

Ear, and eye, and tongue,  
 Guard while thou art young;  
 For, alas! these busy three

Can unruly members be.  
 Guard, while thou art young,  
 Ears, and eyes, and tongue.

## With Our Sunday Schools

LESSON II.—October 13, 1929

### KEEPING FIT FOR THE SAKE OF OTHERS

Daniel 1:8-20; 1 Corinthians 9:19-27; 1 Timothy 4:7-12; 2 Timothy 2:1-5.

Devotional Reading: Psalm 66:1-4, 16-20.

#### GOLDEN TEXT

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's—1 Cor. 6:19, 20.

#### A STUDY OF THE SUBJECT

**I. Self Control in Service to God.** "Thou shalt" and "Thou shalt not" were commands of God in Exod. 20 revealing the responsibility of self control which God put upon man. God gave the information. He left man to accept it or reject it.

Self control is the controlling of self to do or not to do that which the mind knows to be proper, or to refrain from doing the improper.

One's mastery of self is of value only as his standard of right and wrong is of value. Daniel chose God for his Standard. His self control was to keep himself in that conduct acceptable to God. Adam's conduct was apparently that which best suited self, therefore he could not pretend to follow God's standard.

Every Christian first of all accepts Christ as his standard. Immediately he is obligated to control himself in a manner pleasing to Christ and consequently pleasing to the Father. Therefore, Paul's urge, 1 Cor. 9:27, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Again, Paul's anxiety for the Thessalonians, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Here are some outstanding facts:

If every human being would control himself to conform to God's standard of right there would be—

- No blasphemy against God,
- No deceit of fellow men,
- No injury of one by another,
- No cheating,
- No killing,
- No war,
- No sin of any kind.

Self control, according to God's standard, would accomplish all of this and more. Man owes to God self control regarding everything that pertains to the advantage of his mind, of his body, of his life, of his time, of his entire being. The only recipe of the Bible to approach this accomplishment is contained in the words of Gal. 5:16, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

**II. Self Control Necessary to Spiritual Growth.** "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5:17. Again, "The natural man receiveth not the things of the Spirit of God."—1 Cor. 2:14.

Repentance is not merely to turn away from the sinful custom, but to turn away from the carnal standard and to turn to the higher standard, the standard of Christ, the

spiritual Man. This requires intense self control. But such repentance having once been truly made, then the spiritual is taken hold of and, in turn, it takes hold of the man. See 1 Tim. 4:7-16. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. 2:4.

**III. Self Control of the Christian Essential to Witness for Christ to the Unchristian.** Daniel's stand for God, his loyalty unto Him resulted in an outstanding testimony before the idolatrous nation of the truthfulness of God. Such testimony, or witness, was an object lesson of far greater value than mere words and promises. That Daniel's attainment of strength resulted from his self control is unquestioned.

Our Savior was exalted beyond measure. That His exaltation was consequent upon His undeviating self control through the days of His ministry is also unquestioned. His demonstrated witnessing for the Father has encircled the earth and has reached the heart of nearly every race.

In the face of the most tantalizing and venomous opposition the Apostle Paul controlled himself in the service of Christ throughout all opposition. He brought his body under at all times. His one great burning anxiety was to bring his entire being to the service of Christ. His life work perhaps more than his life words were a testimony for his Master.

Equally, the Christian of today owes it to his fellow beings and coming generations that he control himself against every known wrong, be it great or small. The generation of today is increasing in its wild and riotous custom of living only because the example and approval of others have encouraged them to brazenly dare the rapids. For the good of others the Christian should control himself against all habits of life that tend to influence others harmfully: the use of liquors, tobaccos, opiates; the patronage of places of gambling, places of questioned amusements; the lending of oneself in any way to the encouragement of that which tends to injure even the weakest of fellow men.

"Destroy not him with thy meat, for whom Christ died."—Rom. 14:15.

**IV. Self Control as a Personal Blessing.** The clearness of vision, the greatness of understanding, the richness of comprehension, all of which came to Daniel as a result of his clean and upright service to God, were of ten thousand times more benefit to him than could have been any satisfaction resultant from any service to the flesh. Controlling oneself to live true to the highest standards is abundantly proven to be to man's highest interest. Jesus taught His disciples, Mark

10:29, 30, that no man had forsaken all to follow Him who should not receive a hundred fold more in this present life and in the world to come life everlasting. That man who is really looking to his own best interest would, if possible, serve Christ if for no other reason than for his own selfish attainment. Of course this is impossible. The very selfishness of purpose would defeat the end. The most certain way to avoid the bleared eyes, the confused brain, the diseased body is to control self against the evils of life. The most certain way to gain the bright eye, the pleasant countenance, the happy life is to forget self in one's service to his Lord.

#### PRACTICAL APPLICATIONS

**God Requires Our Best.** ". . . Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1, A. R. V. God requires the best we have for His service, for we are His dwelling place, in us He lives and through us He manifests His power, His wisdom, and His love. We no longer belong to ourselves—we are wholly His. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. Our bodies and minds belong to God and we must keep them clean and vigorous to do His work. We have no right to defile them with narcotics or intoxicants, or to weaken them with misuse, for they are God's. Dancing or other forms of worldly amusement which use our strength other than in the Father's service should be shunned.

—G. E. M.

#### THE GOLDEN TEXT

"What! do you not know that your body is a Temple of that Holy Spirit in you, which you have from God? Besides, you are not your own: for you were bought with a price; glorify God, then, in your body." 1 Cor. 6:19-20, Diag.

No man liveth unto himself. Regardless of his own will in the matter, his influence is felt either for good or for evil. The Christian's character should be so clean, so pure, that it radiates purity to those about him. Our bodies were given us for use, not for abuse. "God hath not called us unto uncleanness, but unto holiness." He has "given unto us his holy Spirit." 1 Thess. 4:7, 8b.

Therefore if we would be well pleasing to God and useful to man, we must keep our bodies pure, so that the Holy Spirit may have full sway within us.—L. A. R.

## DOINGS AMONG THE CHURCHES

### DOINGS AT HEADQUARTERS

Sr. Mary Jackson has recently returned to the Home after a two weeks' vacation during which time she visited friends in Niagara Falls district and relatives in Iowa.

Sr. Betty Kilmer who has been bedfast at Golden Rule Home for a number of weeks remains about the same.

Before these lines shall have gone to press we expect the arrival of a florist, one Mr. Charles Moore, from Albion, Michigan, to supervise the growing and floral work at Golden Rule Greenhouse. Mr. Moore, who is a member of the Christian church, answered our ad in Florist's Review where we asked for a thorough grower practicing Christian standards. We very much hope that the Golden Rule Greenhouse will be true to name and will return to us even more profit than heretofore.

The type for this issue of The Herald has been set by Mr. Lyman Thompson, who has been our efficient linotype operator for a year past. We regret to say that this will probably be his last work for The Herald. He is leaving for the newspaper field where wages will be approximately fifty percent more than what this office is paying, and much more than this office is warranted to pay. Mr. Thompson, who came to us a year ago as a stranger, has been very faithful indeed in all his work. Both he and his genial wife have made many good and lasting friends while here. All wish them the full of what their lives of integrity and high ideals merit.

Beginning Monday, September 30, our print shop will be manned by one printer, Bro. Paul C. Johnson, and one apprentice, Bro. Cecil Smead, of California. This was the urgent recommendation some months ago of the Executive Board, it being advised that the work warranted no more than such help together with occasional necessary extra assistance.

While your Secretary has persistently advised against such a reduction of help and that such reduction would cripple our plant, yet we are going to give it an honest and thorough trial. We feel that an amateur on our new linotype can be but a financial loss. It is not the custom of any printing plant to break in an entirely new man on such machinery, and yet it will be impossible for Bro. Johnson to work on the floor and at the same time set the type.

For the past month, even with Mr. Thompson, an accomplished linotype operator, the plant has been compelled, though working over time, to postpone delivery on some of its work, as must be recognized by those who have been waiting for Choice Texts and Thoughts, which are just now being mailed.

We solicit the forbearance of the brotherhood and the patrons of The Herald print shop should this plan prove ineffective. We assure you that if after an honest trial we find that the work cannot thus be done, the plan will be changed to meet the demands.

### BIBLE TRAINING CLASS

It is impossible to state at this writing just how many students will register for the Bible Training Class on Monday, September 30th. We have the assurance that several earnest young people will be enrolled. Bro. Clarence Lapp, Sunnyside, Wash., will be two or three days late in arriving, but on arrival will be

tried out as bookkeeper and stenographer for our office. In this way we hope to be able to give him half-time work with which to finance his class work. Bro. Cecil Smead, Los Angeles, expects to work in our print shop and two of the other young men will be given work between the greenhouse, Home and office.

We are planning a much heavier study course than we have had heretofore, and hope that the step forward this year may be advanced another step next year.

Next Sunday is the regular preaching Sunday at the Dixon church. All are asked to bear in mind that from now on, we will have services both morning and evening, the first and third Sundays of each month.

### IOWA CONFERENCE REPORT

Sunday, August twenty-fifth marked the close of the Iowa Conference for 1929. Looking back over the events of the week, after a lapse of a month's time, it still stands out in our minds as one of Iowa's best conferences. Bros. Eychaner, Williams, Marsh and Lyon instructed us in both Bible classes and sermons.

While the attendance was light the first few days, the last of the week found the facilities of our little tent city taxed to the limit to provide lodging for all.

We were glad to have with us this year Bro. F. W. Ficken and family, of Ft. Morgan, Colo. This was their first visit to the Iowa Conference and we hope that they may come again. Others from a distance in attendance all or part of the week were Alta and Lillian King, Lincoln, Neb.; Leona Marsh, Ind.; John Marsh, Chicago; Mrs. Karl Stuhler (Viva Moore) and daughter, Jean, Washington, D. C.; Pearl Hatten, Geniel Carpenter, Arlen Marsh and J. Arthur Johnson, Oregon, Ill.; Dorothy Starbuck, Rockford, Ill.; and Mrs. J. M. Prime and daughter, Ann Patrice, of Omaha.

A kindly Christian spirit of tolerance prevailed all through the meeting and deep interest was manifested in all Bible classes. Especially was this true of the Junior class taught by Bro. Williams.

At the close of the last Sunday afternoon service we went to the bank of the nearby Cedar River where, after a few impressive words of instruction by Bro. Lyon, the following were buried in the waters of baptism by Bro. Williams and led out to walk in newness of life: J. M. Kiger, Marengo; H. P. Brown and daughters Helen and Noma of 412 Elm St., Waterloo; Olive Berggren, Stanhope; and Gerald Palmer, Cedar Falls.

At the business session the former executive board were chosen to again take charge of the year's work. They are: John, H. S. Hunt, Clarksville; Vice-pres., John W. Oaks, Gladbrook; Rec. Sec., Mrs. A. M. Jones, Eagle Grove; Treas., T. J. Ellis, 319 Cutler St., Waterloo; and Mrs. W. H. Allard, Cedar Falls, Rt. 2, Cor. Sec.

Mrs. W. H. Allard, Cor. Sec.

### KOSZTA, IOWA

The annual Sunday School picnic was held in the grove east of Koszta on September 15, with eighty partaking of a fried chicken dinner. Bible school was held at 2 p. m., Sr. Sylvia Heller teaching the primary class, Sr. Clark of Gladbrook the young people's class, J. W. Williams the Bible class, after which a

program by the Gladbrook Sunday School was given. Preaching followed at 3 p. m. by J. W. Williams.

In the evening a Berean meeting was held, the subject being, "The Kingdom of God". Then followed another sermon to an attentive and appreciative audience. Mr. and Mrs. Fred Berry and family and Mr. and Mrs. A. R. Solbrig and daughter, Atelia, from Marengo were present, besides several auto loads from Gladbrook.

A business meeting of the church was held on Friday evening, Sept. 20, at the home of the President, Charles Noaker, to make plans for the ensuing year's work. Election for officers for the year was as follows: Pres., Chas. Noaker; Vice-pres., Ray Cronbaugh; Sec., Mrs. L. M. Kiger; Treas., Sylvia Heller.

The Sunday School will spend September 9 at a picnic at Back Bone state park, and October 6 at Gladbrook, with a basket dinner and a program to follow in the afternoon by the Koszta Sunday School. Everybody welcome.

September 22 was election of Sunday School officers for six months: Supt., Mrs. L. M. Kiger; Asst., Margery Cronbaugh; Sec., Leo Heller; Treas., Dena Cronbaugh; teachers: primary, Violet Cronbaugh; intermediate, Sylvia Heller; Bible class, Helen Cronbaugh.

### SWEETWATER, TEXAS

Bro. Stewart will no doubt give a report of this meeting of Aug. 30-Sept. 8, but permit me to mention that the little folks' class feature was added to the meeting program here. It was surely worth while to spend a short time each evening with the little folks. The highest number in the class was twenty-six. Mind you, many of their parents are not members of the Church of God. Herein is opportunity! Let the church realize her duty, take hold of these opportunities and go forward in Christian service, laying aside those weights that hold her back and tend to hinder proper progress toward the one great aim — service to the Master.

T. A. Drinkard, Clyde, Texas.

### OUR VISIT TO NIAGARA FALLS AND VICINITY

We had such a good time and enjoyed our visit with the brethren and friends at the different churches that we had the pleasure of visiting that I feel moved to write a few lines. Sr. Leota Hanson and myself left St. Louis Saturday noon and arrived in Niagara Falls Sunday morning and we went to the church for the morning services.

Brother Gordon and the brethren who were there gave us a very pleasant and cordial greeting. Brother Gordon preached a very interesting sermon on the subject of "Endurance," which we enjoyed very much. After services I went home with Brother Gordon and his good wife. Leota had made other arrangements for the afternoon, but came on to Fonthill in the evening. We were very pleasantly surprised to meet Sr. Jackson of Golden Rule Home, and her son Sidney and bride. They and Sister Gordon met us in Victoria Park where we had a picnic lunch together, after which we spent the day sight-seeing the wonders of nature round the Falls. In the evening Leota came over and Brother Gordon and wife very hospitably entertained us at their home for supper, after which we

went with them to the Fonthill church for the evening services, where we heard another good discourse and made the acquaintance of the good people there.

Brother Gordon is working hard, and he and his wife are both well pleased with their new field of labor. They bear a good reputation, for all the people with whom we met at both churches speak in very kindly and complimentary terms of their new pastor and his wife.

We can not remember the names of all the people we met but we like them all and appreciate the warm friendliness that was shown us while in their midst. We visited Sr. Railton at her home, and ate supper with her. Our dear Bro. Rennard is still in the hospital but is the same genial, sociable fellow as always. He is sorry he can not use his right hand to write, which he would enjoy doing as he has so much spare time that he could devote to writing.

We spent four happy days at the Falls, then started our journey homeward, stopping at Buffalo, N. Y. one day sight-seeing. Then we went by boat to Cleveland, Ohio and there at the pier our Bro. Lyon stood with smiling face and took us in tow and devoted the whole day to our pleasure, going the length and breadth of the city. As that night was Berean study we had the pleasure of meeting with the church at Cleveland. Leaving Cleveland we came directly home feeling that we had enjoyed a profitable as well as a pleasant journey, and with renewed hope and faith that God is over all.

As we think of many different ones of like precious faith, each standing in his or her own place, serving the Master and waiting patiently the coming of our Lord and Savior, while striving to do His will, we partly understand how we need to encourage each other and help to bear one another's burdens, for we are all one building and we want to be fitly joined together when our Lord shall return.

Let us not be weary in well doing for in due time we shall reap if we faint not, for He who promised is faithful.

Ida Vogel.

#### BLAIR, NEBRASKA

Two young ladies, two married and one single, obeyed the Lord in baptism Sun., Sept. 22. Their names are as follows: Mrs. Helen Owens, Randolph, Nebr.; Mrs. Ruth Patterson, 4316 Barker Ave., Omaha, Nebr.; Miss Naomi Meadows, 4316 Barker Ave., Omaha.

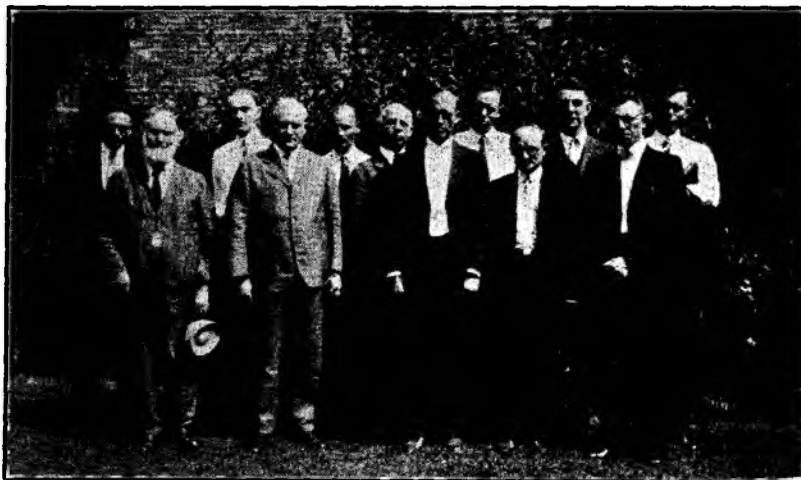
Our Sunday School is planning a program for Rally Day, Oct. 13. Services for the day are as follows: Sunday School, 10 a. m.; Morning Worship, 11 a. m.; Basket Dinner, 12; Rally Day Program, 2:30 p. m.; Berean Class, 7 p. m.; Evening Service, 8 p. m. Members living at a distance are invited to come to spend the week end with us. Arrangements will be made to entertain anyone coming from a distance that will write ahead of time to E. E. Giesler, 219 E. Front St., or phone White 377.

Always welcome at the Church of God.  
E. E. Giesler, Pastor.

#### CLEAR LAKE, WIS., and MORA, MINN.

On Saturday evening, Sept. 14, and Sunday, the 15th, services were held with the brethren at Clear Lake, Wis. It was good to meet with these folks again and we are glad that a number are planning to come to the fall conference at Lester Prairie, Minn., Oct. 3 to 6. We had little more than returned home until a phone call came that we were wanted back for the funeral of Mr. Gordon, known as Uncle Steve, who has made his home with Bro. and Sr. Harry Thomas for the past eight years.

## CHOICE TEXTS AND THOUGHTS



Some ministers who attended the General Conference

F. E. Siple, Dixon, Ill.; G. A. Brown, Oregon, Ill.; M. W. Lyon, Cleveland, O.; E. E. Giesler, Blair, Nebr.; Paul M. Hatch, Oregon; F. L. Austin, Oregon; J. W. Williams, Gladbrook, Iowa; Paul C. Johnson, Oregon; G. E. Marsh, Los Angeles, Calif.; Grover Gordon, Fonthill, Ont.; C. E. Randall, Grand Rapids, Mich.; J. Arthur Johnson, Oregon.

The pretty little brochure of Choice Texts and Thoughts of many who attended the last General Conference has now been mailed to all whose orders have been received. Should any of them fail to arrive as ordered, a card to the N. B. I. office will be sufficient to start another copy to replace the wandering one.

Some who were not in attendance at Conference sent in choice texts. These also have been included.

A few extra copies were printed. As long as this supply lasts they can be had at the regular price of sixty cents each, postpaid. When ordering, write name and full address plainly. This last is especially necessary should anyone find it necessary to send an order to replace a lost copy.

Miss Emily Hamilton, Miss Shala Hoskins, Elton Ruhn and son, Ivan, motored back with us to Clear Lake for the funeral and on from there to Mora, Minn., where services were held with the brethren Saturday evening and Sunday, Sept. 21 and 22. At both Clear Lake and Mora the congregations are small but, though handicapped, they nevertheless keep up regular Sunday Schools and at Mora a Bible study class is held each Sunday evening. Several from Mora also plan to make the trip to the conference at Lester Prairie.

Mr. H. H. Holland, business manager of the Bible Faith Mission, supplied for the local church here at Eden Valley on Sept. 15, and Elder Fred Daubanton of St. Cloud spoke Sunday, Sept. 22. Both speakers were gladly received, and we trust they will come again.  
Sydney Magaw.

#### HERALD RECEIPTS

Mrs. Kittie Watt; Edwin B. Schmueker; F. M. Mathes; H. W. Patterson; W. E. Wharton; Mrs. Rex Arlington; Mrs. A. T. Nelson; Mrs. Ethel Johnson; Mrs. Flora Hogue; Mrs. Berty Moore; Mrs. Harold Nokes; Mrs. Lawrence Chaplin; C. H. Belshaw; Leslie Edwards.

#### STEPHEN GORDON

was born in New York July 6, 1836, and died Sept. 19, 1929, at the home of Mr. and Mrs. Harry Thomas, of Downing, Wis., where he had made his home the past eight years.

Mr. Gordon spent about three years in the Union army and is the last of the Civil War veterans to lay down his life in the community of Downing and Clear Lake. After the war he married Miss Jennie Thomas, of Nashua, Iowa. She preceded him in death eight years ago.

Six nephews and one niece survive him, namely, Fred, Robert, William, Philip, Martin and Harry Thomas, and Mrs. Peter Tolson; the nephews all living near their uncle at the time of his death and the niece a resident of Minneapolis, Minn.

Mr. Gordon, known better as Uncle Steve, was loved by all and known as a devout man. Funeral services were conducted by the writer Saturday morning, Sept. 21, at the home of Bro. and Sr. Harry Thomas.

Sydney E. Magaw.

### THE RESTITUTION HERALD

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# BELONGING TO THE CHURCH

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**H**OW OFTEN WE HEAR THE EXPRESSION, "I belong to such and such a church!" Have we ever stopped to analyze that statement and decide how much or how little it may mean? Just what we do mean will determine to a very great extent our attitude toward the church. Many people act as though they meant that the church belonged to them. Perhaps they help to pay the minister and so, they think, he belongs to them. If he does not preach what they like, or do just what they want him to do, they are done with him. Maybe some of their money goes to pay the choir—and then the choir must sing just what they like. Probably other things are not as they want them and so they will stop going to church until things begin to come their way. What these people need to learn is that the church does not owe them anything. If the church has brought to them the influences of the gospel and has provided a way for their salvation, it has given them more than they can ever pay with all they possess. The church belongs to no man or company of men. The real owner is Jesus Christ. He organized it; He died for it; and He has ordained it as His messenger to reveal to every man the way of life.

To belong to the church means something more. It means that we have pledged to it, in the name of the Lord Jesus, a fair part of our support, our possessions, our life. Instead of seeking favors from the church and expecting her to be "handing" us something, we are pledged to study her "peace and prosperity," and to do our best to enlarge her power and her influence in order that she may fittingly fulfill the commission of her Lord and Master. The church, in a sense, owns every man and woman who has entered her membership, and has a right to demand their services in the name of Christ.

The church belongs to no man; but neither does any man "belong" to the church until he is assuming his fair share of the church's task.

—Adapted From *The Dayton Daily News*.

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# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, OCTOBER 8, 1929

NUMBER 2

## THE SERENE CONFIDENCE OF THE GODLY

PSALM NINETY-ONE

**T**HE MAN WHO KNOWS the almighty and most high God to be his shelter and his home, can sing to him with grateful confidence: "Thou art my refuge, my fortress, my God in whom I trust."

For he is mighty to deliver from perils of every kind. He can save thee from snare and deadly pestilence: his sheltering wings can safely cover thee. Thou needest not fear the terror of night, nor the arrow that flieth by day, nor the plague that stalks in the dark, nor the deadly heat of noonday. Ten thousand of the godless may fall about thee, but the evil shall never touch thee; for Jehovah's faithfulness is to thee as a shield of defence. Thou shalt see with thine eyes how the godless are punished; but that is all. For thou thyself art safe; thou hast made the most high God thy refuge and thy home. No evil shall befall thee; no plague shall come near thy tent; for at his bidding, the angels preserve thee wherever thou goest, bearing thee up and keeping thee from stumbling on stony ways. Over all that is strong and cruel and treacherous thou shalt have the dominion. Reptiles and adders, lions and dragons, shalt thou trample under feet.

"And this," saith Jehovah, "I will do for the man who loves me and cares for me. I will deliver and exalt him. When, in his hour of need, he calls me, I will answer and stand by him. I will save him and bring him to honor, and spare him long to see the golden Messianic days."

—Rendered in paraphrase by John Edgar McFayden.



# EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.—Psalm 70:4.*

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## THE HEAVEN-LIGHT

IT IS STATED that John Ruskin once said that no great picture was possible unless it had in it what he called heaven-light. What is true of pictures is also true of one's life. No great life can be developed unless it be touched with the light of Him who is the "light of the world". If only earth-light is seen in one's life, his life can but be temporal, tawdry, unsatisfactory. But he whose life is touched and tinted by the light of Christ is building unto eternity.

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## PINS

SOME TIME AGO THE SUNDAY SCHOOL TIMES related the incident of an old lady who upon the occasion of her wedding in early life was given a paper of pins. In her old age she yet had some of the same pins. Her husband was reported to have said that she was so saving of the pins and so saving of other pins that she had gathered from time to time, that she never in her married life had to buy more pins. Her mind throughout life seemed to be on pins.

It seems quite possible for folks to go through life with their minds and time so completely given to small unimportant things that they might well be called pin-heads. The faithful follower of Christ can but have another vision in life. His time and effort and means are used with a view to attainment unto great promises of God. David said in 2 Sam. 23:1-7: "He hath made with me an everlasting covenant, ordered in all things, and sure: for it is all my salvation, and all my desire." These words show what the mind of David was focused on, in the closing years of his life. His mind was given to the great things revealed to him by God; his life was given unto such service. But he who uses life for the little, temporal, ephemeral things of the day might well be likened unto the careful woman in the incident related above.

Let us press forward toward the great things of life, "toward the mark for the prize of the high calling of God in Christ Jesus."

## THE LIGHT OF THE HOLY PLACE

*"He hath made the ten candlesticks of gold according to the ordinance concerning them, and he set them in the temple, five on the right hand; and five on the left."—2 Chron. 4:7.*

THERE WERE NO WINDOWS in the tabernacle of the temple of God. In the Holy of Holies there was no light by man; only the shekinah glory of God illuminated the otherwise dark room. And in the Holy Place there was no light but the light of the ten candles which were placed there under directions from the Father. Here the Levites entered in doing the service of the tabernacle; here they were able to see by the flickering light from the candles, to perform their duties.

Into the Christian life there is no world-light that can enter that can be of any real assistance to Christian development and attainment. It is the light of Christ radiating into the heart and life of the individual that illuminates him, enabling him to move forward in the Christian duties of love, forgiveness, godliness. Without the shekinah light from heaven radiating into the Christian's life, he is hopelessly in the dark as to the performance of spiritual duties.

It was when the light from heaven, brighter than the noonday sun, shone upon Paul that he was able for the first time to see his Lord and Master whom, to that moment he had been persecuting.

It is when the real light of truth shines into your life and mine that we, for the first time and thereafter, are able to recognize the great truths of God, the great facts of the future, the great purposes unto eternity.

Let us not cut windows for the admission of the light of society or of business, but let us close our lives as was the sanctuary of God closed, to all carnal or worldly life, and on bended knee let us petition the Father with word and with devotion that He will illuminate our pathways with His own light, light that will rightly open the way for service, for growth, for attainment in Christ our Lord.

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## PRAY FOR US

*"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."—2 Thess. 3:1.*

THE APOSTLE PAUL who was directly led by the spirit of the Father, nevertheless asked for the prayers of the

brethren.

There is a wonderful result to always be expected from united prayer on a given thing. Where one and all unite in their petitions to the Father for given results they necessarily will turn to aid, in so far as individually possible, in the accomplishment of those results. A life of prayer is a dedicated life. He who properly asks the Father for given things will naturally and necessarily lend himself favorably unto the realization of the thing asked. So when many unite in petitioning God for given blessings, the many, individually and collectively, lend themselves, their influences, their abilities to the accomplishment of that same thing.

Let us not misunderstand. This is not to say that one answers his own prayer. In no sense or degree is such a thought encouraged. Rather, that one engaged earnestly in the prayer life must necessarily, if he is true to himself, consecrate himself in preparation for the realization of the end sought.

Believing that it is wholly proper to imitate the apostle Paul in this particular, the request is here made that you, brethren of the Church of God, readers of The Restitution Herald, will pray for those of us who by virtue of our positions must necessarily carry the great load of responsibility in furthering the Christian work of the Church of God. The effort to build, strengthen and enlarge the church throughout the country is a task of greatest proportions. No man nor group of men can in human strength accomplish such a labor. It requires divine assistance. You, brother, sister, are urged to "pray for us". We urge that you will consecrate your lives to your part in this great service. We urge that each will do his little portion, whatever it may be, and do it regularly, punctually, continuously.

Just to realize in the awakening moments of morning, in the hours of the day as they progress, that somewhere or another a brother or sister, yea, many, are at this moment praying for us is one of the mighty helpful things of the day.

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## DAILY SCRIPTURE READINGS

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### THE NOBLENES OF WORK

Sunday, October 13, Genesis 2:1-3

**T**HE EARTH WAS MADE BY GOD. He worked. The seventh day God rested from the work which He had made or, as verse 3 reads, He "rested from all his work which God created and made". A few things should here be noticed:

First, God labored. He labored diligently, earnestly. If we accept this as it is given in Scripture, God himself ennobled work.

Second, The result of God's labor was an accomplishment, an achievement, a result. It is this result that is called "work" in the third verse of that chapter. It is from that accomplishment, from that result that the Father ceased. He rested. He rested not from fatigue, not from endeavor, but He completed a certain work and ceased.

The seventh day in this chapter was undoubtedly set aside as a day on which to commemorate the achievement of God, to commemorate the work of creation.

True, it is necessary for man to cease from his labors in order to rest from fatigue. It is said that one Dr. Stratton, points out that for six days out of seven the heart beats faster in the morning than it does in the evening, while on the seventh day it beats slower. The lesson then would be that the very make-up of man requires that he cease from his activities, that he rest from his fatiguing work every seventh day.

### GOD ORDAINED WORK AND REST

Monday, October 14, John 5:10-18

Not only did God ordain work, He also ordained rest. In Ex. 20:9 God says, "Six days shalt thou labor". It is a command. It is imperative. "And do all thy work", that is, accomplish all thine achievements. These achieve-

ments are to be accomplished in the six days. Then the Father directed that the seventh day was the rest of the Lord thy God.

In instructing the Jews of his day, Jeremiah taught, 17:21, "Take heed unto yourselves and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem". In the days of the Savior, the Jews in giving interpretation to this particular text and others, added to and took from God's Word to please their own whims. Because that the Savior had healed one upon the sabbath day, they therefore accused Him falsely, according to their interpretation of this language of Jeremiah.

In no sense did the Savior ignore the sabbath day, rather He beautified it, He glorified it.

### BUSYBODIES

Tuesday, October 15, 2 Thess. 3:6-15

The Greek for the English word is found in no other place in the Bible. Its meaning is, in *The Critical Greek Lexicon*: "to take more pains than enough about a thing; hence, to waste one's labor; to meddle or interfere with other folks' affairs." By this we notice that the people were working, were busybodies, but the fact is, that they were working about things that accomplished no work, that is, no evidence of results. They were dallying their time away in little trivial affairs of life and such people usually dally more or less of their time away meddling with the activities of others. Thus the word comes to be used in the meaning of "busybodies" in other people's affairs.

Here however the apostle Paul was endeavoring to emphasize the fact that each Christian individual should labor and labor diligently. How little we realize this fact! It is a question in the writer's mind if anyone is so rich, so well off, that he can afford, in Christ, to be idle. He who is so well to do as to feel that it is unimportant for him to labor and labor diligently, fervently and ambitiously, with

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# BE YE SEPARATE

By Samuel E. Haney

*“And this is the record (‘TESTIMONY’, Emph. Diag.) that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.” 1 John 5:11, 12.*

OTHER VERSIONS of verse twelve have the definite article “the” before “life”. It is said to be impossible to find two blades of puzzle grass marked alike, which is suggestive of some texts of Holy Writ, e. g., difficult to find two persons agreeing in their interpretations of them. But this cannot be said of the text of our article. There is no possibility of misconstruing the apostle’s meaning. Nothing could be plainer than the fact that God is here specifically ignoring hereditary life. Bluntly speaking, God differentiates by saying, Christians have life, and non-Christians have no life, reckoned thus in His sight. He then explains the source of this “life”, viz., His Son. The same thought is conveyed in John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”. The Lord emphasizes this state of “death”, or dead state of the unregenerate world (Matt. 8:22), “But Jesus said unto him, Follow me; and let the dead bury their dead”.

The word “dead” many places in the Bible conveys a relative rather than an absolute meaning. A person is alienated from the life of God through trespasses and sins; and yet, he is keenly alive to things and to his senses. Paul says (Eph. 2:1, R. V.), “And you did He make alive, when ye were dead through your trespasses and sins”. By having these thoughts in mind, when preaching the gospel to individuals and groups of people of the world, we shall be more patient and considerate, realizing we are talking to the “dead”, in so far as salvation through the blood of Christ is concerned. The most we could possibly hope to accomplish is to revivify the “dead” by bringing their stony, adamant hearts in contact with the solid Rock, Christ Jesus. A spark of “life” may thus be kindled. Only a spark! but much has been done spiritually and physically by a single spark. Martin Luther’s soul was made a human dynamo by a single verse of the Bible. And some of the worst wrecks of humanity have been dragged from the gutter and made useful servants in God’s vineyard by the words, “Believe on the Lord Jesus Christ, and thou shalt be saved.” Like an electric spark that puts into action the heaviest motor cars, once a spark from heaven completes the circuit between God and man, the “dead” instantly comes to life; and the whole Word of God is made luminous,—as it is written, “Thy word is a lamp unto my feet, and a light unto my path.”

Something to do, you say? Yes, it is a fight from start to finish, every step being contested by Satan, “the prince

of the power of the air, the spirit that now worketh in the children of disobedience”. But the more strenuous the battles, the more victorious we become: for all the power of heaven is behind us. Our conflicts are not one-twentieth so severe as were Paul’s; yet he could say, “We know that all things work together for good to them that love God, to them who are the called according to his purpose”. And as we become more and more alienated from the world and ingratiated into the Lord and His love by the power of His Spirit, which we are sure to do if faithful, we shall also automatically become less interested in things pertaining to this drunken, tottering world; and proportionally take more seriously and rest more securely in God’s promises. By such procedure the following promises become more indelibly impressed upon our hearts: “For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee . . . Lo, I am with you alway, even unto the end of the world—(‘consummation of the age’, Emp. Dia.)— . . . He hath said, I will never leave thee, nor forsake thee”, — Isa. 41:13; Matt. 28:20; Heb. 13:5.

The foregoing is the cheerful part of our subject. We shall now consider the sad phase. What a dark picture it presents! “And he that hath not the son of God, hath not (the) life”—Dead! A concise summary (1 John 5:19, R. V.), “We know that we are of God, and the whole world lieth in (‘under’, Emp. Dia.) the evil one”. The expression is often heard, when God’s name is blasphemed, or used frivolously, “It’s a wonder God doesn’t strike that man dead”. No wonder at all. The poor man is already “dead” in his Creator’s sight; and the proverbial saying applies to him, “He (inadvertently) is walking about to save funeral expenses”. James, in referring to this hereditary (Adamic) life says (4:14), “It is even a vapour, that appeareth for a little time, and then vanisheth away”. Paul says, Eph. 2:12, we were all in such an attitude, when we were “without Christ, being aliens from the commonwealth of Israel (spiritual Israel, in our case), and strangers from the covenants of promise, having no hope (of “the everlasting life”), and without God in the world”. Thus we see the unregenerate (“dead”) world today facing the wrath of God:—“A fearful thing to fall into the hands (power) of the living God”, without Christ, the Mediator, the only Way of life.

There is no set of brains that can so accurately describe the horrible catastrophe now hovering over the race as did the angel to John (vv. 2, 3, 15): a condition destined to do havoc with man’s moral, social and business status. Its formation is even now apparent to the “watchers”: “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of

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# A STRING OF PEARLS

*By Lyman Booth*

THE APOSTLE PAUL, in closing his letter to the brethren at Thessalonica, wrote these words, "I charge you by the word of the Lord, that this epistle be read unto all the holy brethren." The fifth chapter is the concentrated essence of his teaching.

In the beginning he spoke of that great day in terms which denoted the manner of Christ's coming. Then he exhorted them to walk in the light, as children of the day, and gave them those short isolated admonitions which have been compared to a string of pearls, each of which is more valuable than gold, obedience to which will make Christian life plain in relation to the world and especially in its innermost relation to God. To the one who would never render evil for evil, a perfect life would follow. Doing good to all men at all times would result in a beneficent life. Before assenting to an opinion, if one would test its character and then adopt and hold fast only that which is good, his would be a consistent and symmetrical life. That one who ministers comfort and support to the weak and needy would be gentle and gracious. Pure and beautiful would be the life of that one who abstains from all appearance of evil. But all these must spring from that holy communion with God in which prayer is unceasing, and thanksgiving unbroken, and in which the light of the Holy Spirit is never dimmed by earthly passions, nor its still voice drowned by the cares of this world. The whole being is brought into perfect harmony with the divine behests. For this the Christian should pray without ceasing.

Although the day of the Lord is yet future, it is the eventful day on which all thoughts will turn to Him, sooner or later, willingly or by constraint, in fear or in joy. It is the day which will silence the tongue of the skeptic, all human guesses, wild speculations and all errors; the day in which divine justice will succeed all that the sons of men now call justice; the day in which His presence will overshadow everything else, and all else will be as though it were not. His relation to the world will be acknowledged as an unmistakable reality. As surely as we behold the sun on a clear day, we shall hereafter behold the Judge upon His throne.

Men seem to be the most secure just before their own judgment and ruin. "When they shall say, Peace and safety, then sudden destruction cometh upon them," is as true of men as it is of nations. Whenever the sentiment of security is likely to degenerate into contempt for God and His Word, He is likely to take the rod in His hand to teach men the severity of discipline, the lesson of submissiveness which they would not otherwise learn.

Perhaps the brightest of all this string of pearls is light. He is the Light and will certainly give His aid to that person who, for His sake, is striving to walk and to live in the light. To the open-hearted, He will bestow the light of all blessings.

There are two powers or forces—light and darkness—and they are contending within us and for us. That which is pictured in the light of day is truth, and darkness of night is error, falsehood. Light shows the path to our destiny, darkness obscures it and disaster is certain. Because of this we are admonished to watch, for temptations are lurking in ambush on every side, not alone in great emergencies, but in the little things of our daily affairs and mostly hidden under unsuspected appearances. They are found in the downy pillows of comfort on which we pillow our thoughtless heads; they are found in the thoughts when we mistake our goodness and greatness for the voice of wisdom; in merchandising where the offer is made with falsehood for gain. They are found in the so-called social world under the name of cordiality, but which bloom forth in horrifying criminality. Men crave and borrow the silver tones of friendship and praise our beauty or talents, which sounds so pleasing that we listen and are often led to chase the gaudy, butterfly wings of flattery, forgetting that "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

Herein are our tempters. They are out on parade and dressed in disguise, wearing false faces; they follow circuitous paths; they offer gifts with one hand and glittering crowns with the other. Though filled with deceit, they are transformed into angels of light. Then how necessary is it that we heed Paul's admonition to watch? We must watch ourselves more than the other fellow; watch our thoughts, our words and deeds, for in these lie all the mischief. The origin, power and results are there. They are Satan's citadel. No harm can come to us except through the gate of our yielding hearts, which we thoughtlessly leave open by our misguided will, through the lack of ever keeping a watchful sentry on duty over our behavior.

Paul recommends giving thanks in everything. This is the Christian's duty which he never forgot in his exhortations to the brethren. He did not consider it a mere optional exercise, but a binding obligation because it is God's will concerning those in Christ Jesus. To pray without ceasing and in everything give thanks is a duty enjoined upon each and all, for the one strengthens and promotes the other.

In order to give thanks in everything there must be much prayer, for fervent, sincere thankfulness leads to pure devotion and humble prayer. In these few words of the apostle a lesson is given us which even the most advanced Christian should constantly study. All of God's dealings with the Christian should lead him more deeply and devotedly into the school and practice of prayer, and he should ever remember that his redemption through Christ is attained only when in everything thanks and unstinted praise are rendered unto God. The giving of thanks is the infallible sign of a faith which is made alive by good

works, and which assures its possessor of the infinite love and approbation of our heavenly Father.

This precept contains no command that is difficult of fulfillment, if we but realize that prayer, as the desire after God, rules the whole life of the faithful and not merely at times of intensity and extreme danger. The continual desire of the Christian is his silent voice, his unexpressed prayer, and the cry of the heart is its sweet fervency of love. Nothing can draw the Christian closer to God than prayer, which when neglected will permit one to drift away from Him until finally all interest is lost; all labor lags; all fervency cools; and love withers, which results in disaster to that party. The Holy Spirit is quenched, for as Paul says in Eph. 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." He grieves over our carelessness and over our weakness, because He sees the end to which our waywardness leads. Though He may grieve over our weakness and carelessness, it will give Him joy if we turn about and follow His guidance; and still greater joy if we permit Him to dwell, to abide with us, to make our bodies His temple, to suffer Him to finish the work which He began with us, and to make His seal, whereby we have been called, more visible as time moves onward. If this be a joy to Him, His joy will be an infinite blessing to us, and His finished work in us will be eternal life through Him who has called us to glory and virtue.

These short and familiar exhortations, not to grieve, and not to quench the Holy Spirit, were given originally to the Christians and we of today will do well to heed them. They teach us that this divine influence will not retain, by force the possession of our hearts, for if it finds no fellowship or holy action on our part it will withdraw its aid. It will refuse to abide with the slothful and stupid soul. It prefers the life of those who are active.

Next he advises the Thessalonians not to despise prophesyings, but to prove all things. The principle of proving all things is taught in 1 John 4:1, where we read, "Beloved, believe not every spirit (or prophet), but try the spirits whether they are of God: because many false prophets are gone out into the world." That is to say, we are to compare the statements of those who claim to teach in the name of God with the statements of truth, and to accept nothing which is not in harmony with that standard. On the one hand we are not to think lightly of any portion of the Word by whomsoever spoken; on the other we are not to be led by every wind of doctrine, but we are to test or prove all things, rejecting the bad and holding to that which is good. Prophecyings were the utterances of the Spirit and were for the edification of the church. It seems as though the Thessalonians did not give due credit to prophecyings, preferring rather to speak with tongues, and Paul wrote to correct their misguided preference. He said to the Corinthians, "Covet to prophesy, and forbid not to speak with tongues." He was anxious that the brethren at Thessalonica should not make the same mistake, because prophecyings tended to edification, exhortation and comfort. We should weigh carefully all evidence, and accept the truth and reject the false, this with the view to the settlement and

strengthening of faith.

Remember that it is God who does the calling, for Jesus said, "No man can come to me, except the Father which hath sent me draw him." This is a drawing which if sought by us will never be withheld. Jesus said, "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Then He directs attention to the fact that faith is God's work in them, for He said, "All that the Father giveth me shall come to me." John 6:67. This giving He describes as a drawing, and none are drawn except through love, for love can draw or it can send. None come to Him except drawn by the love of the Father. But how many are drawn by the operation of the Holy Spirit, and yet how many more refuse to come! The will is a powerful agent either for good or evil, and sometimes so stubborn that it may resist the Father's efforts to draw, the same as it resists Christ's invitation to "Come unto me." If a person will not come without being compelled, we can comprehend the difficulty when the question is asked, "Why cannot men be taught of God?" Why do they not receive instruction, and why do they refuse to obey His teaching? Certainly not for the want of mental capacity, nor for any inability which lies beyond their control. Christ answered the question thus, "Ye will not come to me that ye may have life."

Isaiah said, "All of thy children shall be taught of the Lord, and great shall be the peace of thy children." (54:13.) God's drawing then consists of teaching through His Word by His Son Jesus the Christ. It is not an uncertain excitement of feeling so often manifested in protracted meetings, but it is the divine influence penetrating the heart of the hearer which teaches, and which imparts peace to the mind and makes plain the two great opposites, sin and grace.

We repeat, it is God who calls. His Son lived an active and most useful life, and He requires that His followers be no less active. He gave himself a sacrifice, and He requires a sacrifice of self, which is the death of evil in us. He has risen and is alive forevermore, and requires that we be dead to sin and alive to Him. For every sacrifice we make for Him we will receive a blessing.

There are many phases of God's calling which are applied to His disciples, such as the following: "Called out of darkness into marvelous light"; "the called of Jesus Christ"; "a heavenly calling"; "called by God's grace, to holiness"; "called to peace"; "called to eternal life"; "called to be justified", and afterwards "to be glorified"; "called in one body"; "called unto liberty"; "called to inherit a blessing"; "called to walk worthy of the vocation". These are all made sure by the statement, "Faithful is he that calleth you."

In concluding the epistle Paul said, "I adjure you by the Lord, that this epistle be read unto all the brethren." It is well suited to the young Christian, and older ones would do well to practice its instructions, for it corrects many errors, warns against vain security, and contains wise counsels for all. It is worthy of our most careful consideration, and "to be read to all the brethren."

## DAILY SCRIPTURE READINGS

(Continued from page 19)

a view to the service of Christ is one who is not living up strictly to the Christian obligation.

"Six days shalt thou work" was just as much a command of God as the other command to rest upon the seventh day.

### THAT WE MAY HAVE TO GIVE TO HIM THAT NEEDED

Wednesday, October 16, Eph. 4:25-32

He who pursues the study of the Scriptures will recognize that one of the principal things taught throughout is that the strong should be able to *give* unto the weak. God in all of His greatness and faith labored and wrought the work of creation and has been able to give blessings untold unto weak, finite man.

The apostle Paul emphasizes to the Christians of the present dispensation that they shall work, work diligently, work more than is necessary for themselves that they may have to give to those who are not blessed with health, with strength, with mental capacity or with power to conduct life's affairs so as to bring in the proper returns.

The ambition to have in order to be able to give to others brings forth one of the great truths of the Scriptures.

### LET NO CORRUPT COMMUNICATION PROCEED OUT OF YOUR MOUTH

"Bad, rotten, putrid, (properly said of animal or vegetable substance)." The rotten spots in one apple not only rots the entire apple but it conveys its putridness to the adjoining apples. The putrid piece of flesh conveys its putridification to that in contact. The putrid, rotten words that proceed from one's mouth convey putrid thoughts unto the minds of other individuals, corrupting their lives.

Christians should guard against rotten, putrid words: all manner of blasphemous words, all manner of words that are used merely for the expression of one's own dissatisfaction, of one's own irritated feelings. Let us remember that words are the instruments by which thoughts are conveyed and by which lives are reared and directed forward from infancy to old age, even unto death itself.

### TAKE HEED TO THE CHURCH OF GOD

Thursday, October 17, Acts 30:24-35

The apostle was giving his final charges to the elders of the church at Ephesus. Their one great bounden duty was that they being appointed by the Holy Ghost to act as shepherds, should take good and careful heed that they might be able to feed properly the church of God; feed that church with the great spiritual truths and with the great examples of Christian life and of Christian activity.

It is heartrending sometimes to notice those who stand in the capacity of elders or pastors whose duty it should be to feed the lives of others, to see them reading daily, day after day, week after week, nothing but the trash of fiction, novels and such things, spending their time in ways

that do not at all advance them spiritually and that in no manner of means prepares them for the work of feeding the church of God.

Whatever work one engages in, he must seek to use his time so as to prepare himself for the best proper service in the selected labor. And he who labors in the ministry has no time to waste, but should use all time possible for personal preparation that his qualifications may be the best.

### LABORERS INTO HIS HARVEST

Friday, October 18, Luke 10:1-11

Note well the Savior's illustrations made in this parable. As the harvest field turns to golden color, the husbandman must secure additional laborers to gather in the ripened grain.

For centuries the Father has been cultivating and growing the human race preparatory for the great ingathering in harmony with His eternal purposes. During this growth dispensation the disciples of Christ are urged that they shall one and all, either in person or in cooperation go out into all the world to gather in human lives for the great harvest of our Father. This is work. This is work of the highest type. It requires the greatest possible amount of self-control, of personal consecration.

Let us always remember that in every generation the real laborers are few. Let none be discouraged because of this fact. God foresaw. He knew of this condition and He in His own good power will bring in a proper harvest.

### FILLED WITH THE SPIRIT OF GOD

Saturday, October 19, Exodus 31:1-11

Bezaleel was appointed of the Father to be the artificer in all the cunning work that was to enter into the tabernacle which He directed Moses to build. Notice that in verse three God, the Speaker, says, "I have filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in his manner of workmanship." There is not a thing that the man of God can set his hand in service to God that God is not willing to render unto him of God's own Spirit to enable him to be true, successful and victorious for God.

God has appointed the Christian to a task. God is not only willing but anxious that every working Christian will live so close to his Master that God can bestow sufficiently of His own Spirit to qualify him for the task however great.

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.—Luke 10:42.

Dorothy Lyon, 215 N. First St., Rockford, Illinois

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:2.

Mrs. Frank Laning, Mt. Sterling, Illinois

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. 3:23, 24.

Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois

Abstain from all appearance of evil.—2 Thess. 5:22.

Lewis E. Lindsay, 1819 Price St., Rockford, Illinois

## THE PALACE OF THE KING

*Changed from the Scotch by Lyman Booth*

It's a beautiful world that we have before our view,  
And sunny is the land we are traveling through;  
But in vain we look for something to which our hearts can  
cling,  
For its beauty is as nothing to the Palace of the King.

We like gilded summer with its merry tread,  
We sigh when winter lays its beauty with the dead;  
Though beautiful the snowflakes, as down on winter's wing,  
We know it can't compare with the Palace of the King.

Then I've been thinking, when a thing here is so bright,  
The sun in grandeur, and the moon with quivering light;  
The ocean in the summer, or the woodland in the spring,  
Are as nothing when compared with the Palace of the  
King.

It's here we have our trials, it's here that He prepares  
His chosen for the raiment which the ransomed wears;  
It is here that He would hear us, amid tribulations sing,  
We'll trust our God who reigneth in the Palace of the  
King.

Though His palace is above, He'll bring it here below,  
And we are His ambassadors wherever we may go;  
We've a message to proclaim, loved ones at home to bring  
To Him who ever liveth in the Palace of the King.

We as His courtiers hold not this honor in vain,  
Though we're the wandering ones for whom He died  
in pain;  
And it's fullest love and service that the Christian should  
bring,  
To the feet of Him who liveth in the Palace of the King.

The time for sowing seed is very nearly done,  
The time for winning souls will all be over soon;  
Then let us be active, if a faithful soul we'd bring,  
To sit at royal feast in the Palace of the King.

Let's trust Him better than we've ever done before,  
For He will feed us from His everlasting store;  
Let us walk closer to Him, for time is on the wing,  
And soon He'll come and take us to the Palace of the  
King.

Its jasper walls in richest beauty ever shine,  
Its bowers are trellised with an ever green vine;  
Pearly gates to that mansion a glorious radiance fling,  
On the golden floor that shines in the Palace of the King.

No night shall enter there, and no desolation see,  
And no tyrant hoofs shall trample in that city free;  
There's an everlasting daylight, a never fading spring,  
Where the Lamb is all the glory in the Palace of the  
King.

To see His glories, think not we've long to wait,  
Let us ever be ready, for we know it's getting late;  
Let our lamps be brightly burning, let's raise our voice and  
sing,  
Soon we'll meet to part no more in the Palace of the  
King. —Author Unknown.

## THE LORD IS MY SHEPHERD

*By Lydia Railsback*

OUT ON THE HILLSIDE is a great flock of sheep, feeding  
in green pastures. They seem to have no fear of dan-  
ger, for they are under the care of one who has their wel-  
fare at heart. They are guarded by a watchman through-  
the day and are carefully sheltered by the master at night.  
The sheep know the call of their leader and will follow no  
other. They graze cheerfully through the day and rest  
peaceably at night; all this, because they have confidence  
in their keeper. If one gets lost or sick, it is sought out  
and brought back or given special care till restored to  
health. All this is done because of the love for the sheep  
by their keeper.

"All we like sheep have gone astray." We are being  
sought out one by one, and brought into the fold. Do we  
come quickly when we hear the call or do we hesitate? and  
say, "Sometime I expect to give myself to the Master, but  
not now." Sometime may be too late. Why not now?

The sheep that will not enter the fold cannot expect the  
protection and care that others have. Just so with those  
who do not give themselves to Christ and are not willing to  
be led and cared for by Him. David says, Psa. 34:7, "The  
angel of the Lord encampeth round about them that fear  
him, and delivereth them."

"The sweet singer of old", in writing the twenty-third  
Psalm, expressed great confidence in not only what the  
Lord can do, but what He really does do. When one is  
cared for as David claims to be in this "Shepherd Psalm",  
there is but little left for one to do for self. What a com-  
fort David must have felt to be able to rely on God's grace  
as he did!

What David felt may be realized by every true Chris-  
tian. I cannot think that God is any less mindful of His  
children now than was He in the time of David. The love  
that He has shown for His children so outshines the love  
the shepherd has for the sheep that there is but faint com-  
parison between them.

David also says, Psa. 37:23-25, "The steps of a good  
man are ordered by the Lord: and he delighteth in his  
way. Though he fall, he shall not be utterly cast down:  
for the Lord upholdeth *him* with his hand. I have been  
young, and *now* am old; yet have I not seen the righteous  
forsaken, nor his seed begging bread." What greater care  
and protection need a Christian ask than this? It seems  
to me that such care is surely feeding "in green pastures".

For those who can truly say, "The Lord is my shep-  
herd", there is no doubt peace and comfort, for Jesus him-  
self said, "My sheep hear my voice, and I know them, and  
they follow me: and I give unto them eternal life; and  
they shall never perish." To rely on this promise is suf-  
ficient, for we know that, "Yet a little while, and he that  
shall come will come, and will not tarry."



# THOUGHT-GEMS GLEANED FROM DAILY STUDY

By the Editor

## THE EARTH WAS WITHOUT FORM AND VOID

THERE IS MUCH MEANING in this little verb "was". It is the same identical verb in the Hebrew as "became", in Gen. 2:7: "man became a living soul". It is the same as "came" in 4:3; and the same as "become" in 9:15, i. e., the waters shall no more come to be a flood. It is the same as "became" in Gen. 19:26: "and she became a pillar of salt". I. e., she *was* a pillar of salt after she *came to be* one. The same is true in Gen. 1:2, the earth *came to be* without form, and afterward it "*was* without form".

The fact is, that the heavens and the earth of v. 1 were in proper form. Something happened after v. 1 before v. 2, which caused the earth to be shapeless and empty.

## WITHOUT FORM

The Hebrew word for "form" in Gen. 1:2 is the same Hebrew word as found in Isa. 45:18, "He created it not in vain". "Vain", in this text and "form", in Gen. 1:2, are from the Hebrew word *tohu*. Isa. 45:18 declares that God did not create the earth *without form*. I. e., He created it not *tohu*—formless. A proper understanding of the verb "was", in Gen. 1:2, will bring us to recognize the fact that the earth was, sometime after creation, made formless and made void, empty.

Many of our higher critics and skeptical scientists, because that geologists claim to find evidences that the age of the earth is millions of years instead of six thousand years, would discern that there is no reason to criticize the accuracy of the Bible in this respect if they would give just a little attention in an endeavor to understand the real thought of this text. So far as any language indicates to the contrary there may have been millions of years between the occurrences of the first and second verses of Genesis one.

## GOD CREATED

The emphatic word in Gen. 1:1 is God: "*God* created the heaven and the earth". In the introduction of the Bible everything is ascribed to the living God. He is the Creator, the Maker, the Actor, the Mover, the Speaker. There is absolutely no room for evolution in this chapter. Forty-six times or more He is thus mentioned.

## GOD RESTED FROM HIS WORK

Read Gen. 2:1-3 again. You will notice that God "*rested from all his work*" which *God* created and made. Whatever "work" here refers to, notice that it was created and made. He is not talking about the labor, the action. He is talking here about what had been accomplished, the work that had been wrought. Just as the sculptor looks upon the monument as being his finished work, so God looked

upon all the creation that had resulted from the six days of labor and called that His work. He finished this monument of creation on the seventh day. He then rested. He honored the *work*.

True, He ceased from activity, from labor, in so far as labor or activity pertained to the labor of creation. But in a larger and bigger sense, He hallowed the seventh day as a memorial of the achievement of creation. He rested in that sense. The seventh day was a day of memorial in recognition of the achievements of God.

## THEREFORE THE LORD THY GOD COMMANDED THEE

What was the reason? "Therefore". Namely, because that "the Lord thy God brought thee out of thence through a mighty hand and by a stretched out arm".—Deut. 4:15. It was for that reason that "the Lord thy God commanded thee to keep the sabbath day". They kept the day in commemoration of the great achievement of deliverance from the land of Egypt. It was a wonderful accomplishment; it required the great leadership of God. In no sense was the human, individual Israelite, capable of such deliverance. It was the work of God's own hand. They were commanded to rest, to cease, in commemoration of this great accomplishment.

## HE IS NOT HERE

This is the word of the angel upon the first day of the week at the mouth of the tomb wherein the body of Jesus had been laid. Something had happened. His resurrection had been accomplished. One who was born in the old Adamic nature had now been re-created into a new creature, a creature like unto God himself. He was the first of all thus to have been raised, thus to have been perfected.

In commemoration of this great event the Christians immediately began to assemble upon the first day of the week in commemoration of the resurrection of Christ. They kept the day as a memorial of the accomplishment of resurrection unto immortality, incorruptibility, unto a spiritual life.

Whether or not it be right that Christians should rest upon the first day of the week in commemoration of this great accomplishment and in anticipation of the future day when the dead in Christ shall be raised and fashioned like unto Christ's own glorious body, is not the point that we are trying to emphasize here. The point of emphasis is this: that the first day of the week is by common Christian practice observed in commemoration of the resurrection of Christ. As such it should be hallowed. He that keepeth the day keepeth it unto the Lord. The writer cannot discern how it is possible for any Christian person to presume

to commemorate God's great work of the resurrection of Christ, or to commemorate the fact of Christ's new life in the observance of the day on which He was found to be alive, and then proceed to indifferently, thoughtlessly use the day for all manner of personal work or pleasure or satisfaction. He that regardeth the day, regardeth it unto the Lord.

It is a big question if it be not true that the Christian world is largely responsible for the present habit of the people to use Sunday, the day set aside for the commemoration of the accomplished resurrection of Christ, as a day in which much of society and business life is engaged in injurious sports, labors and crime. It is impossible that he who professes to serve his Lord shall use the one day consecrated to the name of the Lord in the way that is customarily used, and at the same time maintain his proper spiritual relationship to Christ and to God.

## PREPARE FOR ANOTHER QUIZ

### ANSWERS TO QUERIES 4

1. Abel, Genesis 4:4.
2. Cain, Genesis 4:8.
3. Cain. City of Enoch, Genesis 4:17.
4. Adah, Genesis 4:19.
5. Jabal, Genesis 5:20.
6. Tubal-Cain, Genesis 4:22.
7. Adam, Genesis 5:5.
8. Gopherwood, Genesis 6:14.
9. Noah. The Ark, Genesis 6:14, 22.
10. Ararat, Genesis 8:4.

### BIBLE CHARACTER: CORNELIUS

1. C—laudius, Acts 23:26.
2. O—nesiphorus, 2 Timothy 1:16, 17.
3. R—ome, Acts 18:2.
4. N—ain, Luke 7:11, 15.
5. E—uroclydon, Acts 27:14.
6. L—aodiceans, Revelation 3:14, 19.
7. I—llyricum, Romans 15:19.
8. U—rbane, Romans 16:9.
9. S—usanna, Luke 8:3.

### QUERIES NO. 6—More First Things

1. What is the first recorded question of the Old Testament? (It is not Gen. 3:1.) Who was the Author?
2. What is the first recorded question of the New Testament? Who was the author?
3. What was the first mentioned meat for food?
4. Who was the first to weep?
5. Who first took an oath or affidavit?
6. Who first used a saddle as recorded in the Bible?
7. Who is the first woman whose age is mentioned?

### A BIBLE STUDY

1. The son of Phineas.
2. A city in central Palestine.

3. A name borne by one of the children of Anak.
4. One of the sons of Ashur.
5. An herb named by our Lord.
6. The builder of Jericho.

The initials and finals give the names of two great prophets.

### SCRIPTURE ENIGMA

“Afar they watch my whole arise,  
Its summit seems to touch the skies,  
‘When all is done,’ the crowds exclaim,  
‘Then shall we make ourselves a name!’

“Remove a letter, and behold!  
A shepherd issue from the fold,  
With blood devoutly draws he nigh,  
Himself, alas! how soon to die.

“Remove a letter still, and now  
Before an idol-god they bow;  
To wood and stone is worship paid,  
And men adore what men have made.

“Remove a letter yet once more,  
We see an altar stained with gore;  
And he who built it named it thus  
To teach a precious truth to us.”

### ANSWERS RECEIVED TO QUERIES NO. 4

More First Things:

Mary S. Todd, Nebr.	100%
Thornton R. Cleek, Va.	100%
Given W. Cleek, Va.	100%
Hazel Titus, S. D.	66%
Grace Drew, Ill.	100%

Two more answers were received on Queries 3.

“I certainly enjoy the Queries,” writes the first above.

No answers were received to A Bible Character. Was it too hard? Write Queries Editor about it.

## BE YE SEPARATE

(Continued from page 20)

devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing”. Then John “heard another voice from heaven (which was for our benefit), saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”.

Brethren, let us scrupulously examine ourselves and learn whether or not our “garments” are cleansed from Babylon's filth by the “blood of the Lamb”; and whether we are obedient to the commandment, “Come out of her”!

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"SINCE THE PEOPLE BEGAN TO BRING THE OFFERINGS INTO THE HOUSE OF THE LORD, WE HAVE HAD ENOUGH TO EAT, AND HAVE LEFT PLENTY."—2 CHRONICLES 31:10.

**S**ELF-DENIAL MONTH PRESENTS to Illinois Bereans the opportunity for two-fold sacrifice. We often deny ourselves certain luxuries because we would rather spend the money they would cost for something else. But this month we not only deny ourselves the little extras we are used to, but we put aside the price each time and do not spend it upon ourselves, and at the end of the month we send it in to our treasurer to help those who have not even the bare necessities of life, to say nothing of its luxuries.

We are in the second week of October now. Size up yourself. What did you sacrifice last week? Have you lived up to your opportunity so far?

#### A COMMUNICATION OF INTEREST TO YOU

DEAR BEREANS, This year at the Oregon conference, each one in attendance was asked to select a choice text for the little souvenir booklet that has been published. This brought to my mind a plan for keeping some of these texts before me. Each week I'm writing one, with chapter and verse, on a small card, and placing it in the mirror of my dresser. I can't help but see it and read it each morning as I dress. I feel that these choice thoughts from God's Word are helping to start the day right. Don't you want to do it, too?

If you have no special text in mind, you can quickly copy, or clip and paste, the one that appears at the beginning of the Editorial Page of the Herald each week.

Evelyn H. Austin.

"I am not ashamed of the gospel of Christ".—Frances Rossiter, a Dixon, Ill., Berean.

#### NEW IDEAS AND HIGHER IDEALS

THERE IS A SAYING that there is nothing new under the sun. That may be true enough. We may never be able to think of anything that someone else has not thought of before.

In your work, whatever it may be, you may run across something new to you that gives you a new idea. You become all excited about having discovered something new, and you give it a trial. Hurrah, it works! Excitedly you tell your friend, or your boss, all about it, thinking you have made a great discovery that may usher in a new epoch

in industry, or something of the kind. He may just laugh at it and ask you where you have been for the last several years, and probably tell you the same thing was discovered a long time ago and has been in use for the last fifteen or twenty years.

Don't let a thing like that discourage you. Press onward for new ideas as well as higher ideals. It takes constant work and study in your work to make a success of it.

Our lives are made up of new ideas and higher ideals. If we knew everything from the beginning of our lives, we would have little to live for. There may not be anything new under the sun, but we all learn new things every day.

Our Christian lives are the same way. To be true, upright Christians, we must study for new thoughts, new passages of Scripture and new ideals, then work them into our lives to make us better Christians. You may not find anything that has not been found by someone, sometime, but it is new to you and to thousands of other people. Take your new religious thoughts and your new Biblical discoveries to your friends, and the person that laughs at them, is a poor example for Christianity. Show your faith by your works, for we are told that faith without works is dead.

As prophecy is being fulfilled, and we are nearing the time for His appearing, and the world is growing more wicked and wiser, we more fully realize that now is the time to "Search the scriptures daily, for in them ye think ye have eternal life".

Our day may be of sunshine, it may be of sorrow,  
Our life is what we make it, today and tomorrow;  
But tomorrow is coming and with it our King,  
Today is the day His praises to sing.

The western curtain is lowering, the day is almost done;  
The guiding light of day is sinking with the sun.  
As darkness creeps upon us, why should we wail and weep?  
We know that Jesus cometh to redeem us from that sleep.

—Frances Byers, Indiana.

"But as for me I know that my redeemer liveth, and at last he will stand up upon the earth."—Job 19:25, American Standard Version.

—Ruth S. Tomlinson, Chagrin Falls, Ohio.



# THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

## USEFUL WORK A CHRISTIAN DUTY

“Work for the night is coming,  
Work through the morning hours.

“Work for the night is coming  
When man works no more.”

**H**OW OFTEN HAVE YOU SUNG that song or heard it sung? And do you know that it was fashioned from the words of Jesus? In John 9:4 Jesus says, “I must work the works of him that sent me, while it is day: the night cometh when no man can work.”

Jesus worked. As a boy He worked helping Joseph in his carpenter shop. He must have studied, too, for at the age of twelve, He could ably discuss points of Scripture with the aged priests. When His mother found Him in the temple, He said to her, “Wist ye not that I must be about my Father's business?” Then He returned with Mary to Nazareth, and increased in *wisdom* and *stature*.

Learning and growing seemed to be His most important work at this time. And is it not the work of most of you at this time? Your work is going to school, and is it not as important a work to you as the work of older people is to them? You must have tools, books, paper, pencils, and so on, for your work. You must work during regular hours and according to schedule. You must be prompt. It is a real work and worthy of your best effort.

Perhaps you say, “I do not like to go to school.” I doubt if you truly mean that—not if you have the right spirit of trying and interest. You may prefer free hours and play, but regular hours and regular habits prepare you for the regularity of work in later life.

Learning to stick to your work is most important. You will find many tasks not entirely to your liking, but we must do them. We simply cannot shy around them and let someone else do the unpleasant things. We would never be successful if we did that. Step by step, day by day, overcoming obstacles is our work—our “increasing in wisdom”. In our last story, “Keeping Fit”, we talked about “increasing the stature”, which, you see, is part of our work, too.

However, school must not be your only work. You must help in the home duties. There are so many tasks you can assume that will lighten the work of mother and father. Look about you and see how many. And what a happy feeling you will have when you see how much you have helped!

Whatever you do, do with your might, honestly, and with true effort. Paul said to the Thessalonians in 1 Thess. 4:11, “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.” What was well for the Thessalonians is good for us, too.

Now Paul worked. He was a tentmaker, and when he lived in one place any length of time he supported himself by making tents. He said he did not want anyone else's gold or silver or apparel. He worked and helped those about him. He thus set an example for others. He recalled the words of Jesus, “It is more blessed to give than to receive.”

At another time Paul said he did not eat any man's bread for nothing. But there were some people who were not doing their duty. They were not working, but were busybodies. The command was given that if any would not work they should not eat. Nevertheless, all were exhorted, “that with quietness they work and eat their own bread.”

So, children, let us all do useful work. Set our daily schedule of home work and school work, and stick to the routine. Moreover, let us not neglect our Sunday work and God's work, which are daily and all one, if we but make them so.

### REMEMBER

“Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

### SOMETHING TO DO

1. Read Nehemiah 4:6; Haggai 2:4; John 5:17; 1 Cor. 4:12; Proverbs 31:13.
2. Make your daily schedule of work.

### WHERE FIND?

“But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

### NOTE BOOK

Page 1. Write out your “daily work plan”.

Reverse side: Copy:

“Beautiful hands are those that do  
Work that is earnest, brave and true,  
Moment by moment the long day through.”

Remember in Longfellow's poem, “The Village Blacksmith”, how the blacksmith “goes on Sunday to the church”, and each day he works at his useful trade.

“Each morning sees some task begin,  
Each evening sees it close,  
Something attempted, something done,  
Has earned a night's repose.”

# With Our Sunday Schools

LESSON III.—October 20, 1929

## USEFUL WORK A CHRISTIAN DUTY

Genesis 2:15; Exodus 20:9; Nehemiah 6:3; John 5:17;  
9:4; Acts 20:33-35; 2 Thessalonians 3:6-12; Ephesians  
4:28.

Devotional Reading: Psalm 8:1-9.

### GOLDEN TEXT

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.—2 Thess. 3:10.

### A STUDY OF THE SUBJECT

**Topic.** A Gambling Spirit Hurtful to Business and Morals.

**Basic truth.** If any would not work, neither should he eat.

**Outline.** I. Essential That All Should Work. II. Criminal That One Should Undertake to Live on the Ungiven Work of Others, Even of God. III. The Spirit of Gambling is the T. N. T. That is Destructive of All True Success.

**I. Essential That All Should Work.** There is no known means of advancement without work. The student gains his education by mental work; the blacksmith develops his arm by physical work; the manufacturer perfects his business by work; the Christian develops spirituality by spiritual endeavor—everything requires work.

God worked. "On the seventh day God ended his work which he had made."—Gen. 2:2.

Christ worked. "I must work the works of him that sent me."—John 9:4.

God ordained that man should work. He "put him into the garden of Eden to dress it and to keep it."—Gen. 2:15.

The glory of work is realized only when man works that he may give of the result to others. God gave His creative work to man. Christ gave His redemptive work to man. Man loses the glory of work when he works for self-elation and not with a view to ability to give to others.

"It is more blessed to give than to receive" is but another way of enjoining him who is able that he work. There is no other way for the Christian to give that is of so much value to another as it is to give the gospel of salvation in this day of world-wide transportation and communication. The Christian can give of the fruit of his labor in terms of the gospel sent upon the printed page or by word of mouth. If the spirit of giving could but overthrow the spirit of retaining and liberate the Christian from the cords of selfishness, how much more rapidly would the Christian grow in the spiritual life! The more one gives the more reason there is to work for increased ability to give.

**II. Criminal That One Should Undertake to Live on the Ungiven Work of Others, Even of God.** He who undertakes by the lottery or chance of gambling to obtain his living from the profits of others is a double criminal: he would, without working, obtain from another the result of his neighbor's work and he would rob God of that manliness and manhood that can be perfected only by personal and honest labor. To deprive one's fellow of

this just earnings is bad enough, but to deprive God of a man developed by honest labor, for the future age is still worse. That sport or recreation that encourages the spirit of gambling is unchristian sport.

**III. The Spirit of Gambling is a T. N. T. That is Destructive of All True Success.** One has to but witness the tremendous multitudes that are drawn out of the channels of productive honest labor into the channels of destructive gambling to realize something of the truth of this statement. The markets of the crops of the hard working farmer are said to be practically controlled by market gamblers. Millions and millions of value are thus taken away from the earner, and given to him who refuses honest work. This is but one of hundreds of illustrations on this subject. The results are ruinous.

### PRACTICAL APPLICATIONS

**Purpose of Life.** "Lifetime is working time," for such was the purpose of our creation. "There was not a man to till the ground," (Gen. 2:5), and it was to supply this need that the Lord God formed man and gave him life. Jesus recognized this when He said, "My Father worketh hitherto, and I work." John 5:17. Work was the one great object of His life; He must perform God's work. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34. And for this reason He "went about doing good, . . . for God was with him." Acts 10:38. In the service He so faithfully rendered to God and to men, He has left us an example, that we "should follow his steps." Worldly labor may go unappreciated and unrewarded, but such is not true concerning service to God. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.—G. E. M.

### SENIOR AND ADULT CLASSES

#### Topic: Work.

In tropical countries where nature supplies exuberantly man's physical needs, man is most indolent and sensual. His condition is indicative of all mankind's condition had the necessity for work never been introduced by God's curse on the earth.

God foresaw this future for man when Adam and Eve, having only the soul life common to animals, began to live this instinct life in the midst of nature's free and unfailing supply to its demands. But God had a different future in store for man than a future in which mental powers would develop only

to the extent necessary for appropriating to self's flesh needs the supplies that nature freely gave. So He cursed the ground for man's sake. He deprived man of the privilege of easily supplying self's flesh needs. He forced man's budding powers of thought away from indolent consideration of flesh self and its exaltation toward a consideration of nature and of ways to master her—that is know her—and, more slowly, toward a consideration of fellowman and of God. He began the development of man's mental powers to that level of thinking which furnishes the mental soil in which God's life power, love, can take root and grow.

Why turn longing eyes backward toward Edenic serenity and "perfection"? It was insipid and sensual. Why not look forward to man in the perfection of his powers, both physical and mental, through suffering and toil? Jesus constantly draws our eyes away from Adam toward Himself. Shall we not thank God for the ground, cursed, and enter into the blessings of work, both physical and mental? And let us keep in mind that these blessings can reach their fullness only as work is directed by Christ.—A. K.

### INTERMEDIATE CLASS

#### Topic: Honest Work Essential to Success.

"Nothing worth while is ever achieved without effort", is a quotation we hear so often that its truth is seldom realized. As young people, we often dream of attaining success in our chosen vocation in a few easy strides. We look at the achievements of some person whom we admire and we aspire to the same success, forgetting the long tedious path by which he rose. We depreciate the long hours of study, the close application to each day's tasks, no matter how insignificant and unimportant to our final goal they may seem to be. We overlook the discouragements and difficulties surmounted by sheer effort of mind and body.

In the Christian warfare, as in the worldly, success comes only by "patient continuance in well doing." Step by step, slowly and painstakingly, we reach the desired end, to be like Him who left us "an example that ye should follow his steps". In 2 Peter 1:5-7 we find the rounds in the ladder of Christian achievement, given us by our Savior.

Worldly success, no matter how great, is after all perishable and comes to naught. But success in the Christian life, abides forever, for the crown that is given to those who continue therein is eternal life. Let us be diligent in our chosen occupation in the world, but let us be even more diligent in our Christian life for its rewards are unending.

—M. G.

## DOINGS AMONG THE CHURCHES

### GRAND RAPIDS, MICHIGAN

The contests which the Berean classes are conducting are bringing the desired results— increase in attendance. There were seventy-one present last Thursday evening, with twenty-three in the adult class.

Our third anniversary will be held Sunday, Oct. 7. The day's program has not been completed as yet, but we expect to put on the best program this year of any that has been given. A pot-luck dinner will be served at noon. A cordial invitation is extended to any that find it possible to attend.

The drain which we have worked and waited for, has been put in past the church. With a dry basement and assurance of it remaining in the same condition, we can put forth a greater program the coming year than it was possible to do during any time the past year and a half.

The Young People's League which meets every Sunday evening during the fall and winter months has started off in splendid form with a great deal of enthusiasm. They are going to purchase a piano for the basement and will have a room especially decorated for their meetings.

Sr. Woodward has been visiting friends at Dutton and Grand Rapids the past fortnight. We are thankful that the Father has given her a return of health and strength.

Elda, daughter of Bro. and Sr. Rhoades, underwent an operation at Blodgett hospital for the removal of her tonsils last Friday. She is recovering very nicely.

Godwin Heights Firemen attended last Sunday evening's service in a body in appreciation of what the church and pastor have done in the community in way of civic development. Our church has won the good will and confidence of the people of the neighborhood.

The Dorcas Society has been very active the last few weeks. They have directed several inspection tours of some of the leading stores, laundries and factories of Grand Rapids. They are real workers for the church.

Sr. Chas. Simpson has been under the doctor's care of late. She is somewhat improved at this writing but is far from being well. The prayers of the righteous availeth much.

Choir practice will be started again the coming week. Sr. Blakely will direct the rehearsals.

### OUR ILLINOIS WORK

On Friday night of this week we are to meet with the Kewanee brethren, and on Saturday night and Sunday next will be our regular Ripley appointment. Please all remember that this trip comes on the second Sunday of each month this year instead of on the third as heretofore.

We closed a very pleasant series of meetings with the Salem church on Sept. twenty-ninth, more detailed report of which will be found elsewhere.

The work at Rockford is progressing nice-

ly and we anticipate some interesting reports from there soon.

Dixon is doing splendid work under its new two-Sunday per month program. You should see our Wednesday night Berean classes.

We wish to express our hearty thanks to the Illinois brethren for their splendid co-operation and urge that we all continue faithful in service.

F. E. Siple.

### DIXON RALLY DAY

To place it on our preaching Sunday, Dixon is having its Rally Day on October 20. The Sunday School convenes at 9:45, preaching at 11:00 a. m., and 7:30 p. m. We urge as many as can to help us make this a real Rally Day.

### LOS ANGELES, CALIFORNIA

In but few localities we have been permitted to visit have we met with a congregation so thoroughly in earnest in their efforts to advance the work of the Church of God in all its phases as we have encountered in the body at Los Angeles. Each individual seems to consider it his or her personal obligation to reach as many as possible with the gospel. Three neighborhood meetings are being held in widely separated parts of the city in addition to the regular services of the church. Under the able leadership of Bro. Murl Cripe, Superintendent, the Sunday School is flourishing. Senior and junior Berean societies meet each Wednesday night. Since our arrival it has been decided to hold junior Berean services each Wednesday night as in the past, but to alternate the senior Berean meetings with a service for prayer and for the study of prophecy. The latter is to be conducted with a view to spiritual uplift, rather than for the purpose of satisfying carnal curiosity concerning future events. The membership is considerably larger than we had supposed it to be. Bro. Lindsay laid a firm foundation of doctrinal truth upon which Bro. Johnson built a superstructure of practical, spiritual Christian teaching and Christian living, and it remains for the Church of God in Los Angeles to continue to raise its walls of service and of truth still higher. May God prosper us to that end.

Last Friday evening the pastor and his family were surprised in their home at 4561 Venice Blvd., by a gathering of practically the entire Church of God clan. Our limited space was filled to overflowing, but in spite of close quarters all enjoyed a most pleasant evening together. When the crowd had departed we found that a great many had forgotten to take away with them certain packages and containers of most attractive and inviting appearance which they had brought with them when they came. We appreciate very much the kind reception we have received in all quarters since our arrival here three weeks ago.

We have been greatly impressed with the long distances which many of the brethren travel to reach our various places of service. Some of them drive over thirty miles (sixty miles round trip) twice each week, and miles of the way through dense city traffic in order to be present at the meetings.

Bro. and Sr. Norman McLeod have moved to their new home in Holtville, Calif. They will both be greatly missed by the congregation as Bro. McLeod is an able teacher and

Sr. McLeod, a musician of ability. May God bless them in their new location.

Sr. Bleasdale who has been in the mountains for the summer has returned to her home in Pasadena.

We have had the pleasure of meeting with many friends and brethren whom we had known in the past but have not seen for many years. Among them are Mr. F. V. Marsh, formerly superintendent of our Sunday School at Irving, Iowa; Mrs. Orvil Chown and her daughter, Mrs. Ella Marsh, both formerly of Iowa; Bro. and Sr. Nokes and Sr. Holloway of Sac City, Iowa; Bro. Hammond of Nebraska; Bro. Gray of Illinois, and many others. It certainly seems good to meet them all again.

We are praying that the work in Dixon may be made to prosper wondrously under the leadership of Bro. Siple.

G. Eldred Marsh.

Bro. and Sr. Stilson and daughter, Eva, spent from Thursday till Sunday afternoon in Oregon, visiting among the brethren and friends.

Bro. Paul Frebel of the Oregon, Ill., congregation who has undergone an operation at the Edward Hines, Jr., Hospital, Hines, Ill., is getting along as well as can be expected.

Bros. Paul and Arthur Johnson spent the week end with home folks at Sac City, Iowa. This was Paul's first visit home since returning from Los Angeles. Their aunt, Mrs. Alma C. Anderson returned with them and will visit with her sons in Chicago.

Bro. and Sr. Chas. Howe of Waterloo, Iowa, were welcome visitors at church services in Oregon, Ill., Sunday, Oct. 6. They were visiting their cousins, Bro. and Sr. Harold Starbuck of Rockford, Ill. Come again, Bro. and Sr. Howe.

### DOINGS AT HEADQUARTERS

Sr. Betty Kilmer continues in a low condition at Golden Rule Home.

Golden Rule Home is full to overflowing. The six young people who have taken up our Bible Class work, added to those already in the Home have filled it to capacity. Of course, it is understood at all times that the young people, rooming and boarding there, are there only so long as the rooms are not occupied by old or alone ones. Whenever anyone arranges to enter the Home these young people understand that they will need to give way as may be necessary.

At this writing Mr. Moore who entered Golden Rule Greenhouse as grower is very much liked. Not only does he appear to be an efficient grower and manager but he is careful in his financial planning, looking to the careful expenditure of money, and that with a view to the largest possible return in revenue. He has found it necessary to purchase quite a supply of new cuttings and of baby plants in order to restock the greenhouse to a position where he can hope for the proper income next spring. The last week

has been a very busy one at Golden Rule Greenhouse.

The 1929-30 Bible Training Class opened on Monday, September 30, with five students present. The following day the sixth one was on hand. A heavy course of study has been outlined for the year, and without exception the students are taking hold of the work with a vim.

At this writing we are breaking in several new helpers in our different departments. This necessarily retards the work in these several departments temporarily. We hope in the near future to be back again to normal working conditions.

We have already found it necessary to add some extra help to our force in the print shop, and if additional work concerning which we have been consulted, is given to the shop it will be necessary to increase the help for some little time at least.

Nearby members of the General Conference Board were called by Bro. Austin to consult on important business matters, Friday, October 4, Bro. C. E. Randall of Grand Rapids, Mich., and Bro. F. A. Stilson of Plymouth, Ind., among them.

The following is the personnel of the 1929-30 Bible Training Class: Clarence Lapp, Sunnyside, Wash., Cecil Smead, Los Angeles, Calif., John Denchfield, St. Cloud, Minn., Harvey and Dorothy Krogh, Blair, Nebr., and Richard LeCrone, Omaha, Nebr. These earnest young people are taking three hours a week in English and two in History under Sr. Mary Gesin and five hours a week, Bible, under Bro. F. L. Austin. All are also doing half-time work to pay their expenses. Their program of work, study and recreation is outlined to develop the talent that is in each and to reflect honor upon the Master. Pray for the teachers and members of the new Bible Training Class.

#### REPORT FOR SEPTEMBER

Sermons: Hillisburg, 4; Rensselaer, 2; Plymouth, 3; St. Louis, Mo., 1; Blush, Mo., 1.

Baptisms: 4.  
Money received in Indiana: Hillisburg, \$47.00; Plymouth, \$15.00; Rensselaer, \$30.00; Conference Board, \$18.10.  
Expense: \$10.10.

As I swing around the circle I see a growing interest among the older people. Among those baptized during the past summer were quite a number of people in the prime of life, married people, two above 60 years. May God help us to obey Mark 16:15: Go out and feed the hungry.

J. H. Anderson.

#### RALLY DAY

How many are pushing this Rally Day thought? How many are laying their plans and doing their advertising with a view to increasing their attendance and activities in Sunday School and in church? Do not get the thought that Rally Day is merely for one day. Its purpose is to increase on Sunday, October 13th, with a view to gaining an increase that will be permanent throughout the year.

Remember this, every wide-awake church of every denomination puts forth special effort at this season of the year to build up its work. In a large measure many of them succeed. Let us profit by their example, let us learn every possible Christian method for success, and let us give our energy to the work.

Sunday, October the thirteenth.

#### ZEAL AT ARKANSAS CITY

Since arriving home from the conference at Arkansas City, Kans., I have been thinking of the great zeal that the brethren there have for the Lord's work.

Since the conference last year they have lost two good workers by the death of Sr. Chaplin and Sr. Vickery; and although few in number, and some not well, they have pressed forward in the service of the Master, trusting that all things work together for good to those who love the Lord.

These brethren are to be commended in that they have brought up their children in the way that they should go and the result was that a number were baptized at the conference last year. These young people are a great help in the Bible study which they have each Sunday and by their aid they were able to have a good conference again this year with Bros. Siple and Magaw as speakers. All were so glad that they could bring their families with them.

Grandma Reed is a wonderful woman, and although up in years she was busy helping whenever she could.

Let us all try to be as earnest in the work as these dear brethren. The time is short. Let us remember that we have presented our bodies a living sacrifice to God and that we are His servants.

As in the days of Sodom and Gomorrah the wrath of God was not poured out until the just were taken out, so in this age it may be that the righteous few will be taken out before the terrible time of trouble comes upon an ungodly world.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Hanna Barber.

#### MARSHALL, ILLINOIS

The Salem church near Marshall and Martinsville, Illinois, wishes to report a profitable series of meetings just held by Bro. F. E. Siple. The weather was splendid most of the time, and the audiences were good. Basket dinner was enjoyed on the last Sunday, although rain made the roads bad and lessened the attendance on that day.

Three were baptized as a result of the meeting. They are: Elma Jones; Woodrow Hendrix, and Elden Richey. We are thankful for the addition of these young people to our number.

We also wish to announce that we have one more monthly appointment for this fall. Meetings will be held on Saturday night and Sunday, October 26 and 27.

The Salem Church.

## OBITUARIES

#### JOSEPH GARDINER

was born July 1, 1843, at Cartright, Canada. He came to Illinois in 1865. He was married to Ella L. Coffin in 1874. To them was born one son, Charles M. Gardiner, who died Aug. 29, 1913. He was from a family of twelve children and was the last to go into the "land of shadow." He died at Hope, New Mexico, Sept. 20, 1929, his twin brother, Ben, having died fourteen years previous.

In early youth he embraced the faith and hope of the gospel and became a strong defender of that faith. After they moved from their farm to Champaign, Ill., they lived a retired life on account of his poor health. They moved to Eldorado Springs, Mo., on that account and he was in much better health, but always feeble.

They moved to Hope, New Mexico, to be

near her brother. Sr. Gardiner, who is now in her eighty-second year, brought him to Champaign to bury him beside their son, in Mt. Hope cemetery. He was brought to our home at 1009 S. Wright St., and funeral services were conducted by the writer and her husband, L. A. Boice, on Sept. 23, 1929. In his last illness, which lasted about two weeks, when asked by his wife if he was ready to meet his Lord, coming in the clouds of heaven, he said, "Yes, I am ready." What a tribute to any man to be able to say that. He was true and faithful to the end of life. He could say as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give me at that day, and not to me only but to all them also that love his appearing."

Harriet E. Boice.

#### FALLEN ASLEEP

Wilburn Pippin was born in Oklahoma, Jan. 24, 1899, and died at his home in Brownfield, Texas, Sept. 22, 1929.

Bro. Wilburn leaves a father, one brother and eight sisters, besides many relatives and friends to mourn his absence. But we sorrow not as those who have no hope. We believe that when the Lord shall descend from heaven to awaken His sleeping saints, Bro. Wilburn shall be among the redeemed ones. And we pray that they may be an unbroken family in that great homecoming day.

Words of comfort were spoken by the writer, after which Bro. Wilburn was laid to rest in the Brownfield cemetery to await the Master's call.

Dearest brother thou hast left us

Here thy loss we deeply feel;

But 'tis death that hath bereft us,

God can all our sorrows heal.

Then again we hope to meet thee

When mortality has fled,

And at home with songs to greet thee

Where no farewell tears are shed.

E. O. Stewart.

#### HERALD RECEIPTS

Mrs. S. T. Stantial; George H. Holly; D. W. Kirkpatrick; Mrs. J. E. Roose; Mrs. Edw. Twibell; Frank Cox; C. H. Adams; Etta Elton; Lillias Sweeney; Mrs. Carrie Hilsabeck; Etta L. Loudenslager; James Brush; Dr. S. B. Medford; John Lehman; Sidney Jackson; J. E. Orchard; Leta Osborn; Owen Lancaster; Mrs. C. Seely; C. B. Compton.

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# THE RESTITUTION HERALD

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## BY THE HAND OF GOD THE BOOK OF LEVITICUS

*By Lyman Booth*

THIS BOOK IS CALLED LEVITICUS because it records the consecration of Aaron and his two sons, of the tribe of Levi and of their confirmation to be priests of the Lord which was to continue with their descendants during all time, or while the dispensation in which they lived endured; also, because directions for their official ministrations are given in full, in every minute particular. Many things are given in detail respecting the rest of the tribe, together with the services allotted to them. The book contains but very little history. One incident is mentioned in particular, namely, the horrible death of Nadab and Abihu, the two sons of Aaron, almost as soon as they were consecrated to the priesthood, for their manifest irreverence in their most sacred office. This book consists mostly of ritual laws and precepts, delivered to Moses from above the mercy seat, which happened during the first month after the tabernacle had been erected and dedicated.

In these ceremonies the gospel was typically preached to Israel in a very solemn manner, and the many repetitions which are given are suggestive to a serious mind that something vastly more important than the mere outward observance was encompassed in each of them. It serves to teach us the fact that all true service and worship must be based upon divine revelation, and must be guided by it, not left to caprice of man-made creeds. One of our Lord's apostles in speaking of them calls them "beggarly elements", and also "the law of carnal commandments", and another said they were "a yoke which neither they nor their fathers were able to bear". Neither remark was uttered in disrespect. The fault lay not therein but in the weakness of the people living under them. If we examine other New Testament scriptures, we will find that those ordinances which may have appeared so difficult of observance, so unreasonable and without apparent meaning, were shadows of good things to come. More than that, they were real prophecies, which were accomplished in the gospel. This, of itself, proves the verity of the book and that it was the dictations of a divine Mind, and there are other prophecies which confirm this conclusion.

We know not how long Israel observed the law concerning the sabbatical year, also the year of jubilee, but there is one thing of which we are quite certain, that is, that no imposter would have had the temerity to enact such statutes, much less to have thought of these words, "If ye shall

say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in, ye shall eat of the old store." (25: 20-22.) This was a great promise, yet in all the history of Israel's loyalty we do not find that it ever failed of an exact accomplishment.

The twenty-sixth chapter contains a true picture of the present state of the Jewish people, which amidst all their woe and misery, are still preserved a peculiar and distinct people, verifying the promise made to them in the close of the chapter. It is very necessary in this skeptical age, to introduce and investigate each Book in the Bible, by an examination of those prophecies which are found therein, which have been literally fulfilled many centuries after the time they were spoken. Those which have been fulfilled tend to establish their authenticity, as well as their divine origin far more than any human evidence can do. It may also be observed that the sacred writers in other parts of the Scriptures, also our Lord as well as His apostles refer to this book, which gives substantial proof that it is the genuine work of Moses, and not only that, but that the statutes contained in it are the words of God. These are two points which many people who call themselves good Christians seem inclined, under pressure, to yield to skeptics and infidels.

There are many references to the ceremonies and rules of conduct as prescribed in this book to be found in the later writings of the Old Testament, especially by Ezekiel who was both prophet and priest. We find our Lord referring to the rites connected with the cleansing of the leper (Matt. 8:4; Mark 1:44), and also quoting the second great commandment (Lev. 19:18; Mark 12:31). The apostle Paul comments at length on the special ceremonies of the day of atonement and their fulfillment by Christ.

If we consider carefully some of the testimony of a few witnesses such as Luke in 2:22, 23; Rom. 10:4, 5; 2 Cor. 6:16 and Gal. 5:14 and study them as the oracles of God, we may be able to gain much useful instruction even in this remote day, though we are not under obligation to its special appointments.

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

## THE EDITOR'S WEEKLY TEXT

*"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—Psalm 86:5.*

## SELF-INSPECTION

*"Be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.*

FROM TIME TO TIME different cities direct that their traffic officers shall halt the automobiles on the street and inspect them carefully, as to the way the brakes work and the safety of the car for driving. If the car passes satisfactory inspection a sticker is placed at one corner of the windshield which at a glance informs both officers and citizens; if it fails to pass inspection a colored sticker may be placed upon another designated corner of the windshield to notify the officers and the world that the car is unsafe to the public.

What a benefit it would be if we could turn the light of inspection upon our own lives, if we could discern those things in our lives that make us safe to run at large with others of our kind. Might it not be well also if it were possible that some sort of an indication could be placed upon some of us to indicate that we are unsafe to be at large in public places?

None should forget the great fact that in the near future He who is Judge of all the earth is coming and that He will accomplish just such a work as the above for every individual. Only those who are found proper to assist in making the world a safer place in which to live will be accorded position by Christ. The unsafe, the unfit, the contaminants of man must be placed upon the human junk heap prophetically portrayed.

## THE NOBLE ORDER OF REPAIRERS

*"Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."*

—Isaiah 58:12.

IT WAS GOD'S WORD. He instructed that repairers should be gathered in; that they should repair the house of God, the things of God in use by man. This army of re-

pairers occupied an important place in the economy of God and in the worship of man.

Can we not take a valuable lesson for ourselves? Should not the buildings which we dedicate to the service and worship of God likewise be kept in cleanly, goodly repair? The weather-beaten paint, the crippled steps, the decaying door-sills, the dusty floor, the darkened lamp, the soiled pews, should not all these be kept in joyous, anxious repair that the house of God may indeed be a house of godly splendor, neatness, purity?

So, too, the individual life. We are the temple of God. We need, individually, constant repair. Wrong habits should be corrected, uncleanly living should be purged, impure thoughts and words should be corrected, unkindly criticisms should be erased: your life, my life, brother, sister, undoubtedly needs repairing that we may be fit for God's indwelling.

## RALLY DAYS

THE HERALD IS ENCOURAGED to believe that the Rally Days which have been put forth in the past have been productive of much good to the churches throughout the year. It is hoped that the churches will be able to realize throughout the months to come much benefit from these efforts.

Let us study and learn the value of special church days.

## THE SUNDAY SCHOOL LESSON SERIES

THE SUBJECT OF THE Sunday School lesson for next Sunday is, "Useful Work a Christian Duty"; and for the Sunday following, Oct. 27, "The Christian View of Recreation". The entire series for this quarter has been designed with a view to studying definite social problems as they relate to Christianity. The Herald urges that the Sunday Schools of the Church of God will give these studies earnest and thorough consideration.

We should always hold before our minds the great truths of the Bible which are to be realized at the coming of Christ, but we should not fail to discern like great truths which pertain to daily problems. The child and the young person of today are meeting conditions so different than were the conditions of yesterday that it behooves the church

to become informed from the Scriptures as to the attitude the individual should take regarding many daily questions. May it not be that there is much of present day Christian life and Christian blessing that is entitled to earnest Christian consideration?

We pray that all, both attendants at Sunday School and non-attendants will give prayerful attention to these Bible themes with a view of best understanding the Father's wishes for the individual and for the church.

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## PERSECUTIONS LIABLE TO THE CHRISTIAN

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First Peter 4:15

**A**LLOTRIO-EPISKOPOS is a word which occurs only here, not being used even by any of the Greek classical writers. It is composed of two words, *alotrios*, "belonging to another", and *episkopos*, "an overseer" (bishop). According to this, it would mean *one who takes supervision of affairs which pertain to others and in no wise to himself*. Hence it is rendered in A. V., "a busybody (R. V., meddler) in other men's matters." But this is evidently weak, and it is in fact far short of the facts referred to in the context. The Christians were being exhorted in this epistle with regard to a great persecution, which was even then commencing, and in which they were charged with being "murderers", "thieves", "evil-doers", and "*alotrio-episkopoi*", whatever that may mean. Now it is clear that something more is meant here than a mere "busybody", or "meddler": these are not classed among criminals. The fact is, that these persecutions commenced with popular accusations. The "Christians" were regarded with general hatred, and the common charges brought against them were murders, incendiarism, etc., but chief of all they were charged with hatred of the world and *hostility to society*. The technical term for this latter crime was *odium humani generis*, and it meant that the Christians were bent on relaxing the bonds which held society together, introducing divisions into families, setting children against parents, parents against children, and accomplishing all this by unlawful and magical arts. This charge was absolutely necessary to procure their death; for in the Roman Empire the right of inflicting capital punishment belonged only to a few high officials, and death was the punishment of magicians. The Roman officials scorned a merely *religious* charge (see Acts 18:15-17; 19:37; etc.).

It seems clear, therefore, that the word was coined in order to express in Greek the Roman indictment of *odium humani generis*. So elastic an accusation could be easily proved in times of popular excitement. Christians were charged with breaking up the peace of family life, raising discontent and disobedience amongst slaves. True, they were hostile to *vices* of Roman society, and doubtless denounced them. Society, then, must destroy these Christians in self-defence! This is the teaching involved in this

word. It is no mere advice to disregard the taunts and jeers of others. It was a solemn exhortation, that when persecution came they were to suffer, not as murderers or thieves, or as being like our agitators—as the enemies of society—but as Christians. "Be ready always to give an answer" (1 Peter 3:15). "If ye suffer for righteousness' sake happy are ye, and be not afraid of their terror" (see 3:14). Do not suffer under those terrible accusations and false charges, but "suffer as a Christian". Be not ashamed of this, but glorify God on this behalf, (see 4:12-16).

Many Christians are today ignorant, and therefore unmindful, of what is meant by this solemn exhortation. As the leaders of the people they are taking the place of those whom we speak of as "agitators"; and, by preaching what is openly called "a social gospel" and "the gospel of the people", are helping forward the enemies of society, and are themselves disturbers of the peace, under the guise of what they call "Christian socialism". Such teachers would find it difficult to obey the exhortation to make a good defence against such charges, for in their case the accusation would be true and not false.—Adapted from *Number in Scripture*, by E. W. Bullinger.

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## WHAT IS ABIDING IN CHRIST?

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**A**BIDING IN CHRIST should be a very practical doctrine. When a man abides in a certain place we know where to find him. The abider in Christ is like that. He is where Christ is on the issues of the day. Quiet, firm, serene, he takes his stand on the issue of Modernism, on the issue of Worldliness, and on the issue of the authority of the Word. He sets an example of regularity and faithfulness in his Christian duties. He suffers with the truth, he loves the appearing of our Lord. He is loyal to the Word and to those who teach it. There are many souls like that. *Their lives may not be perfect, but their address is permanent.*  
—*Faith and Fellowship.*

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## EXCERPTS FROM LETTERS

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How is this?

"Just received my Restitution Herald. The first thing I look for the 'Brain Teasers'. I like them and try to answer them."

In what is this writer interested?

"Glad they are having such good meetings in different places."

She is behind in her tithing, but she is going to pay God her vow.

"The enclosed is a small payment on what I owe of tithing money. I'm behind on my payments, but I know just what I owe and hope to get it all paid soon."

## VOICES

A voice of noise from the city,  
From the haunts of sin and pain;  
The groan of a mighty multitude.

Oh! shall they plead in vain?

A voice of the lonely dying,  
Not knowing where they go,

Oh! silently appealing

Is the cry of that mighty throng,  
That voice of noise from the city,

"How long, O Lord, how long?"

A voice from the midst of the temple,

A voice of doubt and fear,—

"How long shall evil triumph?"

O God the Father, hear."

A voice of wide-spread error,

A voice of those that say,

"There should be wider entrance

To this too narrow way."

A voice of the plenteous harvest

That few men go to reap,

Though the enemy's softly sowing,

Whilst the weary watchers sleep.

So through the lonely waiting

Of these years of care and wrong,

That ceaseless voice from the temple,

"How long, O Lord, how long?"

A voice of the Lord that speaketh

To those who watch and wait;

Toil on a little longer.

His step is at the gate.

See how the shadows lengthen

Athwart the evening sky;

Lift up your heads, O children!

Your redemption draweth nigh;

And through the unknown distance,

In an echo deep and strong,

Is the voice of the Lord proclaiming,

"I will not tarry long." —*Unknown.*

—o—

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.—John 3:16.

Mrs. Almeda Glotfelty, Lanark, Illinois

—o—

## REBUILDING JERUSALEM

By Emma C. Railsback

THE SUGGESTION made in our splendid Truth Seekers' Sunday School Quarterly in the lessons for the past quarter concerning the return from captivity, that the building of the wall around Jerusalem must have preceded the building of the temple seems to me to be contradicted

by a number of Scripture texts.

After King Cyrus had made his proclamation that God had charged him to build a house at Jerusalem and he had urged Israel to take hold of this work, Zerubbabel led the first company of fifty thousand of Israel back to Jerusalem. All of God's faithful children up to this time, when sojourning in any country, new or old to them, proceeded first to build an altar to the God of Israel; and Joshua and Zerubbabel were no exception to this rule. After they had been established "in their cities" (Ezra 3:1-8), they builded the altar of God and began celebrating the set feasts of the Lord, which, no doubt, occupied quite some time. The record shows that it was from the seventh month of the first year to the second month of the second year before the foundations of the temple were laid, but during this six months, the preparations for the building of the temple were being carried on. Ezra 3:7.

After their season of rejoicing because the foundations of the temple had been laid, the people of the land weakened the hands of Judah and their faith began to fail. They ceased to build until God sent the prophets, Haggai and Zechariah, to encourage them to go on with this great work, which was not completed until about twenty-one years after the foundations had been laid.

It seems that Cyrus' proclamation had not contained instructions for the rebuilding of the wall around the city and it remained for Nehemiah to take up this part of the work, even in more "troubulous times" than had prevailed during the building of the temple. The builders were compelled to carry weapons of defense and their enemies resorted to many schemes to put a stop to the work, but they continued until the walls had been finished except the setting up of the doors, when their enemies in a final effort to defeat the completion of the work, bribed a priest to advise Nehemiah to gather the people together within the temple and to shut the doors of the temple, that Nehemiah might not be slain, which he refused to do as being a sinful thing.

This one verse (Neh. 6:10) seems ample proof that the wall had not been built before the temple. And concerning the statement that the city was large and great, but the people were few therein (Neh. 7:4), the statements found in Ezra 3:1 and Neh. 7:73, saying that the children of Israel "dwelt in their cities", would be sufficient reason why but few dwelt in Jerusalem prior to the building of the wall. However, they gathered themselves as one man "from their cities" after the completion of the wall, to hear Ezra the priest read and expound God's law to them. Neh. 8:1. Likewise had they gathered themselves together as one man to Jerusalem "from their cities" when the first altar was built. Ezra 3:1. So it seems that the order of rebuilding was from the heart outward, first the altar, then the temple, then the wall.

A correct understanding of this order would seem to be important if for no other reason than to be able to take God's Word in the order given as nearly as possible in these days when there is so much teaching which tends to discredit it and which breeds doubt and unbelief in the minds of the spiritually weak and feeble.

## FUTURE INDIGNATION

### PART 3

By C. W. Dean

ABOUT THE MIDDLE of the "one seven" (seventieth seven) wherein the covenant is empowered with many of Daniel's people, Dan. 9:27, corresponding to the time when the fifth seal is broken in the unveiling, Rev. 6:9, Satan and his host of wicked forces among the celestials will be ejected out of their place in heaven and cast down to the earth.

A battle occurs in heaven, Michael and his messengers battle with the dragon, and the dragon battles and its messengers, and they are not strong enough for him, and neither is their place still found in heaven. And the great dragon is cast down, who is the ancient serpent called the Slanderer and Satan, who is deceiving the whole inhabited earth, and its messengers are cast with it. I heard a loud voice in heaven, saying, Now come the salvation and the power and the kingdom of our God, and the authority of His Christ, seeing that the accuser of our brethren was cast down, who was accusing them before our God day and night, and they conquer him through the blood of the Lamb, and because of the word of the testimony, and they love not their souls unto death. Therefore make merry, O heavens and those tabernacling therein (in them). Woe to the land and the sea, seeing that the slanderer descended to you having great fury, being aware that the season he has is brief. Rev. 12:7-12.

Comparing Dan. 7:25; 9:27; Rev. 12:6 and 13:2-5, reveals the fact that the brief season which is allotted to Satan after his expulsion from heaven is the last half of the one seven of Daniel's prophecy, a period of three and a half years, or forty-two months. Satan cast down in his great fury contrives various means for destroying the holy people, Israel. Standing on the sands of the sea, which figures peoples and throngs and nations and languages, Rev. 17:15, he brings up out of the sea a seven-headed, ten-horned wild beast. This is the realization of the dream which men are dreaming today, which has already taken form in the League of Nations and the World Court. It will be a religious-political federation of nations, a world-dominion headed up by the desolator, the king of strong presence, the man of lawlessness.

The dragon gives it its power and its throne and great authority, and one of its heads was as it had been slain to death. Its death blow is cured, and the whole earth marvels after the wild beast, and they worship the dragon, seeing that it gives authority to the wild beast. They worship the wild beast, saying, "Who is like the wild beast, and who is able to battle it." To it was given authority to do what it wills forty-two months, and it opens its mouth in blasphemies toward God to blaspheme His name and His tabernacle, and those tabernacling in heaven. It was given to do battle with the saints and to conquer them, and authority was given it over every tribe and people and language and nation, and all who are dwelling on the earth will be worshipping it, every one whose name is not written in the scroll of life of the Lamb which has been slain from

the disruption of the world. Rev. 13:1-8.

Human imagination is incapable of realizing the awfulness of this great affliction that is surely coming upon the world under the tyrannical reign of the desolator. It is a worse time than the world has ever known, or ever will know, and except those days are discounted no flesh would be saved, yet because of those who are chosen, those days will be curtailed. Matt. 24:22; Mark 13:19-20.

Harmageddon is the Hebrew name for the place where the kings of the earth and their armies of the nations will mobilize for the battle of the great day of God Almighty. The term Harmageddon occurs but once in the Scriptures, Rev. 16:16. The text with its immediate context reads, And the sixth (messenger) pours out his bowl on the great river Euphrates, and its water is dried up in order that the road of the kings of the Orient may be made ready. And I perceived out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as if frogs (for they are the spirits of demons doing signs) which are going out to the kings of the whole inhabited earth to be mobilizing them to battle of the great day of God Almighty, and they mobilized them at a place called, in Hebrew, Har-Mageddon. Rev. 16:12-16.

This great valley is called the great plain in the Scriptures, also the field of Esdraelon, the field of Megiddo, the Galilean plain, and is a vast meadow covered with the richest verdure throughout its breadth and length. It is at the head of a great trough which runs down through a great valley, the valley of Jehoshaphat to Bozrah, a distance of about 184 miles. This is the real field of battle. Harmageddon has been the chosen encampment in contest from the days of Sargon II., king of Assyria (722 B. C.), to the disastrous march of Napoleon Bonaparte in Syria (1799). It was here that Barak defeated the Canaanites. Judges 5:19. Gideon defeated the Midianites. In fact, the Gentile nations, Jews, Christian crusaders, anti-christian Frenchmen, Egyptians, Persians, Turks, and Arabs, all have pitched their tents on the plain of Esdraelon, or the field of Megiddo, called in Hebrew tongue, Har-Mageddon.

The Scriptures do not reveal the date of the battle in regard to the year, month or day; but they do specify the time in relation to other events. We find by careful study of the accounts recorded in Scripture, that the battle occurs just before the thousand years' reign at the unveiling of the Lord Jesus Christ from heaven. Proof of this is the fact that the three powers instrumental in mobilizing the kings of the earth and their armies for the battle—the dragon, the wild beast, and the false prophet—are all captured as a result of the battle, following which comes the millennial reign of Christ and His saints.

Before presenting scriptural proof for this, let us consider what is revealed concerning the powers who instigate the mobilization for the battle. We have already considered the ancient serpent, the great red dragon, who is called slanderer and Satan. He, of course, is the chief authority of the air, the spirit now operating in the sons of stubbornness, Eph. 2:2, and the suzerain of the kingdoms of the earth. Luke 4:5-6; Rev. 13:1-8. (*Concluded next week*)

## I WILL NEVER LEAVE THEE

By Mrs. A. J. Chaplin

**B**ELOVED, THINK IT NOT STRANGE concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter 1:7.

"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world. . . . Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:33, 20.

"Who (God) comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4. Whatever trials may come to us we have the blessed assurance that "all things work together for good to them that love God." Rom. 8:28. "Cast all your care upon him (God), for he careth for you."

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven." "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1, 2, 5.

We must not be forgetful of the exhortation that "speaketh unto us as unto children, . . . that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"; knowing that, "God is our refuge and strength, a very present help in trouble." Psa. 46:1. We know that "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psa. 103:13, 14. So we rest in perfect confidence that our Lord will not give us one trial too many, but with each trial we have, He has provided a way of escape if we only trust Him to carry us through.

"There's never a night but is followed by day,  
And the darkest to dawn must give place.  
There's never a sorrow that comes our way,  
But is sent with a message of grace.

Oh soul, is thy burden too heavy to bear,  
Does the load seem too weighty for one?  
There's a Helper at hand, all thy sorrows to share,  
'Tis thy Father's own well-beloved Son,

Then cast every burden on Jesus thy Lord,  
And thy troubles will quickly depart;  
Make every sweet promise in His precious Word  
An entrance to His loving heart."

## EXTRACTS FROM SUNDAY SERMONS

"SCIENCE TODAY LESSENS FAITH"

By M. A. Woodward

**A**N INDUSTRIAL CIVILIZATION need not exclude God," said Rev. A. P. Record in answering the question, "Can we find God?" "A scientific age tends to distrust anything that is incapable of scientific demonstration. A machine civilization is prone to explain the universe in mechanical terms; and yet such an explanation fails to account for the highest product of the universe—the mind which interprets and explains. If science proves anything, it is that effect cannot be greater than its cause. The Power that planted in our common human nature the latent qualities, which are being wrought and refined amid the complexities of our modern civilization, must be of the like quality himself. Thus God becomes the major premise of every syllogism of religious life."

### REBEL SAINTS

Dr. Edward Dewitt Jones pays a beautiful tribute to Wm. Penn in the following words: "He was born to affluence but cast his fortunes with the heroic group of Quakers which set out to worship God according to its conscience and the inner life, submitting to arrest and imprisonment with complacency, nothing daunting him. He was a pioneer of freedom, an apostle of tolerance, a follower of Jesus who spurned physical weapons and won victory with the sword of the spirit".

We might add to this thought that other "rebel saints" as Paul and Peter, ardently rebelled against false doctrines then taught, and boldly proclaimed their faith in the sound doctrines of Jesus the Christ. With many others who bravely walked in their footsteps though they knew they would be stained with blood, knew that persecution awaited them, they were willing to suffer for the faith of Jesus. They found God very precious to them, and willingly suffered all things that they might receive the crown of rejoicing when their Lifegiver should return as He had promised them He would. They never doubted that promise, for Jesus made it by God's command in answer to His prayers.

To my mind there is only one way to find God, and that is the way the apostles found Him, through Christ. We must find Him in all His wonderful power to find God a real Helper to us, for it is through Him Jesus works. Listen to Him as He pleads all night for strength to carry on His work with the vast multitudes that throng Him.

Did His prayers avail anything? Let us see: He is standing at the grave of Lazarus, His beloved friend and follower. He looks up in prayer, saying, "Father, I thank thee that thou hast heard me, and I know that

thou hearest me always . . . . And when he cried with a loud voice Lazarus came forth, bound hand and foot." God had triumphed through Christ, and we hear Jesus saying, "All things whatsoever ye shall ask in prayer believing, ye shall receive." What a promise! God seems so far away at times until we reach Him through Christ. Then how near and dear He seems.

## OUR INDIVIDUALITIES

WHEN JESUS PRAYED that His disciples might be one, He did not expect that they would be one in everything in their make-up, or they may as well have been so many automatons. There are evidences aplenty that Jesus chose His apostles with this end in view—their differing make-ups or personalities, and the value they would prove to be in His work, especially in drawing useful lessons from their experiences and pointing them out for the benefit of us all. He knew they would remain the same persons, but reinforced by divine power, when the Holy Ghost should descend at Pentecost and fill them. "He knew all men, and needed not that any should testify of man: for he knew what was in man". John 2:24-25. Many a civil government head, or army general would be well equipped if he had this power in the selection of his associates.

There are many useful lessons that can be drawn from the lives of the apostles, but mention of two of them, Peter and John, will suffice for the present. Whatever frailties or weaknesses may be charged to the former there was a generous streak of courage in his character that seldom failed him. He thought it was going to be sufficient to follow his Master to His death. "I will lay down my life for thy sake," said he (John 13:37). But here was an occasion when the Master again "knew what was in man". He foresaw the time of his arrest, trial and crucifixion and how Peter would feel through it all, and, while not lacking in courage in the ordinary sense of the word, he would be all discouraged and ready to give up, evidently thinking Christ's mission to the world was about to become a failure. He was all down-hearted and denied his Lord when asked by the damsel if he were not a follower of Jesus. "And when he was gone out into the porch, another maid saw him, and said, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man". Matt. 26:71, 72. Do you suppose Peter's courage failed him toward these two girls? I don't think so. Down-hearted, he was aggravated beyond endurance by their taunting questions, as he was also later by those that stood by who came to Peter and said, "Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man", thus making the triple denial foretold by Jesus. "And immediately the cock crew." If all the roosters should crow nowadays when the Peters and others deny their Lord, what a din there would be! This Peter had not been accustomed to handling serious questions in diplomatic language, as men do now in politics, so when accused and har- passed enough he blurted out his answer roughly.

But let us follow Peter further and see what becomes of him. If he had been like some men today that would have been the last of him; but not so with Peter. There was so much heart-work in it with him, and Jesus of Nazareth had got such a grasp on his affections that it was hard to get away. He and John were out for a Sunday morning walk, perhaps to talk things over. Maybe John was having a heart-to-heart talk with him about his backslidings. Then lo! while it was yet dark, Mary Magdalene came running and said unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." If Peter had been like some he would likely have said, "That's nothing to me," but he didn't say any such thing. "Peter therefore went forth and that other disciple and came to the sepulchre." So they ran both together and John outran Peter and came first to the sepulchre and stooping down and looking in saw the linen clothes lying; "yet went he not in", lacking courage we infer. "Then cometh Simon Peter following him and went into the sepulchre and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple which came first to the sepulchre, and he saw, and believed."

This is one case where the superior courage, or bravery of Peter is shown, which we cite for an illustration, though perhaps a simple one. But if the reader will turn to Acts, second chapter, "When the day of Pentecost was fully come" and the disciples "were all with one accord in one place" and the power "came from heaven as of a rushing mighty wind and filled all the house where they were sitting, and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance," it put the finishing touch on Peter's pluck with wonderful results. Read verses 14 to 41 for one of the best sermons ever preached, resulting in the conversion that day of about three thousand souls!

The further history of this apostle is worth examining but we turn to the apostle John who, with James his brother, also an apostle, were sons of Zebedee, fishermen on the lake of Galilee. John's strong point was the affections. He has more to say about love in his gospel and three brief epistles than all the other apostles; but it is not of the sentimental sort that passes for piety in some circles, nor was he weak-kneed. He and his brothers got the name of "Boanerges" which is, "The sons of thunder" from the One who chose them and sent them forth and gave them power to heal sicknesses and cast out devils. Surely, they were no weaklings!

Thus we see the Master was able to use two vastly different men for the same work of proclaiming the gospel. Each had his special ability and his special work. It is just the same today. The Lord has a work for each one of us to do—a work that no one else can do quite so well as we. Instead of our personalities being obscured or made uniform by our religion, if we are fully surrendered to Christ He will enrich, develop and perfect our lives into the glorious likeness of the sons of God.—*Selected from "Our Hope"*,

# DAILY SCRIPTURE READINGS

## NOT ALL THOSE SERVE GOD

Sunday, October 20—1 Cor. 10:24-33

**W**HETHER THEREFORE YE EAT, or drink, or whatsoever ye do, do all to the glory of God." V. 31. Christianity draws one so completely out of self and so fully into God and His Son Jesus Christ that we are frequently exhorted that life's entire activity should be so controlled as to bring service unto the Creator and Redeemer. There is no moment of the day, no moment of the Christian life that can properly be devoted to activity which is other than unto the Father.

All labor, all recreation and all rest should be so controlled and regulated as to edify the individual and make him strong and more effective in his Christian activity. If this precept were kept habitually in mind, it would stand out in far greater strength of witness unto the Lord and Master. Nor would such life and activity render tame and common the standing of the individual. He who serves God best, enjoys life most, reaps the most of contentment, the most of deep, true blessing and can but hear from the Father words like unto the Savior's statement, "Well done, good and faithful servant."

## ASSOCIATIONS

Monday, October 21—Mark 2:15-22

"How is it that he eateth and drinketh with publicans and sinners?" V. 16. Our Savior was sent into the world not for the purpose of holding himself aloof from sinners but for the purpose of raising them up unto himself. Eating and drinking are necessary activities of life. These of themselves should be so regulated as to upbuild individual lives. Eating and drinking are not for the purpose of pleasing one's sense of taste. Pleasing of the taste to the injury of the body is wrong and unchristian at any time and in any particular. It was not the eating and drinking for which Christ was condemned. It was the fact that He ate and drank with such associates as their talmudic teachings forbade.

Jesus, the great Teacher, taught them the true lesson. Sitting with others did not contaminate Him. He sat with them not to absorb any ungodly trait of their lives, but to inject into their lives some of the godliness of His own. It is not the mere matter of association that is unchristian. It is the fact that in such associations one craves to take in, like a sponge, something of the unchristian life that is attractive to the old carnal nature, native in the Christian. It is this absorption of the carnal from such associates that is injurious to the Christian's development. He who can associate with nonchristians in their sinful conduct and in so doing succeed in injecting into their lives the things that are Christ-like, the things of God, is a real physician administering help to the needy; but he who is unable to associate with nonchristians without yielding to their drunken, carnal doings is injurious both to them and to

himself and is dishonoring his Master and his God.

Not mere association, but the results of association should be the Christian concern.

## THE SABBATH

Tuesday, October 22—Mark 2:22-28

"The sabbath was made for man and not man for the sabbath."

"God blessed the seventh day, and sanctified it; because in it he had rested from all his work, which God had made." Gen. 2:3. Note carefully that in this text the word, "work", is a noun and not a verb. God looked back upon the results of the labors of six days and beheld what He had accomplished, beheld the work as it stood out before Him. The seventh day was set aside as a memorial, as a monument in recognition of the accomplished creation that everywhere met His face. God was not weary; He was not tired; He did not rest as a matter of restoring His strength. But He rested in recognition, in honor of the achievements of the week.

Jehovah brought Israel out of Egypt through a mighty hand and by an outstretched arm; therefore God commanded that they keep the sabbath day. Deut. 5:15. Again the sabbath day was commanded as a memorial. Truly, man needed rest to recuperate his strength, but the purpose of God in commanding him to observe the sabbath was that he should commemorate the achievement of God in deliverance from Egyptian bondage. Read Deut. 4:34-37. Again their rest day was a monument, a memorial unto God's achievement. Of this day the Savior spoke in today's Scripture reading, that the sabbath was made for man. Not only does man rest, recuperate, gain strength on that day, but man is enlarged in heart, is enriched in life in the fact that he ceases from his own efforts bringing him to rely upon God.

The Christian observes Sunday, the first day of the week, because of the practice established by the apostles. This day was observed by them not by commandment but to memorialize the great work of God in the resurrection of His Son. The resurrection of Christ unto new life, unto immortality, unto incorruptibility was the crowning work of God. It is in commemoration of the resurrection of Christ, the second Adam, that the Christian rests upon the first day of the week.

As a Christian service, it is difficult to imagine how any Christian is memorializing the resurrected Savior unless he ceases from his labor, from his recreation, from his effort to please self, and devotes the day unto the sacred memory of God's accomplishment and of Jesus who was thus exalted.

## CHRISTIANITY AT REST

Wednesday, October 23—Mark 6:30-34

"Come ye yourselves apart into a desert place, and rest



awhile." V. 31. The Savior tired much in His strenuous labors. Oft He withdrew himself that He might have opportunity of rest and recuperation. He likewise taught His followers that they too needed rest.

It is as much a Christian duty to rest the weary body and the fatigued frame as it is to perform labors to the honor of God. Proper rest is for no other purpose than for the upbuilding and the strengthening of individual ability for service. The poor, mortal, finite life can but weary unto exhaustion unless it is properly rested.

The rest mentioned in today's reading is different than the rest that is referred to as "sabbath rest". While that is to memorialize work already accomplished, this is to recuperate the worn-out, jaded life.

### JESUS GRACES THE WEDDING FEAST

Thursday, October 24—John 2:1-11

We have Christians today who in their great anxiety to render untarnished service to Christ, question the righteousness of associating in gayety and pleasure. Our Savior set an example which probably is proper for all His followers to heed. He apparently was one with and in the righteous joy and pleasure of the wedding gathering. Indeed, it is a question if our Savior's life was not a life of joy and gladness because of the righteousness which He was at all times living, and which He was administering unto those attending Him.

The Psalmist gave abundant instruction that the godly man should render joyous phrases and glad acclaim to the Father in heaven for all the surrounding benefits and blessings of God. In like manner, the Christian life whether at the wedding feast, or at the righteous social gathering should in joy and gayety render joyous honor to God for His wonderful blessing to man, for the grandeur of association and to render honor for life itself.

Then again the physiological benefit that always results from righteous laughter and pleasing exercise must be considered. These practices strengthen the organs of respiration and circulation, and give tone and health to the physiological structure.

Jesus, at the wedding, gives example as to how the Christian can properly carry out joyous activity.

### UNCHRISTIAN DISSIPATION

Friday, October 25—Daniel 5:1-6

"They drank wine, and praised the gods of gold. . . ." V. 4.

The abuse of our God-given lives by dissipation in things carnal is everywhere condemned. God so created the human body with its many cravings in order that the body itself might prompt man to partake of those things necessary to sustain life. It is proper for man to eat, proper and necessary for him to drink, proper for him to laugh, proper to sing, proper to carry on all those things for which the Father has given him taste and desire. The unrighteousness of it all comes from over-feasting, over-gratifying any one of these cravings. Intemperance in any line is improper.

Self-control, the government of self, is perhaps one of

the greatest accomplishments in life. Truly, he who rules his own tongue is greater than he who takes a city; also he who rules his appetite, who rules his activities so that he is not merely yielding to body cravings but is rather utilizing opportunity to serve the body righteously, is the greatest of generals. Dissipation, yielding in any direction to abnormal degree, can but weaken one's life and dishonor God.

Liquors, narcotics, nicotines, carnal lusts of any and every nature, when yielded to, can but weaken the individual, the descendants, and society. Belshazzar lost his kingdom apparently through dissipation; Nebuchadnezzar was in like manner made an associate with the fowls of heaven. Christianity, following the ideals of Christ with the greatest of purity and devotion, can but lift the individual life and descendants to ever higher attainment unto God.

### THE RENEWAL OF STRENGTH

Saturday, October 25—Isaiah 40:27-31

"But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint." V.31. The prophet here beautifully recalls to mind that "the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary." He further announces again that it is he that "giveth power to the faint."

Thus we are brought to realize anew that the same God, who in creation's morning gave life and strength, is the One to whom all must look that they may have their strength renewed and their powers of life strengthened and increased. Indeed, He is "the giver of every good and every perfect gift."

## CIVILIZATION EATING OUT ITS OWN HEART

THIS IS WHAT we said aloud as in the quiet of our study we read an excerpt sent to us for comment by the September Woman's Home Companion. It was headed "60,000 Churches Dead," and went on to show the cause of their failure—the motion picture, the automobile, the radio, increased school activities, new subjects taught, etc. All these things which the so-called progress of the age has brought in, have led men and women, even professing Christian men and women, to "forsake the assembling of themselves together," which they should have done "so much the more as ye see the day approaching" (Heb. 10:25). "You have plenty of time to read on Sunday," is the slogan of the Sunday newspaper which is also keeping millions of people away from the house of God. If therefore it be true that "whatsoever a man soweth, that shall he also reap," what a harvest is awaiting the votaries of twentieth century civilization in the day when they must give account!—*The Moody Monthly*.

## HERE IT IS

### QUERIES 7

#### FIRST THINGS—WHERE FOUND?

1. Where is mention first made of the purchase of land?
2. From whom was the first land purchase made?
3. By whom was the first land purchase made?
4. What is the first recorded use of current money?
5. Of what did the first wedding present consist?

#### CAN YOU TELL?

1. How many petitions are recorded in the "Lord's Prayer"?
2. How many baskets of fragments were gathered after Christ had fed the four thousand?
3. How often did the Mosaic law require a man to forgive an offending brother?
4. How often did our Savior say an offending brother should be forgiven?
5. When shall all the human race see Jesus on His throne surrounded by His attendant angels?

#### SCRIPTURE ENIGMA

In many a bosom fondly nursed,  
 A fiery serpent, is my *first*.  
 When Jesus came for us to die  
 He crushed this deadly enemy.  
 My *second* is a city's name  
 Where Israel's host was put to shame  
 Because my *first* still unrevealed  
 Was lurking in their camp concealed.  
 Upon my *whole*, pronounced by heaven,  
 The knowledge of my *first* was given;  
 The chosen people gathered round  
 And trembled at the dreadful sound.

#### QUERIES 5—ANSWERS

1. God to Noah, Genesis 6:5 and 8:21.
2. Bible Character—Ahasuerus, Esther 8:1.
  1. A—bigail, 1 Samuel 25:3, 39.
  2. H—or, Numbers 20:27, 28.
  3. A—bner, 1 Samuel 14:50.
  4. S—anballat, Nehemiah 4:7.
  5. U—zza, 1 Chronicles 12:10.
  6. E—liezer, Genesis 15:2.
  7. R—amoth, Joshua 20:8.
  8. U—r, Genesis 11:31.
  9. S—hilo, Genesis 49:10.
3. Enigma—"Eve", Genesis 3:30.
4. Merchants in tears, Rev. 18:10-11, 15-17.  
 The election of the Board of Guardians, Acts 6:1-5.  
 A business man attacked by an officer's wife, Genesis 39:7-23.  
 A large contract for timber and food, 1 Kings 5:1-11.  
 Business stopped and salesmen beaten, John 2:13-16.

Very good answers to Queries 5 have been received from Mrs. Hugh Glover, Colo.; Hazel Titus, S. Dak. There is

also one nicely prepared list unsigned. Who are you?

Answers to queries 4 came too late for publication in last week's issue from M. A. Woodward, Mich., 90%; Mrs. Mina Crosby, N. Y., 100%; and Mrs. Peleg Chase, Mich., 100%.

#### A WORD ABOUT "QUERIES"

What a fine way to spend these long evenings, studying the Bible, and finding answers to the queries! If you cannot answer all, answer as many as you can. It will prove to the Editor that you are interested, and trying to do the best you can. How fine it would be for the Sunday School children to learn the questions and answers by heart, and let them be part of the next Sunday's lesson! When I was a child I used to learn to repeat a whole chapter, and often four or five chapters. I have never forgotten those lessons, but when I try now to commit to memory it is very hard work.

M. A. Woodward.

## THE DIVINE PURPOSE

By Clarence E. Flynn

God's great unceasing purpose  
 Abides across the years  
 Despite their heavy burdens,  
 Despite their sins and tears:  
 Peace for all men and nations,  
 Justice for the oppressed,  
 Help for the lone and troubled,  
 And for the weary, rest.

So runs the Father's planning  
 As Time pursues its way.  
 Such is the hope we treasure  
 Of better things some day.  
 Across the wheeling ages  
 Sounds like a silver bell  
 The voice of Faith proclaiming  
 That all shall yet be well.

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"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS".—MATTHEW 6:33.

### OREGON BEREAN SOCIETY

The Oregon Bereans met at 6:30 Sunday evening, September 29, and again the following Sunday, to reorganize the local society. The following officers were unanimously elected: Azalia Winfrey, President; Charles Moore, Vice-president; Cecil Smead, Secretary-treasurer.

Sr. Winfrey will take the lead in the social activities of the young folks. She has planned a program for the coming year which will include four social events, two being for members, and two being for both members and non-members. There will be a reception for the older people and one for the children.

Sr. Winfrey will be assisted in her duties by Mr. Moore, manager of the Golden Rule Greenhouse, who is from Albion, Michigan. He is especially fitted for the duties of the office, having been connected with the Christan Endeavor Society. John Denchfield and F. L. Austin will cooperate with Mr. Moore on the Social Committee. The Membership Committee is composed of Richard LeCrone, chairman, Clarence Lapp and Ruth Gesin. Alice Gesin was selected as pianist.

Notwithstanding the fact that the membership of the society has suffered by members moving away, the society reorganized with twenty-two members, some of whom are from widely separated parts of the country, and six of whom are members of the training class. The members are all eager to take up the lessons in Book Two of the senior series. These facts all contribute to the belief that some highly spirited and interesting meetings will be held, and that the truth of the Word of God will be understood more than ever.

Cecil A. Smead, Secretary.

### ROCKFORD, ILLINOIS

The class at Rockford held its annual business meeting on Friday, September 27, and the following officers took their places at the helm to guide the class for the coming year: President, Mildred Walls, 1016 North Ave.; Vice-presidents, Verna Thayer, Kilburn Ave. Road, and Earle Mogle, 1016 North Ave.; Secretary-treasurer, Harold Starbuck, 420 S. Third St.

We are growing up this year. For three years we have met faithfully week in and week out. Now we have branched out and are enjoying regular preaching services on two Friday nights of each month. We no longer meet at the homes but have engaged a W. C. T. U. hall, where we have

either Bro. F. E. Siple or Bro. Paul Johnson with us on the Fridays preceding the first and third Sundays of each month. The regular classes are held at the same place on the Fridays when we have no preaching service.

With this big step as a forward start we hope to go on to much greater things in God's service. The Rockford class urges all those within reach to cooperate in this effort, and meet with us every Friday night at 7:45, at 1904 N. Main St. We will give you a cordial welcome.

Will you pray for the advancement of this phase of the Father's work?

I saw a Berean sacrifice something he wanted very much the other day, and put away the price it would have cost in a little envelope, because it is Self-Denial Month.

Are you remembering to deny yourself?

### MARSHALL BEREAN SOCIAL

The Salem Berean Society held a social meeting Saturday night, October 5, at the home of W. C. Hendrix and family. There were twenty-six present at this meeting.

The class period was opened by the song, "What a Friend We Have in Jesus", followed by prayer. Next came reading of the thirty-fifth chapter of Isaiah by Edna Wood; then a special song by Ruth and Lorene Goekler. A talk on the use of numbers in the Scriptures was given by Harry Goekler. A short time was taken for Bible queries and questions. We closed with the song, "Rock of Ages".

After class all joined together in games. All enjoyed themselves and hope to be present at the next meeting, which will be at Sylvan Richey's home in Martinsville.

Ralph Goekler.

### A NEW NEBRASKA CLASS

The Holbrook Berean Society was organized August 23, 1929, by the assistance of Bro. F. E. Siple, of Oregon, Illinois.

The officers elected were: President, Wayne Wilson; Vice-president, Clyde Long; Secretary and Treasurer, Forrest Long.

This organization held its first meeting September 1, 1929, with nine members present, and much interest was shown,

Forrest Long, Secretary.



## THE CHRISTIAN VIEW OF RECREATION

**R**ECREATION IS A RE-CREATION and includes many forms of pleasure, exercise and rest for the purpose of keeping the body in a fit condition to perform its daily tasks.

At the time of our lesson the customs of the many people were very different in the different countries. The Pharisees kept the law by letter rather than spirit. They held very strictly the rites and ceremonies. They fasted on the Sabbath, while Jesus and His disciples did not. Jesus healed the lame man, and went about doing good. Jesus told them that the Sabbath was made for man and not man for the Sabbath.

At present the work that men do is far different from the work that men did hundreds of years ago. Modes of travel have changed our ideas of pleasure and have made it possible for us to go many places to rest that otherwise would have been impossible for us to do.

While it may seem a selfish motive to engage in any form of exercise to fit ourselves to better perform our daily work and also to do God's work, we must be physically and mentally fit; and to live in a routine, we become dull and unable to give Him our best service.

—Dessie Fox

### REMEMBER

Recreation means rest or play. Choose the play that will keep your mind and body fit.

### SOMETHING TO DO

1. Read Mark 2:18-28.
2. Make a list of games that will help you.

### WHERE FIND:

"Whether, therefore, ye eat, or drink, or *whatsoever ye do*, do all to the glory of God."

### NOTE BOOK

Page 1. Copy the above verse.

Reverse side. Copy your list of useful games and recreations.

"All work and no play make Jack a dull boy"; but all play and no work make Jack equally dull, if not more so.

## ANOTHER PRAYER FOR YOUR BOOKLET AUTUMN PRAYER

Friend, so gentle, kind, and dear,  
Listen to Thy children here,  
While they thank Thee for Thy love  
Shown in stars that shine above;  
Shown in frost, in cloud o'er head,  
Shown in leaves of gold and red.

Help me in my heart to thank Thee;  
Help me with my lips to praise Thee;  
May I to each playmate be  
Kind as Thou hast been to me.

### A PUMPKIN SEED BASKET

You can make this basket from pumpkin seeds, watermelon, or any other large seeds. Unless the seeds are fresh, they must be soaked in water over night to make them soft enough to string.

Find a little box that you can use for the basket. Cut a strip of pasteboard for a handle, and paste the end of it to the two sides of the basket.

Thread a needle with a long thread and make a double knot in the end of it. Stick it from the inside of the basket through the place where the handle is pasted on. Then sew through a seed the long way, sticking the needle in one end and out the other. Push the seed to the end of the thread and stick through the handle where the end of the seed comes. Stick back through the handle and sew on another seed until you have a row of seeds along the handle. Then sew a row of seeds around the top of the basket.

To make fringe, string four seeds on a thread, stick the needle through the lower corner of the box. Stick it out again far enough away for the next string of fringe. String on four seeds, make a double knot in the thread, and cut it. Do this all around the box until you have the fringe made.

—Little Learners.

## THE SPARROW'S REPROOF

"Said the Robin to the Sparrow,  
'I should really like to know,  
Why these anxious human beings  
Rush about and worry so?'"

"Said the Sparrow to the Robin,  
'Friend, I think that it must be,  
That they have no Heavenly Father  
Such as cares for you and me.'"

—Selected.

## With Our Sunday Schools

LESSON IV.—October 27, 1929

### THE CHRISTIAN VIEW OF RECREATION

Jeremiah 31:12, 13; Zechariah 8:5; Matthew 11:16-19;  
Mark 2:18-28; 6:30-32; John 2:1-11.

Devotional Reading: Philippians 4:4-9.

#### GOLDEN TEXT

I am come that they might have life, and that they might have it more abundantly.—John 10:10.

#### A STUDY OF THE SUBJECT

**Outline.** I. The Christian Life in Both Recreation and Labor Should be in Consecration to God. II. Spirituality of Aim Should Rule All Christian Activity. III. Recreation and Christianity. IV. The Place of Christian Recreation in a Community.

**I. The Christian Life in Both Recreation and Labor Should be in Consecration to God.** When the Christian was "bought with a price," 1 Cor. 6:20, he was entirely purchased. No reservations were considered. His first and chief obligation in every action of life is to obey the first and great commandment: Love God with all the heart, mind, strength and life. There is no such thing as a Christian being entitled to engage in unchristian labor, or unchristian recreation, no, nor to engage in an unchristian way in labor or recreation.

On the other hand, Christ is the great Leader and Shepherd who would lead the individual follower into true, proper, and beneficial labors of body, mind and heart. Just as one must "appear before the judgment seat of Christ," 2 Cor. 5:10, that he "may receive of the things done" in his daily occupation of life so must he appear to receive of the things done in recreation. Christ's standard covers both.

**II. Spirituality of Aim Should Rule All Activity.** "God is a Spirit", John 4:24; accordingly, all of His purposes and labors are spiritual. Christ is "a . . . spirit", 1 Cor. 15:45; accordingly, He in all His thoughts and labors is spiritual. He who truly and literally follows God and Christ is spiritual, likewise, in all his aims. To have the mind and motive of Christ is spiritual. To be guided by that mind in every pursuit of life is to have a spiritual life.

Paul was as equally spiritual when tent making as he was when preaching the gospel. Reversely, anyone can be as carnal in preaching the gospel as he would be in purposely defrauding a widow. It is not the work done that alone determines the character of the worker, but rather, it is the motive of the worker which determines the character of the worker and of the work. The same principle applies to recreation.

**III. Recreation and Christianity.** Recreation without Christ is but another form of serving self, of manifesting covetousness, which is idolatry. Col. 3:5. Recreation as used today in its broadest sense includes all forms of revelry, banqueting, dissipation, etc. In its limited sense, it is confined to so-called innocent pleasure and pastime. However, even the latter often genders strife, bickering, and contention. When these result, the motive is questionable.

Recreation like labor is, under God's provision, for the individual's upbuild. That it has its rightful place and is in duty a part of each individual's career is unquestioned.

But, to properly fit into the Christian life recreation must be pursued with a spiritual motive. For instance, to play a game for the avowed purpose of beating another is unquestionably carnal. But to play the same game with a view of excelling self day by day, growing in ability, all with a view to greater spiritual ability, is the reverse. To cheer the winning play of a favored team in a game merely because the team is one's favorite and to hiss the opposing team merely because they are opponents, is but to reveal a life that is motivated by carnality. But, to cheer each team because of its own clean and excellent playing ability, not only shows a higher motive on the part of the onlooker but also encourages purity and nobleness of effort upon the part of the respective players. If this latter were the rule of the day the quarrels and fighting engendered in recreation, and the gambings that accompany them would be dissipated forthwith.

**IV. The Place of Christian Recreation in a Community.** For the very reason that Christ's kingdom is not of this world, John 18:36, the Christian should not undertake to rule this world, either in its whole or in its parts. Since the days of Nebuchadnezzar, whom God made ruler over all the earth, Daniel 2:38, the operation of the governments of the earth have been committed to the will of man. Therefore, it is inopportune for the Christian to presume to govern any community or municipality according to Christ's ways and rules.

Likewise, it is equally inopportune to presume to control the recreations of any worldly community. Therefore, recreation being essential to one's best development, Christian recreation should be in agreement with spiritual living. To this end both its program and the execution thereof should be motivated by the spiritual mind. This necessitates that all Christian recreation be provided for by Christians. The community invited to participate in and partake of such recreation can but be benefited in proportion as such recreation leads the community to higher ideals. One sad error of the church is in leaving recreation to be directed by the world and in thus indirectly assenting and permitting its own people to follow the world's ways and customs in this matter. Perhaps as much as in any other way the recreation of today that is provided by the world excites the carnal nature of the would-be Christians to a degree that defeats his efforts to follow Christ, his spiritual Head.

#### PRACTICAL APPLICATIONS

**Purpose of Recreation.** "Recreation is a second creation." It is the process by which the mind and body are rested, renewed and invigorated for the serious duties of life. An excellent means of recreation is to possess a hobby, that is, to cultivate an interest

in something entirely outside of the ordinary course of our lives. The athlete is said to become "stale" and "overtrained" when he applies himself too closely to a single form of exercise. So one engaged in any other line of endeavor becomes biased and "one-sided" if he restricts his thought and effort too much to but one purpose. To the Christian, recreation should mean the freshening of the mind and the strengthening of the body for greater service to God. Therefore he will not engage in any form of recreation which has a tendency to draw him away from the Father, to lessen his influence for good, or in any way to diminish his future usefulness and efficiency in the work of the church.

—G. E. M.

#### SENIOR AND ADULT CLASSES

Joy attends the use of any power of body and mind. This joy of activity is of God and is therefore a good gift.

God requires of man temperance through control over the use of life's powers, that those powers may serve fellowman and Himself. But the joy that attends the use of each power works toward excess in use that the pleasure of self may be served. Must, then, joy be eliminated that temperance through control may obtain? The Puritans said "Yes" and the joy of living came under their ban. The joy of reaction to music or to any harmony in sound, color, or movement was condemned. The joy of play was denied even to children. The joy of natural affections was repressed.

The temperance sought by the Puritans was a temperance through self-control and no power in self can temper the drawing power of joy; therefore, joy had to go—as Puritans thought.

But the temperance required by God is not based on self-control, but on God's control through the entrance of love, the full and perfect expression of power. Being the supreme expression of power it tempers and coordinates all other expressions of power into service to God and man and enhances the joy of each by the fullness of its own joy. Thus temperance, as required by God, increases and brings joy to its fullness, instead of placing it under a ban. The God controlled life is not joyless through repression and elimination of life's activities as is the life controlled through the strength of self.

God recognizes the part joy has to play in man's development, for when He is returned unto Zion and will dwell in the midst of Jerusalem and Jerusalem shall be called the city of truth and the mountain of the Jehovah of hosts, the holy mountain, "the city shall be full of boys and girls playing in the streets thereof." Zech. 8:3-5. This is just an indication of how Christ's government will solve the "problem of recreation" that joy may find its rightful expression.—A. K.

## DOINGS AMONG THE CHURCHES

### NIAGARA FALLS, N. Y.

We are glad to report that Bro. George Rennard is able to be around again after nine weeks' absence from church. He spent eight weeks in the hospital, suffering with a broken arm and a cracked hip. The hip seems to be alright again but he still shakes hands with the left.

Little Bernice Moore, daughter of Bro. and Sr. Earl Moore, has been quite sick for the last ten days. The latest report was that she was some better, but not altogether out of danger.

The Berean class is having its regular meetings again with very good attendance. Bro. W. J. Lent, the president of the society, is to be congratulated for keeping this nice class going.

After the Bible study last Thursday, Oct. 3, we were invited over to the home of Mr. and Mrs. Dan Brown. When we arrived we found quite a number of the same people that we had said good bye to at church just a few minutes before. It was a surprise reception for the pastor and his wife. A few games were played and a very good luncheon was served, after which Bro. William Moore, speaking for the Niagara Falls church, made some very complimentary remarks to show their appreciation of our work among them. He then presented us with a beautiful table lamp, a present from the church at Niagara Falls. These are the words as I remember them: "Let your light so shine before men, that they, seeing your good works, will glorify your father in heaven". We truly hope that it will be, even as he said. We are sure that the good wishes and kind remembrances will never be forgotten, and hope that our influence for good will reach into eternity.

It has been decided to hold the regular All-Day Meeting as usual, to be held at the church at Tenth and Cleveland Ave., Niagara Falls, N. Y. Arrangements are being made to have another speaker to help out in this meeting. We are not positive just who it will be at present, but you can be sure that it will be worth your time to attend this meeting. All who can possibly come are invited and urged to be present.

Several of the brethren from Fonthill were at the Falls church last Sunday morning October sixth.

Grover Gordon, Pastor.

### MICHIGAN FALL CONFERENCE

The Michigan Fall Conference will be held at Coats Grove beginning Friday evening, November 1, and continuing over Sunday. Bro. Jas. A. Patrick, of Ashland, Ohio, will be the speaker. We not only invite but urge as many as possible to attend these meetings.

Wm. A. Hanson, Sec.,  
1840 Union Blvd. S. E., Grand Rapids, Mich.

We still have on hand a few copies of "Choice Texts and Thoughts". If you have seen this neat little book, you will certainly wish to have a copy of your own. It will be found of even greater value in years to come and much enjoyment will be derived from looking through its pages, reviewing familiar faces and reading choice texts. Price, 60 cents, address, National Bible Institution, Oregon, Illinois.

### A CALL FOR HELP

I am asking for a girl's winter coat, size 9 years, one that some child has outgrown and is in good condition. Also, some winter dresses, (not summer), bloomers, and flannelette night dresses for girls from 8 to 13 years. Perhaps some of the Aid Societies that have helped me before in the relief work by making such garments will be willing to help again. I will greatly appreciate being helped with this call I have made for the garments I have mentioned.

Mrs. Orpha Sanford,  
5424 Race Ave., Chicago, Illinois.  
(Please note change of address.)

### DIXON RALLY, OCTOBER 20

Basket Dinner

The Dixon Sunday School and church have their Rally Day planned for Oct. 20, and are inviting all to bring baskets and have dinner in the basement. Sunday School at 9:45, and sermons at 11:00 and 7:30.

F. E. Siple, Pastor.

### MINNESOTA

Bro. Sydney Magaw held a short series of meetings at the St. Cloud church from Sept. 26 to 29. His subjects were, Thursday, Jesus and His Friends; Friday, Daniel, a Type of Christ; Saturday, The Time of the End; Sunday morning, Crucified with Christ; Sunday evening, Jerusalem, Past, Present, and Future. Good crowds were present and enjoyed these services very much.

The Minnesota Fall Conference was held at Bergen, Oct. 3 to 6. This has surely been a very good conference, with a good attendance from other places. So many Bible truths were put before the people, it was a time of rejoicing for us all.

We trust those present will carry home to others the truths taught them there. The preaching services Saturday evening and Sunday were conducted by Bros. Sydney Magaw and Ray Abbott.

Mrs. T. M. Savage.

### AN INVITATION

Dear brethren, scattered throughout the United States and Canada, Greetings:

The thought that you may be coming to our fair city on a pleasure or business trip impels me to write and ask you to be sure to spend Sunday with the Los Angeles church should you be anywhere in reach. We have Bro. G. E. Marsh with us for the coming year, and he must be heard in order to be appreciated. Those among the brethren who have heard Bro. Marsh know just what a feast of fat things we are having, but I am writing for the benefit of those who have not heard him. I exhort you not to let the opportunity slip should you be anywhere near us.

We just about have the work outlined for the immediate future and we expect to have a very interesting mid-week Bible class, using the Berean outlines interchangeably with lessons on prophecy as outlined by Bro. Marsh.

We thank the Lord every day for His blessings and workers, and ask the brethren everywhere to pray for us and the success of the work in this great city, for "the effectual fervent prayer of a righteous man availeth much," says the apostle James.

Yours in the blessed hope,  
Nettie B. Crundwell.

### DUTTON, MICHIGAN

I am now with Mr. and Mrs. Leatherman for a time in Dutton. We are going to have Bro. Randall here next Sunday, Oct. 6, and an evangelist from Otsego, Mich., a week from Sunday at the same hour, 3 o'clock, fast time. The evangelist has been preaching since she was fifteen years of age; is now only twenty-one. She is a very zealous worker, trying to bring people into the fold of Christ. We hope to have a good house of listeners. All come who can, and let the people in this little town know we are not dead.

M. A. Woodward.

Sr. Almeda Glotfelty, one of the faithful members of the little group at Lanark, Ill., is visiting relatives of the Glotfelty family in Pennsylvania and Maryland.

Increased attendance is noticed at both the Niagara Falls and Fonthill churches, Sunday, October 6, work encouraging. "Bro. Gordon is giving entire satisfaction. He is the making of an able speaker."

Bro. Paul C. Johnson will conduct services at the Plum River (Illinois) church, Sunday morning, Oct. 20, and in the evening of the same day at Adeline. Let all those nearby lend their encouragement by attending these services.

Quite a number of the Dixon brethren hurried from their Sunday School to the church at Oregon to help swell the Rally Day crowd and to get Bro. Austin's morning message. They stayed to enjoy the basket dinner.

Next Sunday, being their Rally Day, some of the Oregon congregation expect to leave immediately after the morning service to share with them in both material and spiritual blessings. Bro. Austin will be the afternoon speaker.

Rockford, Rochelle and Adeline, Illinois, and Beloit, Wisconsin, were also represented at the Oregon Rally Day services. Even if you do live twenty-five or thirty miles from church why not start the car in that direction rather than in the opposite direction for destinations much farther from home? If you attend church you will be feeding upon the food that gives life eternal.

### PELZER, SOUTH CAROLINA

The Church of God at Guthrie Grove is glad to announce the addition of two new members, Bro. and Sr. L. W. Tipton of Greenwood, S. C. They were well qualified for baptism because they have been searching the Scriptures for several years and are ably versed in them. The writer had the pleasure of assisting them in putting on Christ by baptism. Therefore we rejoice with them in hope of eternal life, for they have ceased to be aliens and strangers from the commonwealth of Israel, but in Christ are of the same household of faith.

M. O. Williamson.

### HERALD RECEIPTS

J. A. Dickinson; Mrs. Paul Bennyhoff; Samuel Kirkpatrick; Mrs. E. Taylor; Luella Caples; Miss Cleora Randall; John Lehman; Mrs. Ella Rose; Peter Briunsmas; Mrs. A. Balch; Mrs. Harriet A. Reed; Mrs. W. H. Rose; Mrs. Wm. Hadicke; Mrs. Annie Trotter; C. E. Shaffer; J. K. Driskill; Mrs. Mary Allard.

## CHRIST AND JUDAISM

Jesus in His ministry of the gospel of the kingdom did not try in any degree to perfect the social world by improving Judaism. He converted a few individuals and sent them out into the midst of Judah and the world, knowing full well what the result, the growth, would be. He did not try to rid the world of sin at one stroke, nor did He try to rid Judaism of her wrong in one day. No, nor did He try in any degree to correct society so that it would be in accord with Christ's own ideas of social life. What He did try to do, and did do, was to convert a few individual people and make them like unto himself in their ideals, aims and efforts.

## JESUS AND SOCIETY

In no sense did Jesus undertake to become one of the leaders of the society of His day, nor did He endeavor to mold society as such unto His own ideas. On the other hand Jesus did enter into the very midst of all kinds of society from the highest to the lowest; and did use His influence upon the individuals of which society was composed to bring those individuals to a realization of His own great aims and ideals. He did not shun to go to those who were regarded as the lowest in society. He was not embarrassed to go to those who were of the highest in the estimation of man.

He does wrong today who endeavors to measure the standards and values of Christianity by the measure of social conditions. The social yard stick is not capable of measuring a Christian, no, nor of measuring Christianity.

On the other hand Jesus did by His teachings and examples greatly benefit society in that He benefited the individual, or individuals who were part and parcel of that society. No society can be greater than the makeup of its component individuals. The more there is of true Christianity in the members of society, the purer must that society be. Therefore, while Christianity is not a part and parcel of society, yet it does owe a tremendous duty to society in that it should so develop Christian conduct and Christian character in the individual as to greatly correct and edify social standards and society itself.

## CHRISTIANITY AND SOCIETY

While the undoubted purpose of the gospel is to the end that the individual shall be drawn unto God and to His Son, yet there is another side which none of us could overlook. It is this: in a very large sense man is his brother's keeper. In this same sense Christianity owes a duty to fellow men the world around. That is to say while the first great result of Christianity pertains to the individual in drawing him to God there is a secondary result possible which pertains to the Christian's betterment of society as a whole and of immediate society in particular. In honor to Him whom the Father has exalted as the Savior and Leader of the world, every Christian should stand before society as the reflection of his Leader, Jesus. In so doing he cannot but heed society in its every particular: in his business, his governmental problems, in social problems.

The Sunday School lessons for this fourth quarter have been selected by the interdenominational committee for the purpose of arousing a study of the varied social problems as related to Christianity. We urge that the teachers, superintendents and scholars will endeavor to get the most possible out of this three months' study. Remember that in no sense is it an effort to overthrow the gospel or belittle it in any way. It is simply an effort to delve into some of the secondary results of gospel work. It can be made most profitable to those who will engage diligently in the research.

## OBITUARIES

## WILLIAM ABRAM PROSSER

Was born in New York state, July 6, 1837, and died at Newberg, Oregon, Sept. 13, 1929, being 92 years, 2 months and 7 days old.

The subject of this sketch spent his youthful days in his parents' home attending the public schools and later pursuing an academic course near Utica, N. Y. At twenty-three years of age he entered the educational field as a teacher. His first work in this direction was in Wisconsin, after which he moved to Carroll county, Missouri, where he continued to teach for several years. He was then elected county judge of Carroll county and served in this capacity until the spring of 1881 when he moved to Washington county, Oregon. Here in June 1884 he was elected to the state legislature.

When a young man he took up religious work and was ordained to the ministry of the Church of God. His ability as a speaker and debater placed him in the first rank as a leader. He will be remembered by a large circle of friends for his clear elucidation of biblical truths.

It was on the twenty-third of January, 1860 in Wisconsin that he was married to Miss Sarah Wiry. To this union six children were born, of whom five survive, namely, Maria E. Truesdell, of Fresno, Calif.; Walter E. of Newberg, Oregon; Horace J. of Newport, Oregon; Emma L. Brooks of Newberg; Martha M. Vineyard of Calif.

H. J. Prosser.

## MRS. MARTHA HAMON

Was born May 9, 1849, at Salyersville, Ky., and died at her home in Eden Valley, Minn., Sept. 23, 1929, having attained the age of eighty years.

Miss Martha Prater was married to Mr. Hamon, Sept. 6, 1866. The first years of their married life were spent in Kentucky and Illinois. In 1880 they moved to Minnesota, and up until the past twenty-two years lived most of the time on a farm in Union Grove township, south-west of Eden Valley. At that time they came to Eden Valley. To this happy union twelve children were born, seven boys and five girls. Nine of the children are living, Mr. Hamon preceding her in death ten years ago. Before coming to Minnesota both Mr. and Mrs. Hamon were members of the Methodist Church, and after coming to Eden Valley they took membership with the local Church of God.

Those that are left to mourn her death are five sons, four daughters, three brothers, and many other more distant relatives and friends. The sons are: Edward and Robert of Park-beg, Saskatchewan; Elijah of Paynesville, Minn.; James of Seattle, Wash.; and John of St. Paul, Minn. The daughters living are: Mrs. Sabina Brown of Paynesville, Minn.; Mrs. Emma Davis of Minnitaki, Ont.; Mrs. Lulu Hubbard of St. Paul, Minn.; and Mrs. May Gaspar of Eden Valley, Minn. The brothers who survive her are: James Prater of Salyersville, Ky.; Robert Prater of Pawnee, Okla.; and Elijah Prater of Boyd, Okla. There are also twenty-six grandchildren and five great-grandchildren living.

Funeral services were conducted for Sr. Hamon on Sept. 26 from the home and the Church of God. Elder Ray Abbott of Paynesville assisted in the services. The hope of resurrection was used as our subject in bringing words of comfort to the bereaved ones, and though sorrow now weighs them down we trust that when the Master comes each may have so lived as to be ready for the crown of life together with the one who has now fallen asleep in death.

Sydney E. Magaw, Pastor.

## CORRESPONDENCE

Dear Brethren and Friends:—Prov. 25:11-13.

Our weekly messenger for July 30, arrived in the best of time to be used with good effect on Sunday August 4 at a family reunion of Bro. J. L. Muncrief at Maberry Springs, some two miles west of his old homestead on No. 6, Albert Pike Highway. Sr. H. H. Kent's excellent article, entitled "Preparations for the Coming Storm," was read aloud with good effect. Some fifty persons were there with seven of his eight living sons and daughters, his eldest son being absent.

May we kindly ask the writer if she has "sealed the faith," with or in water? Rom. 4:11; Matt. 3:13-17; Col. 2:11-13; Acts 8:9-12; "Men and Women." This baptism, Eph. 4:5, frees the applicants from their sins. Rom. 3:19-25; Acts 2:38, R. V. For instance, Apollos, Acts 18:24-28, had need of Christ's baptism, Acts 19:1-5 R. V. John's baptism made him fit to meet Jesus. Jesus' baptism prepares us to meet God. Acts 2:22.

In The Restitution Herald of July 30 beginning on page 697, we have a lengthy article by C. W. Dean, entitled "Celestial Bodies." He says, "Celestials deal with celibacy and immortality which was hid in Christ," and gives John 8:12, as "sufficient" proof that Christ preached to fallen celestials in prison. 1 Pet. 3:19. Oh, what a blunder! 2 Pet. 2:5 tells when the preaching was done; and not while Christ Jesus was dead. See Rev. 1:18; Matt. 12:38-40; 28:1-9; John 20:1-9. "The words that I speak unto you they are spirit and they are life." John 6:63.

See Heb. 13:3-9 on the subject of marriage. It is worthy of note that Jesus Christ's first miracle, was at a marriage in Cana of Galilee. John 2:3-5. See His reply to His mother, where she said, "They have no wine," (but she knew better or thought differently). "Woman, what have I to do with thee." See Gen. 2:18-23, first woman. Please read Matt. 26:10-13. See how Jesus took the woman's part when she was in trouble by men. No wonder, for He was never tempted that we know of by a woman or women. But we do read that many women ministered unto him. Matt. 27:54-56. Amen!

Your brother in Christ,  
R. A. Humphreys.

The Chicago church was represented on Rally Day at Oregon by the presence of Sr. F. L. Austin, who assisted with the music.

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## INFORMATION ABOUT ELIJAH

By J. W. Macallister

**QUESTION:** CAN ANY READER explain Matthew 11:14; Matthew 17:12 and Mark 9:12, concerning Elijah?

The basis of expectation for the coming of Elijah was no doubt prompted by the prophet Malachi, where, in 4:5, he says, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." No doubt the studious prophecy-believing Jew of the Lord's day looked for a literal personal fulfillment of this prophecy as indicated in Matt. 17:10 and Mark 9:11.

When the disciples asked Jesus to make plainer to their minds this teaching of the scribes relative to Elijah's coming, Jesus proceeded to show them that the partial fulfillment of that prophecy had been accomplished by John the Baptist in his ministry, calling for repentance for their sins and a plea for a return of Israel to true heart-worship of their God. You will remember how God sent Elijah, the Tishbite, during the idolatrous reign of Ahab and Jezebel to call the attention of Israel to their departure from the worship of the true God to Baal worship, and the wonderful exhibition before their eyes as to which was indeed the God of power on Mount Carmel.

Much of the teaching of ancient times and indeed to some measure at the present time is to illustrate the point by calling the student's attention to some past event or historic personage known to them and to draw an analogy or comparison to them and the question being discussed. Notice that we followers of Christ are called children of Abraham because we have a genuine faith in God's ability to fulfill all His promises. We are not in any worldly sense Abraham's children, but because of a similarity of true faith with Abraham, we are reckoned as such. So, likewise, because John the Baptist, in his ministry calling for repentance and reformation just prior to our Lord's ministry, was the forerunner of the Messiah, so also he typified a similar work done by Elijah in the Jewish age preceding that time. However, that John's work was not the complete fulfillment of Malachi's prophecy Jesus shows when He tells the disciples in Matt. 17:12, that Elijah shall truly come and restore all things. This was spoken after the death of John, thus showing that while John fulfilled part of the Elijah type there was yet a greater and more complete fulfillment of the prophecy. This we believe is a work that is to take place in the very near future, if indeed it is not being done in some measure already.

The children of Israel no doubt were typical of the Christian church and both they and the Christian church have wandered far afield from their primitive purity of faith and doctrine. When in the past history of the Christian church has there been such a showing up of deep-seated error and false doctrine as at the present time? This we believe will be greatly augmented in the near future as we approach the great day of the Lord. The light that

shineth more and more, and brighter and brighter as we approach the perfect day will accomplish the work of endeavoring to bring back God's children to a better understanding of His great love for His human creatures.

You will note that after Elijah had made his first great plea to the people of Israel he, accompanied by his assistant, Elisha, made a tour of the schools of the prophets, i. e., the schools where the spiritual leaders of Israel were being trained and perfected. This missionary tour was just prior to his being taken out of this earthly life by the whirlwind and chariot of fire. We understand that this second ministry of Elijah is being and will be more fully antityped by a class of faithful teachers of truth in these last days of the age by sounding forth the midnight cry, "Behold the Bridegroom, go ye out to meet him!" So we think every true watcher for the Bridegroom will be made aware of the approach of the longed and prayed for, "Thy kingdom come, thy will be done in earth as in heaven".

May we all strive to be faithful in giving our testimony as His witnesses, looking forward to the coming of that glad day!

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

Leta Osborn, Culver, Indiana

## PLANTS OF THE BIBLE

By Verna Thayer

**W**HIEAT WAS THE MOST IMPORTANT of all grains cultivated in Palestine, and vast quantities of it were produced. It was sown late in the fall and harvested in May. The many-eared variety, or mummy wheat, was cultivated in Egypt, and is the kind referred to in Pharaoh's dream. Gen. 41:22. Wheat is mentioned under the name of corn in the Authorized Version. Wheat is first mentioned under the name of corn in Gen. 30:14, where the harvest season is designated.

Wheat was an article of export from Judæa. Ezekiel 27:17. It was offered in sacrifice, Exodus 34:22, as were all cereals. It was of different qualities, some producing one hundred grains. This is not an exaggeration in case of the Egyptian wheat, the panicle of which is compound. "Kidneys of wheat", Deut. 32:14, doubtless refers to the fat grains of best qualities. It is usual at the present day to cut off bunches of the fattest wheat ears while still green and toast them in the fire. Thus cooked they are "the green ears of corn dried by fire", "corn in the ear parched by fire", and "parched corn", all Biblical references. This is a favorite food of the people a month or so before harvest.

Nearly ripe ears or ripe ears are rubbed out in the hands, and grains eaten raw. This brings to our mind the picture of Jesus and His disciples plucking ears of corn on the sabbath. The origin of wheat is not known. Wild wheat is found in northern Syria.



# THE RESTITUTION HERALD

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## MORE ABOUT ZIONISM

*By F. E. Siple*

IN A SECULAR MAGAZINE, that does not even have any religious tendencies, we have just read a long article dealing with the present movements among the Jews, their hopes through the past and in the present, the present relationship with the Arabs, and how other nations view these various matters. It is an interesting and instructive article. But one of the most interesting and outstanding features of it all is that the world is observing all these matters and commenting upon them because of their importance, and yet failing to realize how it is all a plain fulfillment of Bible prophecies.

To us the outstanding proof of the inspiration of God's Word is just such fulfillment of its prophecies, and how thankful we should be that the very things we have taught as a church, and looked for so long should be outstandingly unfolded before the eyes of all.

The article is as follows:

### WHY THE HOLY LAND BREEDS WAR

IF WE SHOULD CLEAR OUT of here, the Moslems would probably cut the Jews' throats the first week, and possibly the Christians' throats the next."

That was what a British official of the mandate government told me when I was last in Palestine. Naturally I cannot give the official's name, for he wasn't talking for publication and he's still on the job. But his words pithily describe that seething caldron of religious and racial hatreds which is apt to blow off the lid and boil over in bloodshed and riot at the slightest provocation. And the worst of the matter is that Palestine is merely a part of a bigger mess. The whole Near East is today a smoldering volcano which may do almost anything at any time. Yet even in that troubled part of the world, Palestine must be adjudged a peculiarly distressful country.

Geographically speaking, Palestine is insignificant. Its area of 9,000 square miles is only that of the state of Vermont, and it is inhabited by less than 1,000,000 souls. Yet little sunbaked Palestine is the Holy Land of three great religions—Christianity, Judaism, and Islam. Palestine is the battle ground where two mighty forces, Zionism and Arabism, today clash in bitter strife. And those two forces, compounded as they both are of religious fervor and pa-

triotic zeal, contain explosive possibilities worse than TNT or dynamite.

British bayonets may restore order, but they cannot bring lasting peace. For, as someone once wittily remarked, "You can do anything with bayonets—except sit on them!" Despite all the British Tommies who may march up to Jerusalem, hatred and rivalry will smolder deep in men's hearts, ready to burst forth on the next occasion. And, given the nature of those rivalries and hatreds, their explosion in Palestine will kindle fears and passions to the uttermost ends of the earth.

Here, then, is a true world problem. And it is a problem of long standing. The bloody riots between Jews and Arabs which we have just witnessed are merely the latest phase of an age-old tragedy. The stage was set when the Romans smashed the Jewish state nearly 2,000 years ago and scattered the Jews far and wide. But, though dispersed among the nations, Jewry never forgot its ancestral home or stopped dreaming of a "return to Zion." This abiding hope is vividly revealed in the ritual phrase uttered at the Passover service: "Next year in Jerusalem!"

However, down to recent times, this longed-for return to Zion was blocked by such formidable obstacles that it remained a mere pious dream. Rome, which had broken Jewry at tremendous cost, took no chances of fresh trouble and forbade Jews to resettle in Palestine. When Rome became Christian, this political prohibition was reenforced by religious motives; because the Church would not see its holy places defiled by the presence of those it deemed its most stubborn foes.

Shortly the red tide of Islam burst from the Arabian deserts, and Palestine was not only lost to Christian rule but was settled by a population mostly Arab in blood and Mohammedan in faith. That happened thirteen centuries ago; and those old title deeds of conquest and settlement form the basis of Arab claims that Palestine is an Arab land—an indivisible part of the great Arab empire or confederation which Arab nationalists hope to forge, from Mesopotamia to North Africa.

It is, in fact, nationalism which has sharpened the old  
(Continued on page 52)

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.”—Malachi 3:16.*

## THERE WAS A TURNING

MALACHI HAD BEEN REVEALING to Israel and exposing to her priests their misdeeds before God. In the first chapter he reproved them for the deeds they were doing. In the second chapter and the seventeenth verse he reproved them for their words. In 3:16 he announced the messenger of God who should enter with a purging influence and then again referred to reproving Israel for her deeds. As a result of this some were awakened to realization of their position. Immediately, they that feared the Lord spake with frequency one to another.

Their conduct was but natural. Once a community or a people become thoroughly aroused to any given matter, they immediately begin to circulate among themselves with frequent speaking, discussing consideration of the points. This apparently was Israel's situation.

If I mistake not, the day is near, very near at hand, when similar conditions will prevail again. Not only will this prevail in Israel, but throughout the whole world wheresoever God has been considered. A new awakening is soon due. At that time as never before there will be a reverence for Jehovah and a talking one with another.

## AND THE LORD HEARKENED AND HEARD

THE COMPASSIONATE EYE looks back upon Israel's wanderings from God and is made to realize that God hearkened and heard those who turned to reverence Him. History does not record where man has been so low in vice and rebellion against God that having truly repented and actually turned from his wrongs to the Father to find that the Father refused to accept him. I say history does not record such an occurrence. The reverse has always been the case. Whosoever has turned honestly to God has been heard and forgiven.

God changes not. Since the day that the first sin was shot from the quiver of man into the garden of Eden, God has remained willing and anxious to forgive. Four thou-

sand years pass their shadows across the life of man and God sent His only begotten Son into the world that it should not perish but have everlasting life. Jesus died, was laid in the tomb; was sealed therein with a Roman seal; was watched without by a Roman guard. He was dead in every sense of the word; dead as all our predecessors. But when the sun arose over the eastern horizon upon the first day of the week, He who had been dead stood forth in all the vigor, strength, greatness of health and of life; yea, life immortal. The power of God to reach into the tomb and draw forth its sleeping Captive was manifested to man as never before.

If ever man had evidence on which to establish faith in Jehovah it was then, nor has that evidence diminished throughout the centuries. It stands today even stronger. God resurrected One who still lives. His activity in life is manifested over and over again as the daily prayers of His followers call forth His evident responses.

The same God, who sought the repentance of Adam and Eve, the repentance of Israel under Malachi, is urging the repentance of man in this day. He has proven himself over and over again as the God of love and mercy and strength. He hears our every wireless word and thought from your heart and mine announcing deep contrition and turning unto Him. He will hearken and hear in our behalf as fully as He hearkened and heard in Malachi's day when they often spoke one to another.

## THAT THOUGHT UPON HIS NAME

WHAT COMFORT in these words! From yonder bed where sickness or injury has held the loved one for weeks or months, no works can proceed toward God but thoughts, the decisions of the mind, the purposes of the heart, the rectifications of life that have arisen from the pillow day after day. How comforting that God ever hearkens and hears those who earnestly, with repentance in their hearts, call upon His name.

The book of remembrance is kept for them as for others.

THOSE WATCHING THE SIGNS of the times are interested in noting the alignment of the nations of the world in relation to the Hoover-MacDonald vision relating to disarmament. Why do John and Jonathan stand together, even though opposed by others?

## THE ORVAL FETTERS MEMORIAL LIBRARY

AS PREVIOUSLY NOTED IN THE HERALD, Bro. and Sr. David Fetters, of Lucerne, Indiana, following the recent death of their son, Orval, a noble and promising young man just entering into life's responsibilities, sent the National Bible Institution \$100 of Orval's savings. With the remittance was their statement desiring that the amount might, through the Bible Training Class, be used to assist other young people.

After careful study by different ones it was decided to invest the amount in choice reference works for the Bible Training Class, to be listed under the title

### THE ORVAL FETTERS MEMORIAL LIBRARY

The first selection for this library is a set of John Lightfoot's Works, 13 volumes. These books are considered very valuable for Bible students. They were printed in London in 1822. The only copies available are copies liberated from old family libraries. Through a Chicago house we have just secured a well preserved set direct from England, for \$40. It is planned to have it rebound, when the books will be better than at the time of publication. The binding should not cost over \$10 to \$12.

Other choice reference works will, D. V., be purchased with the balance of the fund.

F. L. Austin.

YOUR ATTENTION IS CALLED to "A Loan Will Be Necessary" on the Church page of this issue. Please read it.

It was not Martin Luther's conversation alone which made him so conspicuous in the religious world, but his subsequent zeal animated by the spark:—"The just shall live by faith". And there is a sequence, as Paul explains, for every one of us (Eph. 4:11-13), "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". To attain this we must place ourselves in Paul's position, e. g., dead to self and the world, and, "glorying in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, . . . having crucified the flesh with the affections and lusts. Then, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead (to self) is freed from sin". Gal. 6:14; 5:24; Rom. 6:6, 7.—*S. E. Haney.*

WANTED: Ten to read "A Loan Will Be Necessary" under "Doings at Headquarters" and ACT.

## A CALL FOR PRAYER

THE FOLLOWING LETTER is self-explanatory. The editor agrees fully with Bro. Sheets' statements. The home of Bro. Andrews is a devoted one.

Another letter has been received from Sr. R. A. Robinson, of Clyde, N. C., asking our prayers in behalf of a very dear sister in the faith who has lost her mind and who was taken to the asylum. Sr. Robinson says, "Pray with me without ceasing."

Let us join in daily fervent prayer to God that His strengthening and guiding hand will be with these earnest people—to His honor and glory.

I ask that Sunday, October 27, be a day of special prayer in their behalf and that daily prayer thereafter be offered.—Editor.

Maurertown, Virginia.  
October 16, 1929

Dear Bro. Austin:

Since you left us last August Bro. J. H. Andrews, of near Woodstock, has had a great deal of trouble. Sr. Andrews, his wife, has been taken to the sanitorium for T. B. treatment. Examination revealed that both lungs and her throat were affected. She is confined to her bed and is not permitted to talk. It was also discovered that Malcolm, one of the boys we baptized this Bible school, had sore places on his lungs that would develop into T. B. if not checked. He is now in the preventorium taking "building up" treatments.

Bro. Andrews, a mail clerk not yet on the regular list, has been called back into the service and has been serving from Washington to Kentucky. His mother, sixty-eight years old, has been caring for the children in his absence. She did her work nobly and well until she fell and broke her hip. In addition to the broken hip, she has developed tuberculosis, and will have to go to the sanitorium as soon as she is able. This means that the home will have to be broken up and that two boys and a baby girl will need to be cared for by others.

This is a very hard blow for any family that is as attached to each other as this devout family of brethren are. Bro. Andrews requests that the brethren pray for them in this their hour of need. Each member of this family firmly believes that "the effectual fervent prayer of a righteous man availeth much".

To Bro. Andrews' request, I will add my own. Will not all that firmly believe in prayer offer the same for this family? I know them to be very devoted to their God. Theirs is one of the few homes in which there is daily family worship. (What a blessed thing that is!)

Thanking you, Bro. Austin, in advance, for your kindness in bringing this to the attention of the brotherhood, I am,

Your brother in hope of better things,

Harry A. Sheets.

## MORE ABOUT ZIONISM

(Continued from front page)

antagonism between Jew and Arab into a rivalry more bitter than ever before: Here is how it came about:

Throughout the ages Jewry believed that some day Jehovah would send a Messiah who would lead the Chosen People back to their lost homeland and establish the supremacy of Israel over all the earth. So grandiose a vision was, obviously, not a matter of practical politics. It could come to pass only through a miracle.

Such was Jewry's traditional attitude toward Palestine—an attitude which prevailed down to the rise of the Zionist movement a generation or so ago. Zionism is thus a very recent thing, differing radically from the old Messianic idea. Before Zionism, Jewry thought only of establishing small religious communities at Jerusalem and other holy spots in Palestine. These pious groups were made up mostly of learned old men who spent their lives in prayer and who were supported by contributions from Jews everywhere. These pious communities still exist; and their members, quaintly garbed, with long beards and a mystically aloof air, flit like strange shadows from another world amid the jostling tumult of modern Jerusalem's busy streets.

Odd though it may at first sight appear, these religious zealots are strongly opposed to Zionism. Yet their attitude is strictly logical. Relying as they do upon a miraculous Messiah who will come "in God's good time," they deem it downright impious to strive for the return to Zion by worldly means. Furthermore, rigidly orthodox as they are, they look with dismay at the presence in the Zionist ranks of many Reformed Jews who disregard Judaism's elaborate ceremonial practices. May not such persons, despite their Zionist zeal, actually retard the Messiah's coming by causing Jehovah to avert His face from His people?

So reason the anti-Zionist zealots, who regard Zionism as a dangerous delusion, foredoomed to failure. Sadly they long for former days, when they prayed in peace, unmolested by their Arab neighbors.

Certain it is that until Zionism arose there was no friction between Jews and Arabs in Palestine. A small community of pious souls offered no possible menace to Arabism. Such Jews could be safely tolerated or ignored. Politically, they did not count.

Even when the first Zionist colonies were planted in Palestine, a couple of generations ago, no real trouble arose. To be sure, the Arabs tended to look askance at these newcomers from the first. However, at that time, the Arabs had more serious matters to worry about. Palestine was then a province of the Ottoman empire, and Arab grievances were focused on Turkish oppression and misrule. To Arab nationalists, dreaming dreams of future greatness, the Turk was the enemy.

It was the Great War which created the present tragic situation. When Turkey sided with Germany, the Allied

powers (England, France, and the others) vowed the destruction of the Ottoman empire. That empire was a ramshackle affair, full of internal discontents which British propaganda skillfully utilized. The most likely tool was Arab nationalism. Accordingly, British agents promised the Arabs what amounted to complete independence if they would fight the Turks, and the upshot was an Arab rebellion which powerfully contributed to Turkey's ultimate defeat and the occupation of its Arab provinces—including Palestine by the British armies. At the close of the war, the Arab nationalists were wild with joy. They believed that their patriotic dreams would surely come true.

But the Arabs were in for a rude awakening. They soon found that they had been literally double-crossed—"gypped" twice over. Here is what had happened:

In the first place, at the very time when the redoubtable Colonel Lawrence and other British agents were promising the Arabs about everything in sight, the British and French governments had signed a secret treaty by which France was to get Syria while England got Palestine, Mesopotamia, and as much of the other Arab lands as she could conveniently lay hands on. That secret agreement was made in 1915.

Two years later the British government struck another bargain. The war had reached its climax. England stood literally with her back to the wall. That was the moment chosen by the heads of the Zionist movement to offer England valuable support in return for an official recognition of their aims. The deal was made, and in November, 1917, came the famous Balfour Declaration, which is rightly held to be the charter of Zionism. This momentous document reads as follows:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object; it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

The Balfour Declaration was duly accepted by Britain's allies, and was ratified in the Treaty of Versailles. When Britain was given a mandate from the League of Nations over Palestine, the Declaration was incorporated in the commission by which the mandatory government was bound.

However, there was one party which most emphatically did not ratify the Balfour Declaration. This was the Arabs. From the Versailles Conference to the present hour, the Arabs have denounced it furiously, and they have refused to cooperate with the mandate government so long as the declaration remains in effect. Time and again, Arab spokesmen have warned that there will be no real peace in Palestine until the Zionist "national home" policy is abandoned. At the height of the recent riots, the Grand Mufti of Jerusalem, the religious head of the Palestine Moslems and their ablest leader, stated publicly:

"This is a serious national revolution, the reverbera-

tions of which may soon be heard in every corner of Moslem Arabia. We are faced at this moment with a grave national rebellion in which we will have the sympathy and if need be the support not only of the Moslem Arabs of Syria, Egypt, and North Africa, but of the whole of Arabia with its many millions of people. The whole of Arabia is aroused."

And when we recall the bloody uprisings and ceaseless unrest throughout the Arab world during the past decade, from Mesopotamia and Syria clear across North Africa to distant Morocco, we must realize that the temper of Arabism is waxing fiercer from year to year. Yet confronting the Arab stands the Zionist Jew, legally entrenched in Palestine, thrilling with the long-repressed hopes of ages, and backed by the powerful support of Jewry throughout the world.

(Continued next week)

## FUTURE INDIGNATION

PART 3 (CONTINUED)

By C. W. Dean

HAVING IDENTIFIED SATAN, our next concern is to know who the wild beast is, to whom Satan gives his power and throne and great authority, by referring to the seventh chapter of Daniel, dealing with the end of time and the restoration of the kingdom to Israel. In this chapter Daniel beholds four monstrous animals coming up from the vast sea, differing one from another, the foremost as a lioness, the second like a bear, the third as a leopard and had four heads, and the fourth was a nondescript, terrible and awful, and different from all the animals before it (as to position) and had ten horns. It eats all the earth and threshes and pulverizes it.

Daniel became terrified at the vision and drew near the messenger and requested an exact interpretation of it all. The messenger made known to him the interpretation of the declarations, hence we have no need for theorizing the matter. The vast sea is a figure for the peoples and nations of the earth, verified by the unequivocal statement of the messenger that the beasts are kings and kingdoms. These monstrous animals—they are four—are four kings which shall rise out of the earth. Dan. 7:17. So he says that the fourth animal is a fourth kingdom coming on the earth that is different from all (other) kingdoms. It shall eat all the earth, and thresh it, and pulverize it. Daniel preserves these declarations in his heart, and later, when the messenger is giving him further visions concerning events of the end of time, he cries out, My lord, what is after these things? And he said, Go, Daniel, for the words are stopped up and sealed until the era of the end. Dan. 12:8.

But to John, in the unveiling of Jesus Christ, the era of the end was made known. So we will turn to a study

of the Patmos visions and get the revelations of what Daniel asked to see and was denied. In other words, Daniel in his visions beholds four monstrous beasts in the earth at the era of the end, with the fourth, the terrible and awful nondescript beast, eating, threshing, and pulverizing, but is not permitted to see the outcome of his works. To John is given knowledge of the beast after he has accomplished his work. He describes it as follows: And it (the dragon) was standing on the sand of the sea, and I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its horns ten diadems, and on its heads blasphemous names. And the wild beast which I perceived was like a leopard, and its feet were as a bear's, and its mouth was the mouth of a lion, and the dragon gives it its power and its throne and great authority. Rev. 13:1-3. Here John gives us a composite picture of the four beasts of Daniel, which may be summed up as follows:

1.—The Lioness	1 head	0 horns
2.—The Bear	1 head	0 horns
3.—The Leopard	4 heads	0 horns
4.—Nondescript	1 head	10 horns
	7 heads	10 horns

Here John's vision brings before us the final act of the world's drama at the end of time, after the terrible awful nondescript beast of Daniel's vision has devoured the three other beasts which were before (in front) of it.

Let us not forget that while these wild beasts are kingdoms, yet as it was in Nebuchadnezzar's day, religion will be the object of rule. Worship rather than rule will be the dominant note. Luke 4:7. And we may be assured that the wild beast here brings before us graphic pictures of kingdoms and confederacies bound together by a common religion. The cry of our day is federation of government, business, religion, politics and society, and the urge will grow stronger as the end of time draws nearer.

The three eastern beasts will be kingdoms dominated by the three great religions of those countries, Buddhism with 460,000,000 followers in China and Japan, Brahmanism with 230,000,000 communicants in India, and Mohammedanism with 220,000,000 worshipers in Turkey and adjacent countries, while the terrible and awful nondescript beast, with ten horns, west of the other three, can be none other than federated Christendom with ten allied Christian military powers.

Therefore according to Daniel and John in time, the three eastern beasts will be conquered and absorbed by Christendom into one great world religio-political monarchy which will worship as demanded by the dragon, and the wild beast, who is the desolator, the king of strong presence, the man of lawlessness, the eighth and last head of world dominion of human government. It will be of utmost help to bear in mind that this empire will not be limited to any ancient boundaries, but will include every tribe and people and language and nation—all who dwell on the earth will be included in its DOMINION.

This brings us to the consideration of the False Prophet in Part 4.

## THE EARTH CAME TO BE WITHOUT FORM

By Dorothy Krogh

IN THE BEGINNING GOD CREATED the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Genesis 1:1 and 2.

This passage from the Scriptures is often interpreted by the average reader of the Bible to mean that the earth was created without form and void in the beginning. They thus take the beginning to be about four thousand years before the birth of Christ, or about six thousand years ago. However, many Bible students now believe that this is a misinterpretation.

The Hebrew verb that is translated "was" in the second verse of the first chapter of Genesis is translated "became", "came to pass", and "be", in the sense of "become", in other instances in the Bible. The words "form and void" in Genesis 1:2 are *tohu va bohu* in the Hebrew. Isaiah 45:18 says, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." The Hebrew word that is here translated "vain" is the same word *tohu* that is translated "form" in Genesis 1:2. Therefore it could not have been created without form, *tohu*, but it must have become without form, we do not know how long after it was created.

This interpretation of the first two verses of the first chapter of Genesis explains many things to us. It brings about an agreement between the Bible and the theory of science that the earth has existed millions of years. The Bible says that, "In the beginning God created the heaven and the earth". We do not know when the beginning was, so the length of time that the earth may have been in existence is unlimited in our knowledge. It was probably inhabited, as Isaiah 45:18 says that it was created not in vain, that is, not without form, but to be inhabited. That vegetation existed is proved by the fossils and remains which science declares to be many thousands and perhaps millions of years old.

The earth was created in a state of perfection, Genesis 1:1. The next verse tells us of the condition into which it fell about four thousand years before Christ. It became a formless waste and whatever life existed on the earth was destroyed. God then brought the earth into its present condition as described in Genesis 1:3 to 31. From this time on we have a record of the earth. Before that time the Bible gives no knowledge of the condition of the earth or the length of time it existed.

The Lord is my light and my salvation; whom shall I fear?  
The Lord is the strength of my life; of whom shall I be afraid?—  
Psa. 27:1. Helen M. Doll, 3934 Ridge Ave., Dayton, Ohio

## NEED FOR STUDY

DEAR EDITOR: The recent articles by our brethren, C. W. Dean and J. A. Van Horn, certainly contain considerable matter that excites interest. The writer feels that in our desire for Bible research, interest should not be obtained at the expense of accuracy, nor should it launch out into that which by its very nature can only remain in the problematical category, if not indeed in the unprofitable and questionable. Both of these characteristics appear in the articles referred to. One may state one's own opinion quite freely in an article, but to advocate it as Bible doctrine without definite Scripture statement, or to imply that it is Scripture teaching is surely a responsible and serious matter.

It is evident that many young Christians are readers of The Herald, and for their sakes, also for the good name of our magazine, let it be said that while we believe in and encourage reverent inquiry on any scriptural topic, we are careful that there shall be reasonable accuracy of Scripture statement, and next reasonable scriptural grounds for advocating that the Scriptures do actually uphold the theory advanced.

Without going into the articles in detail, in fairness to our contributors, I give one or two illustrations of the class of statement mentioned above, though others equally important occur.

First: Our Bro. Dean seriously misquotes Scripture when he says that "the answer (of the Lord Jesus) was that he, John, will tarry till I come". Such was not the answer, nor did John correct it but the thought that was applied to it, and unintentionally our brother's misstatements of Scripture lead him to a misapplication of it in more than one instance.

Second: His remarks with reference to an appearance of an angel in Revelation being the fulfillment of John 21:22 and also the fulfillment of the promised Comforter are based upon wrong construction of Scripture statement and must in consequence be erroneous.

The statements concerning Orion and Pleiades by Bro. Van Horn are highly wrought pictures of imagination gleaned from unwarrantable inferences, and cannot be substantiated by a consideration of the context referred to.

Scripture reveals comparatively little about the heavenly bodies that so engage our awe-inspired admiration, and while it has long been the writer's cherished *opinion* that we shall some day know more about these shining spheres to which God himself has directed our gaze than the meager information at present within our grasp, he would in a brotherly spirit urge caution lest we bring the name of Jehovah into reproach.

The writer himself in his study of Scripture is more and more realizing the need of careful study and preparation with prayer before presenting the results obtained, for it is no light responsibility to seek to lead others into the truth.

With every kindly wish, yours faithfully,

R. H. Judd.

WANTED: Ten to read "A Loan Will Be Necessary" under "Doings at Headquarters" and ACT.

## DAILY SCRIPTURE READINGS

### GOD OVER ALL

Sunday, October 27—Isaiah 45:5-25

UPON THIS FIRST DAY of the week as we again pause in life to commemorate with holy reverence God's great work in resurrecting His Son unto immortality, the mind may well bow in recognition to the fact that God is over all things. As Maker, Creator, Provider, Director, Sustainer, Ruler there is none other. To Him and Him alone the fullest of respect and honor and devotion are due from man. When man stops to realize the evident greatness of God and the evident smallness, weakness, dependency of man, he can but ask the question, "What is man that thou art mindful of him?" In response to this man can hardly help but realize his debt of honor and devotion to God.

### THE HUSBANDMAN WORTHY OF THE HARVEST

Monday, October 28—Mark 12:1-12

How aptly the Savior's parable of the vineyard brings to a new and deeper realization the attitude of not a few servants. The Savior illustrates by the statement that the laborers, servants, are sometimes given to deny the owner his rightful dues, even to the extent of killing some who had come to collect for him.

When one comes to apply the teachings of this parable to the attitude of many towards God, how true it is to fact. Few men honor God with His rights from them. As the owner engages laborers for the accomplishment of his own plans and for his personal realizations, so God oversees the world with a view to His own purposes. True, He looks to the interest of His creatures, but the great end in view is the realization of His own plans. How much we as laborers owe to God!

### GOD WANTS HIS SON TO COLLECT

Tuesday, October 29—Mark 12:13-17

The people had just listened to the parable which we read yesterday. The leaders approached Him to question what should be their tribute to Caesar. They would entrap Him in His speech. They would humble Him. How like the husbandmen who would kill the son that the inheritance might be theirs!

Is it not well that you and I, as Christians, should more fully recognize our rightful daily obligations to Jesus and not endeavor to divert our dues to Him unto other interests?

### OUR OBLIGATION TO HUMAN GOVERNMENT

Wednesday, October 30—Romans 13:1-10

Even upon Gentile thrones, even thrones that are averse to God, "He removeth kings and setteth up kings."—Daniel 2:21.

The human race cannot well afford to be without leaders or government. A leader guides the migrating flock of geese. A leader herds the sheep upon the mountainside. Leaders are needed everywhere. God has ordained that man shall have recognized leaders, recognized government.

God himself is over all, but under Him He has appoint-

ed angels, kings and others to lead, each in his respective assignment. God has ordained human government. He directs that every soul should "be subject unto the higher powers".

In agreement with this, it is necessary for every individual to exercise proper recognition and obedience to those in authority, always recognizing God as supreme Authority over all. Only as the individual lends himself to such plans and to such Authority, can he rightfully feel that he is living dutifully.

### MUTUAL RESPONSIBILITY

Thursday, October 31—1 Peter 2:13-25

Every individual is dependent upon his fellows. For his livelihood, the cobbler must have the patronage of others; for his necessary accommodations, the king must have the service of the cobbler. Most people are necessarily dependent upon the baker even as the baker is dependent upon them. No man is independent of others.

The same is true in religious life. Mutual Christian dependence binds all together. "Honour all men. Love the brotherhood. Fear God. Honour the king." Christianity does not release one from service and loyalty to his fellows but directs that service shall be given with a true realization that it is righteous, Christian.

### THE MOB SPIRIT REBUKED

Friday, November 1—Acts 19:31-41

There is probably no instance in history where the mob, instigated by the spirit which takes law and authority into its own hands, has been justified. A stampeding mob of humans is probably just as wild and irresponsible as is a stampeding herd of wild cattle. People composing such a mob become rash, irrational, uncontrollable. Every precept of recognition of just rights of others is trampled under foot. Jesus was crucified by the mob spirit; Paul was incarcerated by the same. The Christian, who at all times remains loyal to the Father and to His laws and commandments, is he who is best fortified against yielding to such unchristian spirit.

### ALL STRENGTH DERIVED FROM GOD

Saturday, November 2—John 19:1-11

"Thou hadst not been holding any authority against me had it not been given thee from above."—Rotherham's Translation. The sovereignty of God is at all times supreme. He who diverted the Babylonian king to live with beasts and fowls for seven years, He who engulfed the Egyptian army in the Red Sea, is powerful at any moment to thwart every evil attempt of man. But throughout these passing ages God has granted or permitted evil at many times. Except such permission were given from above neither Pilate nor Nero, Caesar nor the Sultan could have exercised themselves in any of their nefarious works. Pilate's misuse of government was no proof that government is wrong. It was evidence that man, in whatever walk of life he occupies, is a failure and, in comparison with Jehovah, is altogether unreliable. Therefore in all things honor God first and most. Honor those who as leaders and directors are honoring God.

## CUMBERED ABOUT MUCH SERVING

Christ never asks of us such busy labor  
As leaves no time for resting at His feet;  
The waiting attitude of expectation  
He oft times counts a service most complete.

He sometimes wants our ear—our rapt attention—  
That He some sweetened secret may impart;  
'Tis always in the time of deepest silence,  
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord has placed us  
Within a space so narrow, so obscure,  
That nothing we call work can find an entrance;  
There's only room to suffer—to endure.

Well, God loves patience! Souls that dwell in stillness,  
Doing the little things, or resting quite,  
May just as perfectly fulfill their mission,  
Be just as useful in the Father's sight,

As they who grapple with some giant evil,  
Clearing a path that every eye may see.  
Our Savior cares for cheerful acquiescence,  
Rather than for a busy ministry.

And yet He does love service, where 'tis given  
By grateful love that clothes itself in deed;  
But work that's done beneath the scourge of duty,  
Be sure to such He gives but little heed.

Then seek to please Him, whatsoe'er He bids thee;  
Whether to do, to suffer, to lie still!  
'Twill matter little by what path He led us,  
If in it all we sought to do His will.—*Selected.*

## THE BOOK OF NUMBERS

*By Lyman Booth*

**T**HIS BOOK DERIVED ITS NAME from the repeated numberings of the people of Israel, especially the one at the beginning and the one at the ending of their wanderings in the wilderness. It comprises a period of thirty-eight years and three months from the giving of the law, "the first day of the second month of the second year" of the Exodus, to the first day of the fifth month of the fortieth year. The book is called, in the original, *Va-yedabber*, from the word with which it begins. It begins with an account of the arrangement of the twelve tribes into the regular encampment in four divisions under their several leaders around the tabernacle, the care of which and of all its furniture, was committed to the Levites in three divisions, according to their families.

We have the account of the breaking up of their encampment at Sinai; the first census; the arrangement of the army; the service of the priestly tribe, with the account of their charge; the cloudy pillar; the regulations of their wanderings. We see the march from Sinai to the borders of Canaan, including the appeal of Moses to Jethro; the burning of Taberah; the giving of the quails; the sedition of Aaron and Miriam and the latter's leprosy; the sending of the spies into Canaan and their report, and the murmuring of the people. We learn later of the rash attack on the Canaanites and its repulse; the events connected with their thirty-eight years of wandering; the rebellion of Korah and the punishment inflicted upon him; the death of Miriam; the sin of Moses and Aaron which was the thing that prohibited them from entering into the promised land. We read of their circuit round Edom; the death of Aaron; the war and conquest of the Amorites; the event of Balaam; the sin of Baal-peor and its consequences; offerings and vows; the war with the Midianites. Then follows a brief summary of their journeys and the building of the cities of refuge to which one might go and find safe shelter until proven either guilty or innocent of a criminal charge.

The book of Numbers contains many specimens of poetry, some of which are beautiful and give an idea of the character of the times in which they were written. A fair specimen is the chants which were the signal for the Ark to move forward when the people moved, and for it to rest when they went into camp. A similar song in commemoration of the victory of Israel over their enemies from the book of the wars of Jehovah, namely, the "Song of the Well". It has been suggested that this is the well that was mentioned in Numbers 21:17, 18, where the people came to draw water, also the well where Jesus rested and conversed with the woman of Samaria, it being Jacob's well.

In reading the narratives of this book, one cannot fail to be impressed with the fact that the writer was truthful, because he freely exposes the errors of his own kin, of Aaron and Miriam, and relates the offence which excluded him from the promised land.

In confirmation of the testimonies of antiquity, Moses wrote the books which bear his name, which fact is sustained by all the sacred writers, and especially referred to by our Lord and His apostles. It is worthy of note that these books are referred to many times in other parts of the Scriptures as things of firmly established credit, which never could have been had not the books been well known by all Jewish writers. A few references in the New Testament will serve to show that our Lord and His apostles regarded them as true, else why did they mention them at all? Besides the many instances in which the Old Testament writers use parts of the writings of Moses we have, in the New Testament, our Lord referring to the brazen serpent being lifted up by Moses in John 3:14; while Paul mentions the serpents which destroyed the people in 1 Cor. 10:9. Notice also that the sin of Baal-peor is mentioned in 1 Cor. 10:8, and by Peter in 2 Peter 2:15, 16; while John, in the book of Revelation, refers to the sin of Balaam in 2:14.



Though the children of Israel were grievously burdened and mercilessly mistreated while in Egypt by their taskmasters, yet in their freedom and wanderings under the guiding and protecting hand of God, they became dissatisfied. They murmured and complained bitterly and "fell a lusting", for the leeks and onions and other supplies from the field and garden. Human appetites then were the same as now, always craving something not to be had. Many professed Christians fail to practice self-denial and are not content with present conditions. They seem to cling to a life of ease and pleasure, and like Israel can not forget the leeks and garlic. Israel's desire for the things they left in Egypt lost them the opportunity of entering into the promised land. There is also danger ahead of the Christian, if he clings too closely to the good things and pleasures of life, of losing the opportunity of entering into that rest provided for the pure and the holy.

There are many parts of the law, both moral and ceremonial, intermixed with other matter through the book, all of which confirm the testimony of antiquity, that Moses wrote the book and this conclusion is supported in an especial manner by our Lord and His apostles. In fact, these laws and ceremonies and several accounts are frequently referred to in many portions of Scripture written many centuries after Moses wrote his accounts. Israel has clung tenaciously to the writings of Moses during all the years after they were given.

Whether Israel obeyed those laws and conformed to those ceremonies or not does not alter the fact that Israel still remains as a living monument to the truth of God's Word and the wonder of His mercy for His people.

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## THE EARTH CAME TO BE WITHOUT FORM

*By Richard Le Crone*

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RECENTLY, WHILE I WAS READING one of our daily newspapers, my eye fell upon a cartoon which held my attention for an undue length of time. The cartoon was rather an unusual one. In the center of the cartoon was the portrait of one of the most prominent men of our times. Buzzing about his head and darting at him and trying to pierce his skin with their sharp proboscides were a number of what appeared to be mosquitoes with human features. They carried the pencil and pad of the reporter and author.

In explanation there was shown at the bottom of the picture a group of men busily engaged with their typewriters. Upon their lips were words similar to the following: "This scandal will cause a great stir"; "I ought to clean up on this if I can get past the censures"; "I knock the 'big bugs', it sells good and gives me a lot of publicity". As I meditated upon this I began to wonder if perhaps this was not the explanation of a lot of the adverse criticism and skepticism which has lately been published in the United States, in regard to that highest of all Au-

thorities, and His Law—God and the Bible.

The men represented in the cartoon as mosquitoes, are professional critics. They earn their living by criticising and commenting upon the writings and works of other men, both individually and collectively. They have found that they can attract the most attention and therefore make the most money by commenting on and especially by criticising, usually destructively, the things which are most vital to the people, and therefore most in the public eye. If a fault can be found in something in which the people have placed a great deal of faith and confidence, the author who points out that flaw will be widely read and will profit thereby. In doing this, however, they sometimes become over zealous and attack things which should not be tampered with and find flaws and errors where there are none.

But what has all this to do with God or the Bible? For generations God through His Law, the Bible, has been recognized as the supreme Authority of the world. They are the Ruler and the Law which the people felt could not fail. But now some of our over zealous critics are seeking to capitalize this faith by turning their attention to this highest of Authorities and are presuming to find fault with Him and to pick flaws in His Word. In short, they are criticising the Bible.

For example, some of the so-called "higher critics" tell us that the Bible cannot be authentic because it teaches that the world is only some six or seven thousand years old while science has proved it to be millions of years old. But here, as always, we find that the Word of God is perfect and if properly understood will not conflict with science.

In Gen. 1:1, 2 we find this statement: "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep".

Now here is what the critics have overlooked. The word "was" in the first part of the second verse is translated from a Hebrew word which in other places is translated "became", "came to be", etc. The earth was not without form and void in the sense that it was created thus and had always been that way, but in the sense that some time after creation it came to be formless. According to our usage the passage would more properly read: "And the earth became without form and void".

As to the length of time between the creation and the time when the earth became formless or more literally "waste", we have no way of knowing. The scientists may be right about its age, but the critics are mistaken about science and the Bible being at odds. Science is merely a revelation of God's natural and unwritten law, and His written and unwritten laws, if they are understood, will never conflict.

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It is worth knowing, that the Samaritans were a mixed people of ancient Palestine, composed of the remnant of the tribes of Ephraim and Manasseh, and of colonists introduced from Assyria after the ten tribes had been carried into captivity—721 B. C.—*Haney*.

## WON'T YOU TRY THESE?

### QUERIES 8

"Be sure your sin will find you out."—Who said it? Where found?

### MINING

"Ye that follow after righteousness: . . . look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Where found?

What mines are mentioned in:

- |                |                |
|----------------|----------------|
| 1. Job 28:1, 2 | 3. Deut. 8:9   |
| 2. Job 29:6    | 4. Psa. 104:24 |

### ANAGRAM

I am a word of nine letters:

My 1, 6, 2, 7 will give the name of one mentioned in the Bible as "Blessed above woman".

My 2, 7, 6, 9, The eldest son of Shem.

My 3, 6, 9, One of the sons of Hezron.

My 4, 3, The birthplace of Abraham.

My 5, 6, 9, 4, 8, 7, The last judge of Israel.

My 6, 3, The chief town of Moab.

My 7, 2, 9, 4, 8, 7, A king whose instructions are in the last chapter of the book of Proverbs.

My 8, 5, 6, 4, The father of the Edomites.

My 9, 6, 3, 5, A hill on which Paul preached to the people of Athens.

My whole is a city of ancient fame.

What is the name of the city? What are each of the above, and where found?

### QUERIES 6—ANSWERS

#### FIRST THINGS

1. "Where art thou"? Genesis 3:9.  
The Lord was the Author.
2. "Where is he that is born King of the Jews"?  
Matthew 2:2. The wise men asked it.
3. Veal. Genesis 18:7, 8.
4. Hagar in the wilderness. Genesis 21:16.
5. Abraham. Genesis 21:24.
6. Abraham. Genesis 23:1.

#### A BIBLE STUDY

Isaiah and Daniel are the prophets:

Ichabod, 1 Samuel 4:21; 14:3.

Samaria, 1 Kings 16:24.

Ahiman, Numbers 13:22.

Isui, Genesis 46:7; Numbers 26:44.

Anise, Matthew 23:23.

Hiel, 1 Kings 15:34.

Enigma—BABEL

1. B—abel, Genesis 11:9.
2. A—bel, Genesis 4:4.
3. B—el or Baal, Judges 2:13, etc.
4. El, Genesis 35:7.

## ANSWERS RECEIVED

Answers have been received from Mrs. Mina Crosby, N. Y., 5 and 6; Hazel Titus, So. Dak., 6; Mrs. M. A. Woodward, Mich., 6.

## WHAT IF?

By M. A. Woodward

IT WAS MY PRIVILEGE to attend the morning service at the Grand Rapids South Lawn Church, Sunday, Oct. 6. It was the day to elect Sunday School officers, so I had plenty of time to sit and think before the preaching service began. When that little army of children and young people hustled into their seats at the call of the bell, and entered so heartily into the singing of the beautiful hymns, I thought what a tragedy it would be if any one of our earnest workers should lose the Christ spirit in some hour of trial! Suppose the children, young people and new converts should realize what had happened, realize that the Adamic spirit was showing itself to be uppermost in their lives and controlling their thoughts, actions and even the expression of their faces! What if the Christ life should be lost, the glad, happy look on their faces turned to a hard, unhappy look, knowing that others felt the influence of it all? To wonder if we could ever recall it and show them we were so sorry to have lost the Christ? To know it would mean bitter tears, earnest prayers, heartache, and constant searching to find the blessed Peacemaker and enthrone Him again in our lives!

The words of Christ came to my mind, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil", and I prayed earnestly that this prayer might be fulfilled in each of their lives.

The subject of the Sunday School lesson for Oct. 13, also came forcibly to my mind, "Keeping Fit for the Sake of Others", and the marvelous golden text, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's".

This is what one of God's saints meant Sunday after our service at Dutton. He came up to me and said, "Sister, are you rich?" I said, "Yes, rich in Jesus' love." He repeated the question, and then said, "If you are not full of God, you are dead. If you are, you are rich." How true it is! We are empty, dead, without God. "Therefore, glorify God in your body, and in your spirit, which are God's."

O, the human wrecks strewn along the highway of life, because they have lost sight of God. Let us all try to find and keep Him in our lives. The Christ asked the Father to bestow upon His children with the last words of His beautiful prayer just before His betrayer met Him with that unholy kiss, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN".—MALACHI 3:10.

**B**Y THE TIME THIS PAPER reaches you, Illinois Bereans will be well into the fourth week of Self-Denial Month. In other years there have been those outside of Illinois who also practiced denying themselves for these thirty-one days and added their savings to ours to be used in behalf of our needy brothers and sisters. If any of you in other states care to join in this month's self-sacrifice we will be glad.

This practice of self-denial is a wonderful thing. Some of us who think we give up so much are surprised at the drop we take in our own estimation when we discover how little we really give to our God and how much we keep for ourselves.

Therefore it is intensely interesting to practice real sacrifice for a month. During this time we are trying to remember that true sacrifice, the kind that is acceptable to God, is not the presentation of things we do not care for, but the offering up of the best of all we have and consequently the things we want most.

It has been encouraging to talk to different Bereans who are taking this matter earnestly to heart and enjoying the sacrifice. Illinois should be blessed abundantly in her service this year because of this splendid beginning. All contributions should be mailed early in November to the state Berean treasurer, Mrs. Esta Starbuck, 420 S. Third St., Rockford, Illinois.

### A NEW START AT LOS ANGELES

On behalf of our Berean class, it is with pleasure that I announce the commencement of a new session under the able leadership of Bro. G. E. Marsh, our newly elected president.

To meet the general desire we are following the senior Berean study outlines, alternating with studies on prophecy, which should also prove of value and interest in these latter days of unfolding revelation, for those who have the ears that hear and the eyes that see.

A. Leonard Brady, Secretary-Treasurer.

We are especially glad to report the organization given below. The Ripley class has been organized and reorganized in the past, and now as a fresh start is made we are earnestly praying the Father to bless and prosper His

work and workers there. Give us your hand, Ripley; here's ours!

### THIS TIME WE STAY

The young people of the Church of God at Ripley organized a Berean class on September 22, 1929.

The following officers were elected: President, Gerald Cooper; Vice-president, Wayne Laning; Secretary and Treasurer, Mildred Fey; Assistant Secretary and Treasurer, Margaret Cooper.

We have enrolled fourteen members so far.

Mildred Fey, Sec.

Here is another splendid report from the South Bend, Indiana, Bereans. Such reports put heart into our work everywhere. Let's have many more of them!

### CLASSES RESUMED AT SOUTH BEND

After finishing the old Berean books we discontinued our Berean class the last Sunday in June, and resumed it on the 29th of September.

On that date about thirteen members met at the home of Sr. Lydia Railsback and started the lessons in our new Berean books. We have several new ones in attendance and hope that we may be able to keep them interested.

On October 13th, we met and elected our officers for the oncoming year. Lynn Leighty was reelected President. This makes the third year in succession that he has served as such. Harold Smith was elected Vice-president; and Frances Boyle was elected Secretary-Treasurer.

So far we have had a good attendance and a lively manifestation of interest. We hope that other Bereans everywhere are enjoying the wonderful Word of God that has been outlined in our new Berean books.

Frances Byers, Ex-Secretary.

### NOTICE

Articles for the Berean page should be sent in through the chairman of your state literary committee. Will all contributors living in states which are organized please take notice of this request. All others send direct to the Berean editor. This is to assist the state literary committees in keeping their reports straight.



## RESPECT FOR RIGHTFUL AUTHORITY

**Y**EARS AGO, whenever one country was captured by another, the people of that country were forced to give gifts, or pay money to their captors. This money was called tribute money and was a kind of tax.

Now at the time Jesus was on earth the Jews were under the power of the Roman Emperor, Caesar, and had to pay him tribute. This tribute money was most displeasing to the Pharisees. They were a class of Jews who pretended to be very righteous, but at heart were very wicked. They hated Jesus and were always trying to entangle Him in some argument.

One day the Pharisees made up a deceitful plan by which they hoped to make Jesus say something that would bring Him severe punishment. They went to Jesus and after trying to flatter Him by saying they knew how true He was, asked Him this question: "What thinkest thou? Is it lawful to give tribute money unto Caesar, or not?"

If He said it was lawful for the Jews to pay tribute to Caesar, they would accuse Him of being disloyal to the Jews. If He said it was unlawful, they would accuse Him of being disloyal to Caesar. However Jesus saw through their scheme, and told them to bring Him a piece of the tribute money. He asked them whose image was on the coin. They replied it was Caesar's.

Then He answered their question: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." The Pharisees could find no fault with these words. Moreover, they wondered at His wisdom.

Now what did Jesus mean when He said, "Render therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's"? Simply that we must love God with all our hearts, and also obey the laws of the country in which we live.

But would not any real Christian do that anyway? Paul, in a letter to the Romans, said that everyone should be subject to the higher powers. These higher powers were really ordained by God so that in obeying them we are obeying God. There is no need for anyone to be afraid if he is doing good. Only those who do evil need fear.

"Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

**REMEMBER**—A real Christian will keep the laws of the land.

## SOMETHING TO DO

1. Read about the Caesars.
2. Read First Peter 2:13-16.
3. Memorize the thirteenth verse.

**WHERE FIND?**—"The eyes of the Lord are in every place, beholding the evil and the good."

## NOTE BOOK

Page 1.—Copy the "Where Find?" verse.

Reverse side.—Write names of the officials of your country, or some laws to obey.

## TRY AGAIN

"If you find your task is hard,  
Try again;  
Time will bring you your reward,  
Try again;  
All that other folks can do,  
Why, with patience, may not you?  
Only keep this rule in view,  
Try again."

—Wm. E. Hickson.

## FAMOUS BIRDS OF THE BIBLE

A \_\_\_\_\_ was sent forth from the Ark,  
When Noah dry land sought,  
And on the second journey out  
A fresh plucked leaf it brought.

King Solomon sent ships abroad  
To Tarshish for a flock  
Of those royal and gorgeous fowls  
The bright-plumaged \_\_\_\_\_.

Elijah, in the time of dearth,  
Was by the \_\_\_\_\_s fed.  
Morning and evening of each day  
They brought him flesh and bread.

Ezekiel, in a parable,  
Relevant to Israel's fate,  
Described a long-winged bird of prey,  
An "\_\_\_\_\_ strong and great".

To illustrate God's watchful care,  
The Savior oft referred  
To \_\_\_\_\_s; not one falls unmarked,  
Though a small common bird.

# With Our Sunday Schools

LESSON V.—November 3, 1929

## RESPECT FOR RIGHTFUL AUTHORITY

Mark 12:13-17; Romans 13:1-14; 1 Peter 2:13-17.

Devotional Reading: Matthew 5:13-20.

### GOLDEN TEXT

Let every soul be subject unto the higher powers.—Rom. 13:1.

#### A STUDY OF THE SUBJECT

**Topic:** Making Effective the Will of the Community.

**Basic Truth:** Eternal vigilance is required to make practical any law against human selfishness.

**Outline:** I. Respect for God's Authority. II. Respect for Human Government. III. Proper Christian Attitude Toward Law. IV. Respect for Church Government.

**I. Respect for God's Authority.** "I am the Lord; and there is none else."—Isa. 45:18. The Hebrew is "I am Jehovah." I. e., the great covenant-making God. As such, He is supreme over all the earth; His authority should go unquestioned. Being a God of love, His sole end in government is to benefit His governed creatures. Being Lord of all the earth, He must have knowledge covering all and His law must necessarily be for the betterment alike of all.

The finite mind which is incapable of grasping the larger problems is in no position to question, oppose or resist Jehovah's rulings. The curse and every sorrow that ever came upon man are results of man's disobedience to God's law. No such disobedience ever profited man. To disrespect for God's law can probably be attributed every evil condition.

**II. Respect for Human Government.** Since God turned the government of the earth over to men, Dan. 2, man's law has been the only governing control of society. It would be impossible for the world to advance if there were no law, no orderly arrangement of society. Christians especially, according to Paul and Peter, should respect every law of the land that is for good. He who breaks the nation's law is a criminal whether his breach be known to others or not.

Today throughout large sections many so-called Christians are breaking the law in spirit in that they are winking at the violations of others; while still others are excusing themselves for breaches of the law in that others are habitually doing likewise. In either case he is bidding the law-breaker good speed, cf. 2 John 10, and is partaker of his evil deeds.

The one U. S. law today which is definitely intended for good but which is most commonly opposed is that of the 18th amendment. He who opposes any law, whether or not he be Christian, merely because it does not suit his own taste is undoubtedly a traitor in principle to his country, as well as a definite opposer of God's arrangement. Cf. Rom. 13:2.

**III. Christian Attitude Toward Law.** The Christian, being an avowed servant of God,

is duty bound to uphold the righteous laws of the land both in principle and in conduct. The one great hindrance today to the successful proclamation of the gospel is the all prevailing spirit of lawlessness. The lawless have little hearing for the Word of God. If for no other reason than that of promoting the spread of the gospel, the Christian should diligently practice and uphold obedience to the law.

**IV. Respect for Church Government.** Over the community of the church God has made the elders overseers. See Acts 20:17, 28. In the church as in the nation, the individual is by Scripture urged to respect rightful authority. The church can no more be governed and cared for without its own proper law than can the nation. Just as the government of the nation is for the nation's good, so is the government of the church for the good of the church.

#### SENIOR AND ADULT CLASSES

**Topic:** God's Sovereignty.

Adventists look forward to Christ's kingdom as the medium through which God's sovereignty will be established and become operative among all peoples. But Paul, speaking of existing governments, says "there is no power but of God: the powers that be are ordained of God." Rom. 13:1. Hence God's sovereignty is and always has been established and operative among men. The difference between the status of God's sovereignty during Christ's rule and its status now is that then His sovereignty will work out evidently and fully the depths of His wisdom and love; and, in addition, it will be recognized and acknowledged by mankind; whereas now it works wisdom and love as through a glass darkly and is recognized and acknowledged only by those who view life through eyes enlightened by Christ's faith. These, because they recognize and acknowledge present governments as mediums of God's sovereign will for the present, must needs be subject to their laws not only for wrath's but for conscience's sake. The laws may seem foolish, or even just cause for rebellion, but Christ's people must render obedience. This they know—God's sovereign will never operates through Christ and His people to accomplish change by means of disobedience, rioting and rebellion, though His sovereign will does operate through others in these ways. It is through Christ that God's sovereign will works out evidently and fully the depths of His wisdom and love.

Christ's followers obey fully the laws of whatever government they may be under, for they recognize them as the expression of God's sovereign will for the time, and for a purpose of which He alone may know.—A. K.

#### INTERMEDIATE CLASS

**Topic:** Obeying the Law.

Disrespect for authority seems to be one of the greatest of modern shortcomings. On every hand, we see young and old flaunting disobedience in the face of the law, and seeming to flatter themselves on being able to do it. If we carefully observe such lives, can we truthfully concede that they are worth while either to themselves or to those about them?

Christ taught obedience to the law of the land to His followers, and Paul tells us to "be subject unto the higher powers. . . . Render therefore to all their dues. . . . Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." How does loving one another fulfill the whole law? What will be one's conduct who does that? Will he be careful of his actions both because of their results upon himself as well as upon his associates?

And for a greater reason than any of these, the Christian will be careful of obeying the law of the land and that is, because of the reflection upon his Master which may result from his actions.

Let us all consider each action in life as to the possible reflection first upon ourselves, next upon those with whom we come in contact, and last but greatest of all, upon the One whom we should serve and obey above all others.—M. G.

#### JUNIOR CLASS

**Topic:** Obey.

Read the story of the parable given in Mark 12:1-11 and you will see what Jesus had to say about respecting rightful authority. The people were not pleased with it at all. They sent Pharisees to question Jesus and try to make Him contradict himself. They said, "Is it right to pay tribute (something like taxes) to Caesar?" He knew they were trying to catch Him, so He said, "Bring me a penny."

They brought Him a penny, and He asked, "Whose picture is on this penny?" They answered, "Caesar's." He replied, "Very well then, give Caesar the things that belong to Caesar, but remember to give to God the things that are God's." At this they could not answer.

We should not be afraid or desire to disobey the officers that are over us. They are our friends to guard our very lives and property. As long as we obey the law, we need have no fear of the officers. Whose fault is it if we steal, or drive a car carelessly and then get caught by an officer? Should we growl at the officers, or reform ourselves?

If we obey the laws of our land and make good citizens of ourselves, we are more apt to be willing to obey God's laws.—V. C. T.

## DOINGS AMONG THE CHURCHES

### MARSHALL, ILLINOIS

The final regular appointment for the season will be held at the Salem church near Marshall, on Saturday night and Sunday, Oct. 26 and 27. We trust that there may be a full representation on this the last trip of the year.

F. E. Siple.

### GRAND RAPIDS, MICHIGAN

Errors will occur in the best regulated businesses and such was the case when The Herald carried the church anniversary announcement a couple of weeks ago. Instead of our anniversary being held on the 7th of October, as announced, it is to be held October 27th. Some of the best musical talent in Grand Rapids has been secured for the day and if plans meet the Father's approval we are going to have a big day. Come and enjoy it with us.

C. E. Randall, Pastor.

### CLEVELAND, OHIO

Rally Day at the Church of the Golden Rule was Oct. 13, and it was a real Rally Day in every respect. The Sunday School achieved another record attendance, this time of 148. After the lesson there was a short program by several of the younger classes. Following this the pins and certificates for one year's attendance were presented by Mr. Halls, the Superintendent, to those who had earned them. October 1 finished our first year's work, so that the observance of its completion worked in very well with our Rally Day. About 30 received their certificates and pins for regular attendance for the whole year.

Nor was the Sunday School the only phase of the work to observe the occasion. It was a Rally Day for the church as well, and over 70 came for the morning service, almost twice the usual number. The evening service, which rarely boasts as many as 15, had about 50 present. A special effort had been made to get the people out for this one day. Everyone felt that it was well worth while, and that our Second Rally Day had been a real success.

M. W. Lyon.

### MICHIGAN FALL CONFERENCE

The Michigan Fall Conference will be held at Coats Grove beginning Friday evening, November 1, and continuing over Sunday. Bro. Jas. A. Patrick, of Ashland, Ohio, will be the speaker. We not only invite but urge as many as possible to attend these meetings.

Wm. A. Hanson, Sec.,  
1840 Union Blvd. S. E., Grand Rapids, Mich.

### LOS ANGELES, CALIFORNIA

Howard Leroy Dawson was born to Bro. and Sr. Rollo Dawson on Oct. 3. Grandpa and Grandma Saylor are wearing a broad smile.

Sr. B. F. Cook, of 555 Ninth Avenue, San Francisco, made a few brief calls on relatives and friends in and around Los Angeles, Oct. 6th and 7th. We wish she would come again and stay longer.

Now that summer vacations are over, the sisters of the church have resumed the Ladies' Aid meetings, to be held twice each month. They met Oct. 10th and sewed for Sr. Railsback. The next meeting will be in the nature of a shower at the home of Sr. Saylor in honor of the new grandson.

We are glad to report that Sr. C. A. Nokes who has been quite ill for several weeks is slowly improving. We trust that she will soon be able to attend church services.

Meetings are held at the home of Bro. and Sr. Squires, of Lynwood, each 2nd and 4th Sunday afternoons. Bro. Marsh has kindly consented to take the lead in this effort also and we trust that the interest will increase.

**WANTED:** Ten to read "A Loan Will Be Necessary" under "Doings at Headquarters" and ACT.

The Queries Editor is waiting for answers from Bereans, here, there, and everywhere. Won't you try them individually, or in your class work? Thank you.

Bro. F. L. Austin will hold services with the brethren at Fonthill, Ont., Sat. evening, Oct. 26. All those living nearby are urged to attend.

The Annual Fall Meeting at Niagara Falls, N. Y., will be held Sunday, Oct. 27, services morning, afternoon and evening. Bro. F. L. Austin will assist the regular pastor, Bro. Gordon, at these services. A cordial invitation is extended to all to attend. You will be much benefited by attending and your presence will be an inspiration to others.

Bro. and Sr. R. H. Judd, of Toronto, Ont., celebrated their thirtieth wedding anniversary on September 18th. The Herald wishes this estimable couple many more years of happiness together and prays that if it be God's will, they may live unto the coming of the Savior.

### ROCKFORD RALLY

The faithful little band of Rockford Bereans has expanded and enlarged until now they meet regularly every Friday evening at the W. C. T. U. hall at 1904 N. Main St., Rockford, Ill. They now enjoy preaching services by Bro. F. E. Siple or Bro. Paul Johnson on the Fridays preceding the first and third Sundays of each month at 7:45 p. m., Oct. 18th being their first preaching service at the hall. Bro. Siple spoke on, "What the Coming of Christ Means to Us". There were about thirty in attendance and the interest was very good.

Friday evening, Nov. 1, will be their Rally Day. Bro. Siple will be the speaker. Those living within driving distance are cordially invited to rally round Rockford.

In the absence of Bro. F. L. Austin at Fonthill and Niagara Falls, Brothers Cecil Smead and Richard Le Crone of the Training Class, will speak for the Oregon congregation Sunday morning, Oct. 27, and Bro. Paul C. Johnson in the evening.

The Chicago church, holding their meetings in Waller Hall, second floor, at 754 N. Waller Ave., will have preaching services on Sunday, Oct. 27, 10:30 a. m. Bro. Paul Johnson will be the speaker. Everyone is invited to attend.

### THE DIXON, ILLINOIS, RALLY

Sunday, Oct. 20, was Dixon's Rally Day and a full house greeted the speakers morning and afternoon. Morning services consisted of a

program rendered by the wide-awake Sunday School classes and Junior choir, and a sermon by the pastor, F. E. Siple. Basket dinner at noon was enjoyed by a large number of visiting friends as well as Dixon folks, in the basement of the church.

The afternoon service was conducted by Bro. F. L. Austin, who gave a touching sermon on "The Greatest Rally Day", at the close of which Miss Lois Weitzel came forward for baptism. Lois is a member of the Junior choir and has been a regular attendant at Sunday School. She will be an asset to the church and we rejoice in her decision.

The day's services were concluded by the pastor, Bro. Siple, in a timely and inspiring message on "The Light of the World".

"The Little Church with a Big Welcome" was artistically decorated for their Rally and breathed hospitality to all who attended.

### DOINGS AT HEADQUARTERS BIBLE TRAINING CLASS

The work of the Bible Training Class is moving along nicely. In Bible work a study of the Book of Genesis, in outline, is being completed at this writing. A study of Exodus will follow. The studies in Ancient History have been so planned that the periods and subjects coordinate beneficially with the Old Testament studies. Weekly test sermons before the class assist in many ways, while written themes and tests train in other ways. Two class-work articles will be found elsewhere in this issue of The Herald.

### GOLDEN RULE HOME

Sr. Kilmer continues low at Golden Rule Home on account of a weak heart.

The Home table is well filled. Indeed, it has been necessary to decline two or three access to it.

The Home is, first of all, for aged and alone ones. If they do not fully occupy it, then, second, the Home offers accommodation to the members of the Bible Training Class. For them the charges are made the lowest possible. At present these two groups fill the Home.

### HERALD SHOP

There are perhaps a dozen copies left of Choice Texts and Thoughts—a neat, attractive and helpful little booklet. 60 cents each.

The print shop is at present working on a book of several hundred pages.

### GOLDEN RULE GREENHOUSE

The Greenhouse is being rapidly transformed in some particulars. Owing to the lateness of the season, extra help is being employed to bring the work up to date at the earliest possible time. About 8000 geranium cuttings, and 2500 small potted snapdragons, begonias, fuchsias, poinsettias, vineas, etc., have been bought in by Mr. Moore since Oct. 1. These are nearly all for spring trade. A few are for Christmas and some for next year's stock. Daily from early till late all hands are busily utilizing the present beautiful weather. Just now, the digging of bulbs, and summer plants and of potatoes, the preparation of soil for next year's needs, and the annual repair of the Greenhouse roof are being rushed.

The regrettable feature is that we do not have the crops to supply the coming fall and holiday trade without buying abnormally of fully grown plants. By next spring the income should again cover current expenses and begin to return some of the money that must now be advanced to restock and renew the

business.

These labors are all in execution of the decisions of the Executive Board in session in August. Also, by same decision, a new Floral Truck—Ford—much needed to replace the old one, has been purchased.

Inasmuch as all previous profits have been utilized in the business the Board instructed your Executive-Secretary to make necessary loans to accomplish these labors.

#### A LOAN WILL BE NECESSARY

It will require at least \$2500 to finance this work, perhaps \$3000, but the Greenhouse must pay its own way. Therefore, a loan for one year is planned.

We are asking that we may place this loan among the church people—a straight business proposition. Nearby brethren have several times loaned similar amounts to the institution for similar needs. These have all been properly cared for. I am now asking that some who are farther distant will take up this loan.

Will not any brother or sister who has a few Hundred Dollars that can be conveniently loaned to the National Bible Institution for one year with interest at six percent per annum, please forward the same at once? In return for these amounts promissory notes will at once be issued and mailed to the respective senders of funds.

Here is a chance for interested ones to help—and help at once. Please let us hear from several.

F. L. Austin, Executive-Secretary.

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THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## CHILDREN BY ADOPTION

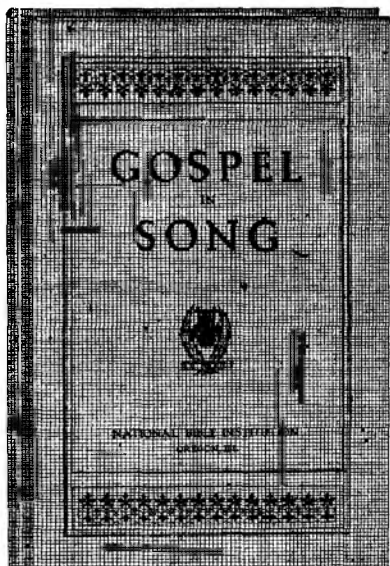
the **H**E CAME UNTO HIS OWN, and his own received him not. But as many as received him, to them gave he power to become the sons of God" (John 1:11-12). Was God frustrated in His purpose then, concerning Israel, because so few of the children of that house were able to believe on the Redeemer whom He had sent? Not so; the gifts and the calling of God are without repentance. He turned to the Gentiles to take out of them a people for His name (Acts 15:14). Beyond all doubt this was the purpose that He had in mind from the beginning, because God is not the God of the Jews only, but of the Gentiles also. By the death and resurrection of Christ, the "wall of partition" separating the Jews from the Gentiles was broken down (Ephesians 2:14) and the Gentiles entered into the court of the tabernacle, which is the position of "reconciliation" with God (2 Corinthians 5:18; Revelation 11:2). But the Gentiles did not, and could not, enter into the "holy" or sanctuary of the tabernacle. That is a position which belongs to the priests only. Therefore, before any Gentile could enter into the church of Christ he must be received into the family of God by "adoption" (Romans 8:14-15). The purposes of God respecting Israel, "a kingdom of priests", were not altered by the defection of the fleshly seed; God is able of the very stones to raise up people amenable to His purpose. Israel is not cast away. The "fullness of the Gentiles" of whom Paul speaks, are those who are brought in to fill up the predestined number of the "firstborn" of Israel; they cease to be Gentiles when adopted into the family of God, but are fellow-citizens with

the saints, and of the household of God, built upon the foundation of the apostles and prophets into an holy temple in the Lord (Ephesians 2:19-22).

"And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Sion is the "mount" of the New Covenant, as Sinai was the mount of the Law Covenant. The Deliverer is Christ. The New Covenant, under which is worked out the perfect development of God's purpose respecting Israel, is essentially a "resurrection" covenant. None can be brought under the operation of its provisions except those who are "risen with Christ". The firstborn of Israel (the church), as their name implies, are the first to be developed under the resurrection covenant. But even this perfecting of the saints is a work which is carried on entirely under the law of faith, as Paul declares, "Ourselves also, which have the firstfruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). It is not until Christ appears that the "hope of the glory of God", nourished in the church for nearly two thousand years, becomes a reality in the glory of the first resurrection (Revelation 20:6). Jesus himself, in instituting the memorial of His death, said, "This is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until I drink it new with you in my Father's kingdom" (Matthew 26:28-29). Faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1). But we know that when He shall appear, we shall be like Him, for we shall see Him as He is (1 John 3:2).

—Selected from "The Kingdom Scribe".

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## NATIONAL BIBLE INSTITUTION, OREGON, ILL.



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, OCTOBER 22, 1929

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## MORE ABOUT ZIONISM

*By F. E. Siple*

IN A SECULAR MAGAZINE, that does not even have any religious tendencies, we have just read a long article dealing with the present movements among the Jews, their hopes through the past and in the present, the present relationship with the Arabs, and how other nations view these various matters. It is an interesting and instructive article. But one of the most interesting and outstanding features of it all is that the world is observing all these matters and commenting upon them because of their importance, and yet failing to realize how it is all a plain fulfillment of Bible prophecies.

To us the outstanding proof of the inspiration of God's Word is just such fulfillment of its prophecies, and how thankful we should be that the very things we have taught as a church, and looked for so long should be outstandingly unfolded before the eyes of all.

The article is as follows:

### WHY THE HOLY LAND BREEDS WAR

IF WE SHOULD CLEAR OUT of here, the Moslems would probably cut the Jews' throats the first week, and possibly the Christians' throats the next."

That was what a British official of the mandate government told me when I was last in Palestine. Naturally I cannot give the official's name, for he wasn't talking for publication and he's still on the job. But his words pithily describe that seething caldron of religious and racial hatreds which is apt to blow off the lid and boil over in bloodshed and riot at the slightest provocation. And the worst of the matter is that Palestine is merely a part of a bigger mess. The whole Near East is today a smoldering volcano which may do almost anything at any time. Yet even in that troubled part of the world, Palestine must be adjudged a peculiarly distressful country.

Geographically speaking, Palestine is insignificant. Its area of 9,000 square miles is only that of the state of Vermont, and it is inhabited by less than 1,000,000 souls. Yet little sunbaked Palestine is the Holy Land of three great religions—Christianity, Judaism, and Islam. Palestine is the battle ground where two mighty forces, Zionism and Arabism, today clash in bitter strife. And those two forces, compounded as they both are of religious fervor and pa-

triotic zeal, contain explosive possibilities worse than TNT or dynamite.

British bayonets may restore order, but they cannot bring lasting peace. For, as someone once wittily remarked, "You can do anything with bayonets—except sit on them!" Despite all the British Tommies who may march up to Jerusalem, hatred and rivalry will smolder deep in men's hearts, ready to burst forth on the next occasion. And, given the nature of those rivalries and hatreds, their explosion in Palestine will kindle fears and passions to the uttermost ends of the earth.

Here, then, is a true world problem. And it is a problem of long standing. The bloody riots between Jews and Arabs which we have just witnessed are merely the latest phase of an age-old tragedy. The stage was set when the Romans smashed the Jewish state nearly 2,000 years ago and scattered the Jews far and wide. But, though dispersed among the nations, Jewry never forgot its ancestral home or stopped dreaming of a "return to Zion." This abiding hope is vividly revealed in the ritual phrase uttered at the Passover service: "Next year in Jerusalem!"

However, down to recent times, this longed-for return to Zion was blocked by such formidable obstacles that it remained a mere pious dream. Rome, which had broken Jewry at tremendous cost, took no chances of fresh trouble and forbade Jews to resettle in Palestine. When Rome became Christian, this political prohibition was reenforced by religious motives; because the Church would not see its holy places defiled by the presence of those it deemed its most stubborn foes.

Shortly the red tide of Islam burst from the Arabian deserts, and Palestine was not only lost to Christian rule but was settled by a population mostly Arab in blood and Mohammedan in faith. That happened thirteen centuries ago; and those old title deeds of conquest and settlement form the basis of Arab claims that Palestine is an Arab land—an indivisible part of the great Arab empire or confederation which Arab nationalists hope to forge, from Mesopotamia to North Africa.

It is, in fact, nationalism which has sharpened the old  
(Continued on page 52)

# THE RESTITUTION HERALD

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NUMBER 5

## THE GODS WE WORSHIP

*By M. W. Lyon*

THE GODS WE WORSHIP have more to do with our everyday lives than many people realize. A man inevitably grows to be like that which he admires. He copies the methods and mannerisms of those he looks up to. And so does every man, consciously or unconsciously, imitate the characteristics of his God.

From the beginning there has been a strong line of demarcation between the true God and the false, the one God and the many. The first four words in the English Bible are these, "In the beginning God." No human history can push back the veil of knowledge before that time. No human mind can penetrate into what may have transpired before that time. It staggers at comprehending the infinite. There is a reason assigned for ourselves being here, there is a purpose revealed in the creation of the world, and we can think of a time when it may not have existed, before Genesis 1:1. But we cannot think of a time when God did not exist. For He alone is the great I AM, the incomprehensible, the eternal One, with neither beginning nor end.

All others are in a class apart. They are imposters. They are frauds. They have been made by the hand of man himself. And this is why the first commandment is, "Thou shalt have no other gods before me." In falling down to worship before that which one's own hand has made there is a certain degradation which lowers one's ideals immeasurably, aside from the evident fact of its utter falsity. So the sin of idolatry was ever urged upon Israel of old by all the prophets of God, and its ruinous tendencies portrayed for their warning.

There is no more certain means of distinguishing between the true God and the false than by drawing comparison between the type of character which each inspires. The noble standards of justice and righteousness and purity and truth which today are the foundation of all civilized society came from that nation which first held aloft the light of faith in one God who is the Creator of the

world. And the character of the miserable gods of the heathen peoples who worshiped them knew not what is reflected in the degraded character and wretched licentiousness of their worshipers.

In the same way, although perhaps not to the same degree, you may read a man's conception of God in the life he lives. Two men, both of whom may be worshipers of the true and only God, may differ radically in their conduct of life according to the way they understand the character of God. One will believe Him to be the essence of justice, truth and love. Then his life will surely manifest that belief, for he will respect Him, and have confidence in Him, and thus strive to obey Him at all times. The other will conceive God to be of such character that He can neither love nor respect Him, although for all that he may live in terror of His judgment. His life will demonstrate it through its laxity of standards and its disregard for anything but his own pleasure.

The great challenge of God to man is, "Be ye holy, for I am holy" (1 Peter 1:15, 16). His noble character is a standard for us. What kind of god do you worship? Is it a god of silver or gold? Is it a god of personal pride or accomplishment or fame, or is it a god of pleasure? Is it a god which is simply a principle and has no real personal existence or consciousness or thinking ability? Then is not that god a false one? Idolatry is not all confined to those who fall upon their faces before a graven image. Eph. 5:5; Col. 3:5. There are, as Paul says, (1 Cor. 8:5, 6) "gods many and lords many, but to us there is but one God, the Father, of whom are all things, and we in him."

Let us catch a vision of Jehovah, the God of heaven, in all His glory and magnificence, and know that here is a standard, yes, more than a standard, a living, potent Creator, who shall be able to sustain us when finite things fail! Let us cast away our idols all, and worship only Him!

# DAILY SCRIPTURE READINGS

## WORLD PEACE

Sunday, November 3—Isaiah 11:1-10

**M**ORE AND MORE DO WE HEAR in these days of the great thought of world peace. Everywhere nations of the world are striving to work up a program whereby such a peace may be consummated. Let us do nothing whatsoever that will hinder in any degree the progress of the statesmen and diplomats toward such a consummation. But, on the other hand, as Christian people, let us cling closely to the teachings of the Scripture relative to the great day of peace.

Our lesson of today brings us face to face with great truths relative to this beautiful condition of peace. God has paved the way for such. He has arranged in His mighty plan that His Son, Jesus, shall be filled with the Spirit of the Father, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." It is this Savior of ours filled with the great Spirit of the Father that will bring peace to the world.

The results of His labors are seen in the closing verses of this lesson. Peace will be so complete, will embrace so fully the entire creation of God that there will be no destroying in all the holy mountain of God. The reason assigned is, namely, because the earth shall be filled full of the knowledge of the Lord.

## THE MOUNTAIN OF THE LORD

Monday, November 4—Isaiah 2:1-11

It was easier to fortify hilltops from the approach of enemy armies, therefore the ancient peoples built as much as possible their capitals upon the tops of hills. As a result the capital was sometimes called the mountain of the nation. The term, "the mountain of the Lord", designates the place of God's capital or throne over Israel.

In verse 2, Isaiah the prophet assures that, "all nations shall flow unto it". The following verse indicates why all nations shall flow unto God's capital and what they shall expect and shall receive. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Because of His direction, His leading, the people will be enabled to walk in His paths and to follow His ways. The result of this will be that the nations themselves, which do not so follow and so obey Almighty God, will be judged by the Father. He will break down the sword of such; He will rebuke them in their ways. The final results will be that the plowshare shall take the place of the sword throughout the earth; the pruninghook shall take the place of the spear everywhere. In consequence of all this there shall be peace and quiet among all nations and among mankind. Not man's ways but God's, will be responsible for ultimate world-wide peace.

## KNOWLEDGE OF THE TRUE GOD NECESSARY

Tuesday, November 5—Acts 17:22-31

After six thousand years of man's following largely after his own ways, and after man discovers how much he has failed even after having put forward the best of his efforts, is it not doubly wise for us to stop and think that it is the great God of heaven who, after all, should be recognized as the Leader of every nation and every individual. The best that man can do must more or less fail. God and only God, can bring to success, to victory complete.

The peace of the world, for which so many noble-hearted, high-minded men and women are striving, will yet be attained but it will be attained only through Jesus Christ our Lord and Master. It will be attained by Him for the simple reason that He follows completely God's ways, God's truth.

The God who of one blood has made all nations of men that dwell on all the face of the earth is the same God who, in His mighty program, plans and purposes, has provided proper ways and means by which the race of mankind can live together in perfect unity and perfect peace. Let us who live today strive with all might and main to understand that God better than ever before and to promote a knowledge of Jehovah throughout the bounds of our associations.

## COMMON IDEALS NECESSARY FOR COMMON ATTAINMENTS

Wednesday, November 6—John 4:15-26

He who worships God in spirit and in truth can but come to honor God's way and honor God's ideals. Such honoring of the one great Father over all brings the individual worshiper into a recognition of those common ideals. Being thus brought to live and think and act as one person, we come then to respect each the other. There is no other way known unto men that will bring the human race unto a spirit of peace and good will toward one another so much as for them to worship truly, sincerely, in spirit and in truth, the one common God in heaven.

Our Lord and Master came to lead mankind unto the Father, to bring man to see God as God really is. The Record shows Him in all of His majesty and love, it shows Him in all the greatness of His mercy, of His knowledge, of His wisdom, of His leadership for mankind.

Let us not obstruct the efforts of others toward a larger and a more generous peace among fellow men, but upon the other hand, let us take the Savior's way, the Savior's ideals. Let us follow Him faithfully in true belief that at all times we may serve Him first and foremost. He who does this will certainly come out conqueror through Jesus Christ.

(Continued on page 74)

## MORE ABOUT ZIONISM

(This is a continuation of the interesting selection made by F. E. Siple, which was started in last week's Herald.)

THE ZIONIST FAITH was strikingly revealed to me in my meeting with Ittamar Ben-Avi, one of the best known Zionists and himself the son of the famous Ben-Yahuda, the reviver of Hebrew as a living, spoken tongue. Fresh-complexioned, with rebellious hair which falls continually over his forehead, frank of speech and radiating enthusiasm, Ittamar Ben-Avi is an attractive personality. Born and reared in Palestine, he considers himself a type of the free, "open-air" Jew, cleansed of the stigmata of the ghetto.

"We shall succeed!" he exclaimed confidently. "Zionism is absolutely necessary for the soul of the Jewish race, for its moral and intellectual regeneration, for the self-respect of Jews throughout the world and the awakening of the world's respect for the Jews. With all this at stake, Jews everywhere will be more and more behind Zionism. And the Jew is stubborn—he knows how to work and wait!"

That keynote was stressed in many talks I had with other Zionist leaders. Their main points were these:

The Zionist aim is the creation of a state in which Jewish ideals and the Jewish spirit will have really free scope, and where the Jewish genius can find natural and congenial play. But this can be only in the ancestral homeland, Palestine. Ever since the Roman Dispersion, the Jewish genius has been warped and perverted. The ancient Jew was mainly a herdsman, cultivator, and warrior. So long as the Jew remained in Palestine, the type was kept thus, not only because of his surroundings, but because the money-loving elements migrated to other lands.

Now (say the leaders) note how the old spirit is already reasserting itself! With Zionists, gain is not a motive. No Zionist comes to Palestine to make money; all know that hard work and a fair livelihood are what they must expect. The Jews in Palestine do not think and talk money. Indeed, they show themselves rather poor business men—and glory in the fact.

Another notable thing is the pride of the Zionists in their name: they want to be called *Jews*, and terms like "Israelite" and "Hebrew" are regarded almost as an insult. Furthermore, there is no sensitiveness in discussing the shortcomings of their race; in fact, the more one criticizes Jewish failings in the world at large, the more they consider this a fresh argument in favor of Zionism.

To sum the matter up, the Zionists claim that Zionism is necessary, not only for the soul of their race, not only that Jewish genius may contribute its best to the world, but also for the whole world itself. The world is today sick from a perverted and thwarted Jewish spirit, and it will remain thus until the Jewish spirit is cleansed and freed.

For its own good, therefore, the world must give the Jew a chance to be himself.

There, in a nutshell, you have the Zionist spirit—a spirit which draws multitudes of Jews from the uttermost ends of the earth. What an array of types you encounter in Jerusalem, in the all-Jewish port town of Tel Aviv, and in the agricultural colonies! You see English Jews from Britain and her dominions; French and German Jews; American Jews, full of snap and pep; languorous Spanish Jews; Eastern Jews from Russia, Poland, and Roumania; weird-looking Jews from the depths of Central Asia; and black Jews from Yemen. I understand that there are even a few Chinese Jews in Palestine, though I saw none in my travels. There they all are, assembled together in little Palestine; most of them ardent Zionists, learning to speak Hebrew, working for the Jewish homeland of their dreams.

Here is a force at once material and spiritual, which must seriously be reckoned with. Consider what Zionism has achieved during the past ten years. At the close of the war the Jews in Palestine numbered about 50,000, a considerable portion of them being the religious zealots previously mentioned. Today there are fully 150,000 Jews in Palestine. From less than one-twelfth of the population, the Jews now number nearly one-sixth. And every year sees a steady stream of Jewish immigration into Palestine, over 30,000 having entered in a single year.

Furthermore, these immigrants are of high average quality. The Zionist organization has promised the mandate government to bring in only as many immigrants as can be placed in the agricultural colonies or given jobs in the towns. This means that the Zionist officials can pick and choose among the multitudes who want to go to Palestine, and they naturally pick the best human material. The agricultural colonists are mainly sturdy young men and women, called "Chaluzim" or Pioneers.

Every year sees new colonies established. It costs the Zionist organization about \$3,500 to place an immigrant family on the land. But the Jews of the world open their purses; the treasury is continually replenished; and the work goes on.

From the Zionist standpoint this is as it should be. But how about the Arabs? In Arab eyes, every new Jewish colony spells another step in their own ultimate undoing. Palestine is a small country, while its Arab inhabitants are, on the whole, a poor and backward people. How can they cope with the highly efficient Zionist organization, backed by immense wealth?

So argue the Arabs. And it does no good for British officials of the mandate government to assure the Arabs that they will be protected from Zionist oppression. The Arabs do not want to be protected from, or by, anybody. They themselves want to dominate the land which they con-

sider theirs, and to stop these Zionist Jews from coming in. That is why the Arabs absolutely refuse to recognize the Balfour Declaration.

Neither does it do much good when moderate Zionists, seeking understanding with the Arabs, tell them soothingly that Palestine is not to be a Jewish state, but that there is to be merely "a Jewish national home *in* Palestine." For the Arabs retort by quoting a whole sheaf of Zionist utterances of quite a different tone. Just after the war, when Zionist emotions ran at fever heat, many prominent Zionists let their zeal outrun their discretion.

For example: in 1919, Dr. Chaim Weizmann, the head of the whole Zionist movement, announced roundly: "We desire to create such conditions that in a given time, as short as possible, Palestine shall become as Jewish as England is English, or as America is American." At the same period Sir Herbert Samuel, who afterward became head of the mandate government, stated that Zionism sought to secure the "fullest measures" whereby, "with the minimum of delay, the country may become a purely self-governing commonwealth under the auspices of an established Jewish majority."

And these ambitious pronouncements of Zionism's highest spokesmen were far outdone by other prominent Zionists like Israel Zangwill, who told the Arabs that if they didn't like Zionism they could get out. Some Zionist orators even dug up parallels from the Old Testament, termed the Arabs New Canaanites, and suggested their expulsion from Palestine. Now all these Zionist pronouncements have been carefully collected and memorized by the Arabs, and they quote them to you at length—particularly the more violent ones. The Arabs have made up their minds that this is a life-and-death struggle in which no compromise is possible—at least, no compromise which would leave the Jews any sort of "national home" in Palestine. Since even the most moderate Zionists, on their side, declare that a guaranteed national home in Palestine is vitally necessary to the future of Jewry throughout the world, the chances for a genuine agreement between Jews and Arabs look pretty slim.

Even the most temperate of the Arab leaders whom I talked with could see nothing ahead but strife, until political Zionism should finally go down in hopeless ruin. The most interesting of the Arab spokesmen is Said Amin Hussein, Grand Mufti of Jerusalem. His is a striking personality. He is young for his high position, since he is even now in his early thirties and has held his office for several years.

Yet no one can meet and talk with the Grand Mufti without becoming instantly aware that here is an astute and capable leader of men. The calm, aquiline features denote dignity and pose; the eyes reveal intelligence; while his conversation shows wide information and broad contacts. A staunch nationalist, the Grand Mufti is feared and hated by the Zionists as one of their most formidable opponents.

Such is the line-up and such the contrasted attitudes of Jew and Arab in Palestine. Now, how do neutral observers view the situation? Jerusalem contains many European and American residents who have long studied the

problem and have something worth while to say. On the whole, these foreign residents are pessimistic regarding Zionism's future prospects. Few persons care to be directly quoted on this highly controversial subject, but when they discuss matters confidentially, they will tell you frankly that in their opinion Zionism is almost certainly bound to fail in the end.

First and foremost, they say that Zionism cannot permanently hold back the rising tide of Arab nationalism. The whole trend of things in the Near East is toward the formation of clear-cut nation-states, like ours of the Occident, in which minorities with special rights and a special political status can have no place. That is what has already happened in Turkey, where the Greek and Armenian minorities have been massacred or expelled wholesale, and the same ruthless process of unification is going on elsewhere. However much you may deplore it, it seems to be the trend of the times in all Near Eastern lands.

Another point emphasized by these foreign observers is the underlying economic situation, which tends to work against Zionism. On anything like equal terms, the Jew cannot compete economically with the native Arabs, who are the product of an intensive process of natural selection and are ideally fitted to wrest a livelihood from Palestine's bare hills and sun-baked plains. Of course Jew and Arab do not today compete on equal terms, because the Jewish colonists are backed by an efficient organization with large revenues. So long as the golden stream from abroad pours in, the colonists can maintain themselves. But millions of dollars are, and will continue to be, needed every year; and should Zionist enthusiasm abroad ever slacken, the Zionist movement in Palestine will stagnate or retrograde.

Will Britain keep her present mandate over Palestine? That is a moot point about which much can be said on both sides. The chief thing that keeps England in Palestine is the near-by Suez Canal. England could never see Palestine in even potentially hostile hands, because the Suez Canal is literally the life-line of the British empire—even more vital to it than the Panama Canal is to ourselves.

On the other hand, England's commitment, under the Balfour Declaration, to guarantee a Jewish "national home" in Palestine keeps her in hot water not only with all the Arab peoples, including the Arabs in Egypt, but also with the great block of Indian Moslems, whose thoroughgoing hostility might mean the loss of India.

Finally, England is hard up, these days, and Palestine is a relatively expensive charge upon the British exchequer. The British taxpayer's grumbles have already been heard rather loudly on the subject of Palestine. The upshot is that both in England and among British residents in the Near East there is a strong body of opinion which favors either giving up the Palestine mandate or annulling the Balfour Declaration. One English official in a neighboring British dependency put the matter bluntly when he said to me with a shrug of the shoulders:

"Of course the Jews get it in the neck. But—we don't run our empire for the Jews!"

(Continued on page 72)

## SOMETIME

Sometime, when all life's lessons have been learned,  
 And sun and stars forevermore have set,  
 The things which our weak judgments here have spurned,  
 The things o'er which we grieved with lashes wet,  
 Will flash before us out of life's dark night,  
 As stars shine most in deeper tints of blue;  
 And we shall see how all God's plans were right,  
 And how what seemed reproof was love most true.

And we shall see, while still we frown and sigh,  
 God's plans go on as best for you and me:  
 How, when we called, He heeded not our cry,  
 Because His wisdom to the end could see.  
 And e'en as prudent parents disallow  
 Too much of sweet to craving babyhood,  
 So God, perhaps, is keeping from us now  
 Life's sweetest things because it seemeth good.

And we shall shortly know that lengthened breath  
 Is not the sweetest gift God sends His friends,  
 And that, sometimes, the sable pall of death  
 Conceals the fairest boon His love can send.  
 If we could push ajar the gates of life,  
 And stand within, and all God's workings see,  
 We could interpret all this doubt and strife,  
 And for each mystery could find a key.

But not today. Then be content, poor heart;  
 God's plans, like lilies pure and white, unfold.  
 We must not tear the close-shut leaves apart--  
 Time will reveal the calyxes of gold.  
 And if, through patient toil, we reach the land,  
 Where tired feet, with sandals loose, may rest,  
 When we shall clearly know and understand,  
 I think then we will say that "God knew best."

—Selected.

## THE GREAT TRIBULATION

By J. W. Burget

JESUS AND THE APOSTLES were talking about the buildings of the temple, and Jesus said unto them, "See ye not all those things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. "And when ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And this gospel of the

kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:21, 14.

Paul said this gospel "was preached to every creature which is under heaven; whereof I Paul am made a minister." Gal. 1:23. Therefore the gospel was preached in all the world by the apostles after Jesus went to heaven, but before Jerusalem was destroyed at the beginning of the great tribulation year of 70 A. D., when the Romans captured Jerusalem, destroyed the temple, and carried the Jews captive into all nations. The end came then to the Jewish dispensation, or kingdom, and the great tribulation began upon the Jews.

The great tribulation is not the battle of Armageddon at the coming of Christ Jesus, for Jesus will fight, and the Jews will not be carried away into tribulation again, but those nations that come against Jerusalem will be badly whipped. Ezek. 39:12; Zech. 14:3. The Jews shall dwell in their own land, and Jesus will be King of kings and Lord of lords and rule the world. Ezek. 29:26; Zech. 14:16. The great tribulation lasted from 70 A. D., or from the destruction of Jerusalem by the Romans under Titus to the end of the German war, when the Jews got their country back.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24, 25. We should not look for those signs until after the tribulation is past; and the tribulation ended in 1918 A. D. "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Verily I say unto you, that this generation shall not pass, till all those things be done." Mark 13:26, 27, 30.

This generation commenced at the end of the great tribulation in the year 1918, and ten years of this generation have passed away. Jesus will come soon. Remember that He said that not all of this generation would pass away until all of those things would be done that He said would come to pass which are recorded in Mark 13. This chapter is divided into two epochs of time, the first part up to verse 24 that which happened after Jesus went to heaven, and during the great tribulation; and the last part that which will happen after the great tribulation is ended.

Brother, sister, when you see those mighty armies of all nations surrounding Jerusalem, flee from the cities, get away from the walls of the cities, flee for your lives, for every wall shall fall to the ground. Ezek. 38:20. It was revealed unto John the revelator things that would come to pass, and he tells us that there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city (Jerusalem) was divided into three parts, and the cities of the nations fell. Rev. 16:18. All this will happen when Jesus stands upon the mount of Olives, which is before Jerusalem on the east.

## A PRESCRIPTION WORTH TRYING

By Samuel E. Haney

*"All the days of the afflicted ('poor', Masoretic text) are evil ('sorrowful', Roth.): but he that is of a merry ('cheerful', R. V.) heart hath a continual feast ('banquet', Roth.)."—Proverbs 15:15, Mixed Version.*

TO WHOM DOES THE TERM "afflicted" (poor) refer? The fact that the whole race of mankind is afflicted, and that "all the days", since the advent of sin "are evil" is not controversial. But the term as here used appears to be restricted to Christians in general, nominal and consecrated. Jesus gives us the heavenly standard of the perfect Christian and his goal to incite his aspiration, "for the perfecting of the saints": "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Let us compare our experiences with our Lord's ideal of a Christian's experience as portrayed under these nine "blessings". We can thus learn something of our spiritual progress and status in our Redeemer's estimation; and incidentally learn whether we are of those to whom the wise man refers in the latter clause of our text. The man who can harmonize his experience with but one of these nine blessings is not getting much out of his religion, only one-ninth of his privileges. He is likely to be a pusillanimous weakling of whom the Christian world is surcharged; who unconsciously allows himself to be spiritually segregated by the wily enemy. But blessed is the man or woman who can say, "Amen!" to them all. From this viewpoint let us get scriptural reasons for this affliction. It would require a volume to explain the many reasons for the fact that people are conditioned and swayed by heredity, temperament, environment and habit.

We give a few reasons which seem to apply generally: the erroneous immortal soul doctrine; failing to receive the Word of God seriously; failing to believe the whole Bible; desiring to expunge, or overlook parts which are not germane to the individual's customs of living; fearful of persecution, humiliation and inconvenience; credulity, the most vulnerable part of our armor; trusting in man's word rather than in God's Word, for "thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the

Lord"; idolizing "the things that are in the world", when God says (1 John 2:15-17), "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"; gratifying instead of mortifying the flesh, "for if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God"; self-exaltation instead of self-abnegation, yea, self-sacrifice: "and whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven".

In concluding this phase of our subject we shall say, persons under these and other militating influences are much handicapped in obtaining the blessings appropriated for their soul, spirit and bodies by God's sacrifice of His Son in their behalf. Man's spiritual, mental and physical afflictions parallel with his disregard of God's whole plan of salvation.

"But he that is of a merry heart hath a continual feast." Every mature Christian knows from experience that the nominal Christian has occasional tastes of the "feast of fat things". But this merely emphasizes the division of our text, e. g., ephemeral versus continual. A continual feast is the product of an incessant "merry heart". But, asks the "heavy laden" one, how is this possible in the midst of a multiplicity of duties, obligations, trials and troubles? The prophet Micah seems to address you (4:9), "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail."

Dear weary soul, has it ever occurred to you that the merry-hearted ones at the Lord's banqueting board have engaged One whose name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace"? Are you heavy laden? "Come unto me", says this Prince of Peace, "and I will give you rest". It was for this purpose that our blessed Redeemer suffered and died: "... to loose the bands of wickedness, to undo the heavy burdens (that Satan has imposed), and to let the oppressed go free, and that ye break every yoke". Isa. 58:6.

The father addressing his prodigal son said (Luke 15:32), "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found". Reader, do you note that these words have their application in our experiences? We were dead through trespasses and sins, and He did make us alive. Eph. 2:1, R. V. We would have been lost forever had not God sent His Son into this sin-cursed world to find us.

Let us therefore take the wise man's advice: "A cheerful heart is a good medicine (causeth good healing, margin); but a broken spirit drieth up the bones", R. V., "A joyful heart worketh an excellent cure", Rotherham.

## PLANTS OF THE BIBLE

By Verna Thayer

### WORMWOOD

**W**ORMWOOD, A PLANT FOUND IN PALESTINE, is noted for its extreme bitterness. The word is often used in the same sense as gall to denote what is offensive and destructive. Jer. 23:15; Lam. 3:15, 19. In point of fact, the excessive dread which the Hebrews had of this bitter substance was founded not on clinical experience, but on prejudice. They are composite plants, mostly of the interior tablelands, especially of the deserts. Their growth in desolate places, added to their bitterness, gave them their bad reputation.

### THYINE WOOD

Rev. 18:12

THYINE WOOD, (order, *coniferae*; genus, *lignum vitae*) was the highly prized wood of a small tree that resembled our cedar or arbor-vitae, and grew in northern Africa. Close-grained, fragrant, and of a beautiful brown color, often variegated by knots, it was peculiarly adapted for fine cabinet work. It was especially valued by the Greeks and Romans for tables. It formed part of the precious merchandise of Babylon. The word thyine means sweet.

## FIGHT THE GOOD FIGHT OF FAITH

**F**IGHT WE MUST or be traitors to our trust. It is no time for quiet, apathetic ease. We have a sacred responsibility—God help us to rise to our high calling and to be true thereto! Bear witness, then! Scatter the literature of the new reformation; preach the Word of light and life; pour your gifts into the treasury, that the work and witness may be pressed forward with zeal.

Success—that of God's standard and purpose—is sure. Anne of Austria said to Cardinal Richelieu, "God is a sure Paymaster. He may not pay at the close of every week, or month, or year; but He pays in the end." We apply this to our high and holy purpose. People of the living Lord, witness for His truth! Workers in the new reformation, ultimate success is sure—for "God is not unfaithful, to forget your work of faith and labor of love".

Of the first Napoleon's most trusted warriors, in the fatal fight which saw the setting of his brilliant, unworthy sun, it is said that toward the sunset of that long, bloody day, when the scared veterans of fifty fights were summoned to lay down their arms, they cried out, "The old guards can die, but they cannot surrender." That was sublime heroism for Napoleon and France. But from the stake and the gibbet, from the crackling faggot and the gleaming guillotine, from the dungeon and the rack, for twelve hundred and sixty years of bloody martyrdom, comes to us the

cry, "The soldiers of the cross can die, but they cannot surrender."

Let this be our watchword in the conflict. We can suffer and die for the truth, but we cannot surrender it. Let us stand in the breach for the world's welfare, the church's freedom, and our Lord's honor. Do not despise and underestimate the "day of small things". God can thresh a mountain with a worm, and by things, even as small as we are, bring to nought things that now tower above us in worldly dignity and power.—*Selected by Rufus A. Curtis from the writings of Cyrus E. Brooks in The Bible Standard.*

## BENEFITS OF TITHING

**T**ITHING, LIKE EVERY OTHER Christian service, is two-fold in its results. First: the results benefit those to whom and for whom the service is rendered. This is usually the result given special consideration by all but in reality there is one other service which, by all means, is of greater value. That service is to self.

A man is valuable to God only in proportion as he is qualified to serve his Father. Such qualification is the result of faith that works. Such a work returns benefits in the shape of increased strength, increased devotion, increased consecration. Thus the individual grows up into Christ. Love is at the bottom of such service. The contribution of life without love is as sounding brass and tinkling cymbals unless that contribution originates from the pure promptings of the heart. 1 Cor. 13:1-3 clearly emphasizes this truth.

Therefore the service rendered, whatever that service may be if prompted by pure, true love and true faith returns a benefit upon the doer which is greater than any benefit that can redound to the recipient. This truth is beautifully expressed in a little unsigned statement that comes to hand. It reads as follows:

"The supreme benefit of tithing is not the money it brings to the church. It is the joy, the contentment, the individual personal happiness it brings to the daily life of the tither. To these the money standard does not apply. They can be neither weighed, measured nor counted, yet these and not the money are what God cares for. His glory is enhanced by the happiness of His children. To think that He cares for the money involved is absurd.

"True, our tithes are needed and do infinite good in the extension of His kingdom, but His kingdom, His church, is made up of individuals. God especially cares for individual people, just such people as you and I.

"All God's laws, including His law of the tithe, are intended to promote the highest good and greatest happiness of those who obey them. God's laws are God's will. When we pray, 'Thy will be done,' we are praying for obedience to His always good, kind, wise, loving laws; and joy, peace, contentment, happiness and prosperity are the perfectly natural and to be expected results of obedience."

Would that one and all could learn the fullness of the statement, "It is more blessed to give than to receive."



## SIN AND DEATH

By R. H. Judd

*The following article, which was originally written for the Toronto Globe, containing points that should be of interest, was by the author sent to The Herald also.*

A RECENT CORRESPONDENT called attention to the question of death in relation to the animal kingdom and to man. He pointed out that the prevalent idea, that natural death in all creation resulted from Adam's transgression, is at variance with known scientific findings, death having been in operation prior to the event to which he alluded.

That public opinion regarding Bible teaching on a given subject is mistaken, often seriously so, I believe almost any earnest Bible student will be prepared to admit. The issue presented is I believe a case in point, and if Scripture is appealed to directly instead of through the medium of public opinion, which is often fickle and unreliable, it will be found that there is no conflict between the Bible and science on this matter. Ninety-three years ago Prof. Redford, D. D., L. L. D., of Worcester, England, said: "We call upon you to make important distinction between interpretations which have been fixed upon Scripture and the Scripture itself. When any fact in nature or any theory established by philosophy in reference to any class of facts, is found to be irreconcilable with any particular interpretation of Scripture, it is our duty to re-examine the interpretation and not hastily to infer that the facts are at variance with Scripture, because they are at variance with our interpretation of it."

In Rom. 5:12 we read, "As by one man sin entered into the world, and death by sin; and so death passed upon all men", and it is given by theologians as proof that death did not precede Adam's fall. But right conclusions of an author's meaning can only be reached by taking into account all previously expressed matter in relation thereto. Prevalent opinion is based on the thought that Adam was created immortal and that natural death was the penalty threatened. That it is in error on both these counts a careful examination of the threatened penalty will reveal.

Let us quote: ". . . thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Gen. 3:17. Were these uttered by a human judge, what would they mean? Answer: That a judicial sentence of death would be carried out on the day indicated, and that natural death would be prevented. These words meant precisely the same to Adam. Then why was not the sentence carried out? Answer: Extenuating circumstances are always considered even in human judgment, and the judge has the authority within prescribed conditions to revoke the pre-announced sentence. God himself lays down this principle in Jer. 18:8-10 and Ezek. 18:26-29.

Had Adam been created immortal there would have been no need to turn him out of the garden, "lest he put forth his hand and take also of the tree of life and eat and

*live for ever."* That Adam and Eve repented, and came under the principle referred to, is proved by their acceptance of the skins of animals slain on their behalf. Some try to help Scripture by saying that the day was a day of one thousand years. Scripture needs no help of this kind. The absurdity of threatening a man with death on the day he eats a certain fruit, and that day be a day of one thousand years must be apparent to all. If that day, the day in which he ate, was a day of one thousand years how could it be distinguished from every other day as so clearly implied by the threat? Besides, Adam did not live even one of such days. The Record says he lived nine hundred thirty years and then died, and that is the only account in the Bible of his death. He could only understand death as he had seen it in operation in the animal kingdom. The simple Scripture account is by far the easiest to comprehend. Having forfeited immortality, Gen. 3:22, his mortal nature remained unchanged; thus in the ordinary course of nature "death passed upon all men" who were his posterity. That death came to Adam's race through sin is hence perfectly true. At the same time it is equally true that it does not shut out the fact that death had already been in evidence. The Bible and true science do not conflict. Had Adam not sinned the reasonable deduction from the narrative is that he would eventually have been given access to the tree of life, and would thus, according to Scripture language, "live for ever". The fact that in the place of these plain statements man should misrepresent and undermine the authority of Scripture, is one of the things that seem almost inexplicable.

The only way now to eternal life is God's appointed way. Here it is, read it and believe it:

*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have EVERLASTING LIFE.*

## MORE ABOUT ZIONISM

(Continued from page 69)

Meanwhile, what effect will the recent disorders in Palestine have upon the situation? It is hard to say. The bloodshed and destruction wrought during the riots and fighting will inevitably leave wounds which may be slow to heal. Both Jews and Arabs are in a highly excited state of mind, and both sides are bringing pressure on the mandate government for "reforms" which will ease the present tension and safeguard the future.

The difficulty is that these suggestions are diametrically opposed to each other: The Arabs demand a whittling-down of the Balfour Declaration. The Jews demand fresh guaranties for their protection and lasting security. The one thing certain is that passions have been so mutually inflamed that the contending parties are further apart than ever from anything like a genuine understanding. This may not make pleasant reading. But it is the truth. And the truth might as well be faced.—*Lothrop Stoddard*,

## DAILY SCRIPTURE READINGS

*(Continued from page 67)*

## EGYPT'S PEACE WITH GOD

Thursday, November 7—Isaiah 19:19-25

After Egypt shall have passed through the many centuries in opposition to Jehovah she will be brought, according to our scripture of today, to a healing, even brought to God. He will heal her and "they shall return even to the Lord, and he shall be entreated of them, and shall hear them". Not only is Egypt to be brought into complete subjection to the Father, but also Assyria will be purged with the waters cover the sea.

All these can be looked for, not in this day of man, but in the coming great day of the Lord, when the Judge of all the earth, Jesus Christ, shall sit in judgment upon the nations breaking down the present way of evil, of war and commotion, bringing in with the aid and cooperation of His church the nations of the earth unto a peaceful service to Jehovah, the God of heaven.

## GOD'S CHOICE HILL

Friday, November 8—Psalm 87

Three times in this chapter and in three distinct relations does God exalt Zion. After speaking in verses 1 and 2 of other dwellingplaces, He then speaks in verse 3 of Zion and the glories of the city of God. In verse 4 the prophet refers to other nations and once in verse 5 he follows along with the prophesied citation that different leaders, great men, noted ones will be reported to have been born in Zion, the capital of God's nation. In verse 6 the Psalmist speaks of other people, but in verse 7 he announces that the rising of all the springs of the Lord rise in thee, that is, in Zion.

Not because Zion was originally better than any and every other nation, but because God chose Zion and His purpose will yet be fulfilled in her. Zion, the city of God, will become the might of the world.

## A PURE LANGUAGE

Saturday, November 9—Acts 2:1-6

On the day of Pentecost God revealed His great ability to make every man understand His message concerning Jesus Christ in his own native tongue. The miraculous power to convey thought to individuals of different tongues is one thing, but there is a larger power to be yet revealed by God in the use of language. Zeph. 3:9-11 tells us of the day in which God will turn to the people a pure language; not pure in one tongue as they had in the beginning, but pure in the sense that they will purify their language from evil words and be brought into a position consistent to worship God in sincerity and in truth.

When man is pure of tongue, he will be pure of thought. When he is pure of thought, he will be godly in his thoughts. When man is godly in his thoughts, the world may look for a reign of peace.

## THE PRAYER OF FAITH

*(Continued from page 66)*

or another all are the results of sin.

Our Savior died that He might carry our sins in His own body to the tree. He died for our atonement; He died that you and I might receive forgiveness from sin. The great question that comes to us is this: Are we to receive from the Savior the atonement reserved altogether until the age to come or are we to receive a part and a portion of this great benefit during the present day? The Savior himself answered this question in part, when in Matt. 8:16, 17, He announced that He cast out the spirits with His word, and healed all that were sick: "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." In one way or another the Savior then and there even prior to His own crucifixion was fulfilling the prophecy of Isaiah in the fifty-third chapter. He was looking forward to His atonement, to the accomplishment of the same in behalf of others. In so doing, He performed works in His own day upon poor mortal men, evidencing unto them His great power in atonement.

But has He not atoned for you and me? Has He not given His life a ransom for us? Is not the guilt and weakness of mortality a sin? And should not you and I look unto Him for present day forgiveness and for present day correction in a large measure?

I would not wish to carry this thought too far. I realize full well that our weakness of action is such that we cannot claim all that our Savior is willing to give. But I would like to suggest to the Christian of today, that his privilege is to live closer and ever closer to our Lord, to learn more and more of Christian life through the Word of God; and that living close unto Him, he is to expect blessings in proportion to his closeness and his accuracy to Christ our Lord and Master.

Prayer for the sick, then, must include several facts. It must include the thought that the sick one should also be brought nearer to Christ, nearer in faith, nearer in obedience. Submitting himself to the Master, he should expect the Savior's blessings to return upon him.

James teaches no less. The forgiveness of sin and the healing of the sick are the result in one way or another, that is, to some degree or another, to those who render effectual fervent prayer. Let us pray one for another.

We again call attention of the brotherhood especially to the home of Bro. and Sr. Andrews, of Woodstock, Va. We asked that on last Sunday the 27th the brotherhood would, so far as they could by fervent faith in God, unite in prayer for the benefit of this stricken family. Turn again to Bro. Sheets' letter in last issue, read it once more, then unite with us again, on Sunday, November 3rd, in prayer for these same people. May God's blessing rest upon them. May their error be discovered and corrected and may strength return to them for the upbuilding of their family, for the strength of life and also for the glory and honor of our Lord and Master.

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"STUDY TO SHOW THYSELF APPROVED UNTO GOD".—SECOND TIMOTHY 2:15.

### THE LIGHT OF THE WORLD

WHEN I WAS A CHILD attending Sunday school, before taking our classes we had a roll call of the entire school, and we responded by repeating a verse of Scripture. I well remember one verse I committed to memory. It was Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path."

How true this is, yet how tragic that today there are so many well-meaning ones who neglect the reading and study each day of the Bible. Many think if they attend church on one day of the week and hear the minister read a chapter, they require no more until they hear him again a week later, should they be fortunate enough to get there regularly each week.

Do you think these same people would be satisfied to eat in that manner to sustain their health and the strength of their physical bodies? I think not. I quote a selection entitled, "The Diary of a Bible," which brings out my thought regarding neglect of reading God's Word. Here it is.

"January 15.—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

"February 2.—Clean-up. I was dusted with other things and put back in my place.

"February 8.—Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

"March 7.—Clean-up. Dusted and in my old place again. Have been down in the hall since my trip to Sunday school.

"April 2.—Busy day. Owner led a league meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

"May 5.—In grandma's lap all afternoon. She is here on a visit. She let a tear drop fall on Colossians 2:5-7.

"May 6.—In grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13 and the last four verses of the 15th chapter.

"May 7-8-9.—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

"May 10.—Grandma gone. Back in the old place. She kissed me good bye.

"June 3.—Had a couple of four-leaf clovers stuck in me today.

"July 1.—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

"July 7.—Still in the trunk.

"July 10.—Still in the trunk, though nearly everything else has been taken out.

"July 15.—Home again and in my old place. Quite a journey, though I do not see why I went.

"August 1.—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

"September 5.—Clean-up. Dusted and set right again.

"September 10.—Used by Mary a few moments today. She was writing a letter to a friend whose brother had just died, and wanted an appropriate verse."

Would this method of Bible reading and study be in keeping with Paul's admonition to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"?

*Glenn M. Birkey.*

### WHAT DOTHT IT PROFIT?

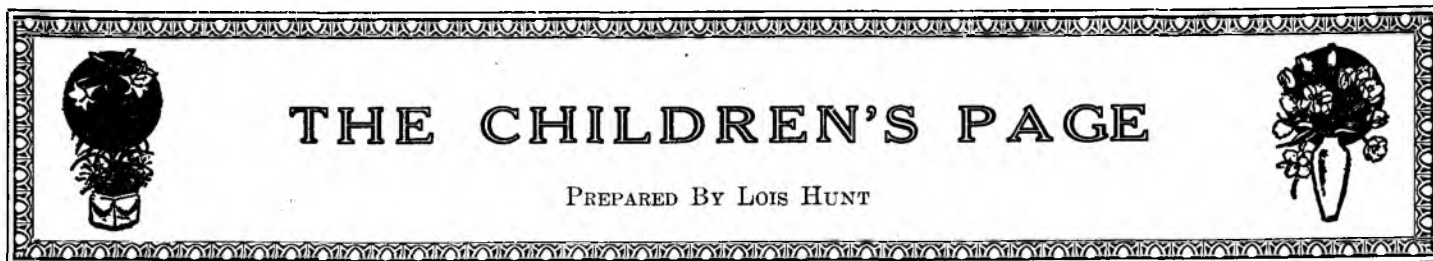
OCTOBER IS DRAWING to a close, and the period of time which Illinois Bereans observe each year as Self-Denial Month is almost over. We have no regrets as we look back over these weeks during which we have tried earnestly to practice self-control and refrain from self-indulgence. Have you not enjoyed the experience, Bereans?

Now mail your self-denial money at once to Mrs. Esta L. Starbuck, 420 S. Third St., Rockford, Illinois, that it may bring food and warmth to hungry bodies and cheer to hungry hearts.

Since we have learned what it means, let us not forget the blessedness of self-sacrifice during the coming months. May true unselfishness beautify all our Christian labors for today—and for all time.

### REVISIONS

OUR ATTENTION IS CALLED to some changes in committee appointments for the National Berean Society, from those given in the annual report in September. Sr. Lilian Railton, Fonthill, Ontario, Canada, has taken the chairmanship of the Senior Social Correspondence Committee, and Sr. Elva Maye Beaty, Dawson, Oklahoma, is in charge of the Junior Home Study work. Both of these sisters are well qualified through past experience for the positions they hold. May God add His blessing to their efforts.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### WORLD PEACE THROUGH MUTUAL UNDERSTANDING

I WONDER JUST HOW that could be done?" said Jane, as she stopped and looked up from the paper she was reading. "Yes, I really do wonder."

"Wonder what?" asked mother, when she saw the puzzled look on Jane's face.

"It says here in this paper that some day we are not going to have any more war. Every nation and person will be at peace with each other. People will continue to get better and better and a system of government will be worked out until we will have what they call world peace."

Mother, with a smile on her face, hoping to find out just what Jane had on her mind, asked, "Well, what's wrong with that?"

"Now, mother," said Jane, "You know you have always taught me that the Bible says just the other way. Didn't I learn a verse that says something about when men say there will be peace, that a great, great war will break out?"

"Right, you are," said mother, "Here's the verse: 'For when they shall say, Peace and safety, then sudden destruction cometh upon them,' 1 Thess. 5:3."

"We have studied about the last great war many, many times," said Jane. "It must be going to be terrible. Why, I don't believe any one will be able to live during such a time. But when I get to wondering about it I always think it will all be ended when Jesus comes. So that is why I was wondering how we can have world peace until Jesus comes."

"We cannot," said mother. "But there are a number of places in the Bible that describe to us a picture of the kingdom when Jesus will be here to rule over the whole earth. Then, and only then, will we have world peace. Do you know where any of them are found, Jane?"

"No, I do not, but I think I could find some," said Jane.

"Let's see, if you can," said mother, as she went on with her work, and Jane, at once, went to get her Bible.

"Is Isaiah 2:2-4 one place?" asked Jane, not long after she had started to look.

"What does it say?" asked mother.

"It says that the Lord's house will be set up on a mountain, and that all the people will want to go there so He can teach them. The law will go out from there, too. The people will want to make ploughs out of their swords, and pruning hooks out of their spears, and there will be no fighting," said Jane.

"Yes, that's a good picture. Isaiah gave us several

good pictures of that same time."

"Is the mountain there at Jerusalem? and how can Jesus rule over all this great large world all by himself? We located Palestine and Jerusalem in our geography lesson the other day and they seemed so tiny when you think of all the rest of the world," said Jane.

"Jesus will not rule over all the earth alone," said mother. "Do you not remember the promise He made to His disciples, that they should sit on twelve thrones judging the twelve tribes of Israel? And, too, He has promised us, that we may be kings and priests and rule with Him."

"What, we rule with Jesus? How could we, mother? We wouldn't know enough to rule like Jesus will," said Jane, rather puzzled.

"No, we do not now," said mother. "But we will then, for if we live a good, faithful life, we shall be changed and be like Jesus, so we will know how to do the ruling just as He would have us to do."

"That's different," said Jane. "I hope we will all be there to help Jesus rule when we have world peace on the earth."

—Verna Thayer.

#### REMEMBER:

When Jesus comes we shall have world peace.

#### SOMETHING TO DO

1. Read Isaiah 11:6-9.
2. Read Acts 17:22-28.
3. Learn Isaiah 11:9.

#### WHERE FIND?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### NOTE BOOK

Page 1. Copy Isaiah 2:3.

Reverse side. Make a list of as many things as you can think of that will be different then.

#### THE FIRST THING IN THE MORNING

Dear Father, we thank Thee for the morning light,  
And that Thou hast kept us through the night.  
Go with us all throughout the day,  
And help us all along the way.  
Keep us in Thy loving care;  
Guard and guide us everywhere,  
For Jesus' sake. Amen.

—Mary S. Hitchcock.

## With Our Sunday Schools

LESSON VI.—November 10, 1929

### WORLD PEACE THROUGH MUTUAL UNDER- STANDING

Isaiah 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28; Ephesians 4:4-6, 13-19; John 4:20, 21.

Devotional Reading: Psalm 98:1-9.

#### GOLDEN TEXT

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.—Isa. 11:9.

#### A STUDY OF THE SUBJECT

**Topic:** Our Share in Promoting International Understanding.

**Basic Truth:** The reign of peace will be introduced by "the Prince of peace."

**Outline:** I. World Peace the Dream of Man. II. World Peace the Gift of God. III. World Peace the Boon of Man. IV. Our Share in Promoting International Understanding.

**I. World Peace the Dream of Man.** Like the Israelites who in their idolatrous covetousness, proclaimed "Peace, peace; when there is no peace," Jer. 6:14, so the Gentile world ever and anon heralds the day of universal peace. God's Word is replete with assurances that there can be no day of peace to the world so long as sin reigns. Beautiful as is the ideal, entrancing as is the hope, nevertheless he betrays faithlessness to Christ who strives expectantly for peace in this day.

**II. World Peace the Gift of God.** "In that day" is where Isa. plants the mile post on which is written the era of peace. That glory of his majesty", Isa. 2:10, will stand before all men. "The lofty looks of man shall be humbled . . . and the Lord alone shall be exalted in that day." V. 11. "That day" then is the day of Messiah's reign. It is the day which follows His return. It is the day when man no longer holds the staff of power. It is the day when righteousness shall radiate from the throne of the world. True, there will then be mutual understanding among the people, but that understanding will be derived unmistakably from the throne of Him who rules from sea to sea and from the river to the ends of the earth. See Psa. 72:8.

The God, who of one blood created all races, will not be partial in His administration of peace. It will be for all. That is, for all those who will "go up to the mountain of the Lord, to the house of the God of Israel"; who will "learn of his way"; who will "walk in his paths."

It is a false cry that echoes from horizon to horizon around the world today proclaiming a coming day of peace by man. Concerning this same cry, even in these changing days of Gentile times, the inspired apostle Paul announced in 1 Thess. 5:3, "When they shall say, peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Does not the Christian church do wrong in the face of such scriptures to encourage the political world to anticipate the possibility of a day of peace consequent upon man's own efforts?

**III. World Peace the Boon of Man.**

World peace stands for more than the ordinary mind at first realizes. Surely, world peace will delete the world of war and of all its attendant carnage and suffering; it will cancel staggering and needless costs of war; it will preserve the rich countryside and the valued manufacturing centers from the devastations of war; it will secure to the parent heart millions of sons now sacrificed to the god of war: it will do all this but it will do more. Peace, in God's redeeming sense will delete every hurt, every pain, every sorrow that now fills the home or the individual life. Isa. 11:9.

It will return friendship between beast and man, Isa. 11:5-9; it will herald the day in which "the Lord God will cause righteousness and praise to spring forth before all nations." Isa. 61:11. It will be the motion picture day of God in which He will throw upon earth's screen the ever changing scenes occasioned by the disappearing thorn and the incoming fir tree; by the retiring briar and the advancing myrtle tree, Isa. 65:13; by the fading of sickness and the brightening joy that shall fill all people, Isa. 33:24. The day of peace characterized by the Bible far surpasses the present imagination of man.

**IV. Our Share in Promoting International Understanding.** True, if hope be not presented, like the alluring pot of gold at the end of the rainbow, all Christians have a duty to perform in promoting international understanding and good will. Every step forward in this direction can but benefit. The sweet influences of the Christ-life should be radiated through every facility known to man. It must, however, be constantly recognized that the day is not distant when the announcement of peace shall be followed with the dust of destruction. 1 Thess. 5:3.

#### PRACTICAL APPLICATIONS

**World Peace.** The Scriptures clearly teach that universal peace will not be brought about until the Lord comes; that nations will continue to beat their plowshares into swords, and their pruninghooks into spears, (Joel 3:10) until the "kingdoms of this world are become the kingdoms of our Lord." Rev. 11:15. What, then, should be our attitude toward the movements designed by their sponsors to establish world peace? It would seem that the rule governing our attitude toward all other reform movements should also be observed here. The fact that we know that "evil men and seducers shall wax worse and worse" (2 Tim. 3:13) does not hinder us from endeavoring to stem the tide of unbelief and sin. So, while we believe that world peace will come only with the establish-

ment of the kingdom of God on earth, we may, and should, encourage every effort that is made to minimize the danger of war. Such an attitude places us upon the side of righteousness in the eyes of the world, and broadens our influence for good.—G. E. M.

#### SENIOR AND ADULT CLASSES

**Topic:** The Peace of Jesus.

"Peace I leave with you, my peace I give unto you" were among Jesus' parting words to the twelve. The peace that was Jesus' peace was the quietness that attends consciousness of the Father's perfect power, perfect wisdom, and perfect love. During His mortal life this peace was not without the turmoil that attends temptation, loneliness, doubts, and even black despair, as many of the Psalms show, but beneath all this turmoil there was the conviction of the Father's un-failingness and this conviction turned Him to God and kept Him faithful to God's way for Him, even when He had to follow that way blindly and when, according to all tangible evidence, God had forsaken Him. And following the way He has entered God's own peace, a peace that attends God's absolute surety of Himself because of His absolute power, absolute wisdom, and absolute love.

This is the peace of Jesus, and it is the peace that Jesus left with the twelve. It is also the peace that is radiating now from Jesus through the twelve into receptive hearts. When these, too, shall have entered God's own peace even as Jesus has, they, headed by Jesus, shall bring to all mankind that faith and confidence in Jehovah the Father which shall bring world peace.

There is one thing needed for world peace and that is the faith of all peoples in a central power which shall administer to each its rights. God the Father working in and through Jesus the Anointed is that Central Power.—A. K.

#### THE GOLDEN TEXT

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

When the following will have been fulfilled then will there be "World Peace Through Mutual Understanding", then and not before. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, . . . for the former things are passed away." Rev. 21:3, 4.—L. A. R.

## DOINGS AMONG THE CHURCHES

Bro. Paul Hatch spoke for the brethren at Michigantown, Indiana, Sunday, October 27, in the absence of Bro. Anderson.

### BLAIR, NEBRASKA

The Berean class food sale, Saturday, October 12, was certainly a success, the proceeds being far above our expectations.

Our Rally Day program on Sunday, October 13, was fine. All the services for the day were well attended and all seemed to have a joyous time, as well as a spiritual uplift.

The pastor at this writing is at Moorefield in a series of meetings, but will be in the pulpit at Blair the first Sunday in November. Sr. Lucille Le Crone filled the pulpit on Sunday, October 20. Lucille gave a fine talk which everyone seemed to enjoy.

Bro. M. D. Newell, of Blair, will have charge of the pulpit on Sunday, October 27, and will speak at the morning service.

Sacrament the first Sunday in November at the morning service. Let all the membership be present. Those living at a distance will bring lunches and stay for the day.

Our pastor will be with the church at Avery for the second Sunday in November.

### RALLY DAY AT BRUSH CREEK

Rally Day was observed at the Brush Creek, Ohio, church with one hundred and one in attendance. Services were enjoyed by all. The church also had the pleasure of having Bro. and Sr. Philip Curtis, of Scottsburg, Indiana, with us on Sunday.

Edna Brewer, Sec.

### JOINT MEETING, GLADBROOK AND KOSZTA

On Sunday, October 6, it being the regular preaching day at Gladbrook, the Koszta congregation joined with us in an all-day meeting and picnic lunch at Conant's Park, east of town.

We had Sunday School and preaching in the forenoon, and a program in the afternoon, consisting of readings, music and speeches by some of the Conference Board who were present. Our President, Bro. H. S. Hunt, and wife, came from Clarksville, and Bro. and Sr. W. H. Allard and others from Cedar Falls and Waterloo.

After a responsive reading led by Sr. Kiger, four of the Koszta girls, Pauline Heller, Wilma Cronbaugh, Ruth and Alene Fields, gave a vocal quartet. Then a reading by Dean Cronbaugh was very well given, with suggestion by the leader that he may become a preacher. A vocal solo followed by Frances Fields and a piano solo by Mae Oaks, then a piano duet by Gayle Allard and her instructor, Sr. Moeller, reading by Mae Oaks, and a piano solo by Gayle Allard, a vocal solo by Mrs. Torrance, and a vocal duet by Bro. Williams and Sr. Moeller were given next. Then Bro. O. J. Allard, who was present with us, gave a talk on what might be called, "Song Book Religion". Bro. Williams was scheduled for a sermonette, but it was thought the time was short and the day already well filled. The weather was beautiful and everybody seemed to enjoy the day.

### HERALD RECEIPTS

I. O. Rogers; Wm. M. Huffer; Sperry Claypool; Sybil Guthrie; Floyd Eldridge; Rufus A. Curtis; Ferne Moore; Albert Siple; Mrs. H. Unterkircher; Miss Mary Doll; Lois Hazelwood; Jennie Salisbury; Mrs. Will Scott; Fannie S. Knight.

In remitting for the renewal of The Restitution Herald, a subscriber writes, "We cannot do without your paper in our home. Long may it live and herald the truth to our many homes." We thank you for these words of appreciation, and trust that The Herald will continue to proclaim God's precious truths and bring many to know the way of life eternal.

The Oregon congregation commenced a series of lessons on the book of Revelation at their regular Thursday evening prayer and study hour. All those in attendance are enjoying and being much benefited by these studies under the leadership of Bro. Austin.

The community around Oregon was shocked by the death of Dr. H. H. Sheets, October 25. Dr. Sheets was physician for Golden Rule Home and the family doctor of many of our church families. One who ministers faithfully to the needs of others in distress and sickness comes to be much loved and esteemed.

Bro. F. L. Austin was the speaker for the Fonthill and Niagara Falls brethren on October 26 and 27. We trust that the churches throughout the country observed and will continue to observe his request for prayer for those of our number who are sick.

### ILLINOIS APPOINTMENTS

Friday, November 1, at 7:45 p. m., Rally Day and preaching services at Rockford by Bro. F. E. Siple, at their regular meeting place, 1904 N. Main St. Everyone is cordially invited to join them in their rally.

On Sunday, November 3, there will be preaching at the Dixon church morning and evening by the pastor, F. E. Siple. All those nearby not in attendance at other services are invited to come and worship with them.

In the absence of the pastor, Bros. Richard Le Crone and Cecil Smead conducted the services for the Oregon church on Sunday morning, October 27. Bro. Le Crone opened and closed the services and Bro. Smead gave an uplifting talk on "A Purpose in Life". This was his first attempt at filling the pulpit and was very well received by the congregation.

Bro. Paul C. Johnson spoke for the Chicago church on Sunday morning, October 27, and for the Oregon brethren in the evening of the same day. He wonders whether some of the Chicago folks got lost on their way to church.

Take a look at the advertisement which appears on the back page of this issue. If you are in need of song books now is the time to put in a supply.

### SOME WORDS OF GREETING

Greetings to the household of the one faith, one hope and one baptism, one God and Father of all, who is above all, and through all, and in you all. May the blessings and peace rest upon all of precious faith. I am alone and beg of you to remember me in your prayers. I am enclosing some money for the renewal of The Restitution Herald, and for my tithe. I can send only the widow's mite. In Christian love,

Your sister in the one faith,  
Mrs. L. J. Sweet,  
2329 Grand, Parsons, Kansas.

### THE THEME OF WORLD PEACE

One of the most absorbing themes in news and conversation of the present day is that of world peace. Many deep thinkers of the time think that world peace is actually practicable, that if we persist long enough and perseveringly enough, we will bring it to pass. What are some of the foundation reasons for war? Name some of the evil characteristics of man that bring about war. What change will have to transpire in the hearts of men to bring about universal peace?

While the efforts at world peace are commendable in that they bring before the minds of men those principles of truth and righteousness which our Savior exemplified, we must never forget that man cannot bring this condition about by his own efforts, nor in his own strength.

Many of the writers of the Scriptures portray in pen pictures the beauty of the time when war shall be no more, when instead of using his faculties for devising ways to destroy life, man will seek to build up and ennoble life.

When "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," there will be no room for greed and selfishness, but each will seek the other's welfare. Let us be ever looking forward to that time and fitting ourselves for a part in it.—M. G.

### THE RESTITUTION HERALD

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Oregon, Illinois

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Change of Address.—When ordering a change of address be sure to send us both old and new addresses.

To stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending out THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped, please remit for any arrearages on subscription.

Receipts.—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## DO YOU KNOW?

### QUERIES 9

Where is there first found the command to love and serve the Lord with all the heart and with all the soul?

### BIBLE STUDY

1. What woman armies to the battle led?
2. In troubled times who gave God's prophet bread?
3. Who told a lie, to please his thirst for gain?
4. Whose house the holy ark of God received?
5. Who early of her husband was bereaved?
6. Who felt a loving father's keenest pain?

In these *initial* letters find,  
A precept all our deeds to guide,  
That bids us think of others weal,  
And cast all thoughts of self aside.

### MORE FIRST THINGS

1. Who wore the first bridal veil?
2. What was the first recorded dream that Jacob had?
3. Where is the first mention of giving a tenth to God?
4. Who was the first shepherdess?
5. Who was the first guilty of theft aside from Eve?

### QUERIES 7—ANSWERS

#### FIRST THINGS

1. Abraham purchased a burying place for Sarah at Machpelah. Genesis 23:19.
2. Ephron. . Genesis 23:13.
3. Abraham. Genesis 23:4, 16, 18.
4. By Abraham in the purchase of land. Genesis 23:16.
5. Earrings, bracelets, jewels, etc. Gen. 24: 22, 30, 53.

#### CAN YOU TELL?

1. Six petitions, Matthew 6:9, 13.
2. Seven baskets, Matthew 15:37.
3. Seven times, Matthew 18:21.
4. Seventy times seven, Matthew 18:22.
5. At the judgment, Matt. 25:31, 32.

#### ENIGMA: SINAI—EXODUS 20

1. Sin, Romans 6:23.
2. Ai, Joshua 7:2.

Several more answers to Queries 6 were received this week.

Hazel Titus is one that regularly sends answers to Queries. She gives a large percentage of correct answers.

Mrs. Mina Crosby, another regular student of Queries sends in a very neat paper answering Queries 7. All answers were correct, excepting one, which also may be correct in her judgment.

"I want to tell you how much I enjoy the queries", writes Mary J. Burnett. "I think that the Queries will

help to better remember the things that we study," she continues.

Another letter says, "We like them better than cross word puzzles." Another reports, "Sr. ——— and I have had a great many 'phone talks comparing notes on 'Queries'." The Editor is glad you are enjoying them, but wishes more would send in their answers.

"EVERY DAY TAKES US SOMEWHERE—either forward or backward, either up or down. One evil day may poison a lifetime. One day of definite, determined decision can be the beginning of a new and noble career."

## THE BOOK OF BOOKS

THE BIBLE IS IMMEASURABLE by any rule which a mere man may carry. Although one should spend his life in research in order to give out an opinion worthy of himself, it could be no more than an individual judgment. And, indeed, it is the Book that "nobody knows".

No man has such sweep of vision as to be able to stand in his place and view the Bible as a whole. Rather he judges it by verses and chapters. In his noblest efforts to grasp its transcendent reaches, he finds that he has all but forgotten the outline of its uplifted peaks, the while his eyes have been searching the recesses of its stupendous base. It is as if he stood before a mountain whose sublimities baffle both sight and memory.

The man who speaks lightly of the Bible may be compared to one who can stand on the shore, looking out to the ocean, and see nothing to stir him to wonder and reverence.

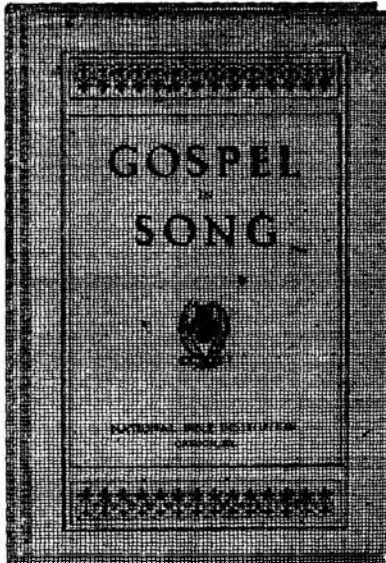
The man who finds nothing in the Bible but certain words and texts with which to prove his inherited creed has tried to make a primer of the Book of books. He has wholly missed its radiating "light that was never on sea or land".

The Bible, with its cry of the beginnings, its sob of the ages, its rise and fall of the centuries, its good men and its evil men, its hopes and fears, its faiths and despairs, its seamless garments and its tattered robes, its dawns and reeking darkness is the Book of books.

If a man "knows" Cain and Judas, if he can fathom Moses and Solomon, if he can explain Paul and Nero, if he can bridge the chasm between Herod and Jesus—if he can tell everything that was, that is, and that is to be, then he can read the Bible from its first word to its last with perfect understanding. If not, he must wait with the rest of us until eternity shall open the last seal of the Book of books.

In the meantime the Bible is a book which a man may use as he uses the sun and the stars; he may save his soul from falling by its warnings and guide his faltering steps by its light. He cannot shut it up in his house or hide it under his bushel; but he may warm his spirit by mystic fires, and find ineffable companionship among its saints who have walked with God!—*Selected by I. O. Rogers.*

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**NATIONAL BIBLE INSTITUTION, OREGON, ILL.**



# THE RESTITUTION HERALD

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NUMBER 6

## THE DESIRE OF ALL NATIONS SHALL COME

By G. Eldred Marsh

*"Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heaven, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Haggai 2:6-7.*

THESE REMARKABLE WORDS of the prophet are replete with meaning to the one who thinks broadly and deeply of human needs. To the student of world politics they speak a familiar language, for they tell the story of a coming international, idealistic Eutopia, wherein will be fulfilled the fondest dreams of the world-reformer. To the cosmopolitan, "citizen of the world", whose broad fraternity will not confine itself within the limits of any one nationality, these words of Haggai breathe the very spirit by which he himself is animated. To those who seek peace through the outlawing of war, they suggest the accomplishment of cherished purpose. And to the child of God, the student of prophecy, they bring assurance of answered prayer, the prayer he learned from his Master's lips, "Thy kingdom come. Thy will be done in earth, as it is in heaven"; for these words pre-echo the sentiment of the angels' chorus, so filled with promise and hope, "Glory to God in the highest, and on earth peace, good will toward men."

The full depth of meaning of this splendid scripture does not find expression in the familiar rendering of the King James Version; but the American and English revisions bring it out more completely. The former excellent translation reads, "And I will shake all nations; and the precious things (margin, things desired) of all nations shall come"; while the latter version renders the passage, "And I will shake all nations, and the desirable things of all nations shall come." The noticeable difference between the old and the newer versions is the change in the word "thing" from the singular to the plural form, which greatly enlarges the significance of the text.

It is obvious that the primary thought of the prediction is that the treasures of all nations will eventually be poured into the coffers of Judah, and be made to enrich and glorify the rebuilt temple of the Lord. But in a broader sense it suggests the final realization of the loftiest hopes and aspirations of the entire world. And it is from that standpoint that I approach its consideration. When the Lord Jehovah

"shall shake all nations" in the closing days of the tribulation period, and bring them to a realization of their hopeless condition, and shall establish His kingdom in their midst, then the "things desired of all nations shall come".

This is a "big order" indeed! It is an "order" that should satisfy the heart of the broadest minded philanthropist. "The things,"—observe the force of the plural form of the expression—"The things desired of all nations shall come." So broadly inclusive is this promise of Jehovah that it is difficult for the mind to grasp it fully. Like countless other assurances of present and future outpourings of divine grace recorded in the Bible, we can hardly comprehend it.

Were the text limited to the extent suggested in the common version; i. e., to the chief desire of all nations, our effort to compass its meaning would not appear so difficult. Careful analysis of the national hopes of the world, as such hopes find expression in legislation and are reflected in the press, results in the conclusion that permanent freedom from the sacrifices and horrors of war is by far the most universal of them all. "The desire of all nations" unquestionably is for peace. They are tired of strife and of bloodshed. They want time in which to recover from the devastating effects of past wars; time to build and grow, intellectually and commercially!

Both before and since the World War our own country has earnestly invited the nations to join her in a concerted effort to promote peace. The latest of such movements has resulted in some fifty of the leading governments signing the Kellogg Peace Pact with us, and some ten or eleven others signifying their intention to do so in the near future. If this particular diplomatic agreement does nothing more than to express clearly a world-wide abhorrence of war, it is worthy of serious consideration. It is evident from the manner in which it has been received that there is, indeed, a unanimous desire throughout the world for peace. And

(Continued on page 89)



# EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”—Hebrews 10:25.*

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## THE FINAL RALLY DAY

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WHAT MUST I DO TO BE SAVED? As to the question asked by millions and millions of God's creatures, you and I have likewise asked the same question, and many others of our fellow men have asked the same question, we turn to the sacred Word to find an answer.

To the wicked men who on the day of Pentecost asked Peter this question, he answered, Acts 2:38, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children and to as many as are afar off, even as many as the Lord our God shall call.” These people had come to believe Jesus Christ because of the previous words given by Peter.

Likewise Philip told the eunuch in the eighth chapter of Acts, “If thou believest with all thine heart, thou mayest.” The eunuch had asked him if he might be baptized. Baptism was one of the directions of our Lord and Master, a direction carried out by the apostles following the Savior's ascension. If they were to belong to the Master, they were to be baptized into Him.

Paul tells us in Romans the sixth chapter, that baptism is something more than a mere formal manifestation before the world. Baptism is that which was practiced by way of indicating that the individual is buried with Christ by baptism into death. It is his announcement, his demonstration that he purposes to become dead to the world or to the former life and as no dead one can rise of his own accord from death, so likewise in Romans six, the apostle says, “Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Walk in the newness of life after having been raised as Christ was raised, raised by the Father, lifted to a new life, a new creature in the Father's reckoning.

Soon Christ our Lord and Master is to return again the second time without sin unto salvation. When He returns there will be a gathering together of all the faithful ones. This gathering will be the greatest rally that the world shall have ever known. It will be a rallying together of the faithful ones throughout all Christian dispensations. It will be a gathering together of the apostle Paul, and Peter, and John from the isle of Patmos, of the faithful ones who

attended them as they ministered in the different parts of the world at that time. It will be a gathering together of the faithful ones who lived and died as a result of their battles during the dark ages. It will be a rallying together also of faithful ones of this time, of your loved ones and mine, of faithful ones from every home, from every country, from every nation.

What a rally day that will be! The query comes to you and me, will we be among the number who will gather around the returned Savior at that beautiful day? Will we be among those who shall lift our voices in praise and adoration and thanksgiving unto Him whom the Father has placed over all the world? Let us so live, let us so persevere to the end of life's race that in that great day of the rally around the Master you and I may be among that company.

---

*“For as the lightning, that lighteth out of the one part under heaven, shineth unto the other . . . so shall also the Son of man be in his day.”*

---

## EVERY EYE SHALL SEE HIM

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HOW THE STATEMENT of the seventh verse of Revelation one could ever be literally fulfilled has been an interesting query in the minds of both believers in the second coming of Christ and of non-believers. The press reports that Premier MacDonald spoke to the world about a question as to the standing of the United States and England among other nations. Regarding his speech on this theme given in New York City on October 11, the press says, “His voice was broadcast by radio to every corner of the globe.”

In addition to other wonders of the radio, the world is being introduced day by day to new developments in the television. Not only is it possible for the telephone to be so operated that both speaker and listener can see each other, but recently many pictures have from a distance been thrown upon the screen.

As with the voice so with the vision, man is beginning to learn the use of some of the great laws of the universe which heretofore have been a secret so far as man's finite knowledge could grasp.

What a happy day that will be when from around the world those whose ears and hearts are delicately attuned to the great life of Him who has been exalted above every name that is named, shall both hear His mighty call and direction, and shall see His beauteous countenance beaming forth the righteousness of God!

# DAILY SCRIPTURE READINGS

## CHRIST DIED FOR ALL

Sunday, November 10—Mark 16:9-20

“GO YE INTO ALL THE WORLD and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned.”

Christ's death was with no respect of persons. Christ sent His gospel to all creatures. The law of Moses was given by God to Israel, and to Israel only, but the gospel is given to Israel and to the Gentiles as well.

Inasmuch as Christ died for all, it therefore becomes the duty of each and every follower of Christ that he should in turn live for all. There should be no more respect of persons with the Christian because of race differences than there was with Christ in His death.

Baptism also was for all. It was not merely for the Israelites to whom the kingdom of God was presented by Christ, but following the resurrection of Christ the gospel was for every creature. Baptism was commanded to people of all races alike.

## GOD'S CLEANSING CLEANS

Monday, November 11—Acts 10:9-16

“What God hath cleansed, *that* call not thou common.”

The law of Moses set aside certain animals and certain creatures as being clean. Others were unclean. In Peter's vision he saw all manner of four-footed beasts and creeping things let down from heaven in a sheet. He received instruction to slay and eat, but he refused upon the ground that many of those things were unclean. God's answer in the vision to him was, “What God hath cleansed, that call not thou common”.

The Israelitish people had also been taught that their nation was the cleansed and purged nation. All others were unclean. Following the vision the messenger of Cornelius reached Peter and requested that he would go to Caesarea and preach to the Gentiles there. Then Peter began to understand the meaning of the vision. Through Jesus Christ, God has cleansed alike Gentiles and Israelites. All were clean through the gospel and through obedience to Jesus Christ. Peter was no longer to look upon Gentile people of any race whatsoever as being unclean.

## GOD IS NO RESPECTER OF PERSONS

Tuesday, November 12—Acts 10:23-33

“Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.”

Cornelius was a centurion of the Italians. He was not just a common citizen, but one in authority, a Gentile also. Nevertheless his prayers were heard by God. It was God himself who instructed Cornelius to send for Peter. It was God who taught him that Peter would tell him words

whereby he might be saved. God was just as much concerned about Cornelius and other Italians as He was concerned about Israelites.

After that Peter had taught Cornelius and his household things concerning Jesus Christ, and Cornelius was believing and accepting those things, it was God who gave evidence that He was receiving Cornelius in that, while Peter yet spake, “the Holy Ghost fell on them which heard the word.”

The gospel is one of the greatest levelers in all the world. It leveled the Israelites to the Gentiles, and Gentiles to the Israelites. It levels the American to the Italian, the Italian to the American. It levels all races in Jesus Christ.

## THY GOD SHALL BE MY GOD

Wednesday, November 13—Ruth 1:6-18

“Entreat me not to leave thee *or* to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall *be* my people, and thy God my God.”

The acknowledgment of God as Ruler, Sovereign and Leader of the individual life was sufficient even in the days of strict national separation, for Ruth the Moabitess to be allowed to make her home with the Israelitish people. He who accepts God and God's Son, is before God on a level and a par with others who likewise accept. God is the Creator of all. It was He who out of one blood made all nations for to dwell on all the face of the earth. It was He who in making those nations, made them for His own great glory and honor. Let us all then make God the great ideal in life and make him who serves God, our brother.

## GIVE ME TO DRINK

Thursday, November 14—John 4:1-14

“How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?”

It was the Savior, who did no wrong, thought no wrong, who asked at this time of the Samaritan woman a drink. He astonished her, for she could not understand how a Jew could ask drink of a Samaritan who was regarded as the enemy of the Jew and as unclean. Jesus knew better. Her race, her foreign citizenship made little difference to Him who came to be the Savior of the world.

But the Savior did not stop there. He offered her drink that would last unto eternity. Not only did He ask for temporal blessing from her but He was anxiously willing to give unto her eternal blessing. The Savior's lesson should sink deeply into the hearts of Christian people of today! The gospel is free to all. Racial differences make no distinction. He who proclaims the gospel, he who measures

(Continued on page 87)

## FUTURE INDIGNATION

### PART 4

By C. W. Dean

LET US CONSIDER THE FALSE PROPHET, who plays such an important role in the religious phase of the empire, securing worship for the first wild beast through signs and false miracles which are given to it to do. John writes, And I perceived another wild beast ascending out of the land, and it had two horns like a lamb (lambkin), and it talked like a lion, and it is exercising all the authority of the first wild beast before it, making the earth and those dwelling in it to be worshiping the first wild beast whose death blow was cured. And it is doing great signs, that it may be causing fire, also, to descend out of heaven into the earth before mankind, and it is deceiving those dwelling on the earth because of the signs which it was given to do before the wild beast, saying to those dwelling on the earth to make an image to the wild beast which has the blow of the sword and lives. And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be talking also, and should be causing that whoever should not be worshiping the image of the wild beast may be killed. Rev. 13:11-15

Here we can see that the second wild beast, which is called the false prophet, Rev. 16:13, makes every effort to get worship for the first wild beast. We know that in Elijah's day, the test of Deity was the calling down from heaven of fire, for Elijah said that the God that answereth by fire, He is God. 1 Kings 18:24. So here we find the false prophet causing fire to descend from heaven before mankind. Here we see demonstrated the power and signs and false miracles which Paul declares that God will send the sons of stubbornness, the strong delusion, an operation of deception, that they should believe the falsehood, that all should be judged, or may be judged who do not believe the truth, but delight in injustice. 2 Thess. 2:11-12. Hence, we find the power federated on earth to battle against the Lamb (Lambkin) who is Lord of lords, and King of kings, is Satan, the wild beast, and the false prophet. The wild beast will be an earthly monarch, energized by Satan, heading up the federal kingdoms of the world; and the false prophet will be a pope, heading up the federated religious systems of the world, exercising all the authority of the first wild beast before it, securing worship for the first wild beast through the power and signs and false miracles given it to do before mankind.

### THE MOBILIZATION

And I perceived out of the mouth of the dragon and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as of frogs (for they are spirits of demons doing signs) which are going out to the kings of the earth (whole inhabited earth) to be mobilizing them for the battle of the great day of God Al-

mighty. . . . And they mobilized them at a place called in Hebrew, "Harmageddon". Rev. 16:13, 14, 16.

And I perceived heaven opened, and, lo, a white horse, and he who is sitting on it is called Faithful and True, and is righteous in his judgments and battling. Now his eyes are a flame of fire and on his head are many diadems, having names written of which no one except himself is aware, and he is clothed in a cloak dipped in blood, and his name is called the Word of God. And the armies in heaven followed him on white horses, being dressed in linen white and clean, and out of his mouth a sharp saber is issuing in ordering with it. He should be smiting nations, and He will be shepherding them with an iron club, and he is treading the wine trough of the furious indignation of God, the Almighty, and on his cloak and on his thigh he has a name written: King of kings and Lord of lords. And I perceived the wild beast and the kings of the earth and their armies gathered to do battle with him who is sitting on the horse and with his army. Rev. 19:11-19.

This array of scriptures mobilizes the armies for the battle of the great day of God Almighty on the plain of Esdraelon, called in Hebrew, Harmageddon. The battle is not between nation and nation, capital and labor, or government and religion as some preach and teach, but is the day of avenging, when Christ, as King of kings and Lord of lords, will tread the wine trough of the furious indignation of God, the Almighty (Rev. 19:15). He defeats the kings of the earth and the armies of the sons of stubbornness energized by Satan; so great and horrible will be the destruction of human life in the battle of the great day of God Almighty, that God will prepare for it in advance by calling the scavengers of the air and field together to eat the flesh lest the stench of the unburied dead should breed pestilence in the land. Let us hear the call of the messenger to the birds flying in mid-heaven: Hither; be gathered for God's great dinner, that you may be eating flesh of kings, and the flesh of captains, and the flesh of the horses and of those who are sitting on them, and the flesh of all freemen as well as slaves, and of small and great. Rev. 19:17-18.

Only those biased by some theory would ever think of spiritualizing this passage of Scripture. In fact, the details are given in such manner as not to permit of any spiritualization. The call or invitation is to the birds that fly in mid-heaven. The flesh of kings, the flesh of captains, the flesh of horses and those who are sitting on them, the flesh of all freemen and slaves, small and great, sets before us a carnage of man's mightiest array of armies, visited by voracious scavengers for removing foul remains from the earth. A still more graphic description of the great dinner is given in the Hebrew Scriptures, Ezek. 39:17-20. In this same chapter we are told that the house of Israel, the occupants of Palestine in that day, will be seven months burying the bones of the dead from which the birds and beasts have eaten flesh. We are told also that the dwellers of the cities of Israel shall make fires of the weapons of warfare for seven years, without taking wood from the field or cutting down out of the forests.

## THE AWAKENING HAND OF GOD

By Mrs. A. J. Chaplin

HAVING LATELY READ the annual message of President Lipski of the Zionist Organization to the thirty-second annual convention, I have found some things in it that I thought might be of interest to our readers, and so I have decided to send these extracts to you through *The Herald*, hoping you, too, may enjoy them.

Louis Lipski says that "it is a literal truth that a new land comes to life, rising painfully out of the submerged past. It is as if, in the long years past, Palestine had been laid in a trance and the magic spell now has been broken. Is this a figure of speech? Do you call it fantasy? When God saw His people driven forth by the Romans from the land He had promised them as their heritage forever, compassion overcame Him, and He set His seal on the land to hold it until they returned. A finger of mercy touched it and it fell into a sleep that has endured for over nineteen hundred years. Empires rose and fell; conquerors came and departed; but the land lay prostrate in fearful slumber and was not disturbed.

"The middle sea was reduced to paralysis. Its circulation was inhibited and it became the Dead Sea, a strange useless appendix, absorbing the riches of the soil; a bottomless pit, a cistern of death. All the water of the Jordan poured into that sinister vessel and left its wealth there. The rivulets that gave their life to the Jordan felt no urge to feed a useless instrument and wandered aimlessly about, losing themselves in swamps and morasses, deprived of perennial renewal of water.

"The forests decayed, were destroyed by predatory tribes and roots of what was left of them were nibbled away by hordes of goats driven by impoverished Bedouins. The extinction of the trees left the mountains bare forbidding skeletons of their former state. The hills of Judaea were left unprotected, abandoned by nature and man.

"The coastal plain, once nature's store house, became desert sand. Dust covered the ugly decay of the cities; centuries of progress passed the deserted land and made not a mark upon its features. Commerce turned to other parts; ships passing saw only a strip of sand from Gaza to Acco, topped by the range of devastated rocks of the Judaeian hills. Upon that black ridge the ancient city of Jerusalem rested. Within the creaking gates old rites and customs were being lazily repeated by derelict remnants of many races who seem to have taken a vow to await unchanged the deliverance that has been promised to the favored son.

"A darkened capital; a land left forgotten by its children; sightless people moving about going through prescribed motions like automatons; the wind blowing the sand ever further toward the hills; it is indeed a desolate picture. The bride, awaiting the coming of the predestined groom, keeping her beauty hidden for protection against unwelcome suitors, had donned unsightly garb; had become unkempt, ugly, lethargic, morose, lacking grace and beauty: a tragic spectacle of desolate mourning and hopeless lamena-

tation.

"Now the veil of ages is being removed. The Magician has spoken the word and many hands have responded to reveal the truth. Palestine is being reborn. Hands of love touch its soil, and that which seemed dead, beyond recall, comes to life. It recognizes the touch of the beloved one; it reciprocates remembrance and love. Get the right perspective, and it will speak but one word, awakening!

"What do you think is the true meaning of the reclamation of the Dead Sea? They speak of millions of tons of chemical deposits, realizing the wealth that has poured into it through the centuries. They speak of industrial enterprises, of cheap fertilizers. But the Dead Sea is the physical heart of Palestine; the heart that had stopped beating. The quickening of its life means the removal of a cancer that has eaten into the physical life of the land. It had been a clog. It had been a drain. It had taken all and given nothing in return.

"When Novomeysky opens the veins of this cancer, creates an exit for the waters of the Jordan, he restores nature's normal circulation in Palestine's physical life. The change will be felt far up in Mount Hermon. The good news will be carried to the creeks and rivulets and wadis, into every swamp and morass. Every artery will be prepared to function when once the heart resumes its healthy beat.

"Penchas Rutenburg came before Novomeysky, but there is a direct connection between the harnessing of the Jordan, and the exploitation of the Dead Sea. Rutenburg is bracing the walls of the river; he is cleansing its bed, regulating its flow, clearing the way for the converging streams. He is creating an adequate receiver for an enlarged waterfall that will hold and use all the water poured into it. The river will at last have a normal beginning and a healthy exit. The strengthening of the Jordan, now in process of execution, means bringing to life the hidden currents of water in the land. It is contributing to the making of a dependable system of circulation. A physical abnormality is being removed; the land is being helped to awaken."—*From The New Palestine.*

—o—

When we look at the disclosures made by the Scriptures concerning the great apostasy from the faith, which shall be a feature of the last days, also the lawless tendency of the age as shown in nearly every political, social and moral movement we are forced to view them with grave suspicion, and duty enjoins upon us the exercise of the right to examine carefully all new-fangled notions, whether social or religious.

It has been said that truth is many-sided like a cube; and we should never be so tenacious of the aspect of it which is familiar to us as not to be ready to come round and view it under another man's aspect. This may be true, but I find that truth is truth no matter from what angle or side we view it, and it always appears the same, while error parades under many colors. Hence the necessity of being on the watch at all times lest we "fall into temptations" and our calling fails of election.—*Lyman Booth.*

# SOME PROPHETIC STUDIES

By R. H. Judd

## PRELUDE

Here are a few suggestive thoughts concerning this subject: The reader will notice how wonderfully all true Bible teaching blends, harmonizes and proves the truth of each combining unit of truth. How clearly it is incidentally demonstrated that the Holy Spirit is not a separate personality, but is in reality the very power itself, emanating from the one and "only" Most High God! The Spirit is not the objective subject of this message, but the Bible message regarding it is inextricably woven into it in such a way that there is no escape from the obvious teaching of Scripture concerning it. The writer believes that could the personality of the Holy Spirit be actually demonstrated as a third person of the trinity, then the cold, terrible anomalous and paradoxical fact is also demonstrated that He who claims to be the "Almighty God" is himself devoid of power, for the Scriptures themselves testify that the Holy Spirit is "the power of the Highest". Such a conclusion would be awful, is awful in its contemplation, but we thank God it is not, it cannot be true.

## No. 1

HEBREW PROPHECY, like the Hebrew people, stands without parallel in the history of the world. Other nations have had their oracles, diviners, soothsayers, magicians and necromancers. The Hebrews alone have possessed prophets and a prophetic literature. It is useless therefore to go to the manticism of the heathen to get light as to the nature of Hebrew prophecy. The only reliable sources of information on the subject are the Old and New Testaments.

To interpret the prophetic writings with accuracy a familiar acquaintance with the original language is undoubtedly of immense value if not a necessity; but a correct idea of the prophetic work and office and the nature of prophecy in general and prophetic utterances in particular, may be obtained from any ordinary translation of the Old Testament by any intelligent reader. He can, without knowledge of Hebrew, understand the character and history of Moses or Elijah, and know that Elijah foretold a drought and Elisha sudden plenty, Micaiah was a true prophet and Zedekiah a false one, as easily as Gesenius or Ewald, or Ellicott, Browne, or Rawlinson. No student of God's Word should allow himself to be mystified or silenced by an appeal to the learned, much less disturbed in his faith, as if he could not ascertain the general teaching of Scripture without a profound knowledge of the ancient languages, and the latest pronouncements of the higher critics. The essential features of prophetic truth are too boldly drawn to be hidden by the private interpretation, or even the translation, of any one individual.

It may seem to be out of place to put before readers of *The Herald* definitions of the various terms used in Scrip-

ture relative to prophetic utterances and the prophets who uttered them. Believing, however, that a correct definition of terms is essential to the correct understanding of any given subject, and that truth repeated is thereby emphasized and assimilated, the following suggestive thoughts gleaned from study are put forward in the hope that they will be of service to some.

(1). Primarily, in the Scriptures, a prophet is a man called and sent by God to communicate a divine revelation. This is apparent in the first place by the names given. They are called "prophets", "seers", "men of God", "men of the Spirit".

The Hebrew word, *Nabi*, is supposed by some to signify by its etymology "an inspired person", by others an "utterer or announcer". Instead of seeing conflict in the two definitions, the writer sees harmony, for when we come to seek our definition from Scripture we find that a prophet is well described as "one who speaks for another", an announcer of a message not his own, but another's. Hence we see the propriety of the thought that his message must be "breathed into"—literally, "inspired"—by another. Both of these aspects are beautifully illustrated in two passages in the book of Exodus, where Aaron is definitely said to be the "prophet" or "spokesman" of Moses. See Ex. 4:14-16, and 7:1.

(2). The title "Seer" refers rather to the manner or mode of receiving the divine communication than its utterance to others. It is derived from Numbers 12:6, "If there be a prophet among you, I the Lord will make myself known to him in vision". The prophet's vision is not the offspring of his own mind. The Lord makes himself known to and through the prophet. It is remarkable that the word "vision" does not necessarily imply ecstasy or symbolic representation, for it is often equivalent to "the word of the Lord", as in 1 Sam. 3:21. The first chapter of Isaiah, which in the main cannot in any sense be said to be symbolic, opens with the words, "The vision of Isaiah", while the second chapter has for its title the remarkable statement, "The word which Isaiah . . . saw". See also Amos 1:1; Psa. 89:19; Obad. 1:1. Also, see Nahum 1:1, the burden—or oracle—the book (written word) of the vision of Nahum; and Hab. 2:2, 3, where it is said, "the vision" . . . "it shall speak". See too Numbers 12:6 where the Lord says He will "speak in vision" (dream).

There is yet further instruction for us in the study and meditation of this word "seer". It is this, that God would lay claim to the very sources of the springs of life. His prophets must thus be consecrated to Him from the deepest recesses of their inmost being. Some passages of Scripture seem to place "vision" and "thought" on much the same plane, as for instance Job 4:13 and 33:15, and the many scriptures where God lays claim to the thoughts of mankind—especially His own redeemed ones—will readily come to the mind of the reader.

## ADORATION OF JEHOVAH'S GLORIOUS KINGDOM

JEHOVAH'S JUST AND GLORIOUS RULE

PSALM 145

I WILL EXTOL THEE, MY GOD, O King, for ever, and praise thy name continually. Thy greatness is unsearchable, and thou art worthy of all praise. One age proudly tells to another the story of thy mighty works. They tell with joy the wondrous tale of thy glorious and terrible deeds, in which was revealed thine abundant and memorable love: and their story of thy great and wondrous works I too will ponder and tell. Thou art a God of grace and pity, of great patience and love, kind and pitiful toward all that thou hast made. All thy works praise thee, thy saints bless thee, telling the world of thy might and thy glorious kingdom, whose sway is everlasting. Thou art faithful in all thy words, and gracious in all thy deeds, supporting those who fall, and lifting those who are bowed down, in due season supplying from thine open hand the needs of all thy creatures, as they turn to thee with expectant eyes. In deed and word thou art gracious and kind, ready to hear the cry of all who call upon thee in sincerity, ready to help and satisfy and save. All who love thee thou dost preserve, but the wicked thou dost destroy. May praise and blessing rise to thy holy name, not from my lips alone, but from the hearts of all men everywhere forever!—*Rendered in paraphrase by John Edgar McFayden.*

## GOD'S THREE-FOLD OATH

GOD DECLARES ON OATH that He does not will your death, your everlasting destruction. If you die, you die against God's will. If you perish, God has no pleasure in your perishing. If you are lost to God, to purity, to happiness, and that forever, it will not be because God has chosen this as your portion, but because you have wilfully and persistently chosen to be lost contrary to God's plan and purpose.

God again declares on oath that if the wicked man forsake evil and turn to Him he shall not die but live. Here God on oath breathes hope to the wicked on the condition of his penitent return, assuring him of life eternal if he turn from his sin, and do that which is lawful and right.

And again a third time God declares on oath that if the wicked man persist in his evil way die he must, die he shall, for his iniquity that he hath committed he shall die. "As I live, saith the Lord." These are strong, stern, solemn words. Either God must die or the persistent impenitent must die. Both cannot live. God hath sworn by His immortality that the wicked impenitent man must perish.

The walls of the celestial city are mounted all round with the oaths of God keeping back all unbelievers from approaching its gates, and securing the city and its inhabitants forever against the entering therein of a single impenitent soul.—*Selected by Rufus A. Curtis from the writings of Richard Roberts, a minister of London, England.*

## DAILY SCRIPTURE READINGS

(Continued from page 83)

out the water of life, should measure out to one and all as needed.

### I THANK GOD

Friday, November 15—Romans 1:8-17

"I thank my God through Jesus Christ for you all."

What a happy day it will be when the races of the whole world will in faith gather together under the great sovereignty of Jesus Christ, our Lord and Master! With what unison will the world then live its life! What peace must prevail as a result!

Were the Christian people of today, Christian people of all races and bloods to unite in one common faith, in praise and thanksgiving to God, they in themselves would largely be the balance wheel of the world, standing side by side for one great common cause. It would hardly be possible for other peoples to throw the world into its customary periodical turmoil.

### GOD'S LIGHT

Saturday, November 16—Acts 13:44-52

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judged yourselves unworthy of everlasting life, we turn to the Gentiles."

The Jews showed themselves ungodly in that they allowed their prejudices against the Gentiles to turn them away from the Word of God. Because of such prejudice and of such turning Peter also turned away from them, carrying the Word of God to the Gentiles that they might also believe and be saved.

What a rebuke is this to us of this day! How many of us turn away from the real truths of the gospel simply because of our denominational or racial prejudices against other people!

IS MY RELIGION merely theoretical, or is it practical? Do I take every word of my Lord's and His apostles' perfunctorily, or sincerely: as, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die", John 6:50? Listen to Jesus (Matt. 7:24-27), "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." So let us build our faith upon Holy Writ, guided by the Holy Spirit, emanating from God, "for other foundation can no man lay that that is laid; which is Jesus Christ", Paul. The sandy foundation represents the spirit of the world and of the flesh, which, at its best, is satanic.—*S. E. H.*

## THE TIME TO TRUST

“What is the time to trust?  
Is it when all is calm,  
When waves the victor’s palm,  
And life is one glad psalm  
Of joy and praise?  
Nay; but the time to trust,  
Is when the waves beat high,  
When storm clouds fill the sky,  
And prayer is one long cry,  
O help and save!

“What is the time to trust?  
Is it when friends are true?  
Is it when comforts woo?  
And in all we say and do,  
We meet but praise?  
Nay, but the time to trust,  
Is when we stand alone,  
And summer birds have flown,  
And every prop is gone,  
All else but God.

“What is the time to trust?  
Is it some future day,  
When you have tried your way,  
And learned to trust and pray  
By bitter woe?  
Nay, but the time to trust,  
Is in this moment’s need,  
Poor broken, bruised reed!  
Poor troubled soul, make speed,  
To trust thy God.

“What is the time to trust?  
Is it when hopes beat high,  
When sunshine gilds the sky,  
And joy and ecstasy  
Fill all the heart?  
Nay, but the time to trust,  
Is when our joy is fled,  
When sorrow bows the head,  
And all is cold and dead,  
All else but trust.”

—A. B. Simpson.

The oldest of all extant cities is Damascus in Syria. It is mentioned in the book of Genesis. It was near here that Saul of Tarsus had his vision. Today it is still a center of trade and travel. Its fruits and flowers are as celebrated now as in ancient times. The damson, or blue plum, the damasco, or apricot of Portugal and the damask rose. Damask, our fabric of cotton and silk, and damaskeening, the beautiful art of inlaying wood and steel with gold and silver, also come from Damascus.—*Selected.*

## THE FIFTH BOOK OF MOSES

By Lyman Booth

FROM THE FIRST HEBREW WORD of this book, *Ele-hadebarim*, it has derived its name in English. It is called by some, the Book of Reprehensions, because of its many reproofs which Moses gave the children of Israel on account of their misconduct. It has also been called *Thorah*, or the Law; and *Misna*, which conveys nearly the same meaning as the word Deuteronomy, which signifies a second law or a repetition of the law, for in it we find many of the statutes of the law repeated, together with the blessings that would follow their obedience, or the curses for their disobedience.

It is in this book that Moses gave further explanations of the law and animated exhortations for Israel to comply with all the commandments. The most remarkable events in Israel’s past history were given anew and amplified to practical purposes. It was quite necessary that they should be repeated at this time, for Moses was speaking to another generation than the one which came out of Egypt. All the adults of the former had died in the wilderness, except Joshua and Caleb. Besides repeating the old there were several new laws and other matters added not mentioned in the former.

We might say this book contains Moses’ dying exhortations, if not his last will and testament, for he had been warned, at least two months prior to his death, that he should die without the privilege of entering the promised land, although he should behold it from the summit of a near by mountain. His zeal and service for the glory of God was most active. His love for his people was fervent and knew no bounds. The concluding days of his career were remarkable for the various methods and means he employed for Israel’s benefit. He recited before them how the Lord in His dealings with the fathers had covenanted to bless them in many ways. He also reminded them of their past rebellion; then exhorted them to be obedient to all of God’s commandments. His appeal, though gentle and kind, was pathetic and full of energy.

He gave directions for writing the law on pillars of stone, and foretold a division of the tribes that would appear at Mount Ebal and Mount Gerizim, and commanded them to ratify the terms of the law. In referring to their leaving Egypt, he said (4:20), “The Lord hath . . . . brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.” These words were given to show them the love and mercy God had for them, and to impress on their minds the danger of disobeying God’s word. Moses said (v. 24), “For the Lord thy God is a consuming fire, even a jealous God.” A consuming fire is a destructive fire, and jealousy is none the less destructive. Then by way of encouragement he said (v. 31), “For the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.”

In 4:43 were named the three cities of refuge in which certain ones could find safe shelter until found either guilty



or innocent. Moses spoke of Christ in 18:15, as follows, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken". Our Lord must have looked upon this book as being the word of His Father, for He used portions of it with which He warded off the temptations while in the wilderness. This circumstance alone is ample proof of the inspiration of the book.

Many of the prophecies of this book have long ago been fulfilled and still others await fulfillment. Israel prospered at times, but at last were scattered like chaff to the four winds, and they have drained the cup of persecution to the bitter dregs. Other sacred writers have quoted parts of this book as the word of Moses and the word of God. Here are a few which demonstrate its divine origin. The reader may find it interesting to turn to them and read them. 1 Kings 2:3; 2 Chron. 25:4; Dan. 9:13; Matt. 4:4, 7-10; John 1:45; Acts 3:22; 7:37; 1 Cor. 9:9; Gal. 3:10-14.

There is a striking similarity between this book and the rest of the Pentateuch. We notice the slavery of Israel to Egypt, and to Egyptian laws and customs. To this must be added that Paul, in Rom. 10:6, 8, 19 and 15:10, argues from Deuteronomy at some length and quotes it as written by Moses.

Deuteronomy contains many prophecies which have become past history, while many are waiting fulfillment. And of this the reader may satisfy himself by reading the following chapters: 4, 17, 28, 32, and 33. The five books of Moses contain sufficient internal evidence to convince any thinking person that they are the dictations of a wise and infinite Mind, though written by the hand of Moses, "a servant of God".

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## THE NUMBER TWO BEREAN BOOK

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I WOULD LIKE TO CALL the special attention of the readers of The Restitution Herald to *Berean Book Two*. I have read and re-read it with the greatest of pleasure. It is an admirable book for free lending or giving. Its statements are concise, well backed by carefully selected Scripture references; and if read through in a straightforward manner, as one would read an ordinary book, its contents will be found to be of intense interest and value. The terseness yet fluency of expression will be found to be remarkable—indeed eloquent—inciting the reader to further research along the line of each of the subjects treated. If read with willingness of heart and mind to give it fair examination I venture to assert that you will deem it worthy of wide circulation. We cannot all agree on every minor detail, nor would the argument that appeals to one necessarily appeal to another, but I feel assured that this little work admirably expresses our convictions as a church, and that our Bro. Lyon deserves the thanks and congratulations of us all for his unstinted labors. It is my heart's earnest prayer that it may be a blessing to many—yes, to thousands.

Yours in the Master's service,

R. H. Judd,

## THE DESIRE OF ALL NATIONS SHALL COME

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(Continued from front page)

such a desire is most logical. Nations cannot thrive in an atmosphere of suspicion and fear. Commerce cannot be developed while wars and rumors of war are agitating the minds of the people. Education, business, science, invention, art—all the concomitants of civilization, are dependent for their free development upon the establishment and maintenance of peace. It is true that certain branches of commerce and of science fatten on the necessities of war-torn nations; but true progress, permanent development, and real culture are possible only during periods of prolonged peace.

Prior to the introduction of the Kellogg Peace Pact by the United States, various other plans were formulated by which it was hoped to bring about a state of good will among the nations. Among other movements of this nature, as especially worthy of mention, we recall the Hague Tribunal; the League of Nations; and the League to Enforce Peace. I call special attention to these three because in their plans and purposes they present the three great principles upon which all similar organizations have based their hopes of success. These principles are, (1) Agreement or Treaties; (2) Education; and (3) Force.

The first method suggests that peace may be brought about through the signing of covenants, in which the nations concerned solemnly pledge themselves to seek other means than war in the settling of misunderstandings among them. The second would endeavor to produce a peaceful condition in the world by educating the people to abhor war, and to refuse to engage in it. The third would attain its purpose by organizing the leading powers into an irresistible military coalition, which would be able to overawe and coerce the smaller nations into maintaining the peace. All of these methods possess their attractive and promising features. But none of them are new; and they have all been tried repeatedly in the past, and without exception have failed in the accomplishment of their purpose. No, the desire of the nations for peace has never been realized. Yet, it is still the ideal for which men strive and of which they dream.

(Continued next week)

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## THE SINGING HEART

The singing heart is the heart we love;  
It lightens grief and care;  
It matters not what the shadows are,  
We know a song is there.  
And be it walking the open road  
Or on the city street,  
The singing heart has a joyous note  
That makes just living sweet.

—Selected.

## FOR YOU TO FIND

### QUERIES 10

Would you like to be rich?

### WEALTH

“Riches certainly make themselves wings.”—Who said?  
Where found?

Where found? Who or what?

1. A wealthy man's wish granted.
2. A wealthy man's wish refused.
3. A wealthy man tested by God.
4. A wealthy man tested by Satan.
5. A man who lost a fortune and gained a greater one.
6. A Prince's testimony after gratifying every desire.
7. Two things better than riches.

### BIBLE STUDY

My name a glowing gem of praise;  
A “nothing” graved by man's device!  
What may not pass a needle's eye;  
And what we call the showy sky;  
What all things have when gone and past,  
And a rich odorous ointment last.

The *initial* letters joined will tell  
What men so often love too well.

“Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth, he shall carry nothing away; his glory shall not descend after him.”—Psalms 49:16, 17.

“But lay up for yourselves treasures in heaven.”—Matthew 6:20.

### QUERIES 8—ANSWERS

Quotation given. Moses said it to the Reubenites and Gadites. Numbers 32:23.

Mining quotation found in Isaiah 51:1.

Mines mentioned:

1. Silver, gold, iron, brass.
2. Oil.
3. Iron, brass.
4. God's riches.

Anagram: JERUSALEM—Matt. 2:1

J—ael, Judges 5:24.

E—lam, Genesis 10:22.

R—am, 1 Chronicles 2:9.

U—r, Genesis 15:7.

S—amuel, 1 Samuel 7:6.

A—r, Numbers 21:28.

L—emuel, Proverbs 31:1.

E—sau, Genesis 36:9.

M—ars Hill, Acts 17:22.

The response last week to the Queries gives us courage to think that you are enjoying digging them out and sending us your answers. We notice that several isolated ones

are working out the answers and find pleasure as well as profit. It helps to take away the isolated feeling when you know others are studying the same questions at the same time, doesn't it?

One letter tells us that “we voted at Berean class to send in our answers, each one making them out as much as possible before class and completing them after the Berean lesson.” Some are making scrap books of Queries. This may be a good idea for younger ones, utilizing spare moments to good advantage, thus compiling a reference book for future use.

Correct answers to Queries 8 were received from Mrs. Jane Lansbery, Esta L. Starbuck, Hazel Titus, Mrs. Mina Crosby, Mrs. Hugh Glover, Harry Goekler, Lulu and Eva Stilson. This is just like hearing from different members of one family, scattered over several states. Now sharpen your wits for the next one.

## PLANTS OF THE BIBLE

By Verna C. Thayer

### TARES

TARES IS A GRASS VERY COMMON in Eastern countries. Matthew 13:25. It is difficult to distinguish it from wheat until the head appears. The grain of tares is poisonous, and even a small quantity of it mixed with wheat and made into bread produces dizziness. The grain, however, is so much smaller than that of wheat that the two can be easily separated. Read the parable of the tares.

### SYCAMORE TREE

(*Ficus Sycomorus*)

THE SYCAMORE TREE is of the same genus as the fig. It has a flattened spherical comus, from 15 to 50 feet high, often one-sided, and sometimes shading an area 60 to 80 feet in diameter. As it is frequently planted by roadsides, its long, nearly horizontal branches project over the road. It was therefore eminently a suitable tree for Zaccheus to climb in order to see Jesus passing. Luke 19:4. Seated on its lowest branch, he would be within easy speaking distance of the Savior.

The foliage also is not usually dense, especially in the old trees by the waysides. The trunks often attain a very large size, sometimes 30 to 40 feet in circumference. The leaves are ovate-subcordate. The fruit is a small, not very palatable fig, about one inch long, growing thickly together on curious little leafless twigs on the trunk or large branches.

This fig is eaten as it ripens, and it ripens in successive installments almost throughout the year.

The wood of the sycamore, although light and porous is durable. It was used in Egypt for mummy cases. It is not now so common in the Holy Land as to furnish available timber, but it was formerly very plentiful in the lowlands; but occurred in the hill countries also. Amos, a Judaeen shepherd collected its fruit. Amos 7:14. It is not to be confused with the tree of the same name in the United States and England.

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
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"IT IS THE SPIRIT THAT QUICKENETH; THE FLESH PROFITETH NOTHING".—JOHN 6:63.

THE SPLENDID THOUGHTS presented in the following paper and in other papers which were read at the annual Berean conference at Oregon, Illinois, last August, led to the vote that they be published for the benefit of many who could not attend this meeting. We will present the others as opportunity affords.

#### SPIRITUAL DEVELOPMENT FROM BEREAN STUDY

A GOOD WORKMAN IS KNOWN by his output. It matters not whether he be a mechanic, artist, surgeon or musician, whatever he does reveals the development of his mind by knowledge and practice acquired.

Hence Paul in 2 Tim. 2:15 exhorts us to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

He shows what it will mean in our lives to study God's Word and to keep in close communion with Him, in Eph. 2:10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The Berean must be impressed with the references made and the appeal for the development of our minds in the Scriptures. 2 Peter 3:1; Rom. 8:5; 12:2; Phil. 3:16, 15; James 1:8, 18; 2 Cor. 5:17; Gal. 6:15, 16.

When we speak of things spiritual we mean the influence upon our minds of divine things as revealed in the Holy Scriptures. 1 Cor. 2:13-15; Gal. 6:1; 1 Pet. 2:5.

The normal mind, whether carnal or spiritual, is exercised in the same manner, namely, by words and impressions made through the eyes.

Our reason, then, for dwelling upon these things is that our minds or intellects are developed by the knowledge thus acquired. We are soon judged by our associates as possessing either a dull or a bright mind. On every hand man appeals to the mind chiefly by comparison or analogy. Jesus and Paul, also the prophets, were masters of this method and our heavenly Father condescends to appeal to His children in like manner.

Every Berean will recall especially Moses' and Christ's methods of preaching by parables, also Paul's masterful reasoning by analogy in his epistles. Hence, then, we compare natural things with that which is spiritual for the development of our minds.

The prophet Hosea in 8:5-14 shows the results of following the teachings of the world and practicing their

forms of worship instead of God's word. Had Israel been obedient to God's word and followed its precepts and teachings their minds would have become spiritual and they would have become spiritual and they would have received His blessing; but by forgetting God and following the teachings of the world their minds became carnal and drew them away from God, and great was the suffering thereof.

Jesus, as related in John 6:31-35, likens Himself to bread, and in John 4:14 to water. In John 6:63 He says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

So, then, the study of God's Word will be to our spiritual minds as bread is to the development and strength of our material minds and bodies.—*W. J. Halls.*

WE SUBMIT THE FOLLOWING partial report of the Illinois Berean societies for the month of September. We would like to have a more complete record. Will not the secretaries of all societies in Illinois cooperate with the state secretary, Edna Wood, of Marshall, and see that she has a few details of interest about your class each month? It helps immensely.

Dixon: membership, 20; average attendance, 10; interest, good. Marshall: membership, 20; average attendance, 13; interest, good. St. Louis, Mo.: membership 12; average attendance, 6 or 7; interest, good. Rockford: membership, 17; average attendance, 15; interest, very good. Oregon: membership, 23; average attendance, 18; interest, best ever.

#### THE SECRETARY NEEDS HELP

To All the Bereans: Frequent requests for reports to The Herald of Berean activities have been made, but little attention has been granted the records of the National Berean Society. Would it not be possible for some one from the locality to send the secretary (address at head of page) a report of possible organization of new societies, positive organization, disbanding of old societies, etc., together with a list of the officers and their addresses? Such reports would not only greatly help in the keeping of the records but would also facilitate the work of the National Board.

Arlen Marsh, Secretary.

"THIS WORLD IS A CAMERA; keep smiling, please."



# THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

## LIVING WITH PEOPLE OF OTHER RACES

"HELLO, old dirty brown face!" I looked up from my work to see the little boy across the street thus addressing a passing colored woman.

The attention of the foreign maid was also attracted, and she immediately chided the youngster for his unkindly remark. She also told him to say, "I'm sorry". It was a lesson he had to learn.

It is the same lesson that many older people have yet to learn. We claim God for our Father, and forget that He is Father of all. Those of other countries and races love God, too, and worship Him, often more sincerely than we do.

It is our duty to respect these people who have different customs and traditions. We should tell them about our faith and try to interest them in our classes. Above all, we should set them an example of right living, love and worship.

Peter had to learn a similar lesson. He was a Jew and had been taught that God was the God of *Israel*, so God had to teach Peter that He is the God of all who will accept Him. And this is the way God did it:

Peter was in Joppa, living in the house of Simon, the tanner. One noon he went up on the housetop to pray. He became very hungry, but while waiting for his food to be prepared, fell into a kind of sleep. Then God sent him a vision—a sort of dream.

He saw the heavens opened and a great sheet let down from heaven by the four corners. In this sheet were animals of all kinds, and creeping things. A voice told Peter to kill and eat these animals, but Peter said, "Not so, Lord." You see, the Jews were very particular, according to their laws, about eating certain foods or animals, especially pigs. So, to Peter, this lot was very unclean. However, the voice said, "What God hath cleansed, that call not thou common." This was done three times, then all was drawn up into heaven. God was teaching Peter that people of other nations were not unclean if God cleansed them; and that if He willed it so, all nations were to be welcomed into the church, "even as many as the Lord our God shall call".

Then Peter was prepared to receive three strangers, who arrived as the vision ended. These three were the servants of an Italian (Gentile) centurion named Cornelius, who had come to believe in God and served Him. He, too, had been shown a vision in answer to his prayers, and an angel

told him to send for Peter, that Peter might tell him what he ought to do to be saved. So he sent for Peter.

In the meantime, Cornelius called together all his relatives and friends, that they might hear all things that were commanded Peter of God. Peter, with six brethren, soon arrived, and when Cornelius would have worshiped him, Peter would have none of that, for he said, "I myself also am a man".

Strict Jews would not have entered the house of a Gentile, and many would have refused to live in the house of a tanner who worked with the skins of animals. But Peter had learned differently. After Cornelius explained to him about the angel telling him to send for Peter, Peter began to preach to those assembled. The first thing he said was, "I perceive that God is no respecter of persons", that He would accept the righteous out of every nation.

Later Paul said, "There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Let us, then, be kindly to all with whom we come in contact, regardless of their color or race. Let us try to make them feel at home with us, and make our lives so happy and attractive that they will want to be one of us.

### REMEMBER

We are all one in Christ Jesus.

### SOMETHING TO DO

1. Learn Galatians 3:28, 29—"Abrahamic Faith".
2. Illustrate Peter's dream.
3. Read Romans 1:8-17; John 4:5-14; Acts 13:46-49.

### A THOUGHT

It is very nice to think  
The world is full of meat and drink,  
With little children saying grace  
In every Christian kind of place.

—Robert Louis Stevenson.

### NOTE BOOK

Page 1. Galatians 3:28, 29.

Reverse side. Paste pictures to illustrate Peter's vision.

### WHERE FIND?

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

# With Our Sunday Schools

LESSON VII.—November 17, 1929

## LIVING WITH PEOPLE OF OTHER RACES

Ruth 1:1-18; John 4:5-10; Acts 10:1 to 11:18; Romans  
1:14; Galatians 3:28, 29.

Devotional Reading: Ephesians 3:14-21.

### GOLDEN TEXT

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—  
Acts 10:34, 35.

#### A STUDY OF THE SUBJECT

**Topic:** The Contribution of Various Racial Groups to a Common National Life.

**Basic Truth:** Man ought neither to add to nor take from God's Word. This, neither by words nor by application.

**Outline:** I. Ruth in the Land of Israel. II. Jesus Among the Samaritans. III. Peter Among the Gentiles. IV. No Racial Lines in Christ. V. God's Nations.

**Introduction:** To the writer this entire selection from Scripture is foreign to the inference suggested in the title of the lesson. God's warnings to Israel oft repeated were to the effect that they should not dwell in the midst of other nations. Especially did He urge and exhort that they should not intermarry. There was a reason.

In Christ the matter is different. Every man should by the Christian be regarded as neighbor.

**I. Ruth in the Land of Israel.** While Naomi and her husband reduced by famine in Judea took refuge in Moab, Ruth 1:1, 2, yet it was not for the purpose of mingling with another race. Naomi returned to the land of Israel accompanied by her daughter-in-law Ruth, a Moabitess, Ruth 1:6-19. Ruth was at once absorbed, or naturalized, into a family of Israel. This was not to form a common national life, but was by God used to strengthen Israelitish life.

**II. Jesus Among the Samaritans.** In no sense did Jesus mingle with the Samaritans in order to contribute to the upbuild of common national life. Such was foreign to His every thought. The only nation or national life which as such our Savior served, was the nation of Israel, the kingdom of God. (See 1 Chron. 28:5; 29:23.) What Jesus was doing in Samaria was to gently whisper the name and love of His Father unto the Samaritans and introduce them into the immediate family of God. To live with people of other races in an effort to contribute to the enlargement of the family of God is evidently in agreement with the whole gospel program.

**III. Peter Among the Gentiles.** In no sense was Peter ambitious to contribute toward a common national life. He cared neither for common national life nor Israelitish national life. He had renounced all these in so far as his heart's interest and service were concerned. But, learning from heaven that God was well pleased to receive Gentiles equally with Jews into the house of the Savior, and that He had cleansed them equally as He had the Jews, Peter forthwith broke down every personal prejudice and faithfully assisted Gentiles as well as Jews

unto obedience unto Christ. It was in the contribution of various racial groups to a common life in Christ that Peter was interested.

**IV. No Racial Lines in Christ.** Paul's beautiful lesson in Gal. 3 so often fails of being understood. God has exalted Christ above every other name, Eph. 1:20-23. Then, immediately He sent to all the world and invited one and all to freely enter the household of His Son. The fact is that in Christ God is creating a new people, just as He created a new people in Abraham. In harmony therewith, Paul has made plain, that in Christ there is no grouping of Jews by themselves and of Gentiles by themselves, of bond or free, of men or women, each entitled to special consideration, but that all have in Christ lost their racial and national identities and are by Him reckoned as one in Him.

For contribution toward this end, living with people of other races has no Christian bounds. "Go ye into all the world," Matt. 28:19, was the parting word of our Savior recorded by Matthew. "Disciple all nations", R. V., was the purpose assigned. Not of contributing toward a common national life, but of gaining the would-be loyal ones from every nation to be exalted and glorified with the Master, that was the purpose. In Christ all are members one of another, Rom. 12:5. National, racial or colored lines are unknown in Him.

**V. God's Nations.** It was God who separated the sons of men into groups according to language upon the earth, Gen. 11:7-9. He did so for a purpose. He has revealed that He will collect them again under one King, His Son, Rev. 11:15; Matt. 25:31. That will be for national life, but it will be under conditions far superior to those of the present.

#### PRACTICAL APPLICATIONS

**Christian Fellowship.** One of the sins of the Pharisees was their self-exaltation. They held themselves aloof from other men, counting them as unworthy of their fellowship. The most difficult lesson Peter had to learn before he could enter upon the service of the Lord whole-heartedly, was "that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. This truth was strongly emphasized by Paul, who says that God "hath made of one blood all nations of men." Acts 17:26. Recognizing that we are "all one in Christ Jesus," we should experience a sense of fellowship with the disciples of the Lord of all races and of all classes. Further, knowing that Christ

died, not for our sins only, but for the sins of the whole world, (1 John 2:2), we should manifest a sympathetic interest in the salvation of all men.—G. E. M.

#### THE GOLDEN TEXT

"And Peter opening his mouth, said, I perceive in truth that God is not a respecter of persons, but in every nation, he who fears him and works righteousness is acceptable to him." Acts 10:34, 35, Diag.

America is said to be the melting pot of the world. Here we have many nationalities. What a wonderful thing it would be if every member of these different nationalities could be taught the Word of God, so that there would be "neither Jew nor Greek, neither bond nor free, neither male nor female:" but all be one in Christ Jesus!

When those who fear God and work righteousness are gathered out of all nations and races, then it will be a happy company; for races and nationalities will undoubtedly be forgotten, and all will be workers together with Him.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Peter's Conversion.

One of the last, if not the last step in Peter's conversion was the vision of unclean beasts, when a voice said, "Rise, Peter, kill and eat," and Peter answered, "Not so Lord." Then came the answer, "What God hath cleansed, call not thou common." And these words put the crowning touch to Peter's conversion; for Peter's understanding was turned from the flesh viewpoint, from which he was seeing mankind as it is in actual fact—as beasts of the earth; wild beasts; as things creeping in slime and darkness; as fowls of the air soaring in the pride of flesh culture and power—to the Christ's view point from which he saw mankind as God has decreed it shall be. The conviction—God hath cleansed, through Christ, all manner of peoples—overwhelmed him, and he accepted it as fact notwithstanding the existing facts that faced him.

This conviction—that God has given to Jesus wisdom, and power, and love for the cleansing of all manner of peoples, and that that cleansing is so sure that He says, "hath cleansed"—must play its fundamental part in every conversion. When it has played its part the converted one will regard his unclean neighbor as clean and will be his friend in daily life even as Jesus was the Friend of publicans and sinners. He will thus bring into unclean life a cleansing touch of the Christ's wisdom, power, and love, these having become his by the conviction and its conversion.—A. K.

## DOINGS AMONG THE CHURCHES

Sr. Sarah Austin, aunt of Bro. F. L. Austin, visited Sr. Woodward at the home of Lloyd Austin (another nephew) in Otsego, Michigan, last week, also relatives in Kalamazoo. She will soon return to her home in Manistee. Owing to ill health she has not been able to meet with her own church people for more than twenty years, Sr. Woodward being the last one she heard preach. We find her the same sweet sister, patient and happy in the Lord.

Your attention is again called to the Song Book ad on the back page of this issue. Substantial reductions on all song books make it possible to replace your worn out books and to add new ones to those in your church.

In ordering song books one brother writes, "I want a copy to use in my home. I think our song book is full of good songs."

The office is attempting to go through The Herald files and bring the subscription list up to date. There are very many who are past due from one to three years. In remitting, several have written us that they did not realize they were in arrears and gladly sent in the amount due. Following is but one of several letters we have received that warm our hearts and give us courage to press onward.

"Dear Ones in Christ: Enclosed please find \$2.00 for my subscription for The Herald for the coming year. It's weekly visits are always looked forward to with pleasure and delight in its many splendid articles from various writers. May the Lord bless you in heralding the truth as it is in Jesus.

"Your sister in Him,  
"Mrs. Nora Johnson."

The Golden Rule Home wishes to extend heartiest thanks to Mrs. V. D. Smith, of Bristol, Indiana, for a box which was received this week. The thoughtfulness of Sr. Smith and of others who from time to time send gifts of various nature to the Home is very deeply appreciated.

### MEETING AT RIPLEY, ILLINOIS

Bro. L. E. Conner will hold a series of meetings at the Ripley, Illinois, church, beginning on November 5th and continuing for eighteen days. May the brethren within reach come and let us have a real spiritual meeting together once more. Bro. Siple will also be with us on Sunday, November 10, his regular appointment. May the meeting be uplifting in our Master's service.

Tessa Laning, Sec.

### GOLDEN RULE GREENHOUSE

We have been grateful to receive some response to our request for a loan from within the brotherhood. Nearly half of the \$2,500.00 asked has been received.

This is a straight business matter. The Board deemed it wise and prudent to make certain expenditures at the Greenhouse. This calls for the use of about the amount stated. It is felt that the Greenhouse should handle this in a regular business way. In no sense is it a gift. We are asking for loans, at 6%, to total around \$2,500.00. Anyone willing to loan a portion of this will promptly be mailed a note for the amount.

The Greenhouse has done a good business for October. Especially has the last week been good. A large amount of new stock is being added, as has also a new truck.

The boiler which was bought in 1923 has given repeated trouble at great expense. Again it is leaking badly. Effort is being made to get an adjustment on this, as there is an evident weakness in the construction.

F. L. Austin, Executive-Secretary.

### RICHMOND, VIRGINIA

Too late for the last issue The Herald received notice from Bro. C. W. Dean of a meeting at Richmond, Virginia, from November 3 to 17. The meetings are being held in the Apostolic church, 34th and Leigh Streets, Adlai Loudy from Johnson City, Tennessee, being the speaker. Some excellent subjects are announced. Services each evening at eight o'clock and Sundays, 10th and 17th, at 11 a. m. and 8 p. m.

### NIAGARA FALLS, NEW YORK

The annual all-day meeting of the Church of God at Niagara Falls, was held on Sunday, October 27, with good attendance at all three services. Bro. F. L. Austin was present and as usual gave some very interesting as well as constructive sermons. He is well known in this section of the country, having lived here for seventeen years, and his influence is still felt after an absence of several years, and will be for years to come.

Mr. and Mrs. Shea welcomed us to their home to have our basket dinner and supper. This meant a great deal, as it seemed there was no other place to be had just at this time and I am sure it was greatly appreciated by all. There were seventy for dinner and eighty-two for supper, for the most part people from quite a distance.

The day was one long to be remembered—good preaching, good music, good fellowship throughout. Every one is to be commended for hearty cooperation in making it a day of praise to the Father in heaven and our Lord Jesus Christ. Meetings of this kind make one think of the gathering that will take place when our Master returns and calls the ones that belong to Him. There will be no parting then. We recall the words of the prophet speaking of the redeemed: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away".

Grover Gordon, Pastor.

Among the many pleasures of the recent gatherings at Fonthill and Niagara Falls were the frequent kind expressions of appreciation of the good work that Pastor G. A. Gordon is rendering. The good audiences were evidences of his faithful services.

We cannot help but expect good fruitage from these congregations.

### FONTHILL, ONTARIO

Bro. F. L. Austin spoke at the Fonthill church on Saturday evening, October 26, and in spite of a political meeting just across the street there was quite a good sized audience. It seemed strange to have people on one side of the street fitting themselves for rulers in the kingdom of men and on the other a group fitting themselves for the kingdom of God. It is gratifying to know that there are still some who are interested in that kingdom that shall never be removed.

Arrangements have been made to have Berean class at least every two weeks, to be held during the winter months at the different homes. This is an adult class. Sr. Railton

will continue her class as before.

Bro. and Sr. Elliott and David took us over to see Bro. and Sr. Absolom Hoover near Selkirk, on the shore of Lake Erie. Sr. Hoover has been confined to her bed for four or five weeks with an attack of bronchitis, but is some better at present. The Hoovers are both past eighty years of age and are living on the same farm where both Bro. Hoover and his father were born.

Bro. and Sr. Eugene Lent spent several days last week with Bro. and Sr. Cronkwhite at Bratford. Bro. Cronkwhite is in very poor health.

Fonthill was well represented at the all-day meeting in Niagara Falls on Sunday, October 27. Grover Gordon, Pastor.

### IOWA

Since Conference time the writer has been holding services at the Hickory Grove church on the fourth Sunday of the month, this being the regular preaching day at that point. There has been a good attendance. We go back for one more service this fall, November's meeting being the last until next spring. The Hickory Grove people are too widely separated to get together during the winter.

The Waterloo-Cedar Falls class has had preaching fairly regularly since last spring. Bro. Eychaner and the writer alternating. The Sunday school has met regularly from week to week with a good average attendance.

Bro. and Sr. Eychaner expect to leave soon to spend the winter in Florida. We shall miss them very much and shall look forward to their return next spring. Charles W. Howe.

### JOHNSON-AUSTIN

Bro. Paul C. Johnson and Sr. Ethel Austin, daughter of Bro. F. L. Austin, were united in marriage at the home of Bro. and Sr. William Austin, Sinmissippi Farm, Oregon, Illinois, on Sunday, November 3. Bro. Austin officiated at the ceremony. The happy couple left for a trip to Niagara Falls and points in Canada and Michigan.

The readers of The Herald and members of the church throughout the country who are warm friends of either Bro. Johnson or his bride join in wishing them happiness in the years to come.

### CUMMINS-BRUINHARST

At high noon on Thursday, October 17, a very quiet wedding was witnessed by twenty or more guests at the home of Mr. and Mrs. Benjamin Cummins, of Battle Creek, Michigan. The interested parties were Mrs. Cornelia Bruinhurst and Mr. John C. Cummins. Sr. M. A. Woodward used the ring ceremony in uniting them.

After the appetizing luncheon was served, and good byes all said, the bride and groom packed themselves and little Paul, her son, in their car amid a heavy shower of rice, and shouts of happy days ahead, as they started on a trip through to Washington and California. On their return trip they intend visiting our dear friends, Mr. and Mrs. Richard Powell at Elk River, Eureka, California.

Word comes to the office that Sr. M. A. Woodward has so much improved in health that she has been able to speak for the brethren at Otsego, Michigan, has made a trip to Battle Creek for a wedding, conducted a funeral service, drove thirty-seven miles to Dutton to hold services, and all within a week. She also attended the anniversary meeting at

the Grand Rapids church on October 27. Sr. Woodward writes, "I am thanking God every day for returning strength." We know that The Herald readers will be glad to hear of Sr. Woodward's return to health and strength to carry on the Lord's work.

GEORGE W. TAYLOR

Fell asleep at his home in Otsego, Michigan, at 8:30 p. m., October 21. Bro. Taylor was born in Oswego, N. Y., June 29, 1843. He enlisted in the 138th New York Infantry, later going with the 9th Artillery, serving through the war. He came to Michigan at the age of twenty-seven years, teaching school at Watson.

Bro. Taylor was united in marriage with Miss Ellen Ishan. Six children were born to them, four of whom are still living, Anna, Donald, Oron and Jesse. He is also survived by six grandchildren, five great-grandchildren, and two half brothers, other relatives and a host of friends in Otsego. Anna, the only daughter, devoted her life to her mother and father. The mother died nearly two years ago. The last two years of Bro. Taylor's life she has cared for him with the tender care a mother shows her helpless babes, for he was almost entirely blind and quite deaf.

Bro. Taylor was baptized forty years ago, and joined the Methodist Church, but chang-

ed his views materially and fell asleep with the blessed hope of a glorious resurrection when the Christ shall come to awaken the sleeping saints. His funeral was held in the Benson funeral chapel, Sr. M. A. Woodward officiating.

HERALD RECEIPTS

Mrs. Emily J. Harris; Mrs. Viola Kuhns; Hugh Logan; D. Hatten; Mattie Benjamin; F. E. Siple; Mrs. Cora Murphy; George Claypool; Mrs. L. M. Imes; Elizabeth Oakley; Mrs. John Walrath; B. F. Cook; Mrs. Ida Hardesty; Mrs. Martha Taylor; Jos. Fletcher, Jr.; Mrs. Thos. Weldon; Mrs. Wm. Holland; Mrs. Ida Eastman; L. L. Leeper; C. W. Dean; Mrs. J. F. Richardson; C. R. Carr; L. M. Howell; G. E. Coats; Lillie M. Hobson; B. F. Colhaur; Mrs. E. C. Lakin; Mrs. Allen Claypool.

THE RESTITUTION HERALD

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Change of Address.—When ordering a change of address be sure to send us both old and new addresses.

To stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending out THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped, please remit for any arrearages on subscription.

The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

# A THANK OFFERING

NOVEMBER IS THE THANKSGIVING MONTH. The giving of thanks is expressed in two ways—by word of mouth and by work of hand. God has been good to us. He has blessed us with life and with all that we have received from His bountiful store. We are thankful for each and every blessing.

In accordance with our annual custom, the pleasure of giving thanks to God by giving of our substance is again before us.

The National Bible Institution is made up of the combined effort of the people of the Church of God. Its one and only aim is to ever serve Him more and more. By this combined effort much service is being rendered that could not otherwise be given. The frequent contributions of many cover most of the regular current expenses of this service—expenses that, like all religious work, result from efforts that bring no direct returns materially.

But there are other crying needs for financial strength—needs other than current expenses. We stand much in need of increased financial strength for greater evangelization; of increased publishing facilities; of means to liquidate a portion of our indebtedness; of a sufficient amount of uninvested money to use as working capital during dull months, enabling us to keep the work progressing.

From the zero mark the N. B. I. has in eight years grown to its present status. When we consider all, much has been achieved. Every penny's worth of this has been accomplished by personal contributions.

Now, in addition to the regular contributions for current expenses, it is suggested that, during this Thanksgiving month, all will contribute toward

## A THANK OFFERING

with a view to making it at least \$3,000.00 by Thanksgiving Day. This Offering should be *in addition* to regular current offerings throughout the year. The current offerings merely take care of the current expenses. Quite often they fall short of this. But an additional Thank Offering of \$3,000.00 or more will make the National Bible Institution that much stronger.

Should we not aim to increase the N. B. I. by this amount yearly?

Those of you who can, please start this Thank Offering now, at once. Thus, may it enjoy a steady, rapid growth to the \$3,000.00 mark or OVER.

Who will take first place with \$1.00, \$5.00, or \$500.00?

Address: National Bible Institution, Oregon, Illinois.

F. L. Austin, Executive-Secretary.

## A THANK OFFERING

To aid in raising a possible \$3,000.00, or more, THANK OFFERING with which to further the work of the National Bible Institution in gospel service, I hereby remit

\$ .....

Name .....

Address .....

# — TRACTS AND BOOKS —

	Doz.	100
A Study of the Word "Soul".	\$0.05	\$0.25
Who Owns the Wool?	.05	.25
What Is a Christian? by J. W. Williams	.10	.60
The Reasons Why	.10	.60
The Coming of Christ by S. J. Lindsay	.10	.60
Life! Life! Eternal Life!	.10	.60
Essential Truths	.10	.60
God's Promises, by Anna E. Drew	.10	.60
The Resurrection, by S. J. Lindsay	.10	.60
How Much Do You Believe in the Lord Jesus Christ	.10	.60
Where Do We Go When We Die?	.10	.60
Hell, What Is It?	.10	.60
The Coming of Christ by Rufus A. Curtis	.20	1.25
Readings on Immortality	.20	1.25
The Rich Man and Lazarus	.20	1.25
The Thief on the Cross	.20	1.25
What Must I Do To Be Saved	.20	1.25
God, by R. H. Judd; 3 for 10c	.30	1.75
The First Resurrection; 5c each	.40	2.50
A Letter to a Friend; 10c each	1.00	

The Visitor, by Harriet E. Boice, paper, 212 pages Each 50c  
 Christ In The Old Testament, By R. H. Judd, Each 40c  
 The Way of Life Eternal, By Lyman Booth, Each 40c  
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 5c each, 50c per doz., \$4.00 per hundred.  
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### BOOKS

Works by the late W. H. Wilson

	Each	6 For
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# THE RESTITUTION HERALD

VOLUME 19

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NUMBER 7

## UNHEEDED PSALMS

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**G**OD HATH HIS SOLITUDES, unpeopled yet,  
Save by the peaceful life of bird and flower,  
Where, since the world's foundation, He hath set  
The hiding of His power.  
Year after year His rains make fresh and green  
Lone wastes of prairies, where, as daylight goes,  
Legions of bright-hued blossoms all unseen  
Their carven petals close.

From deep to deep the floods lift up their voice  
Because His hand hath measured them of old;  
The far out-goings of the morn rejoice  
His wonders to unfold.  
The smallest cloudlet wrecked in distant storms,  
That wanders homeless through the summer skies,  
Is reckoned in His purposes, and forms  
One of His argosies.

Where the long-gathering waves of ocean break  
With ceaseless music o'er untrodden strands,  
From isles that day by day in silence wake,  
From earth's remotest lands,  
The anthem of His praise shall uttered be;  
All works created on His name shall call,  
And laud and bless His holy name, for He  
Hath pleasure in them all.—*Selected.*



# EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Blessed be the Lord God, the God of Israel, who only doeth wondrous things."—Psalm 72:7, 8, 18.*

## THE LAST ARMISTICE

AS THE ANNIVERSARY of Armistice Day, November 11, 1918, returns for the eleventh time, one harks back in spirit to the solemn silence of ecstasy that enthused the heart and unleashed the long taunt nerves as the glad news flashed across the land. Fathers, mothers, sons, daughters, guests flowed forth from mansion and humble cottage to assemble unbidden in common center. Whistles blew, flags were unfurled, impromptu parades were formed. Prayers of inexpressible thanksgiving burst forth. In every way the joy of peace—though but temporarily arranged—welled forth.

Another Armistice will yet resound its praises. It will spring from God's holy mount and flash its joy-notes till they kiss each other at the earth's half-way meridian. It will acclaim the cessation of hostilities ferociously pressed against earth's newly appointed Sovereign—God's well beloved Son—by the power of the antichrist and all his cohorts. The book of Revelation paints the picture of that dizzy day of terrific struggle by man—a picture pointed out by the prophetic fingers of David, Joel, Zechariah, and others; pointed out by the Savior's far-away look as His weeping voice of Matthew 23 and 24 warned the people of the Holy City.

That Armistice, the one which punctuates with a period the rule of that image whose head was of gold, will be the Armistice heralding the dawn of earth's long hoped-for millennium of peace, when Christ, the King of kings, will rejuvenate the world with His wondrous rule of justice and truth so pleasing to His God of righteousness and everlasting mercy.

When earth's morn shall awaken to the intensive calm of this last Armistice, may you and I surround His throne among the immortalized victors that will rejoice in His glad reign of peace.

God saved the first-born of Israel in Egypt. In so doing He evidenced again before Pharaoh His supremacy over all things. Also, God saved that first-born for His own use in leading out and building Israel.

The same God is to-day saving another first-born company.

## THE EDITOR'S MESSAGE

THE GREATEST THING in the life of man is not law, civil government, military power, or world conquest; it is not knowledge, philosophy, art, poetry, or culture; it is not religious organization by creeds, temples or glittering forms. The greatest thing in the life of man is that invisible, intangible spiritual control of the human heart.

The life thus made great is the one that has responded to the gospel of Jesus Christ and has leaped to Him who is the great magnet of God. It has leaped to Him who is God's Finder—Him who is ever by His gospel moving about, in and through the human debris of sin's overthrow for every heart that will respond to His upholding and uplifting power.

God would be pleased to have all men respond and leap to this Magnet. It is powerful to receive and safely convey all who come for this wonderful transformation. But, though God is pleased to have all open the door of life to receive of His strengthening Spirit (the Spirit that would temper the life and make it responsive to Christ), yet He has provided that only "whosoever will", shall be drawn by Him.

Inasmuch as it is the gospel of Jesus Christ that "is the power of God unto salvation", and inasmuch as the gospel must find the individual and not the individual find the gospel, Jesus commanded His disciples to go "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Enveloping the world with the gospel of Jesus Christ even as God spread over Israel the rays of light from the shekinah glory is the bounden duty of the one who is Christ's.

God is no respecter of persons. He alone can set the standard of greatness for His creatures. He would bestow of His Spirit upon all. He alone can impart to them of His Spirit which is sufficient to make them great. He alone can inspire with that Spirit that is able and sufficient to lead into all truth, righteousness, faith, and love.

Let us submit ever more completely, accept guidance ever more effectively, and be lifted ever higher unto and into Him whom God has exalted above every name that is named.

# DAILY SCRIPTURE READINGS

## THE HIGHEST PATRIOTISM

Sunday, November 17—Eph. 1:15-23.

*"Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."*—1 Cor. 15:28

More than all others, God is the Sovereign of nations, the Sovereign of man in every phase of activity. It took seven years of abode with the beasts of the field before Nebuchadnezzar recognized and "blessed the Most High, and . . . praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."—Dan. 4:34.

Far above all human "principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," God hath exalted His Son. Patriotism to God, the Creator and Sovereign of the universe, and to His Son, whom God has exalted above every human power, is the foremost patriotic duty of man. All other patriotism must, of necessity, be second in the life of the Christian.

## DISLOYALTY TO GOD

Monday, November 18—Jonah 1:1-10.

*"Lest haply ye be found even to fight against God."*—Acts 5:39.

"Arise, go to Nineveh," was the word of God to Jonah. God was Jonah's only Sovereign. Jonah's one duty was to obey. It was not his to ask why, not his to demur. As a loyal soldier of Jehovah, it was his to comply. Especially was this true in that Jonah was an Israelite, one who claimed to follow God.

In like manner, he who aims to be Christian is duty bound to heed God's every word, Christ's every command relative to temporal as well as to spiritual life.

## A NATION PROSTRATE BEFORE GOD

Tuesday, November 19—Jonah 3:1-10.

*"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them."*—Jonah 3:5.

It was when the human king and all his human subjects prostrated themselves before the Sovereign of the world that the judgment announced against the nation was rescinded and the blessings of God flowed upon them. Human rulers are not always able to justly and fully recompense patriotism, but God, the sovereign Creator and His Son, who has been exalted above all human power, are able to fully recognize the patriotism of the humblest individual and to reward him for his every loyalty. Yea, more, He is both able and also anxious not only to reward, but to bestow unmerited mercies and favors.

## TREASON MERCIFULLY REQUITED

Wednesday, November 20—Jonah 4:1-11.

*"And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief."*—4:6.

While Jonah had sufficiently repented of his rebellion against God to recognize and comply with God's command, yet he was displeased in that God had shown mercy unto Nineveh. He was more concerned as to his own standing before Nineveh than he was as to his standing before God or as to God's mercies upon others. But because Jonah repented even so little, God mercifully and miraculously created the gourd to shade him from the noonday sun. This only revealed more emphatically the carnal selfishness in the man. It was this selfishness that was the cause of his former disobedience to God and that continued to reveal him as unfaithful to his Maker. In the light of these events, how merciful was God to him!

Likewise unto him who would truly be Christian Christ's blood purges from sin and purifies for the reception of the righteousness of God given to the faithful.

## THE RELIGIOUS CONSCIENCE EMPHASIZES PATRIOTISM

Thursday, November 21—Acts 17:22-31.

*"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us."*—Acts 17:26-27.

Athenian patriotism, like that of all peoples, was emphasized by the Athenian religious concept. The deep religious vision which one entertains determines his attitude in patriotic recognition of God. Paul's teaching is that all nations are the creatures of God, that all "should seek the Lord", and that the appointed day "in the which he will judge the world in righteousness by that man whom he hath ordained" will reveal the true attitude of every individual and of every nation toward the sovereign Creator.

## LOYALTY TO GOD WITHIN IDOLATROUS NATIONS

Friday, November 22—Psalm 1:3-7.

*"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."*

It was the weeping voice of Jewish people in captivity in idolatrous Babylon, but bent upon worshiping Jehovah. Though they were captive because of their previous untrue attitude toward Jehovah, yet as their hearts now cried unto their Maker, His pitying eye watched over them.

(Continued on page 106)

## ELIJAH AND JOHN THE BAPTIST OUR WONDERFUL INHERITANCE

By T. A. Drinkard

By Samuel E. Haney

THE FOLLOWING QUESTION was asked in The Restitution Herald of September, 17, 1929: "Can any reader of The Herald explain Matthew 11:14; 17:12, concerning Elijah?"

It seems to me that these passages of Scripture are self-explanatory if we will allow them to occupy their correct setting, given by the Master to explain a doctrinal teaching concerning the coming and work of the Elijah of prophecy. It is not my desire to enter into a lengthy discussion of this question about which so much is said and so little understood, but briefly to call attention to several thoughts which are worth your consideration.

First let us turn to Malachi 4:5, and read: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." How long before? It does not say, but that the work he would do of verse 6, was to be done *before* the day of the Lord, is certain. Just a thought: Suppose we say this occurs just before the close of this age, how can it be harmonized with the teaching of a personal antichrist king arising?

By Matt. 11:7-13 you will please notice that Jesus very briefly and positively calls attention to John and his work, and to settle further doubt as to John being the Elijah of prophecy He says, in verses 14 and 15, "And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear". Are we willing to hear Him, and accept this version and forever settle the question as to who the Elijah of prophecy is?

Matthew 17:10-13 presents the same question, and Jesus says, "Elias truly shall first come (in the future?) and restore all things". All things! What does it mean? Where is Elijah? Isn't he dead, like all the faithful of ages gone by, waiting for the coming of Jesus the Christ? Was he not literally among the class of Rom. 5:14? If he is, would he not have to be resurrected before the church? Speaking of John the Baptist, Matt. 17:13, Jesus shows in verses 11 and 12 that he was the one prophesied of, by saying, "Elias is come already, and they knew him not, but have done unto him whatsoever they listed."

Mark 9:11-13 is Mark's version of the same subject matter as given by Matthew pertaining to who Elijah was. True it is, that John utilized the God-given "spirit and power" which enabled Elijah of former days to perform as he did. Luke 1:17. But that spirit and power was of God. Elijah of himself could do nothing, but since God prepared him by allowing him the use of these weapons, he could go forth knowing that God was with him.

The work of the Elijah of Malachi 4:5, 6 was to be *before* the day of trouble, not *during* or *after*. Truly as Jesus always expressed the truth, even so we must contend that the Elijah of these several scriptures was John the Baptist. He came and performed that work; he is now dead waiting the morning of resurrection, when the times of restitution begin. Acts 3:21.

SHORTLY BEFORE OUR REDEEMER'S death, He gave His church this command, "Let not your heart be troubled, neither let it be afraid". John 14:27. Did Jesus expect His disciples all down the age to be able to keep this command? Not likely; rather, the outcome should cause this and similar remarks to appear to have precautionary trend. A child is sent on an errand in the dark. Its mother says, "Now, don't be afraid when passing the cemetery". The mother, however, knows it will be, hence her encouraging words. It is questionable if there has ever been one faithful disciple of Jesus who has been able to entirely overcome periods of trouble and timidity.

Our Master's solicitude for us prompted Him to give many inspiring and inspiriting brief exhortations that can hardly be called commands. Note the consoling prelude of our text: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you". How affectionately He pleads, "In my Father's house are many mansions (abiding places, R. V., margin; resting places, Wey.): if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also".

Were a rich man to say to you or me, "I have bequeathed you a million dollars", we should hardly be able to contain ourselves for ecstatic joy. And yet, we might die before our benefactor. But we have the Son of God, the Prince of peace, the King of kings saying to us, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom". Can we grasp what this means? No, no more than we can understand the real import of immortality. But let us settle it definitely in our minds, that on the Word of God, the kingdom is to be conditionally ours. Rev. 2:26, 27. Thus, we are having a foretaste of the kingdom; but our puny minds are inadequate to grasp the immensity of its beauty, its peace, its loveliness, its deathlessness, its joy, its glory! What an inheritance, signed and sealed by the blood of the Lamb!

Is it possible for Christians to have trouble and fear, and yet be immune from its spiritual, mental and physical deteriorating effect? Yes, by using the means divinely provided to overcome its effect, viz., faith and obedience, making us susceptible to the Lord's Comforter. The freedom can thus be acquired. Paul and his associates seem to have enjoyed this freedom—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed". 2 Cor. 4:8, 9. There are not many spiritual giants in our day. But, says one, the apostles and their fellow pilgrims had the advantage of us. Yes, in a way, they did by having the Lord with them in person. But are we not favorably situated, though, in other ways, by having the compiled New Testament and by generations of knowledge handed down from our predecessors and faithful preachers

and teachers?

Others may say that the apostles had the Old Testament to draw from for solace and sympathy direct from God. So have we. But the effectiveness of God's Word always corresponds with man's faith and appreciation of the Word's infallibility. Surely God's pleadings with Israel, a typical people (servants) are more applicable to us, His adopted sons and daughters. Jacob's experience was but a dream: "And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of". Gen. 28:15. Note the encouraging words recorded for us (Heb. 13:5, 6, Em. Diag.), "Be not of an avaricious disposition; be satisfied with *present things*, for he himself has said, No, I will not leave thee; no, no, I will not forsake thee." So that, taking courage, we may say, "The Lord is my Helper, and I will not fear; what can man do to me?" Can we not now say, after being awakened from many years of spiritual darkness, that our experience, though real, had the effect likened unto a narcosis trance?

What are the causes that prevent the vast majority of Christians practicing Jesus' precautionary words, of which only a few of the many are here cited, that they might escape the crushing weight of their troubles and fears, and not suffer in common with the ungodly world? A summary: self-righteousness; dereliction; procrastination in making a thorough surrender of self; abandonment of the world by wholehearted consecration to God and His service, which to secure divine life from the resurrected Christ—the only Way of life—must be done either voluntarily or by a participation in the "great time of trouble" now casting its precursory shadows over the whole inhabitable earth.

There is another cause which, involving all associated with Christianity, I here segregate to emphasize its magnitude, and of which Jesus' warning words have served as a beacon light all down the age, e. g., Lot and Noah and their respective families who were the only righteous and worthy ones to escape the trouble of their generations. They were a representative class of our day to whom Jesus refers in Luke 17:26-29; 21:36. The experience of Lot's wife is particularly germane, when God "turned the cities of Sodom and Gomorrah into ashes, . . . making them an ensample unto those that after should live ungodly". 2 Peter 2:6. The angels warned Lot and his family: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed". Gen. 19:17.

One of the several lessons for us in this narrative of the greatest holocaust to date is, the significance God placed upon Mrs. Lot's act: ". . . His wife looked back from behind him, and she became a pillar of salt". V. 26. Why not marble or granite instead of salt? Salt signifies preservation that the incident might not be forgotten.

It was not merely the act of Mrs. Lot turning her head and looking back that brought God's wrath upon her, but her disobedience, and what the act exemplified: the real sentiment of her heart, unwillingness to "come out" of the

doomed cities. Paul says, "All these things happened unto them for ensamples (types, margin): and they are written for our admonition, upon whom the ends of the world (age) are come". 1 Cor. 10:11. The antitype of the foregoing is well duplicated by the wicked world today; and the *live* Christian has no difficulty in recognizing this fact. One's inability to see this, or, seeing it, one's unwillingness to admit of it, is due to but one thing, viz., prejudice engendered by participation in some manner. Blind, indeed, is the one who fails to recognize God in Paul's words antityping the angels that visited Lot when Paul says, "Come out from among them, and be ye separate"! And doesn't Jude give a perfect description of the world today, and its resultant effect? And isn't this sufficient reason for our separation, now that we see the "smoke of the country (Babylon)" beginning to ascend, "as the smoke of a furnace". V. 28.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire". Jude 7.

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## "MEDITATION CHAPEL"

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THIRTY YEARS AGO two traveling men who happened to be crowded together in the same hotel room were pleased each to find the other a Christian man. But they lamented that no Bible was handy to assist them in their devotions. They organized the society of Gideons, which aims to place a Bible in every hotel room in the world, and which has already distributed a million copies. And now John McEntee Bowman, president of the Bowman Biltmore Hotels Corporation, has set apart a "Meditation Chapel" in the company's hotel in New York and plans similar chapels in the other hotels operated by the corporation. The chapel contains benches and a small altar on which fresh flowers are placed each day. And over the altar is the inscription, "Come unto me, all ye that labour and are heavy laden, and I will give you rest". Matt. 11:28. Mr. Bowman says, "The presence of one spot in the hotel, disassociated from the worldly things of life and dedicated to the God we profess to serve, is now recognized as a spiritual necessity."

—Selected.

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### IF YOU SMILE

The man who will smile  
 In the midst of trial  
 Will never suffer defeat;  
 He may fall many times  
 As upward he climbs,  
 But he'll always light on his feet.  
 —Selected.

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SMILES COST LESS than electric lights, and they make the home brighter."

## FUTURE INDIGNATION

PART 4 (CONTINUED)

By C. W. Dean

THE PROPHET ISAIAH gives us a majestic description of Christ treading the great wine trough at the time of this battle, in power and much glory taking vengeance on His adversaries and destroying the power of evil. Isa. 63:1-3. Many outrages on Holy Writ have been committed by those who extract the phrase, "I tread the wine press alone", and apply it to Christ's work on the cross. There was no vengeance in Christ's heart on the cross, but the prophet is here foretelling the day of Christ's vengeance on His enemies and the deliverance of His chosen people Israel from the power of the wild beast. And the trough was trodden outside the city, and blood came out of the trough to the horses' bits, from a thousand and six hundred stadia (183.86 miles) Rev. 14:20. It would be a waste of time to comment upon the ridiculous expositions that have been drawn from this text by reading into it fanciful visions to which all spiritualizing interpretations lead. It is much easier and far safer to believe what God has written than to attempt to follow out the interpretations of men. Just why can we not accept this scripture as God has spoken it and believe it? From Harnageddon down through the valley of Jehoshaphat (Joel 3:1, 2, 9), to Bozrah (Isa. 34:6-8; 63:1-6), is a line of about 183.86 miles. The length specified here by the Scriptures is likened to an enormous trough for treading grapes, such as found in vineyards in Palestine. So great will be the slaughter in that day, that blood will flow down through the trough and rise to the horses' bits at the lower end of the valley. Of this time Isaiah tells us that the land will be soaked with blood, Isa. 34:1-8. It is called the valley of "decision", for here is where the controversy between Jehovah and the nations is decided.

No doubt but this terrible destruction on the host of armies of the wild beast and false prophet led by Satan will be brought about by the great calamity of hail which falls under the seventh bowl of wrath at the time when the battle is fought, Rev. 16:17-21. Hail has been used of old as God's engine of destruction. He used it against the enemies of Israel in the days of Joshua at the battle of Beth-Horon, Josh. 10:1-11; and He can use it again, literally, in His great day of wrath and battle. Jehovah of hosts reminded Job of His treasures of hail which He reserved for the day of attack and war; for He asked, Do you enter the treasures of the snow, do you see the treasures of the hail? which I kept back for seasons of distress, for the day of attack and war. Job 28:22-23.

Humanity seems almost incapable of grasping the realities of the awful horrors of the event closing the present wicked age (eon). The dragon, the wild beast, the false prophet, and the kings of the whole inhabited earth with their armies are present in the heart of Palestine, between the mountains of Israel, to do battle with the white horse Rider and His armies from heaven, who is the Lord of lords

and King of kings.

Now let our minds go back over the scriptures already presented, which describe this awful scene. Think of the sun darkened, and the moon not giving her beams, and the blackness of the sky stabbed by millions of menacing meteors and the same time the earth is swaying (being swayed) to and fro by an earthquake, such as has never occurred since mankind came to be on earth, so that the mountains and islands leave their places. Think of the great cities with all their wonderful skyscrapers falling! Think of the calamity of hail, each stone as large as a talent weight (85 to 114 pounds) falling from heaven on men! Can we imagine a more desperate situation? Do we wonder why the kings of the earth and the magnates and the captains and the rich, the strong, the slaves, and freemen go scurrying to the caves and dens, crying for the rocks of the mountains to fall on them?

Yet all these things are but a prelude to the most momentous vision earth will ever see. All of a sudden, the black pall wrapping the earth in midnight darkness will roll back and reveal the Son of man (Son of mankind) in all His glory. Like a new luminary, blotting out the sun in its brightness, there appears the most glorious Majesty of the epiphany, the coming of CHRIST, the white horse Rider from heaven. Just as the lightning flashes forth from the sullen clouds, so will be the presence of the Son of man. The veil of pitch darkness will roll back like a scroll and the glorious One will be revealed from heaven in all His power and majesty. One mighty blow from above, one flash of glory and the man of lawlessness, the desolator, the wild beast and the false prophet are rendered powerless, captured and cast into the lake of fire and sulphur; while the kings of the earth and their armies of the sons of stubbornness are destroyed and feasted upon by the birds of the air and the beasts of the field. The stone of Daniel will have fallen, and with one blow the dominion and misrule of the Gentiles is ended. The world kingdoms become our Lord's and His Christ's and He shall reign (be reigning) for the eons of the eons. Rev. 11:15.

When Satan, the chief of the authority of the air, Eph. 2:2, and the suzerain of the world might and spiritual forces of wickedness among the celestials, Eph. 6:11-12, is bound and cast into the abyss, locked and sealed so he cannot deceive the nations until the thousand years may be finished, Rev. 20:3, then will begin earth's jubilee, when the kingdom and the authority and the majesty of the kingdom under all the heavens is granted to the people of the supremacies; the kingdom is an eonian kingdom, and all authorities shall serve and hearken unto it. Dan. 7:27.

The writer desires to call attention to all readers, that he, too, once stood in the doctrines of men, spiritualizing, symbolizing, and materializing until he took his stand with the servants of Christ, seeking righteousness and meekness, believing that God does not need man-made excuses for the truth of His Holy Writ. The most beautiful truth of the age has been revealed to me through study of the Holy Writ, with servants of our Lord Christ, which is God's eonian purpose hid in Christ. Seek meekness, self-control, It may be we will be hid in the day of Jehovah's wrath,

## THE OUTWARD AND INWARD MAN

By R. E. Griner

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4:16.

THE OUTWARD MAN, as I understand the Scriptures, is a mortal creature of the dust (Job 4:17; Gen. 2:7), flesh (Psalm 78:39), who is dependent upon his Creator for everything, even the breath of life (Job 12:10; James 4:14). He is subject to death at all times (Heb. 9:27) and while in the death state is unconscious (Psa. 146:3, 4; 6:5; Eccl. 9:5, 6; Job. 3:17-19).

The inward man, it seems to me, is *the hope of living again*, through the resurrection, to which a person is begotten by obedience to the gospel and faith in the promises. 1 Peter 1:3-6—"Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Rom. 7:22—"For I delight in the law of God after the inward man."

My views may be all wrong in reference to the inward man being a hope through faith or a child in promise, but I think Paul, in Romans 4:17—"God, who quickeneth the dead, and calleth things that be not as though they were," gives much light on the subject. Paul wrote the Corinthian brethren (1 Cor. 4:15), "In Christ Jesus I have begotten you through the gospel." Then those who have been begotten by hearing, believing, repenting, confessing, and obeying are begotten to a hope of living again when Christ returns to "judge the quick and the dead at his coming and his kingdom" (2 Tim. 4:1), and are therefore "the children of promise" (Galatians 4:28).

Before the Ephesians heard and obeyed, Paul says in Ephesians 2:12, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Did they have the inward man then? Col. 1:5—"For the hope which is laid up for you in heaven, whereof ye have heard before in the word of the truth of the gospel."

Where in the Scriptures is the alien sinner spoken of as having the inward man as some pulpit ranters teach? Gal. 5:5—"For we through the Spirit wait for the hope of righteousness by faith". (Rom. 8:24, 25) Titus 1:2—"In hope of eternal life". Titus 2:13—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Peter and Paul both speak of future hope or hope to be realized in the future. Peter admonishes, 1 Peter 3:5, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Rom. 5:2-5—"Rejoice in hope," etc. Heb. 6:18, 19—"Lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."

Submitted in love and search of the truth.

## MINISTERIAL LIST

FOLLOWING IS the list of ministers of the Church of God who, upon request, have been recognized by the General Conference of the Church of God. Several others would be gladly included in this list should they so request.

### ARKANSAS

Humphreys, R. A., Bear.  
Jones, Owen, Driggs.  
Weaver, C. E., Havana.

### CALIFORNIA

Hammond, J. E., Anaheim, 735 Zeyn St.  
Marsh, G. E., Los Angeles, 4561 Venice Blvd.

### FLORIDA

Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

### ILLINOIS

Austin, F. L., Oregon.  
Johnson, Paul C., Oregon.  
Johnson, J. Arthur, Oregon.  
Pope, E. Cedric, Cortland.  
Siple, F. E., Dixon, 415 E. Chamberlain St.

### INDIANA

Anderson, J. H., Michigantown.  
Hatch, Paul M., Michigantown.  
Conner, L. E., Macy.

### IOWA

Eychaner, A. J., Cedar Falls.  
Howe, C. W., Waterloo, 1036 Newton St.  
Jones, A. M., Eagle Grove.  
Williams, J. W., Gladbrook.

### MICHIGAN

Randall, C. E., Grand Rapids, 3438 Jefferson Ave., Rt. 11  
Woodward, Mrs. M. A., Lansing, 223 W. St. Joseph St.

### MINNESOTA

Daubanton, Fred W., St. Cloud, 1434 Breckenridge Avenue.  
Magaw, Sydney E., Eden Valley.  
Savage, Thomas W., Waite Park.

### NEBRASKA

Cowles, J. E., Ogallala.  
Geisler, E. E., Blair.

### NEW YORK and ONTARIO

Gordon, Grover, Niagara Falls, N. Y.; Fonthill, Ont.

### OHIO

Lyon, M. W., Cleveland, 14317 Darley Ave.  
Patrick, Jas. A., Ashland, Orange Road.

### OREGON

Darby, A. W., Gresham.

### TEXAS

Stewart, E. O., Sweetwater.  
Drinkard, T. A., Clyde, Box 284,

### VIRGINIA

Sheets, H. A., Maurertown.

# THE DESIRE OF ALL NATIONS SHALL COME

By G. Eldred Marsh

(Continued from last week)

WHAT DOES the Gospel of the Kingdom of God have to offer in respect to this first great desire of the nations? First, it assures the world that the desire for peace is neither unreasonable, nor impossible of realization. Further, it agrees with the world-reformers by asserting that peace can and will be brought about through the putting into effect of the three principles which they have suggested: i. e., Agreement; Education; Force.

Peace will be brought about by agreements among the nations when the predictions of Micah 4 and Isaiah 2 are fulfilled. The former reads as follows: "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. . . ." Micah 4:1-2.

The agreements thus made will not have to do with the limitation of armaments or with boundary disputes or with the rights of "racial minorities"! These agreements will be the acknowledgment of the nations of a fervent desire to unitedly seek the Lord God of Israel, and to pledge their willing allegiance to the King of kings and Lord of lords.

Let us visualize the scene presented in this prophecy a little. France may say to Germany, her traditional enemy, in those days, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob!" Micah 4:2. And Russia may cry to starving China, in the language of Isaiah 2:3, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob."

This concerted action on the part of the nations will not be after the order of that of which Ezekiel speaks, for Ezekiel's prophecy will have long since been accomplished, and it had to do with quite a different condition. He speaks of the period of prosperity and quietness that will follow the regathering of Israel to their homeland; when the vast wealth which they even now possess, shall have been brought together in Jerusalem, and shall arouse the envy of "Gomer and all his bands", and cause them to "think an evil thought", and to say, "I will go up to the land of unwalled villages; I will go up to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey. . ." Ezekiel 38:11-12.

When the nations fulfill the prophecy of Micah they will do so in great humbleness. They will "go up" not as vandals to "take a spoil, and to take a prey"; but to seek the Lord God of Israel in truth!

Zechariah goes more into detail regarding the matter. "Thus saith the Lord of hosts; It shall yet come to pass,

that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. 8:20-22.

Los Angeles in the west may call to New York City in the east, saying, "Let us go up speedily, and continually, to (see margin) entreat the face of the Lord!" And London may cry to Paris, and Berlin to Leningrad after the same order. And all the great cities of the world, repenting in sackcloth and ashes, shall go up together to worship the Lord God of all nations in Jerusalem. Thus, by *agreement to worship God* shall harmony come to prevail.

The second principle by which the reformers of the world seek to bring about peace is Education. Let us go a little further with the prophecy of Micah and of Isaiah. "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob." Now what will be the motive that prompts the nations to turn unitedly toward the city of the great King? The text continues: "And he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:2.

What will be the result of this schooling of the nations in the University of the Kingdom of God, under the inspired instruction of the Dean of all masters, the Lord Jesus Christ? "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Micah 4:3. There will be no courses in the strategy of war in the curricula of that divine institution of learning.

The third principle upon which the world hopes to build its structure of lasting peace is Force. Arthur Brisbane remarked in a recent editorial that M. Clemenceau, war premier of France, thinks "we shall have peace only when powerful nations force it on those that would like to fight." It is evident that the French statesman is right in his conclusion. Peace can be maintained only by an exhibition of force. But that Force will be centered in the Son of God, to whom has been committed "all power in heaven and in earth"; for "He must reign, till he hath put all enemies under his feet". 1 Cor. 15:25.

But the Christ will not govern alone. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father". Rev.



2:26-27. Here is Power sufficient to control all nations, and through which the desire of all nations for peace and security shall come. The gospel of the kingdom of God, therefore, makes provision for the Agreements, the Education, and the Force required to establish and to maintain peace throughout the world for all time.

The prophecy of Haggai goes much beyond the matter of peace. The promise is in the plural, the "things desired of all nations shall come". In addition to the desire for peace, the nations wish for prosperity, which is the fruitage of peace and of industry. Much of our present unrest is due to our inability to provide a means of livelihood for all. "God has created man a creature of desires, and constituted the material world in which he lives with abundant means for the gratification of those desires"; but it is not always possible for us to make this supply available to men throughout the world. Hence the words of Jesus remain as true today as they were two thousand years ago: "The poor always ye have with you". John 12:8. Because of the unequal distribution of the products of the earth want and poverty prevail, and the Communist, the Socialist, and the Bolshevik devise their various remedies to relieve the sick old world in vain.

The gospel of the kingdom of God provides the only reliable source of deliverance that has ever been made known to mankind. Micah continues his assuring predictions: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it". Micah 4:4.

The nations devote much attention to the development and to the conservation of their natural resources. They seek to improve the quality and to increase the quantity of both plants and animals; while the scientist is constantly endeavoring to discover new and cheaper sources of power to be employed in the production of manufactured goods. All of these desirable and necessary things will be provided for in the kingdom of God, when "he shall have dominion . . . from sea to sea, and from the river unto the ends of the earth". Psa. 72:8; for "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose". Isa. 35:1.

When the "things desired of all nations shall come", "the inhabitant" of that favored realm "shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity". Isa. 33:24. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing". Isa. 35:5-6.

When the "desire of all nations shall come", the sufferings and the distresses of the past, all of which were brought on by sin, shall cease forever to trouble the hearts of men. Jehovah declares, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. In the gladness and the joy and the righteousness prevailing there, there will be found no place for sin with its fruitage of suffering and death: for "God shall wipe away all tears from their eyes; and there shall be no more death, neither

sorrow, nor crying, neither shall there be any more pain: for the former things" shall have "passed away". Rev. 21:4. Thus the infinite God, in His wonderful love for men, has provided in the glad tiding of His coming kingdom, abundantly, for all their needs, and for the gratification of all their natural desires.

The greatest of all the needs of men, they do not feel, being wholly unconscious of it, and that is THEIR NEED OF GOD; for "this is eternal life, that they might know" Him, "the only true God, and Jesus Christ whom" He "hath sent". John 17:3. But for this has the loving Father made provision in the blessed gospel of His Son. And in that glad day of righteousness and peace "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more". Jeremiah 31:34. "For the earth shall be full of the knowledge of the glory of God as the waters cover the sea". Isaiah 11:9.

Praise the name of the Lord!

## PLANTS OF THE BIBLE

*By Verna C. Thayer*

### THORNS AND THISTLES

THERE IS PROBABLY NO COUNTRY on earth of the same extent which has so many plants with prickles and thorns as the Holy Land. One of the spectacles most striking to the stranger in this land of surprises is that of a flock of goats browsing in a patch of Eryngiums, cirsiums, or prickly centanreas, crunching down the heads, a couple of inches in diameter, composed of stiff thorns and then masticating them with evident relish. The camels also used many thorny plants for food.

Notwithstanding this, the thorns flourish and multiply, and in many places take possession of the land. Thistles grow to a height of ten to fifteen feet. One district is called the "District of Thorny Burnet", because of the abundance of the thorny burnet. A large part of the lime produced in this country is burned with this shrub, which is cut up, Isa. 33:12, with pruning hooks. It produces great heat and makes excellent lime. They are also used in ovens for culinary purposes. Various species of thistles and thorns are threshed out and used for feed for beasts.

There are not less than fifty genera and two hundred species of plants in Syria and Palestine furnished with thorns and thistles, besides a multitude clothed with scabrous strigose, or stinging hairs, and another multitude of prickly fruits. The species of thorns from which the Savior's crown was made are not definitely known. It was thought it might be calycotome villosa, because of the facility with which the branches of this shrub are wrought into the required shape, and the evident adaptation of the resulting crown to the torture intended.

## TRY YOUR NUMBERS

### QUERIES 11

A teacher being asked how many scholars were in his Sunday school, replied: "If you *multiply* the number of Jacob's sons by the number of times which the Israelites compassed Jericho on the seventh day, and *add* to the product the number of measures of barley which Boaz gave to Ruth; *divide* this by the number of Haaman's sons. *Subtract* the number of each kind of unclean beasts that went into the ark; *multiply* by the number of men that went to seek Elijah after he was taken to heaven; *subtract* from this Joseph's age at the time he stood before Pharaoh; *divide* by the number of stones David selected to kill Goliath; *subtract* the number of furlongs that Bethany was distant from Jerusalem; *multiply* by the number of anchors cast out at the time of Paul's shipwreck; *subtract* the number of people saved in the ark, and the *remainder* will be the number of scholars in the school". How many were there?

Please list each part of the problem and tell where found.

QUOTATION. Who said it? Where found?

"Escaped with the skin of my teeth".

OLD TESTAMENT PERSONS:

1. Who gave the names to all living creatures?
2. Give the name of the first farmer and builder.
3. What are the names of the only three women besides Eve living before the flood, mentioned in the Bible?
4. Who was the inventor of string and wind instruments?
5. Who was the first person who died a natural death?

### QUERIES 9—ANSWERS

Quotation. Moses to the Israelites. Deut. 10:12.

Bible Study: DO GOOD.

1. D—eborah, Judges 4:9.
2. O—badiah, 1 Kings 18:13.
3. G—ehazi, 2 Kings 5:20, 22.
4. O—bededom, 2 Samuel 6:10.
5. O—rpah, Ruth 1:4.
6. D—avid, 2 Samuel 18:23, 24.

First Things:

1. Rebekah, Genesis 24:64, 65.
2. Angels ascending and descending on a ladder and God above it, Genesis 28:12, 13.
3. Jacob at Bethel, Genesis 28:22.
4. Rachel, Genesis 29:9.
5. Rachel, Genesis 31:19.

The Queries readers must have been very busy the past week or two for we have received answers from only three. J. C. Wilson and Gladys Barber answered Queries 8 correctly, and Hazel Titus, Queries 9. These long evenings are admirable for study,

## WORK

Let me but do my work from day to day,

In field or forest, at the desk or loom,

In roaring market-place or tranquil room;

Let me but find it in my heart to say,

When vagrant wishes beckon me astray,

"This is my work; my blessing, not my doom;

Of all who live, I am the one by whom

This work can best be done in the right way."

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring hours,

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,

Because I know for me my work is best.

Henry Van Dyke.

"THE MERCIES OF GOD are never recorded in Scripture for man's presumption, and the failings of men never for imitation."—*Lightfoot, Vol. 7, p. 279.*

## DAILY SCRIPTURE READINGS

(Continued from page 99)

He who truly worships God in spirit is never forsaken by God even though he is surrounded by the cruelest of idolatry. Whether in the prison dungeon with Paul, in the fields of captivity with Judah, before the God-defying throne with Daniel, or in any other place, the true-hearted Christian will ardently exert his faith in his Master and will receive that succor from the majestic Hand that is most needful for him under the circumstance.

### CHRIST THE COMMON HEAD OF CHRISTIANS OF EVERY NATION

Saturday, November 23—Eph. 2:11-22.

"But now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ."

God's Son clearly revealed that God is not the God of the Jews only, but that He is also God of Gentile believers everywhere. Though born in a land and of a race foreign to God, yet by approaching the true God through Jesus Christ, all are brought nigh. In such position, all are citizens under a common Sovereign, and a common patriotism of the highest that is known to man should permeate all. Where common patriotism enthuses the patriots, they are loyal to each other even as they are loyal to their common Sovereign.

As Christians, let us fight the good fight of faith with our aims always upon our exalted Lord first, and in such aim serve one another as soldiers side by side in the victorious advances of Him who is to conquer the world itself.

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

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### MAKING THE BEREAN HOUR EFFECTIVE

THE SUBJECT OF MAKING the Berean hour effective should be considered from many different angles or viewpoints: during the class hour, in our own lives, and in the influence we may exert on others.

To make the study hour one that will show results for good, it seems we must show enthusiasm in the work, and an eagerness to try to bring out all the thoughts of what the study of the Bible means to and for all of us. Each one should make special effort to do his best to bring life and interest into the study hour, with the thought of being helpful to the others. How often a thought expressed, or the meaning of a verse explained by one who has spent time, thought and prayer on the lesson has meant so much to some member of the class, clearing a way and making some task so much easier by the encouragement and help they have received. So it seems that if each one would bring vital life into the class hour, with thoughtful consideration and prayer, we would give to others, by our example, the same longing or wish to always be there too, so that they may also experience the pleasure and good of meeting with those who have the happiness of talking over, studying, and learning more of our dear Father's love, and His wonderful plan of salvation for all those who will only come to Him and take Him for their hope and daily Companion. Life, vital and throbbing with interest, is what we must bring into our class hours to make them what they should be.

Through our Berean hour work, if we come to it as Jesus would have us come, with this idea of helping others, and entering into the study hour with the effort of making that time as interesting and helpful as we can, it seems we would arouse more interest in the work, and bring to each one a realization of the need we all have, in trying to learn of and understand God's plan, and the happiness we all can experience in association and work with those who are striving to make this life a school wherein we are trying to fit ourselves for the greater work under our Lord and Master when He comes again. The effectiveness of Berean work in our own lives, indirectly involves the influence we may bring to bear on others.

In the study of God's Word, if we absorb its teachings and try to follow in our Master's steps, it will show in all our actions and thoughts, in our daily lives, and the noble principles which Jesus lived and taught when on this earth, and which we can learn in the study of our Bible. It will

gradually mold and shape our characters so that we will show the same living charity to our fellow-men, and they will realize it means something deeper and richer than all worldly attributes, to be a follower of the dear Master, and to daily study and ponder on the Word of God, shaping our lives to His will. Let us live up to our motto set before us, not only in word but in deed, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Daily prayer and a striving to overcome all worldly influences, by a constant effort to build and strengthen the spiritual life is what Berean hour should mean to us all. Only by constant watching and going to our Lord in prayer and for help every day can we ever hope to be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

—Edith E. Miller.

### GOOD NEWS FROM OHIO

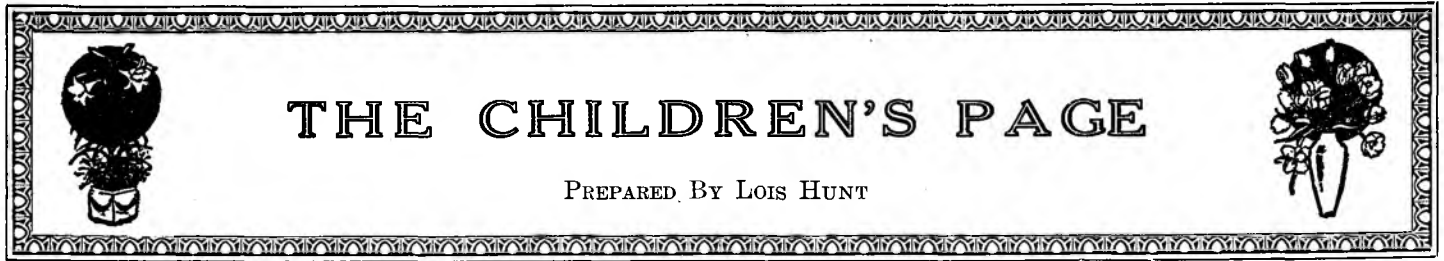
A Berean Class of the Brush Creek church was organized Friday evening, October 18, at the home of Bro. and Sr. Worley. The following officers were elected: President, Eunice Pearson; Vice-president, Chas. Doll; Secretary-treasurer, Luella Underwood; Assistant Secretary-treasurer, Pearl Shellhaas.

On the evening of October 25 the society was visited by the Dayton Berean Society and a good start was made for the coming year. It is planned to meet every Friday evening in the home of Sr. Worley. May your prayers be with us in the work of the Lord.

Eunice Pearson, Pres.

Dear Bereans, the Psalmist has said, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain." So let us allow the Lord to guard and to watch over us in our Christian building.—Paul Hatch, Illinois.

Hello, Texas Bereans! Isn't it about time we should hear from you again?



## THE HIGHER PATRIOTISM

**T**RUE PATRIOTISM IS LOVE or devotion to one's country. By this we mean we must obey the laws of the land and honor our flag whenever and wherever we see it. We must keep the flag up and never let it trail in the dust or let it get dirty, for that dishonors it.

If we love our country as we should, we will do all we can to make it the very best country there is, and we will want it to be a place where little children can play and not be in any danger. To help make it like this, we must neither chew nor smoke, nor drink anything that will make us drunk. If we chew, we will be dirty in spite of ourselves; if we smoke, we will make the air impure for others to breathe; and if we get drunk, we might hurt someone so that we would be sent to jail. We do not want anyone to do those things to us, so we must not do them to anyone else. Anyway, that would not be loving our country, for it would be making it a dangerous place for children to live, rather than making it a safe place. Our rulers want to make it a safe place and we must help them.

Some day Jesus will be the Ruler, and if we are good children so that we will grow up to be good men and women and do all the heavenly Father has asked of us, then we will get to live with Jesus and help Him do the things He has to do.

If we want to be with Jesus when He comes, we must love Him even better than we do our country, and do all we can to please Him now. He knows when we are naughty and when we are good, and He wants us to be good all the time. He wants us to love Him so much that we will ever be true to Him. If we are true to Him, we will help others love Him and work for Him.

If we live for Jesus we will be helping make our country good by helping those around us, and we will also be helping ourselves to be better men and women. So we will be true to Jesus by being true to ourselves and others, that we may be permitted to live and work with Jesus when He comes to be our Ruler.—*Lydia Railsback.*

### WHERE FIND?

“Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.”

### NOTE BOOK

Page 1. Make a list of the things you can do to show patriotism.

Reverse side. Illustrate the story of Jonah.

### REMEMBER

God wants us to love our country and obey its laws.

### SOMETHING TO DO

1. Think of all the ways you can show Christian patriotism.
2. Read the story of Jonah.
3. Read J. A. M. on page 34 of the Truth Seekers' Quarterly.

### THE SCOUT OATH

On my honor I will do my best:

1. To do my duty to God and my country, and obey the Scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

When temptation's darts assail us,  
When in devious paths we stray,  
Let Thy goodness never fail us,  
Lead us in Thy perfect way.

—*Hastings.*

### BY THE WAY

This quotation is from a quaint book-marker as reported in *Christian Life*:

- “Mother, I've found an old dusty thing  
High on the shelf—just look!”  
“Why, that's a Bible, Tommy dear;  
Be careful—that's God's book!”  
“God's book!” the child exclaimed,  
“Then, mother, before we lose it  
We'd better send it back to God,  
For you know we never use it!”

### A RECIPE

Take one whole pound  
Of Kindliness,  
And stir it round  
With thoughts that bless.  
Plenty of Patience makes it nice;  
Some Fun will add a little spice;  
Don't weigh out Love, but pour it in;  
Oil of Good Cheer will grease your tin;  
Mix well, in just the old-time way,  
And you'll have made a happy day.

—*Girl's Own Paper.*

# With Our Sunday Schools

LESSON VIII.—November 24, 1929

## THE HIGHER PATRIOTISM

The Book of Jonah

Devotional Reading: Isaiah 55:1-7.

### GOLDEN TEXT

And hath made of one blood all nations of men for to dwell on all the face of the earth.—Acts 17:26.

#### A STUDY OF THE SUBJECT

**Topic:** Patriotism and Internationalism.

**Basic Truth:** He who is true to God cannot be false to any man.

**Outline:** I. True Patriotism. II. True Internationalism. III. God Supreme. IV. The Christian's Duty Toward Patriotism and Internationalism.

**I. True Patriotism.** A patriot is a fellow countryman.—Webster. Patriotism is "devotion to the welfare of one's country."—Web. A country's welfare is that which is for the welfare of its citizens. Satisfaction of unrighteous political ambitions is in no sense in the interest of the welfare of the country. He who is all-wise knows the true welfare of every country. The citizen of any country who serves his country in obeying God is undoubtedly the truest patriot.

Abraham "sojourned in the land of promise, as in a strange country."—Heb. 11:9. The land was his by promise yet not possessed at that time. He looked into the future for it, v. 14, for it and for God's rule, v. 16. He was true to God who promised him. His was true patriotism to God and to his every true co-patriot.

To sacrifice one's self to the furtherance of the selfish, lustful aims of a political leader is anything but patriotism to one's country.

**II. True Internationalism.** This subject compels a consideration of what God did when He confounded the language in Gen. 11:7. In so doing, God divided the Adamic race into national families. The query arises: Was such for man's good? Or may it be that it was a temporal punishment for some wrong being done? The fact that their language was confounded necessitated that they should thereafter have little or nothing to do with each other. May it not also be that the tongue foreign to the language of God's prophets was hindered if not deprived of a knowledge of God and of worship of Him? Not till God shall have poured out His indignation upon the assembled kingdoms, Zeph. 3:8, will He "turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent (shoulder C. B.)," v. 9.

Just how far the man-given effort of today to fraternize the nations is in harmony with God's plans or with the gospel of Christ may be a mooted question.

Internationalism under the reign of Christ will band the nations together as one. He will be King of kings, Rev. 19:16; 11:15. Such internationalism will be for the good of all. Mic. 4:1-7. But internationalism of today is destined to grow into a federation of nations under one head, Rev. 13:1-9; Dan. 2:40-43; 7:23-25, that is to provoke a time of trouble, Matt. 24:21, 22, the greatest in earth's history.

The evangelization of the world, Matt. 28:

19, is a Christian mission, not a political one. It is to "take out" a people for the name of Christ, Acts 15:14, to become separate and distinct from all nations rather than to internationalize nations.

**III. God Supreme.** It is when we realize that God is Lord, Isa. 45:18, "and there is none else" supreme over man that we begin to recognize the relation of all human questions to God. It has well been said that, "He who does not know how to follow does not know how to lead". One of man's greatest problems is to learn how to follow God's supremacy; to learn not to take the reins out of God's hand and to direct in his own manner. The Christian's first duty in every question is to discover the wishes of the supreme God regarding that question.

**IV. The Christian's Duty Toward Patriotism and Internationalism.** Regarding patriotism, the Christian's first duty is to discover the wish of the supreme God, then to serve Him with all the energy afforded by God. To love and serve God with all one's being is the greatest commandment to the Christian. This is the truest of patriotism.

In so doing, the Christian will be most patriotic to his own country's best good. This, also, is the truest patriotism to one's nation.

#### PRACTICAL APPLICATIONS

**God's Call.** It is said that one is strongly called by the gospel but twice. If the second invitation is disregarded there generally remains but little hope of its being earnestly repeated. This is also true of our call to service. Jonah did not respond to his first, and was punished for his neglect. He then obeyed the voice of Jehovah, probably thereby bringing salvation to himself and deliverance to Nineveh. But the second opportunity does not come to all. It is wise, then, to act at once when we are impressed with the importance of entering into covenant relation with God, or to engage in His service.

**God's Universal Love.** Jonah's mission to Nineveh, Peter's vision on the housetop, and Paul's special commission to the Gentiles in general, teach the universality of God's love. "Ninevites, Indians, Negroes, Chinese and Hottentots are also 'his offspring'." We are children of one family, and of one blood. When this truth has gripped our consciousness we are ready to share our gospel, our Christ, and our God, with others.—J. A. M.

#### THE GOLDEN TEXT

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation". Acts 17:26.

The Athenians were trying to please all by erecting altars to each of their gods; but

Paul had a much higher ideal, and stood firm for the true God. His patriotism was far greater than the others. He was loyal and true to the One who is able to "make of one blood all nations of men for to dwell on all the face of the earth."

We, like Paul, should be patriotic, and like Paul, we should never be afraid nor ashamed to show by our actions, or tell by our words for whom our patriotism stands.

—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Jonah and God's Mercy.

When God destroyed the gourd which sheltered Jonah, Jonah was angry, though the value of that shelter was transient, and though Jonah had done nothing to merit this temporary kindness.

When God repented of the evil He had decreed against Nineveh, Jonah was angry, though Nineveh had the value of much cattle and of six score thousand people who had repented, thus meeting the condition to reception of God's mercy.

Jonah was hard to suit. He was angry when God withdrew mercy, even a transient mercy extended to one rebellious individual. He was likewise angry when God extended mercy, a mercy that covered much cattle and thousands of individuals made fit by repentance to receive mercy.

Why such inconsistency and warped thinking? Because self was the center of his thoughts. In the first case the withdrawal of mercy deprived self of comfort. In the second case the extension of mercy deprived self of the glory and satisfaction of preaching the inferiority of another people and of seeing that inferiority proved in destruction.

The transient value of the mercy withdrawn from one individual, and the untold value of the mercy extended to thousands of individuals did not influence Jonah's thinking. Self was the one thing that influenced him.

Consideration of self has much to do with man's conclusions concerning law, when, and to whom God should extend mercy, and this consideration is so strong in human nature that it is doubtful whether Jonah caught the lesson in one sitting. Likely not, judging from the slowness with which present day individuals develop the power to think selflessly.—A. K.

True patriotism reckons all of God's creatures on a par, all equally unworthy of His forgiveness, nevertheless willing that all shall enjoy it. It counts the whole human family as God's family. If this love permeates our hearts we will be anxious that all with whom we come in contact shall know that same love. "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."—M. G.

## DOINGS AMONG THE CHURCHES

### THANK OFFERING

The following named persons have promptly responded to the Thank Offering notice which appeared in last issue. We asked if the thousands of members of the Church of God would not one and all express their gratitude to the Father for His benefits and leadings throughout the year in the form of a contribution to the National Bible Institution for the furtherance of Christian labors. We suggested that these thousands of people, just by averaging a few cents each, could contribute to the sum of \$3000 or more. This would be a great strength for the furtherance of the work. We thank the following for their prompt response:

Miss Alice Kerr	\$ 1.00
Leila E. Whitehead	20.00
Mrs. Diana Murphy	1.00
Mrs. Amy Johnson	3.15
Mrs. Chas. Gesin	2.00
Mr. and Mrs. F. L. Austin	20.00

Sunday School Scholars: Try the arithmetic problem in the "Queries" column this week. Ask your teacher if you have the right answer.

Sr. Amy Weaver, of Louisville, Kentucky, recently spent a week end visiting Sr. Quincy Carpenter at Brumfield, Kentucky.

### HAMMOND, LOUISIANA

It is our plan to begin a series of meetings with the brethren at Hammond, Louisiana, the Thanksgiving week and to continue over Sunday, December 8. Those interested in further particulars may address Albert Siple, Hammond, Louisiana.

F. E. Siple.

### ELDORADO, ILLINOIS

We plan to begin a short series of meetings at our Eldorado church, in Eldorado, on the evening of November 19, and to continue over Sunday, the 24th. We are hoping that all living near there who are interested in the gospel will plan to gather at this time for mutual benefit.

F. E. Siple.

### FELIDA, WASHINGTON

The last quarterly meeting of the Northwest Conference of Oregon and Washington was held August 31 and September 1. The first evening Bro. Wilson, of Corvallis, spoke on the nature of man. Sunday morning we enjoyed Bible study and a sermon, after which a basket dinner was spread in the basement of the church. The afternoon meeting was followed with communion service. In the evening, Bro. Wilson gave a very good talk on the restoration of Israel.

The Felida Church.

### REPORT FOR OCTOBER

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Guthrie Grove, S. C., 4; Welcome, S. C., 1; Dana, N. C., 5.

Money received in Indiana: Pleasant View, \$28.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$10.50; Burr Oak, \$10.00.

Expense: \$14.85.

Turned over to Conference Board, \$3.65.

Note: We are now engaged in a meeting at Dana, N. C. Next Sunday afternoon we are to speak in the Court House at Hendersonville, N. C., on "The Coming of Christ"

and "Signs of the Times". We are having large crowds and good interest in spite of the bad weather. It has rained all the time that we have been here. There is quite an opposition to the truth here. We need your prayers, and also some good literature could be used. See Matt. 24:14; Mark 16:15.

Are we obeying?

J. H. Anderson.

### AN APPEAL

I do not think it is necessary for me to explain the relief work, as I feel our people fully understand how it is carried on and know something of the good that has been done. The full knowledge of the blessing it has been to those of our number who have received help in times of need will never be known until our Savior comes and all things will be made plain.

As I have told you before, the unpleasant thing for me about this work is that I have to ask for help to carry it on. Giving aid to families where there is severe sickness that takes all and more than all of the earnings coming into the home, helping to provide fuel, food and clothing, where it is needed, and giving to our unfortunate ones, the joy of knowing someone cares, is to me one of God's richest blessings.

If there are any of you who wish to help me in this work, will you please send your donations to my address? This work is not just among the Bereans. Every one whose desire it is to serve God has a part in it.

Winter, with its added hardships will soon be here. That makes the need for help greater and I am trusting that our people will respond to this appeal I am making for financial help, so that the good that has been done in former years may go on in the future.

Mrs. Orpha Sanford,  
5424 Race Avenue, Chicago, Illinois.  
Chairman of National Berean Relief of The Church of God.

### OREGON

Sr. Lela Taylor has returned to Corvallis, after having spent the summer with relatives in California. She was accompanied by her sister, Sr. W. H. Tremaine, of Los Angeles, who returned after spending several days at the home of her mother, Sr. Flora Hogue. Sr. Taylor is a student at the Oregon State College.

Bro. J. C. Wilson, of Lebanon, attended Sunday School at Corvallis.

Bro. A. N. Harlan has returned from an extended trip through the mid-west. We are glad to report an improvement in health, and that his eyesight is much better.

Mr. and Mrs. Maurice Kerr and daughter Jane have again located in Corvallis, after four-years' absence. Bro. Kerr is a student at O. S. C.

Again we report the loss of a faithful brother, Wm H. Prosser, of Newberg, Oregon. Bro. Prosser, in earlier years, was an active worker in the great cause, and in later years, though aged and feeble, wrote letters of encouragement and comfort to the Northwest Conferences. His son, Bro. Horace J. Prosser, is an able teacher and often helps at the annual conference. We extend our sincere sympathy to the bereaved ones and offer this this encouragement and comfort: Job 19: 23-26.

The Northwest Conference of Oregon and Washington will hold its quarterly meeting November 30, and December 1, at Corvallis,

Oregon. Everyone is urged to attend and help make this an interesting meeting.

Gladys Barber, Sec'y.

### MICHIGAN

The Michigan Quarterly Conference convened at Coats Grove, Michigan, November 1 to 3, with Bros. Patrick and Randall and Sr. Woodward as speakers. Both attendance and interest were good. The Coats Grove male quartette rendered some beautiful selections which were appreciated by all. When the gospel invitation was extended Mrs. Greta Endsley, of Woodland, came forward accepting Christ as her Savior. On Monday several from Coats Grove motored to the Grand Rapids church where Bro. Patrick assisted her in putting on the all saving name of Christ.

Wm. A. Hanson, Sec'y.

### CONFERENCE NOTES

I am not wishing to take Bro. Hanson's work from him, but in his absence from conference I took notes and was asked to report to the paper, so I will tell my part and leave the rest for Bro. Hanson. I rode from Dutton with Bro. Randall Friday afternoon. We found Bro. Patrick at Bro. Coats', looking well, and ready for the evening work. His subject was "Love", and he gave us, as usual, a splendid sermon.

Saturday morning, as we gathered for worship, Bro. Randall suggested a praise and prayer meeting to begin this conference. What a joy it was to have the old-time worship again resumed! We knelt in earnest prayer for the success of this meeting, then for the N. B. I. work, and for the very much afflicted family of our Bro. J. H. Andrew, also the sister that Sr. Robinson mentioned. May we not forget each day to remember these dear ones in prayer. God has answered prayer many times before. Why not now?

After this blessed service, Bro. Patrick gave a splendid Bible lesson from 1 Cor. 3. In the afternoon the writer spoke, choosing her subject from the text the dear Christ used for His first sermon. Where is it? What is it? Bro. Patrick did most of the speaking and his subjects were: "Love"; "Israel in Prophecy"; "God's Purpose in Creation"; and "Christ's Second Coming". Each sermon was filled with good, inspiring thoughts that will add strength to all. Bro. Randall gave an excellent sermon from Job 11:7, "Canst thou by searching find out God?" Of course he proved that all could find Him who would, and when found, He would prove the very best, the surest and most profitable Friend and Helper we ever had.

Throughout the entire conference a spirit of friendly, Christian unity could be felt. Bro. Wing, their pastor, very kindly gave up his usual service to us. The meals were served in the very commodious basement, and over 160 were fed at Sunday noon hour. Sunday evening a cafeteria meal was served to a large crowd.

In the evening we enjoyed another splendid sermon by Bro. Patrick, and then goodbyes had to be said. We were made very happy in receiving a dear sister into the fold of Christ. We are praying for others there to make the good confession.

I came to Lansing with the dear Coats family, who came to return their son, Kendall to his school here. I will be here for a few weeks before going to Chicago for the winter (D. V.).

M. A. W.

HERALD RECEIPTS

Mrs. F. Moran; Mrs. Martha Platts; Mrs. J. E. Lent; Mrs. Jas. Buchanan; A. C. Boyer; Mrs. Ida Jeffrey; Samuel Metheny; John E. Miller; Mrs. Louise Mc Roberts; Mrs. T. A. De Camp; Wm. H. Boyer; Mrs. Mae Mercer; Russell Shearer; W. A. Reid; Mrs. Gideon Logan; Edwin Dopp; A. L. Corbaley; Samuel Osborn; Mrs. Ida F. Orem; Mrs. Clarence Lake; Mrs. Julia Ordnung; Mrs. H. C. Eby.

THE RESTITUTION HERALD

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ARE WE THANKFUL?

As we approach the season of the year when the giving of thanks is the customary rule, the thoughtful person will frequently ponder in his mind the reasons he, individually, has for thankfulness. From the richest, most honored or influential person in the land to the poorest in material things, the humblest individual, all have something for which to be thankful. God bestows upon all, rich and poor alike, His beautiful sunshine and needed rain, His glowing summer and zesty winter, His awakening spring and mellow autumn. Of these blessings we are all too often unmindful.

But apart from these, you and I have many reasons for gratitude to our heavenly Father. For the immeasurable love of our Savior and for the opportunity to tell this love in one way or another to those about us, for these we should be truly thankful. Someone has aptly said that the test of thankfulness is really not what you have to be thankful for, but whether any one else in the world has reason to be thankful that you are living. And how true that is! The truly happy hearts are not found among those who possess every-

thing to give comfort and ease, but among those who daily give themselves in service to others.

We may have so little to give, financially, that we think it is not worth the giving, but when your little offering and mine are combined, the benefits derived are that much greater. The National Bible Institution is working with this end in view, the uplifting spiritually of our brothers and sisters all over the land. Because of your offerings and mine, small though they be, the National Bible Institution is able to do much for the good of all.

Do you want someone to be thankful that you are living? If so, do not withhold your offering, large or small, to further the work of the Master in which we are all engaged. Send an offering from your heart, overflowing with gratitude to the Giver of every good gift. Send it now.

Address: The National Bible Institution, Oregon, Ill. —M. G.

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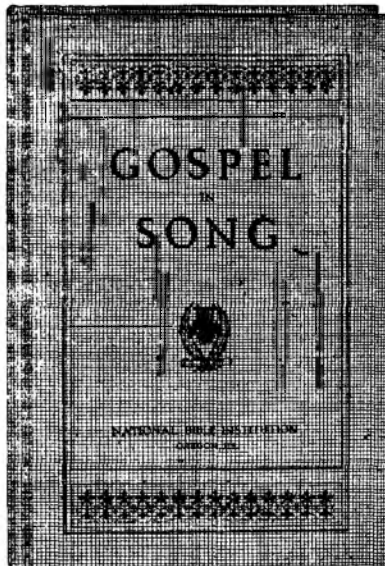
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# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, NOVEMBER 19, 1929

NUMBER 8

## THE BOOK OF JOSHUA

*By Lyman Booth*

THE FIVE BOOKS OF MOSES contain the greater part of the history of those early ages, and are the most reliable and authentic records we have. Though many portions of the books of the prophets are historical, yet the books of Moses and the prophets are termed "The Law and the Prophets", because of the style peculiar to each. The book of Joshua might be properly considered historical. It is supposed by some writers that about ten hundred and fifty years intervened between the deaths of Moses and Nehemiah. Others claim it was a longer period, but be it more or less, it doesn't matter. The point that is of most importance is that these books furnish a connected narrative of the events, which is very interesting as well as instructive to the student of the Scriptures.

With the exception of some Phœnician accounts which are full of inconsistencies and are of extremely doubtful authority, and a few Egyptian and Assyrian accounts, there is little else that gives any reliable information of what transpired during those ancient and far away times. It isn't safe to place much confidence on those ancient narratives from Eastern nations. Still some writers have considered them with so much favor as to claim that they render other reliable histories as questionable, histories that have been approved and accepted by the best authorities. Hence their testimony ought to outweigh all fabulous writings, which are so disfigured as to be scarcely intelligible, because they relate events as having taken place centuries before the creation as it is given in the Bible. They are mere statements without reliable proof.

The renowned historian, Herodotus, who has been called the father of history, did not give his work to the world until about one thousand years after those of Moses were written. It is worthy of note that the events mentioned by Moses were not only probable and possible, but highly rational. Not only so, but they agree with the general conduct of mankind in whatever condition or circumstance found. Moses' accounts agree with sober traditions and with the fragments and relics of antiquity that are being dug up from the buried ruins of ancient cities. These relics of ancient times, when brought to light, serve to

prove many questions of ancient genealogy. They furnish proof of manners and customs of those countries, during those remote centuries, as far as they have been made known to us in Holy Writ.

Moses' accounts refer principally to a people in many respects, far from great. And though they were unjustly despised by all other nations, Moses continually calls our attention to the most ancient transactions of other nations with which they had any dealings. His narratives, though brief, give us a truer history than other historians wrote concerning the Egyptians, Phœnicians, Assyrians, Chaldeans, the Medes and Persians. This should impress every reflective reader with the highest and holiest veneration for the sacred Book, which has no equal and is the most wonderful Book in the world. Its history should endear it to every Christian man and woman. Best of all, it is well suited to make known God's mercy and goodness and love, and also to show the real character of man and his need of a Redeemer.

Types and prophecies are found in the historical accounts, especially in those referring to our Lord as the Redeemer in nearly all parts of the sacred Oracles. In those records are to be found miracles of the most wonderful and awe-inspiring nature, which were wrought to confirm those messages from God, which were offensive to all idolatrous people. They should serve to silence forever the voice of the skeptic.

We are not definitely informed as to who wrote each book in this section of the Bible, but the supposition prevails that the prophet or seer was employed to do the work whose name appears most frequently therein. We cite a few texts to this effect:— 1 Kings 16:17; 1 Chron. 29:29; 2 Chron. 12:15; 20:24; 26:22. We may say with reasonable certainty that the prophet who lived at the time the events transpired did the writing, under the supervision of the Holy Spirit, which accounts for their simplicity and perfect harmony with all other accounts of Bible history. Their combined narratives form a complete history as we now have it in the Bible. There is very

*(Continued on page 118)*



# EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—Hebrews 12:1-2.*

## GOD'S BLESSINGS

**M**AN IS EVER YEARNING for blessings and benefits from God. He prays for them; he searches for them in every way known to him; he ever seeks them for self.

Blessings are unavoidably accompanied by circumstances that produce sorrow, sometimes even pain. Sin has so tarnished all of God's beautiful works that he who comes to be the possessor of any God-given blessing untouched by sin is followed by sin. Does God send the beautiful sunshine to bathe and warm all the earth, to bloom the roses, to grow the wheat? That same blessed sunshine grows the thistle and all manner of noxious weeds. The blessing is accompanied by the fruit of the curse. Did God bless Israel with deliverance from Egypt? That deliverance took Israel into the wilderness where waters were bitter, food was scarce, traveling was difficult. Quickly Israel, blessed with deliverance, longed to return to the leeks and onions of Egypt, even to bondage itself.

Does God bless the individual today with the benefits of Christianity? Those benefits necessarily impose upon him duties and services which he at once calls trial. Perhaps that is the right name for them, and yet those trials would not be met had not the blessings introduced the individual into new and better surroundings.

The very fact that there is a hill top necessitates that, for one to gain its summit he must climb upward. The downward course is easy; the upward, difficult, but the hill top benefits cannot possibly be experienced in the valley. Every blessing of God is accompanied by that which sin-touched man calls trials. They are not trials; they are simply obstacles that must be surmounted as one presses forward into the blessings given.

AS WE APPROACH THANKSGIVING (our Canadian readers celebrated theirs on Armistice Day) and Christmas all should stop to realize that these are days set aside by the nation in honor to God and in recognition of His marvelous works before man. As Christians let us do our part to exalt the names of God and His Son on all such anniversaries.

## FROM WHENCE COME JEALOUSIES?

**I**N A RECENT STUDY HOUR in the Bible Training Class, attention was called to the life of Moses as he fled from Pharaoh. Moses had been especially favored of God and stood second to the head of the nation of Egypt. As a result of this, some of those whom he would aid were evidently jealous of him and became his enemies. He fled the country in order to preserve his life.

From this little beginning, the mind of the class made comparison with other parts of Scripture and something after the following was brought to light:

Sinful jealousy is given birth only as the jealous person compares self with the enjoyed advantages of another one. Jesus, inspired and empowered by God, performed works and spoke words never before experienced by man. His every work was for the good of His followers; His every word was for their uplift, yet though there was no evil either in His thought or in His deed, many became jealous of Him and would overpower and overthrow Him. Saul was a good fellow among his associates. No sooner did he turn to Jesus and receive benefits from Him, than his one time friends became extremely jealous of him.

Practically every blessing from God places an individual into position which tends to draw forth jealousy and enmity from his fellows. The God-given power which Moses enjoyed caused others to desire to overthrow him and usurp his position. It was the fact of David's evident blessings from God that caused the javelin to fly from Saul's hand. The miracles wrought by Peter, attracting multitudes unto his teachings, gendered enmity in the lives of his opponents.

Christians, those who are real, hearty in their Christianity should ever guard themselves lest they be caught in this same trap. Instead of allowing oneself to be jealous over the blessings of another, one should rather endeavor to live sufficiently close unto his God and his Savior that he, too, will merit and receive of blessing that will elevate him to like standing of the one of whom he may be jealous.

# DAILY SCRIPTURE READINGS

## THE CHRISTIAN HOME IN A MODERN WORLD

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### THE HOME

Sunday, November 24—Eph. 6:1-8; Ex. 20:12.

**T**HE HOME is God's first and greatest grouping of man. It is not a house; it is a family as created by God Himself. It was God who ordained the family life; who planned and purposed the home. The first one of the latter five of the Ten Commandments at Sinai was an instruction to the home. Paul's frequent teaching was with reference to the development of home life. Obedience to the parent in the Lord "is right", Eph. 6:1. The provoking of children to evil or wrath by the parent is wrong.

Adam, as the head of the human race, carried a tremendous responsibility. Jesus, as the sole Redeemer, Savior of the human race, was entrusted with unspeakable responsibility. The ruler of a nation, likewise, carries great responsibility. In like manner, the head of the home is mantled with responsibility most important.

There is no other way by which to exalt life, to exalt the home, to exalt the nation comparable with the Christian way. That home which would stand highest for the good of the world today must be Christian. That parent who would be truest to his children must be Christian. The modern world is literally famishing for want of truer Christianity in larger measure.

### LESSONS FROM THE CHILDHOOD OF JESUS

Monday, November 25—Luke 2:40-52

Without presuming to suggest that child life in any other home of any time could approach the godliness of the child life of Jesus, it would yet be well to prayerfully consider how that the home life was reflected in Jesus, the Child. The fact that Mary was so true to God, so devoted to the Father's ways that He could overshadow her with the Holy Spirit, Luke 1:35, and of His own power upon her provide that her Son should be holy from His birth, while indeed miraculous, nevertheless emphasizes unmistakably the blessings of parental life upon the child. A home must be known by its fruits. That home, which provides God and the world with a childhood true to God, noble in life, is a home that, in its parents, is also in one way or another close to the Father.

It is the standard of the home that makes the standard of the nation, the standard of the world. The Christian home to be most valuable to man must prepare a childhood which, going into life's activities, shall carry with it the best that can be carried. To accomplish this that childhood must be Christian and, in turn, the parents should live in Christ in order to provide the best childhood for God and man.

### EDUCATIONAL TRAINING AS IT AFFECTS THE HOME

Tuesday, November 26—Deut. 6:1-9

Not only is the child entitled to be well-born and thus to have the best possible start in life, but the child is also entitled to be trained in its childhood after the best known way. God commanded His chosen nation, Israel, to teach the children of the home the greatest and most fundamental truths as estimated by God Himself. These truths were to be taught to the children diligently, daily, frequently during the day. They were to be engraven into their tender lives that they might be held ever prominently, even unto old age.

### HOLY MATRIMONY

Wednesday, November 27—Matt. 19:1-9.

If one is to judge from the standards of God's Word, he is forced to conclude that one of the most withering, blighting and desecrating practices of the day is that practice of destroying marriage. God's creative work did not stop when He created man, nor when He created woman. It did not stop until He had created the two into one that "they twain shall be one flesh". He who destroys the marriage vow, breaks down God's creation just the same as he who destroys man or destroys woman breaks down God's creation. The great crime of divorce strikes God before it strikes the husband and wife affected thereby.

A brief analysis by the reader will bring him to recognize the fact that without the sanctity of the home, there is no known way to God or man of properly and advantageously rearing the child. Without the sanctity of the marriage vow, there can be no sanctity of the home. Marriage, in all its purity and godliness, should be extolled by man as it is by God. It should be kept in the fulness of the spirit, in the fulness of the letter as unto God.

### GRACE AT MEALS

Thursday, November 28—Luke 24:28-35.

The immortalized Son of God, when He first broke bread after His resurrection, paused to thank God, the Giver of every good and perfect gift. How much the home is benefited by pausing in the morning, before each meal, in the evening, to thank the God of heaven for life, for health, for strength, for food, for the blessings of the day and to seek His guidance in the use of these blessings! The benefits resulting from the Christian life are cumulative. The little blessings of today added to like blessings of yesterday and of all the past days of life, accumulate to large, almost unmeasured blessings as life grows on. The

*(Continued on page 119)*

## PERSONIFICATION

*By Emma C. Railsback*

**P**ERSONIFICATION IS USED a great deal in the Scriptures. To represent an inanimate object, a qualification or condition as possessing the attributes of a living being is to personify it. The sun, the moon and stars are personified; likewise trees, hills, mountains, wisdom, the sword and many other abstract and inanimate things.

The moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion, and in Jerusalem and before His ancients, gloriously. The eleven stars made obeisance to Joseph. The trees went forth on a time to appoint a king over them. Then shall the trees of the wood sing out at the presence of the Lord. Let the field be joyful and all that is therein. Then shall all the trees of the wood rejoice. I, wisdom, dwell with prudence and find out knowledge of witty inventions. Thence will I command the sword: Awake, O Sword, against my shepherd. The mountains and the hills shall break forth before you into singing, and all the trees of field shall clap their hands. Let the floods clap their hands, let the hills be joyful together.

Masculine, feminine, or neuter gender is used in personification. To wisdom is ascribed feminine gender, "Doth not wisdom cry and understanding put forth her voice? She standeth in the top of high places." To the sun is given masculine and to the moon feminine gender, "The sun shall be darkened in his going forth and the moon shall not give her light to shine."

Some writers tell us that the Scriptures ascribe neuter gender to the Holy Spirit, but the translators have applied the masculine. However that may be, we find the Savior saying, "If I go not away the Comforter will not come unto you; but if I depart I will send him unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth."

It is not so difficult for Bible students to understand that the rules of personification have been applied in the foregoing manner to trees, hills, wisdom, etc., or to this energy-gift, Spirit, from Jehovah, as it is to comprehend the truth that the evil, opposing, adverse influence that emanates from the carnal nature of man is personified under the title of Satan, and given the masculine gender. Perhaps the fact that personification is used more frequently in this respect has something to do with our difficulties in understanding it.

By one man sin entered into the world, and death by sin. The carnal mind is enmity against God, said the apostle. "The works of the flesh are these, adultery, fornication uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." The flesh controlled by the carnal mind commits all the above sinful practices. So it is the carnal mind of man that opposes Jehovah and not the supernatural Satan.

If we will compare 1 Chron. 21:1, the first place where

Satan is found, with 2 Sam. 24:1, we will find that David was Israel's adversary or Satan. Santa Claus is the personification of Christmas joy and cheer and the giving of gifts and his name is legion, not one supernatural being. Likewise, Satan is the personification of the sinful practices of the carnal nature of Adam and his descendants, the devil and his angels, and his name, too, is legion.

## THE SURE PUNISHMENT OF THE WICKED AND VINDICATION OF THE RIGHTEOUS

*Psalm 37*

**B**E NOT FRETFUL or impatient at the success of the wicked; for the world is ruled by God, and a divine judgment is coming before which the wicked shall wither like grass. Only have confidence in God, and do what is good, and then thou shalt one day dwell in the land of the enjoyment of peace and plenty. If thy delight is in Jehovah, he shall give thee thy heart's desire. Commit to him with confidence the care of your life, and he will do all that is needful, making the justice of thy cause to shine clear as the noonday sun. In silence and patience commit it all to God, and be not fretful at the prosperity of knaves. Cherish no anger or impatience in thine heart, as that can but lead to further evil; for the judgment is coming—coming very speedily—which will blot out the wicked, and the place where they were wont to be, and it will also bring the humble, who wait upon Jehovah, into possession of the land, within whose borders they shall enjoy prosperity of every kind.

The godless concocts his cruel plots against the righteous; but the Lord laughs at him, for he knows how the plot will end: he sees the day of judgment that is coming. With all their skill and strength and weapons of war, they seek to compass the ruin of the righteous; but their weapons shall be useless, or useful only to ensure their own doom. A good man's little is better than a bad man's store; for the bad man's might shall be shattered, but the good man is upheld by God. Over his fortunes he lovingly watches, and he will always have descendants to enter upon his inheritance. In evil times when others are hungry, the good are fed. Yes, the ungodly perish; the enemies of Jehovah shall vanish like smoke as a brand in the oven.

The ungodly does not return what he borrows; whereas the just man is moved by his pity to liberal gifts. Those that he blesses shall inherit the land, and those that he curses shall be annihilated. Jehovah guides the steps of the man with whose manner of life he is well pleased. When he stumbles he does not altogether fall, for Jehovah holds his hand. Never once in my long life have I seen the righteous forsaken, or his children forced to beg. Rather he is always generously giving; his children also are a blessing to others. If thou but do what is good and shun what is evil, thou shalt dwell forever in the land; for

Jehovah, who loveth justice, never forsaketh his saints. The wicked are doomed to everlasting destruction, their offspring shall be rooted out. But the righteous shall possess the land, and dwell in it for ever and ever in unshaken prosperity, because the words of his mouth are words of wisdom, and the law of his God is in his heart.

The wicked lies in wait for him with murderous intent; but Jehovah will not abandon him, nor let him be condemned in the trial. If thou wait upon Jehovah and keep to his way, he will honor thee by giving thee the land, and thine eyes shall feast on the destruction of the ungodly—and that right speedily. For I have seen the wicked lifting himself proudly, like a cedar of Lebanon; but, when I drew near, behold! he had vanished, leaving not a trace behind. Preserve thine integrity and practice uprightness, for the future belongs to the man of peace. But future there is none for the wicked; they are destroyed, root and branch. The righteous are saved by Jehovah; he is their stronghold in time of trouble. Because they put their trust in him, he helps them and saves them from the ungodly.

—*Rendered in paraphrase by John Edgar McFadyen.*

## THE BIBLE STANDARD OF DRESS FOR WOMEN

*By Mrs. H. H. Kent*

**I**F WE COULD roll back the dark pages of God's Word that deal with the judgment scenes that are about to fall upon all ungodliness and unrighteousness at the end of this, the gospel age, and if we could tell the ungodly these things as God reveals them to us and as they will be, we might be able to impress some with the dire results that will come from our present-day fashions and manners. In Col. 3:5, 6 we read that "impurity" and "unholy dress" are two of the reasons for the wrath of God coming. Weymouth.

In spite of all reform movements, we see wickedness on the increase. To lift up one's voice to reprove the sin of our present-day fashions would only make of one a target. But, nevertheless, our present fashions come under the above characteristics which will fall under the wrath of God. To view the situation as it is brings to mind the prophet Isaiah's experience as we read his words in Isa. 59:14, 15, "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter. Yea, truth faileth and he that departeth from evil maketh himself a prey." Were there ever truer words than these spoken to suit our times and the moral condition as it is now? In this blessed chapter, the man of God is pleading with Israel to depart from iniquity which has separated them from God. He tells them that their sins testify against them, and that is what sin will do in the end for all those who serve it. The Bible says our sins will find us out.

No one who truly believes that the Bible is the Word

of God needs to be told that the last great and terrible conflict between good and evil that is described in the book of Revelation is close at hand. The battle is not a new one, for it has been the cause of all the conflicts of the ages. Not until it is all over, however, will sin be seen in all its hideousness, and not until then will righteousness shine forth as the noonday. To that day, all true Christians are looking. If it were not for that hope, much of the struggle that Christians must now face would be almost unbearable. But until it is over, we must keep on our aimour and reprove and warn.

Oh! some say, it is not good to speak so plainly. We do not like it. We do not care to have the Bible taught, for it is so old-fashioned. Reader, if you do not teach your children the way of God, some one else will teach them a much worse way. There is no false modesty about the Bible and some day those who have been taught that way will be proud of it. There is much satisfaction in knowing that we are pleasing God in bringing our children up according to His Word. Then, if they do rebel, we know that God will not blame us. Yes, truth has failed, and it is partly due to the fact that many have not taken a definite stand for it. We can never blame God when failure comes, for the trouble is always with man.

We read much about what is being done for prohibition, and we rejoice that the evil is being taken care of. We hear of the evils of the cigarette habit, and we would be glad to do all we could to stamp out this evil if we could. But here is an evil, the results of which may be even more serious than either of the other two evils. You may wonder at this, but it is true; for when a nation declines in morals, it is not long before it becomes an inferior nation.

They tell us that times have changed and that the new way of living is more healthful, but we doubt it; for the present conditions do not bear out what they say. The Bible says, "Walk in the old paths and you shall find rest for your souls." The old ways are always the best although they may be the longest. It pays to stop and consider God's ways. We believe it is time for plain speaking, for God's way says, "If the watchman see the sword coming and blow not the trumpet, so that the people be not warned, if the sword come, . . . his blood will be required at the watchman's hands." Crime is increasing every year, statistics state. Is it not high time that the mothers of our children awakened to realize it? Of course, there are many false standards that might be taken into consideration, but it looks as if the one under the above heading should be given full attention.

We know that we are living in a time of great changes and we hardly know what to expect next. Few think very seriously on anything and do not realize that they will have to give an account of themselves and that they will be responsible for their children. The great mass of the people are ripening for judgment. If we have the love of God in our hearts, we should feel our responsibility in this matter and not fail to warn when the opportunity comes to do so. It is for us to sow the seed, God will take care of the harvest. Yes, we should warn our friends as if they were in a burning house, asleep, and not aware of the

danger they were in. For such is truly the condition. The Bible says that it is for these things that the wrath of God is going to fall on the ungodly. Read Rom. 1:18; Col. 1:3-6; Eph. 5:6.

There is but one standard in the Bible. Upon this we may always depend. It says that the women should dress modestly. This leaves out all the extravagances and extremes in dress. In 1 Peter 3:4, 5, we learn that a meek and quiet spirit is greatly approved by God. In 1 Tim. 2:9, we read that women should adorn themselves in modest apparel. Deut. 22:5, 6 teaches us that women should not wear anything in clothes pertaining to men's clothes. In John 2:15 we read, "If any man love the world the love of the Father is not in him." Modern dress belongs to the world.

Jesus said, "If a man love me, he will keep my words." —John 14:23. These are Bible standards for women for all times and all occasions. Because God's Word teaches it, true Christians should feel their responsibility in the matter of dress when morals are so low, for unless they hold up the standard, no one else will. Besides, they should have a desire to please God in this important matter.

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## THE BOOK OF JOSHUA

(Continued from front page)

little history recorded after the days in which Ezra wrote, and we take it for granted that his accounts are true. He, being a prophet, was no doubt guided by the Holy Spirit, as were all the prophets of God. It is supposed that the canon of the Old Testament was arranged in his day.

Undoubtedly these books contain the scriptures to which our Lord referred so frequently, and which the Jews considered as the oracles of God. It is worthy of especial notice that the several books, or parts of the Bible agree and therefore prove each other to be genuine with regard to the various subjects contained therein. The several divisions of the Bible furnish us with important and undoubted facts, many of which profane history acknowledges as true. Hence we find our Lord and His disciples referring frequently to "the Psalms and the prophets," in proof of their own statements.

It is a known fact that modern historians do not agree in their narratives of events which have occurred in their day, though living at the same time and almost in the same locality. But we note that the sacred writers have given their accounts of various matters in perfect agreement, though separated by centuries and thousands of miles. This is sufficient proof of the truth and accuracy of their accounts.

As for the Book of Joshua, it is considered by most writers that Joshua wrote the greater part, and possibly all of it. (See 24:26.) The writer, whoever he was, speaks of himself as a person well acquainted with the trans-

actions which he relates, 5:1. He mentions Rahab as then living in Israel which shows he was contemporary with Joshua, 6:25. Nevertheless a few passages may have been written at a later date by another prophet, 19:47; 24:29-33. Granting that a few texts may have been written at a later date, it by no means proves that the whole book was written after Joshua's death. In other parts of the Bible we find passages which tend to prove the historical events to which Joshua refers as true, namely, 1 Kings 16:34; Psa. 114:3-5; Acts 7:45; 13:19; Heb. 4:6; 11:29, 31; 13:5; James 2:25. Besides these there are others which refer to the promises and prophecies contained in the book which have either been fulfilled or are awaiting fulfillment, namely, 1:8; 8:30-35; 11:15, 20; 20:2, 21, 43-45; 22:1-9; 23:6-16; 24:2, 10, 19, 20.

Numerous fables furnished by pagan writers seem to indicate that they were, at least, partially acquainted with Jewish history, from which those fables must have arisen, manifestly the story of Phaeton driving the chariot of the sun for one day, which, probably, originated from the staying of the sun by the command of Joshua. It is quite probable that the Carthaginians were descendants of the Phœnicians, or Canaanites, who fled from their country before the victorious sword of Joshua and of Israel.

We do not find that this book contains any specific prophecies, but there are several warnings given to Israel to expect the fulfillment of those delivered by Moses, also the curse pronounced upon him who should attempt to rebuild the ruined city of Jericho, 6:26.

We suggest that Joshua as a leader, his wars and conflicts, and the inheritance which he assigned to Israel are typical of Christ, His conflicts and triumphs, and the rest reserved for the saints.

Expositors have estimated that about seventeen years intervened between the deaths of Moses and Joshua, seven of which were spent in the conquest of Canaan and ten in the peaceable possession and rest in the land. The book as a whole contains useful instruction. The exhortations with which he bade adieu to his beloved people, though tender and kind, are intensely interesting and emotional and show his love and anxiety for their national peace and prosperity. He died at the age of one hundred ten years, and was buried in Mount Ephraim on the north side of the hill of Gaash, 24:29, 30.

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Jesus said (John 9:4), "I must work the works of him that sent me, while it is day: the night cometh, when no man can work". Dear Reader, are you aware of the imminence of this "night" and that God has given you and me an important mission to perform in any capacity we be adapted? The situation which the "dead" world is facing is copiously referred to in the Bible. Rev. 18 (read entire) tersely describes events which are now in their incipience. Hence our service to the "lukewarm"; and when, "Every heart shall melt and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water". Ezek. 21:7. "Blessed is that servant, whom the Lord, when he cometh, shall find so doing". —Jesus.—*Samuel E. Haney.*

## DAILY SCRIPTURE READINGS

*(Continued from page 115)*

advantages of Christian life, though perhaps small some days, in the end accumulate and become wonderful, accumulating as the fortunes of the thrifty man. Throughout life there is a daily satisfaction and in the end there is untold advantage.

## THE DUTY OF CAREFUL LIVING

Friday, November 29—Eph. 6:1-9.

The home, like the individual, is made up of the sum total of its activities. The home is pleasant, beautiful, uplifting, inspiring to parent and child according as the individual efforts of each and all are put forth. Paul and other writers carefully detail some of those things that should be encouraged and others that should be avoided. These instructions are not arbitrary, they are informative. It is just as natural for a person of filthy, foolish, thought and habit to fall lower as it is for a weight of iron to descend. The reverse is equally true. Sin of any kind can do nothing else than lower the individual. Reversely, righteousness elevates.

May the readers of these lines endeavor that their homes shall be Christian in thought and in action.

## BENEFITS FROM A GODLY ANCESTRY

Saturday, November 30—2 Tim. 1:3-14.

Paul emphasizes how that Timothy's faith was like unto that of his grandmother and his mother. How little the average person realizes that the life lived today will influence coming generations, even beyond understanding! The benefits of Christ's great life and sacrifice did not accrue to Him in that early day nearly so much as they accrue to His followers throughout the centuries, even unto the ages of the ages. The benefits to be realized from the active Christian life of today will adorn, like gems in their setting, all future time.

So, too, in the home man should cease living merely for the selfish good of the day and begin living for the children, the children's children unto all future time. The faith of Eunice and of Lois entered Timothy, increased and was wafted on to others who followed him. The same principle is true today. The youthful parents of today, could they but grasp the great opportunities which are possible of increase even as the rays from searchlights spread out broader and broader over the land, and live for the larger good of tomorrow, would be serving God in His great creative work unspeakably more than by merely accumulating for personal pleasure during the short, uncertain years of life.

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Hath hope been smitten in its early dawn?

Have clouds o'ercast thy purpose, truth, or plan?

Have faith, and struggle on.—*R. S. S. Andros.*

## MINISTERIAL LIST

FOLLOWING is the list of ministers of the Church of God who, upon request, have been recognized by the General Conference of the Church of God. Several others would be gladly included in this list should they so request.

## ARKANSAS

Humphreys, R. A., Bear.  
Jones, Owen, Driggs.  
Weaver, C. E., Havana.

## CALIFORNIA

Hammond, J. E., Anaheim, 735 Zeyn St.  
Marsh, G. E., Los Angeles, 4561 Venice Blvd.

## FLORIDA

Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

## ILLINOIS

Austin, F. L., Oregon.  
Johnson, Paul C., Oregon.  
Johnson, J. Arthur, Oregon.  
Pope, E. Cedric, Cortland.  
Siple, F. E., Dixon, 415 E. Chamberlain St.

## INDIANA

Anderson, J. H., Michigantown.  
Hatch, Paul M., Michigantown.  
Conner, L. E., Macy.

## IOWA

Eychaner, A. J., Cedar Falls.  
Howe, C. W., Waterloo, 1036 Newton St.  
Jones, A. M., Eagle Grove.  
Williams, J. W., Gladbrook.

## MICHIGAN

Randall, C. E., Grand Rapids, 3438 Jefferson Ave., Rt. 11  
Woodward, Mrs. M. A., Lansing, 223 W. St. Joseph St.

## MINNESOTA

Daubanton, Fred W., St. Cloud, 1434 Breckenridge Avenue.  
Magaw, Sydney E., Eden Valley.  
Savage, Thomas W., Waite Park.

## NEBRASKA

Cowles, J. E., Ogallala.  
Geisler, E. E., Blair.

## NEW YORK and ONTARIO

Gordon, Grover, Niagara Falls, N. Y.; Fonthill, Ont.

## OHIO

Lyon, M. W., Cleveland, 14317 Darley Ave.  
Patrick, Jas. A., Ashland, Orange Road.

## OREGON

Darby, A. W., Gresham.

## TEXAS

Stewart, E. O., Sweetwater.  
Drinkard, T. A., Clyde, Box 284.

## VIRGINIA

Sheets, H. A., Maurertown.

## SORROW AND JOY

Each one must meet with Sorrow here,  
And feel her molding hand,  
Though we murmur at her presence,  
And are slow to understand  
Why she shadows earth's fair pathways  
And in all life's music sweet,  
Blends her minor chords of sadness  
Ere the music is complete.

God's Word alone can answer  
What we ask oftentimes with tears,  
Whence cometh Sorrow; why does she  
Exist throughout the years?  
Man plunged in ruin by his sins,  
A captive of despair,  
Was dwelling near the gates of Death,  
When Sorrow found him there.

She lays her heavy hand on him,  
His wayward heart she wrings,  
Till, learning sorrow follows sin,  
He strives for better things.  
Man ever would with Pleasure walk,  
And from Life's lessons turn,  
Which he must in Affliction's school,  
From Sorrow's pages learn.

God will not break the bruised reed,  
Or contrite heart refuse;  
But from the meek and sorrowful,  
His people He will choose.  
A Man of sorrows was our Lord,  
He bore our grief and woe,  
And we must drink of Sorrow's cup,  
His fellowship to know.

Weeping endureth for a night,  
But soon comes Joy's bright morn,  
When from Earth's heart, in one glad day  
A nation shall be born.  
Haste, happy day, when Christ shall come  
And lift the curse of sin!  
Lift up your heads, ye gates, and let  
The King of glory in.

—Alice B. Curtis.

“BE THANKFUL not only for what you have, but also for an awful lot you haven't that you'd hate to have to have.”

“Young habits are like young wildcats—soft, fluffy, purring. As they grow they become hard, harsh, tyrannical. They rule with all the relentlessness of tyrants, and finally tear out your vitals with their sharp teeth and claws. Choke a bad habit while it is young.”

## AN UNFAILING SUPPLY

By Samuel E. Haney

“Wherefore let him that thinketh he standeth take heed lest he fall.”—1 Corinthians 10:12.

WHILE BUT FEW CHRISTIANS resent being dubbed physical and mental weaklings, most Christians (?) take no offense at being recognized religious weaklings, rather considering it flattery. And this is often made manifest by their cynical jeers and askance looks at the humble, faithful disciple of Christ. This class of ubiquitous, self-styled Christians is satisfied with just enough Christianity to be called Christian (Isa. 4:1), and thereby incidentally accomplishing two purposes, e. g., not to be deprived of the joys of this life, and to be prepared—as they suppose—to be “taken” when He comes for His faithful ones. Were such spiritual hybrids in some mysterious, superhuman manner to get into God's kingdom, the efficiency of God's great sacrifice on Calvary would be weakened, if not nullified. But the Lord's parable, Matt. 22:1-13, assures us there will be no mishaps, nor danger of any one's getting in without “a wedding garment”, Christ's righteousness. One did slip through in the parable, but he was unceremoniously “cast out into outer darkness”,—his rightful place.

It is when we think we are strong, well able to stand, that God gives us occasions to demonstrate either our fancied strength, evinced by the flesh, or the strength impelled by the faith of our prototype, Job, viz., “Though he slay me, yet will I trust in him.” It is to clarify our true status that Job's experience was written and for our admonition, as every mature Christian can verify.

Therefore, let us take heed! Heed of what? Our own theories and methods? No, no; but of God's Word, the only true rule. God's admonition to Israel, Jer. 6:16, is of greater importance and applicability to us under grace than it was to the Jew under the law: “Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls. But they said, We will not walk therein.” It should be the surprise of our lives to know the number of people, styled Christians, to whom the last clause of this verse applies, “They said (decided), We will not walk therein.”

The necessity of making a stand as a religious and moral rectitude, is prominent in Paul's teachings. Notice the four strong points he makes in so few words, 1 Cor. 16:13, “Watch ye, stand fast in the faith, quit you like men, be strong.” The result, 1 Thess. 3:8, “For now we live, if we stand fast in the Lord.” What is to be ascribed by the phrase, “Stand fast in the Lord”? It is like some English words which involve many things, as a tree with many branches. Paul gives its root meaning, 2 Cor. 6:7; Eph. 6:11—“By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left”—thus, “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil”,



Paul's final advice to the Christian before his initial round, Eph. 6:13-18—"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked ('wicked one', Emph. Diag., Wey.). And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints." A rather lengthy set of rules? But to obtain victory and a favorable decision from our Judge, they all require strict adherence. Matt. 25:21—"His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

We have considered the root phase of our subject and now we shall note the many derivatives, and the extent to which they apply to every-day practice in these last days. The modern branches of this tree are so numerous and diversified in their characteristics that it would be presumptuous to add one word to Jesus' lucid, parabolic description and simple explanation of them. "Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, and receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with the cares and riches and pleasures of *this* life, and bring no fruit to perfection." And now that the harvest is being gathered, verse fifteen in conjunction with current events, luminously clarifies the distinction between the genuine and the counterfeit: "But that on the good ground are they, *which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience*", (italics mine).

The modern Christian's strength by which he makes his stand is derived from his natural senses, flesh. But the gallant soldier, Paul, had different ideas and experiences. 2 Cor. 12:8-10—"For this thing I besought the Lord thrice, that it might depart from me (i. e., 'the messenger of Satan to buffet me', v. 7). And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak (natural, Adam man) then I am strong (supernaturally, by the power of the Spirit)". See Isa. 40:31.

It should be as easy to understand why Paul succeeded

in making a stand to the end of his career as it is for us to see the words of Psalm 91:7 in process of fulfillment: "A thousand shall fall at thy side, and ten thousand at thy right hand; for it ('it': read vv. 5, 6) shall not come nigh thee". The great apostle gives us a little *inside* information in 2 Cor. 1:24 and Phil. 1:27: "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. . . . Stand fast in one spirit, with one mind, striving together for the faith of the gospel."

## THE WORSE POVERTY

By Lydia Railsback

MANY PERSONS have been born in tumble down shacks, and provided with scant clothing and barely enough food for existence; but somehow they struggle along always hoping for something better. The need of better food and clothes is many times a menace to their very being. It often prevents proper education and in some cases causes them to become outcasts. This engenders untold hardships and suffering, and one who has to endure such is to be pitied. It is, indeed, quite hard for one, of himself, to rise above such conditions.

Another picture: A Babe was born in a humble manger, and was provided with swaddling clothes. The Child grew and waxed strong in both body and mind. He was a Friend to the poor. He often fed and healed them. He taught them the ways of life and showed them that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

The first picture is a deplorable one; the second, beautiful. Let us compare the world to the characters in the first picture. The human family plunged into the depths of sin, worse than poverty and rags, and cannot, of itself, rise out of that condition. But the Character in the second picture came to lift mankind out of this condition.

There was a time when a certain people "were without Christ, . . . and strangers from the covenants of promise, having no hope, and without God in the world". These were called "dogs" and, to my mind, were much worse off than those in our first picture.

Today, those who do not accept Christ are without Him. He came to lift us out of sin and give us life; but unless we reach out and accept this salvation, there is none for us. If we do not accept Christ, we are no better off than were the Gentiles of old; but if we do accept Him the picture is entirely different. Without Christ, we are the poorest of the poor, regardless of how much of this world's goods we may have; but with Christ, we are "made free from sin, and become the servants of God", and we have our "fruits unto holiness, and the end everlasting life". "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:22, 23,

## SHARPEN YOUR WITS ON THESE

## QUERIES 12

## A BIBLE STUDY:

1. A place where the ark of God rested.
2. The Babylonian name of one of the months of the year.
3. A king one of whose governors wished to apprehend Paul, but failed to do so.

The *initials* both in order and *reversed* form the name of one who obeyed God, and caused others to do right. The *third* letters with orders *reversed* form the name of one who disobeyed God and caused others to do wrong.

## CAN YOU TELL:

1. For how long was there darkness over the whole land when our Savior was crucified?
2. How many swine were driven into the sea on account of a miracle of Christ?
3. How long was Christ hanging on the cross?
4. What is the longest drought recorded in the Bible?
5. What two things are mentioned in the Bible as having happened by chance?

## OCCUPATIONS:

Give the names of one or more mentioned in the Bible as being:

1. Inventor.
2. Director of music.
3. Musician.
4. Master of music.
5. Singer.

## DID YOU GET THESE RIGHT?

## QUERIES 10—ANSWERS

Quotation: Solomon. Prov. 23:5.

Where found? Who or what?—

1. Solomon, 2 Chron. 1:7-12.
2. The rich man of the parable, Luke 16:19-31.
3. Abraham, Gen. 22:1-13.
4. Job, Job 2:1-10.
5. Job, Job 42:10-17.
6. Solomon, Eccl. 2:4-11.
7. Wisdom and a good name, Prov. 16:16; 22:1.

## BIBLE STUDY: RICHES.

- R—uby, Prov. 31:10.  
 I—dol, 1 Cor. 8:4.  
 C—amel, Matt. 19:24.  
 H—eavens, Psa. 8:3.  
 E—nd, 1 Peter 4:7.  
 S—pikenard, John 12:3.

Answers to Queries 9 and 10 came from our regular contributors and they are from the more distant points. Isn't that queer? They are from Texas, Washington, New York, Colorado, and South Dakota. What's wrong with Michigan, Iowa, Indiana, and Illinois?

## PLANTS OF THE BIBLE

By Verna C. Thayer

## VINES

THE VINE is one of the most important plants mentioned in the Bible and cultivated in the east. Noah planted a vineyard. Palestine was a land of vines. They were planted on mountains, and flourish there best at the present day. The vine is cultivated in a variety of ways. Some times it is trained over a trellis, or made to climb a tree. Ezek. 19:11. Sometimes it is trained over props about the height of a man, or a little higher; the branches spread laterally, often forming festoons from stake to stake. The usual method is to allow them to run on the ground, and with forked sticks prop up the cluster bearing branches. Pruning is done at the end of the fruiting season. John 15:2. The branches which bear no fruit are diligently cut away. These vines are able to endure without rain for seven to eight months.

To protect the vines from foxes, jackals and robbers, watchmen are placed in towers in prominent places. White-washed stones, three to six feet high, set in conspicuous places are a marked feature in the oriental landscape. These are for frightening away the animals.

A great variety of grapes are cultivated in Palestine and Syria: (1) a greenish white grape 1-2 to 2-3 inches in diameter with sweet juicy pulp; (2) olive shaped and white; (3) dark purple, size of a small prune; (4) some similar to black Hamburgs; (5) some with green rind, striped with red, etc. The vine of Sodom, Deut. 32:32, is supposed to have borne a beautiful fruit, but poisonous. It is not known whether this is a definite plant or not.

THE SUNSHINE MAGAZET of November, 1928, quotes the following "Best Things" collated by Leon T. Wahl of Kansas City, Mo. He calls these the best things in life:

- The best law—the Golden Rule.  
 The best education—self-knowledge.  
 The best philosophy—a contented mind.  
 The best war—to war against one's weakness.  
 The best medicine—cheerfulness and temperance.  
 The best music—the laughter of an innocent child.  
 The best science—extracting sunshine from a cloudy day.  
 The best art—painting a smile upon the brow of childhood.  
 The best telegraphing—flashing a ray of sunshine into a gloomy heart.  
 The best biography—the life which writes Charity in largest letters.  
 The best mathematics—that which doubles the most joys and divides the most sorrows.  
 The best diplomacy—effecting a treaty of peace with one's own conscience.  
 The best engineering—building a bridge of faith over the river of death.

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
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## SPIRITUAL DEVELOPMENT AND ITS INFLUENCE ON THE CHURCH

LET US FIRST ANALYZE what we mean by spiritual development. We believe it to be a developing or increasing of God's Spirit in an individual—a living closer to God so a person may develop or use His Spirit. It is built up by knowledge, faith, prayer, works.

Our spirituality is developed as we learn more of God, yet one may have a great knowledge of God and His wonderful plan of salvation and still not be developed spiritually. Such are like the Jews who grasped the letter of the law but failed to understand the spirit of the law.

How many there are who give a tenth of their earnings, who go to church regularly, teach Sunday School classes about God and His Son, Jesus, and yet in their daily lives (1) forget to pray; (2) forget to be kind and charitable; (3) let their tempers fly; (4) say cutting things; (5) act worldly; (6) talk worldly; (7) patronize movies, card parties and dances; (8) are regular "good fellows", the life of the party; (9) and are clothed (or unclothed) in extreme fashion.

Such people depend on their knowledge to save them, forgetting that they are not enough developed spiritually to serve in the kingdom. Churches with such members are not developed spiritually and have not much more influence on the world than any good lodge.

We believe that one who is spiritually developed (1) prays unceasingly to God for strength and wisdom; (2) is meek and humble and is not puffed up; (3) gives God the honor and glory for anything well done; (4) speaketh no evil, doeth no evil, thinketh no evil; (5) does not seek worldly pleasures, worldly offices or worldly praise, but rather seeks things of God and sacrifices earthly glory for future glory; (6) is apt to teach; (7) is generous, kind and charitable; (8) does not think that it doesn't matter how you act, just so you believe right.

We can all sense whether a person is spiritually developed or not. Such people are bound to command our respect and to help us if we care to be helped. People with one hand held out to the world are as easily sensed and do not command our respect and are no help to us spiritually.

Spiritual development of church members is necessary in order to win souls to Christ. Christ did not win people to Him by being one of the bunch and a general good fellow. He walked as God instructed Him even though it meant walking alone, and how great is His influence even yet!

Spiritual development in the church means a great

force for good, a force to heal sick minds and encourage people to live better lives and live them for Christ.

—Ada Simpson.

TWO GOOD REPORTS from the Chicago Bereans are evidence of the continued interest of their class work. The Chicago Bereans have almost unlimited opportunities for growth, and yet they work under extreme handicaps, too. Our prayers are with their faithful workers, and we shall be glad to hear often of their progress.

### CHICAGO BEREANS

THIS IS TO NOTIFY you that the annual business meeting of the Chicago Berean Class was held on Friday, October 11th, at the home of Mrs. Edna Beck, 5424 Race Avenue, and the following members were elected for the coming year: Mrs. Edna Beck, 5424 Race Ave., President; Miss Gladys Daehler, 6 N. Lotus Ave., Vice-president; Miss Florence Daehler, 6 N. Lotus Ave., Secretary; Miss Beatrice Stilson, 3612 MacLean Ave., Treasurer.

There were eight members of the class present, as follows: Mr. and Mrs. S. Kee, Beatrice Stilson, Gladys Daehler, Ethel Austin, Grace Laning, Mrs. Edna Beck, Florence Daehler.

A short social hour was spent after all necessary business had been duly transacted.

—Florence Daehler, Secretary.

THE CHICAGO BEREAN CLASS was held on Thursday evening, October 24th, at the home of Mr. and Mrs. Sam Kee, 5920 N. Paulina Ave., Bro. F. E. Siple and fourteen members being present. A very interesting lesson was led by Bro. Siple.

After class a short social hour was spent and refreshments were served by Mrs. Kee.

—Florence Daehler, Secretary.

We do not have to be greatly talented to offer our services to the Master, for He can take from us the smallest offering that is made in all sincerity, and though there may be mistakes and imperfections He will bless the offering and use it in His own way as He sees best.

—Margaret Lyon, Illinois.

## The Children's Page

PREPARED BY LOIS HUNT

### THE CHRISTIAN HOME IN A MODERN WORLD

"**S**AY, JERRY, can I play on your football team?"  
"Why sure, Henry. Come on, along, while I tell mother what we are going to do."

"What? Say, you don't have to tell your mother what you're going to do, do you?"

"No, but she feels better if she knows just where I am. And she would know where to find me in case I was needed."

"Needed! What for?" ejaculated Henry.

"Oh, she might want me for something or other. Don't you have any home work to do, or errands?"

"Yes, sometimes; but my mother isn't home herself very often. And if I stay away late the errands are all done. And anyway, we don't eat much at night."

"Where is your mother, Henry?"

"Oh, bridge club, or down-town, or somewhere. And say, Jerry, you don't get to go out after supper, do you? I never see you down at the corner."

"Yes, sometimes I go to the corner if there is some reason for going. But my brothers and sisters and I have such good times at home we hardly ever think of the corner."

"Good times at home! What do you do?" queried the marveling Henry.

"Why, we help with the evening duties," replied Jerry.

"Doesn't take long when each does something. Then we study our lessons, or read, or practice and sing together, or play games, or have Bible lessons, stories or drills."

"Do you mean to say your father and mother study and play games with you?" interrupted Henry.

"Surest thing! They are keen on all those things, and really one of us."

"You don't say!" murmured Henry. "I wish my mother and father were like that."

"Well, it is nice to have a home like mine," said Jerry, growing very thoughtful. "Dad and mother like us to be happy, and have good times, but they want the fun to be worth while. Mother always says we'll be happy if we never do anything we would be ashamed to tell her about."

"Guess she's right about that, too. Say do you go to church and Sunday School, and all that?"

"Why, of course, Henry. Why not?"

"Oh, I thought just sissies went to places like that, and talked that kind of talk,"

"Well, am I a sissy?"

"You, a sissy! I should say not, Jerry! You're a regular fellow. You always play the game square and take your ups and downs right."

"Oh, that's the way everyone does at our house," cheerfully responded Jerry. "We work together and talk things over together."

"Wish we could at our house. But do you know, it makes me feel kind of queer and foolish when I think of telling some things to my folks. And they'd think I was crazy if I said anything about Jesus or the Bible, or anything like that; and none of us ever say a prayer."

"That's too bad, Henry. Maybe if you started once it would all come natural. I'd rather talk to mother about the things I think and things I enjoy than any one else."

"You know, Jesus and His mother were very close friends. She must have taught Him many things, and have taken good care of Him; for the Bible says that He grew and waxed strong in spirit, filled with wisdom. And I am sure He tried to please her, too. I like the story about Him when He was twelve years old. Like to hear it?"

"Go ahead," said Henry, in an interested tone.

"Well, Jesus must have studied hard and learned the Scriptures like the Jewish boys were taught, for when He was twelve the whole family went up to Jerusalem to attend the feast of the Passover. They stayed a few days and then started for home. Mary and Joseph thought Jesus was with some of the others and traveled all day before they realized that He was not in the company. So they went back and inquired of all their relatives and friends where Jesus was. And where do you suppose they found Him? Back in Jerusalem, in the temple, sitting in the midst of the greatest Jewish doctors, and hearing them and asking them questions. And He understood the law so well, and answered the questions of the others so clearly that all were astonished.

"His mother had been worried and when she asked Jesus why He had treated them so, He replied, 'How is it that ye sought me? Wist ye not that I must be about my Father's business?'

"Of course they did not understand just what Jesus meant and long after they returned to Nazareth Mary kept these sayings in her heart. And the Bible says He was subject unto them, that is, He did the things that Mary and Joseph wanted Him to do. Pretty good example, eh?"

"Pretty good," echoed Henry.

"Well, here we are at my house, I'll be out in a minute. By the way, would you like to go to Berean class with me this week? And perhaps my mother and father will call on your parents and they will be interested, too."

#### REMEMBER

"Be it ever so humble, there's no place like home"—if we ALL try to make it a real home—a Christian home.

#### SOMETHING TO DO

1. Hunt out Christian homes in the Bible.
2. Write five things that help to make a home Christian,

## With Our Sunday Schools

LESSON IX.—December 1, 1929

### THE CHRISTIAN HOME IN A MODERN WORLD

Deuteronomy 6:3-9; Matthew 19:3-9; Luke 2:40-52; 24;  
28-32; Ephesians 6:1-9; 2 Timothy 1:3-5; 3:14, 15.

Devotional Reading: Colossians 1:9-18.

#### GOLDEN TEXT

Honour thy father and mother.—Eph. 6:2.

#### A STUDY OF THE SUBJECT

**Topic:** The Christian Home: Its Helps and Hindrances.

**Outline.** I. What Constitutes a Home? II. What Constitutes a Christian Home? III. Christ's Place in the Home. IV. The Home's Place in Society.

**I. What Constitutes a Home?** "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:24. This was God's arrangement. His wisdom planned it. It is the group unit of all society. Not only is husband and wife one flesh but those who are born unto them are included in their group. This husband and wife, one flesh, constitute in its beginning, home.

Home is for more than merely its own members. It is God's unit of society, of national life. Without it one sees no way to foster childhood, to inspire high ideals in youth, or manhood, to encourage the proper sense of responsibility throughout life or to care for those weakened with age. Home is the backbone of the human race. It is the nucleus around which all of God's plans and purposes revolve.

**II. What Constitutes a Christian Home?** The home relationship to Christ is carefully referred to by Paul in 1 Cor. 7:10-16. He there commands by God that the husband or the wife who is a real believer in Christ is in duty bound unto Christ first and more than unto the married companion. In case but one of the two belong to Christ by real belief Paul directs that the believing one should not leave the unbelieving one, but if the unbelieving one desires to withdraw from the believing one then the believing one shall permit of same rather than to withdraw faith from Christ and to turn from Him. If, however, the unbelieving one chooses to continue the home life with the believing companion who is living faithfully in Christ then he or she becomes sanctified, that is, set apart by his or her cooperation with said believing one. The unbeliever is not made Christian in this manner, but by conduct chooses Christ to the degree that he or she chooses the companionship of the one who serves Christ first and most.

A Christian home then in its fullness is one in which both husband and wife loyally and faithfully serve Christ more than all else. Secondly, a Christian home is one in which the husband or the wife faithfully serves Christ, and the unbelieving member assents to such service by the other one and cooperates in the making of the home. In such a home the childhood that grows up therein can be thought of in no other way than as being brought up in the nurture and the admonition of the Lord. Service to Christ becomes the first ideal of each member of such home.

Note carefully that Paul does not intimate that the believing husband or wife shall limit his or her service to God in order to please the unbelieving one and keep peace in the family. The reverse is asserted. The believing one continues kindly but faithfully in Christ. It is the unbelieving one that must yield to conform to the life of the believing one.

**III. Christ's Place in the Home.** Just as the individual life is purified and made Christian by the entrance of Christ into it, so the home after the same manner is purified and made Christian by Christ's sovereignty therein. His position in the home is to lead it in all of its undertakings, in all of its problems, in all of its difficulties. A home thus builded can but be a light in its community.

Probably Christian life is more perfected by home influences than by any other. The home, living true to Christ, can bring up the child in the way he should go as no other agency of man.

Christ in the home then, becomes that great Leader and Shepherd to guide, through the parent, child-life toward adult service for Him in honor to God. All this is not for today alone. Its real hold upon the world will be realized in its fullness in the day of Christ's kingdom when, under Him, the earth will be filled with the glory of the Lord.

**IV. The Home's Place in Society.** Deut. 6:3-9 reveals a part of God's message to the home. The home is to prepare its childhood for the position it shall fill in adult life. It is to teach childhood the Word of God; teach it honor for God; teach it service for God. So taught other things being equal, the youth that steps out into life's responsibilities will be a servant of God in his activities. A home that so builds is building not only for itself but is building for society of every phase, for the local community to the widest reaches of the nation.

This, in fact is the home's place in society: To maintain its present standard so as to encourage God's work and to rear childhood that will in the succeeding generations continue that work. That father and mother, who watch the life of the infant in their care, have it in their power through Christ to train that child to enjoy all the future ages of God's glory. What a wonderful position they, as one flesh occupy before God!

#### PRACTICAL APPLICATIONS

**God in the Homes of the Nation.** Social, community and national life are but reflections of the family life upon which they are built. And the family life is a composite picture of the individual lives of its members. No nation can lift itself above the average level of its homes. If God dwells in the homes of the nation His influence will be felt

in its legislative halls, its commercial activities, and in its social life. The character of its entire people will be glorified and uplifted by His Presence.

**Christian Home-Building.** Home-building is the most important business in which we can engage, for in the Christian home we are laying foundations for eternity. We are building into the lives of those sheltered by its walls the enduring principles of Christian faith and hope and love. We are founding characters that are destined to survive beyond the span of the present generation, and into the endless ages that are to come. May God help us to build our homes that they may be worthy of the name "Christian!"—G. E. M.

#### SENIOR AND ADULT CLASSES

**Topic:** Headship in the Christian Home.

The Christian home is that home in which God's headship through Christ's, through the husband's, holds sway. In the Christian home the husband is the immediate directing force over all things. He is not an autocratic, selfish master for he is the head of the wife even as Christ is the head of the church. Christ's headship is love, accomplishing the full development of each member in all things. On the husband's shoulders rests the weight of the responsibility for directing and controlling all relationships between husband and wife, between parents and children, between the home and the community, in accordance with Christ's will. He, under Christ, is the head over all things—including himself first of all. The home thus presided over by the husband is the most immediate and concrete expression of Christ's headship that a modern community can find.

Just as fast as man realizes and measures up to the headship God has decreed to him through Christ, just that fast does the race make progress. Adam failed to measure up to this headship and ascribed his failure to woman. All Adam's sons fail as he did, and to-day they definitely ascribe to woman the weight of responsibility for progress. But woman's shoulders cannot carry this responsibility, for God has not placed it there. Man's can and, under Christ, will, for God has placed it there. And as man enters his headship, double standards of morality vanish, likewise lauding and worship of womanhood and motherhood as the hope of the race (which is only a more beautiful way of saying, "The woman thou gavest me").

Manhood, through Christ, is the hope of womanhood, of motherhood, and of the race.

The hand that rocks the cradle is the hand that rules the world, but that rule has its origin in Adam's flesh thinking, having as its goal the preservation and exaltation of flesh life, and nothing out of such a source can save the race, the home, or the individual.—A. K.

## DOINGS AMONG THE CHURCHES

Bro. and Sr. A. J. Eychaner have closed their home at Cedar Falls, Iowa, and will spend the winter at 303 Zack St., Tampa, Florida. Our best wishes go with them for their health and strength through the coming months.

Word has been received at the office of the sudden, severe sickness of Bro. Lewis Romine, of South Bend, Indiana. Bro. Romine was taken to the hospital November 13, for examination and treatment. We trust that at this writing his condition is improved.

In some localities our church people have much difficulty in getting to Sunday School and church because of the condition of the roads. Among these are the Plum River (Ill.) folks. Considering such difficulty the attendance last Sunday, November 17, was very good. Some of us who have easier going might attend at such a place sometime and then go home and feel ashamed occasionally when some of our little hindrances appear to keep us away from the place of worship.

Services will be held with the Dutton, Michigan, brethren on Sunday, November 24. Either Bro. C. E. Randall or Sr. M. A. Woodward will speak. Another service will be held there later, D. V., in the nature of a Thanksgiving meeting, announcement of which will be made later. All are invited to attend.

### ELDORADO, ILLINOIS

A series of meetings will be conducted by Bro. F. E. Siple at Eldorado, Illinois, beginning November 19 and continuing over the following Sunday. A cordial invitation is extended to everyone to attend.

Fred Shain.

### PASADENA, CALIFORNIA

Pasadena, a city of about eighty-five thousand souls, has no Church of God, although there are churches of many denominations. Therefore the brethren living in Pasadena feel it their duty to establish a Church of God, where the gospel of the kingdom is preached and the things concerning the name of Jesus the Christ made known to all interested in a future life.

Brethren, pray for us that we may be granted knowledge, wisdom and courage to hold forth the revealed Word of God, so that His name may be glorified.

Visitors to our city are earnestly invited to meet with us at the home of Bro. J. M. Reid, 301 North Euclid Ave., at 10:30 every Sunday morning.

### LOS ANGELES, CALIFORNIA

"The Essential Elements of Christian Faith" is the general subject that has been announced for a series of sermon-studies to be given here beginning on the first Sunday in December.

"The Essential Elements of Christian Faith" are those facts concerning God and His relation to man which enables the latter to conform his life to the divine requirements of spiritual service. These basic principles of truth are necessary to salvation; for without a definite knowledge of them an intelligent, responsible, and active faith in God cannot be developed; and salvation depends upon such a faith.

An excellent report of the Rally Day services at Los Angeles, California, will appear next week with a picture of a portion of the group present.

### NIAGARA FALLS, NEW YORK

Sr. Griener, of Lyndonville, N. Y., visited friends in the city last week end and also attended the church service on Sunday morning, November 10.

Bro. and Sr. Paul C. Johnson, of Oregon, Illinois, spent several days at the Falls and vicinity. The Falls seem to have an attraction for newlyweds. Bro. Johnson preached a very good sermon at the Niagara Falls church Sunday morning, which was enjoyed by all. He received many congratulations in more ways than one.

### FONTHILL, ONTARIO

Thanksgiving Day, was observed throughout Canada on Monday, November 11. Monday nearest to Armistice Day is the day set apart for giving thanks in this country. In U. S. Thursday, November 28, is the day of special thanksgiving. God's Word says, "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:17-18. The giving of thanks should not end with the special days, but should continue at all times and for all things.

Bro. and Sr. Will Holland spent Sunday and Monday with Bro. and Sr. Arthur Gilbey at Rochester, N. Y.

Bro. John Railton, of Rockford, Illinois, surprised the folks at Fonthill by dropping in on them unannounced. He, with Bro. and Sr. Paul C. Johnson, Ernie Shute and family, Sr. Ball and the pastor and wife, enjoyed Thanksgiving dinner at the home of Bro. and Sr. Elliot. Everyone who has had that pleasure will understand just how we all felt after the meal was over. In the evening Bros. and Srs. Wm. Reed, Eugene Lent, Tom Davis, and Srs. Clark and Ruth Matthews were called in to visit with Bro. Railton. This is his old home and most of the above mentioned are relatives.

Bro. Paul Johnson preached an interesting sermon at the Fonthill church Sunday evening. His subject was, "The Past, Present, and Future." Sr. Johnson was renewing old acquaintances and visiting scenes of her childhood days around Fonthill.

Grover Gordon.

### CHICAGO CHURCH

Sunday, November 24, Bro. F. L. Austin will speak for the Chicago brethren at their regular place of meeting in Waller Hall, 754 North Waller Avenue, at 10:30 a. m. Members and friends who are able to do so are urged to attend this service. Bro. Austin will have a message of spiritual uplift for all.

While Bro. Austin is serving the Chicago brethren Bro. John Denchfield of the Bible Training Class will speak for the Oregon congregation Sunday morning, November 24, at eleven o'clock. His subject will be "The Abundant Life." Bro. Austin will be back to speak in the evening. The attendance at Oregon has been very encouraging both at the Sunday services and the Thursday evening prayer and study hour. At the latter, a study of Revelation is in progress.

### GRAND RAPIDS, MICHIGAN

Bro. Skeels recently fell off a stool while at work and injured his arm. He was compelled to stay at home for a few days and nurse the injury. He is back at work again now.

Church services were called off last Sunday and practically the entire membership journeyed to Coats Grove to help in making the conference a spiritual blessing, and it was every bit that.

There were thirty in attendance at our adult class last Thursday evening. The other four classes enjoyed a goodly number also.

The newly-weds, Bro. and Sr. Paul C. Johnson, made a short stop over at Grand Rapids on their way to the Falls. A social evening was spent at the home of Bro. and Sr. Holly and the Grand Rapids folk had a good time whether the inexperienced married couple did or didn't. At any rate a cordial invitation is extended to all young married couples of our acquaintance to spend one night in Grand Rapids as our guests.

Several Berean and Sunday School classes have been entertained at social parties by their respective teachers the past couple of weeks.

Begin now to make a list of the things for which you can be thankful. Think of as many as you can and there will still be many which you cannot see.

### THE RESTITUTION HERALD

Published by

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Oregon, Illinois

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**RIPLEY, ILLINOIS**

Our recent appointment at the Ripley church was very pleasant in different ways. We found the meeting which Bro. Conner is conducting there to be progressing splendidly. Bro. Conner is in excellent form and our brethren there are giving him hearty support.

The church wedding at high noon on Sunday added much to the sacredness of the day. We wish that more of our girls who belong to the family of God would make use of this opportunity for showing the place that the church fills in their lives. The closest human bond is that of marriage, and how fitting that it should be solemnized in the church, the house which stands for the spiritual bond which unites one to his heavenly Father.

F. E. Siple.

acted as ushers. Master Raymond Marquitz was ring bearer and little Miss Dorothy Hollingsworth was flower girl. Louise Brewer played the wedding march. The bride came in on the arm of her uncle, John Garard, who gave her away. A reception was given at the home of the bride's mother, Mrs. Anna Kelly, following the ceremony.

Mrs. Shepley has been a member of the Brush Creek church for a number of years and is well and favorably known to all the people in that vicinity. Mr. Shepley is a quiet, unassuming young man, well liked by all who know him. The best wishes of the membership of the Brush Creek church go with this couple as they enter upon this new relationship in life.

Jas. A. Patrick.

blessing to rest upon their union.

F. E. Siple.

**HERALD RECEIPTS**

Mrs. A. Moreland; Earl Koontz; Mrs. Diana Murphy; Mrs. C. H. Simpson; Mrs. Anna Cady; James Browning; Mrs. Catherine Davis; A. N. Harlan; Mrs. Sadie Kerr; C. M. Gale; Ed. Moran; Mrs. S. J. Whitten; W. E. Byers; Mrs. Hugh Glover; Carl Bunch; Etta Prosser; Mrs. Page Mills; Mrs. Martha Walls; Emma B. Smith; E. M. Loveland; J. F. Carpenter; James H. Vance; Jas. A. Patrick; Mrs. Rynearson; C. W. Dean; Mrs. Susan T. Long.

**SHEPLEY-KELLY**

The Brush Creek (Ohio) church was filled to overflowing on Thursday, October 31st, at eight o'clock in the evening to witness the marriage of Miss Marjorie Kelly to Mr. William Lewis Shepley. The double ring service was used. The church was very prettily decorated with palms, ferns, and flowers.

The bride was attended by three maids, Martha Hentz, Ethel Bennett, and Marie Pearson, and a maid of honor, Corrine Carroll. The groom was attended by Vaughn Hollingsworth. Jas. Kessler and Clarence Doll

**HETRICK-FEY**

At the close of our forenoon sermon at the Ripley church on Sunday, November 10, a pretty wedding was solemnized in the presence of a house filled with friends and relatives. Miss Mildred Fey, one of our splendid church girls there, daughter of Bro. and Sr. Wm. Fey, became the bride of Alfred Hetrick.

These young people were both raised in the community in which they were married, and where they will make their home. They enjoy the friendship and respect of the many who know them, and we pray the Father's

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**W**E HAVE asked that the Church of God will this year render to God A Thank Offering of \$3000.00.

TO GOD?

Yes. Whatever the Thank Offering shall be it will be used to further our united Christian labors. These labors are all labors of service to God.

The frequent letters commending The Herald, the Sunday School Quarterly, the Golden Rule Home, and all phases of our work convince us that each of these labors is witnessing for God.

Yes, they are God's work.

We have this day received one of the happiest Thank Offerings yet. Robert Hardesty, of Oregon, stepped into our office with a sack of one hundred nickels. With happy eyes and beaming face, he tendered them for himself and his brother Harold to the Thank Offering as the Newsboys' Tithe. What a witness of service to God! Let no one think

that this gift, presented for the Father's work, will not return to these boys many fold.

Think, brethren, of the real meaning of Thank Offering. Think—and make an offering. Let us unite in presenting the largest possible offering this year—\$3000.00, or more.

**THANK OFFERING**

Received to November 9,	\$47.15
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Blanche Tilton,	1.00
Leota B. Hanson,	10.00
J. F. Carpenter,	3.00
Jessie I. Upton,	10.00
Mabel Drummond,	10.00
Jas. A. Patrick,	5.00
Harold and Robert Hardesty,	5.00
Mrs. Lucy J. Lapp,	10.00
Mrs. Susan T. Long,	3.00
Silas M. Claypool,	2.00
<b>Total,</b>	<b>\$107.15</b>

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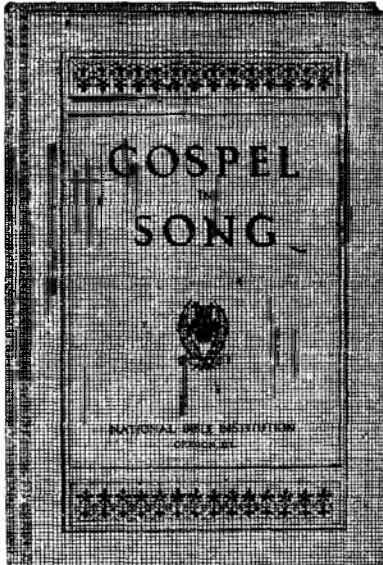
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# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, NOVEMBER 26, 1929

NUMBER 9

## THE BLESSINGS OF THANKSGIVING

**B**LESS THE LORD, O my soul: and all that is within me,  
*bless* his holy name.

Bless the LORD, O my soul, and forget not all his  
benefits:

Who forgiveth all thine iniquities; who healeth all  
thy diseases;

Who redeemeth thy life from destruction; who crown-  
eth thee with lovingkindness and tender mercies; . . .

The LORD *is* merciful and gracious, slow to anger, and  
plenteous in mercy. . . .

He hath not dealt with us after our sins; nor re-  
warded us according to our iniquities.

For as the heaven is high above the earth, *so* great  
is his mercy toward them that fear him.

As far as the east is from the west, *so* far hath he re-  
moved our transgressions from us.—*Psalms 103.*

THANKFULNESS unto God builds one  
toward Him. It increases one's love  
for Him. It warms and enriches one's  
service. It makes one to be like Him.

He who most praises God fits himself  
most for the reception of God's boun-  
ties. With David, he understands  
God best; beholds His kindnesses;  
discerns His watch care; recognizes  
His righteous ways, His daily provid-  
ings, His guiding hand and His sus-  
taining favor.

Perhaps, also, similarly as is the  
faithful parent, God, Himself, is bene-

ficially gladdened by the thankfulness  
of His weak, helpless children. Who  
is there of Christ's earthly followers  
who would not anxiously please the  
heart of his Creator by an outpouring  
of thanksgiving for all of His wonder-  
ful works to the children of men?

Manifold are the reasons for thanks-  
giving! Glad should be every true-  
hearted Christian that the nation has  
again set aside a whole day in which to  
unite in our praises of thanksgiving  
unto the Giver of every good and per-  
fect gift!

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."*—Phil. 4:6-7.

## WE THANK THEE, LORD

FOR LIFE'S myriad golden opportunities of service and growth toward the fulness of manhood and womanhood in Jesus Christ—

We thank Thee, Lord.

For health and strength and food and raiment and the unnumbered joys of life that flow therefrom—

We thank Thee, Lord.

For home and fireside, for dear ones, loved and loving; for all the mutual aids, the helping hands, the affections that, intertwining, weave life's better and happier pictures—

We thank Thee, Lord.

For happy childhood, with its gleeful laughter, free from care; for the paddies soft and tender, pressing their untried fingers upon the tired faces of parents, careening them, comb-like, through the straggling locks; for gleeful children to be trained and schooled to the highest and brightest ideals, and made ready to fill the ranks made vacant by fallen heroes—

We thank Thee, Lord.

For grandsires with ennobled brows, softened and tempered by the experiences of long years of patient toil and bleeding hearts; for counsel's voice, for words which, bridge-like, encourage the weary hands and fainting hearts of those in the battle-front of life, carrying them over from banks of disappointment to those of new hope and new effort; for those who are approaching ever nearer the great and silent river but ere they reach its banks turn back to whisper prayerful blessings upon those following—

We thank Thee, Lord.

For brave, true men and women who in the prime of life are faithfully devoting themselves, following the star of hope in the hand of Thy Son, our Lord and Master; for steadfast hearts of faith rocking the cradle with one hand and with the other supporting the feeble and the aged, distributing to both their helpfulness and their strong but gentle caresses—

We thank Thee, Lord.

For the gospel of Thy dear Son permeating the world

of mankind with the glad news of a soon coming kingdom which in righteous rule and peaceful sway shall bathe the earth with mercies of the Omnipotent, awakening hills and vales to the songs of triumph of Him who died for man, and of them who embrace His righteous cause and dedicate all to His ultimate victory—

We thank Thee, Lord.

For Jesus, Thine own well beloved Son, whom Thou didst send to molify the myriads of hearts corrupted by the sin of Thy first son Adam; for Him in whom life and immortality may be made to bloom in us; for Thy well beloved Son whom Thou hast exalted above every name that is named in this world and that which is to come; for the infinite blessing which permits us to share His victories, His joys, His glories—

We thank Thee, Lord.

For Thine own great voice, heavenly Father; for Thy tender words filled with compassion, urging forward Thy marvelous plans and purposes, unseen and invisible to mortal eye; for Thy promises of hope; for the privilege of becoming Thine own sons and daughters and of anticipating the great day when Thou shalt dwell with man; for Thou, Thyself, who hast made us and whose we are—

We thank Thee, Lord.

## IN EVERYTHING GIVE THANKS

THE APOSTLE PAUL not only exhorts in 1 Thessalonians 5:18 that the Christian should "in everything give thanks", but he continues by saying that "this is the will of God in Christ Jesus".

A thankful family is a happy family. Were the whole family of God thankful unto Him at all times for the blessings of the day the character of the world itself would be changed. But, again, if even the family of Christians rendered thanks for all things, this world would be happier, more peaceful; and the godliness radiating therefrom would rapidly warm and temper toward godliness in the sin-sick world.

Thankfulness is a privilege insufficiently valued. Think of the opportunity afforded the weak, finite child to approach the Creator of himself and all of his surroundings, and in his simple, human way express his thanks in everything! This is a daily privilege—a privilege that is also a duty. There is no thank offering to God but what enriches the offerer. Was it not for this, as well as for the rendering of proper honor to Jehovah himself, that Paul instructed, "In every thing give thanks"?

# SOME PROPHETIC STUDIES

No. 2.

By R. H. Judd

THE DESIGNATION, "man of God", implies intimacy— one who is in close touch with God with a view to service for Him. This thought is amply sustained when consideration is given to the class of men to whom the phrase was most frequently applied, for instance,—Moses, Elijah, Elisha, Daniel, and David. These were men of action and of service. For this reason they are also called "messengers of God", 2 Chron. 36:16, and frequently does Jehovah honor their claim by Himself calling them "my servants the prophets".

It would seem remarkable that the only two instances of the use of this phrase, "man of God", in the New Testament occur in each of Paul's two epistles to Timothy, and that in both of them the thought of active, consecrated service seems to be the keynote of Paul's message. See 1 Tim. 6:11; 2 Tim. 3:7. Against this latter passage is a reference to Deut. 33:1, where Moses is called the "man of God".

The phrase, "man of the Spirit", Hosea 9:7, margin, explains the agency by which the prophecy came, viz., by the Spirit of God. Peter says, "For no prophecy ever came by will of man, but men spoke from God, being moved (borne away) by the Holy Spirit." 2 Peter 1:21, R. V.

In Numbers 11:17 the Lord says, "I will take of the spirit that is upon thee and put it upon them." Accordingly, in verse 25 it is said, "And the Lord . . . took of the spirit that was upon him and gave it to the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied."

Thus the following points seem to be well attested:—

(A) It is the resting of the Spirit of God upon a man (good or evil such as Samuel or Balaam) that constitutes him a prophet. It was not the spirit of Moses, but the Spirit that was upon Moses—the Spirit of God.

(B) We thus learn that it is the Lord who gives the Spirit. Moses was not able to confer it, though he might, through intercession, be a contributing cause.

(C) In Numbers 11:26 we find that it was given altogether independently of Moses, and that Moses himself calls it "the Spirit of the Lord".

(D) From 2 Sam. 23:2 and other passages we learn that the prophet himself realized that the word spoken through him was not his, but God's. See also 1 Kings 22:24; 2 Chron. 24:20; Isa. 61:1; Joel 2:29.

(E) Christ also being a prophet, realized that His message was not His own, but the Father's that sent Him. Compare John 7:16-18 with Isaiah 61:1. Compare these passages also with Hebrews 1:1 and note: (1) How God spoke through the prophets causing His Spirit to rest upon

them, as we have already seen. (2) "In these last days" He has spoken by His Son, "last of all he sent unto them his son. . . ." whom He also anointed with the Holy Spirit. Acts 10:38.

A few words with reference to the character of the prophets will show that not only was prophecy, in its full sense of speaking for God and through Him foretelling the future, a unique fact in relation to the Hebrew people, differentiating them for all time from all other peoples, but that those chosen for the purpose were themselves outstanding personalities, far in advance of their contemporaries among the Hebrew people or the peoples surrounding them.

It was their unpleasant duty to boldly condemn evil whether in people, priest or even kings, and this without fee or reward, sometimes having to meet the wrath of a king who could at will persecute, or even take the life of the prophet. They were temperate, self-denying, patient, valiant for truth, leaning upon God as their stay. They were not, as so many seem to think, ascetics, nor unlearned fanatics. Mostly married and living among the people, they discharged their duties as citizens. They have left a literature unparalleled in the history of the world, which if judged according to human standards only, is unsurpassed in genius, sublimity and grandeur, and in purity and morality unequalled by any nation in any age.

This unique line of prophets, if reckoned only from Samuel— though in reality centuries earlier, Gen. 41:38,— began nearly four hundred years before the birth of Rome, and, closing almost contemporaneously with Grecian history, when compared with the state of the world around them presents a phenomenon almost as wonderful as the power of prediction which they claimed. The best days of Greece and Rome can furnish no heroes or moral teachers to compare with this long succession of holy men so disinterested and patriotic, who were bold reprovers of vice and preachers of practical virtue. Their writings are so imbued with imperishable and universal truth that for nearly twenty-four centuries after the death of the last they have continued, and still continue, to touch the hearts, the faith, the thoughts and the lives of the greatest of the human race. Neither their doctrine, their writings, or their lives can be accounted for as merely human genius. None of the great writers of Rome or Greece have approached in purity and grandeur these giants of the Hebrew prophets. Euripides never prophesied, neither did Plato. Indeed, "of all the great writers of antiquity Plato is the most striking witness to the corruption of fallen human nature and the propensity of the greatest intellect, when

(Continued on page 138)

# SOME THANKSGIVING THOUGHTS

## FROM THE TRAINING CLASS

THE TERM, THANKSGIVING, has, to the average person, come to mean a day on which one may gorge himself with good things to eat, or "turkey day." Few people stop to think of the true purpose of the day. Thanksgiving was originated by the pilgrim fathers when our country was young. At that time it consisted of a few days set aside in the fall of the year, during which they gave thanks to God for their crops and prosperity during the year. Later, the last Thursday in November was set aside by the government to be a day of thanksgiving to God throughout the nation.

Let us all make this a day of true thanksgiving to the Father.—*Dorothy Krogh.*

THANKSGIVING, that day which was first observed by our pilgrim fathers as a special day of worship and thanksgiving, is here. May our hearts be filled with praise to God. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." May we "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name"; "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Truly we give all thanks unto God for all things are given unto us by Him. Foremost, we give thanks for Jesus, our Lord, who gave His life on the cross that we might have everlasting life. Our food, clothing, health, shelter, homes, friends, life, and all blessings are given by God; truly, all things. Now therefore, our God, we thank Thee, and praise Thy glorious name.—*John L. Denchfield.*

ANOTHER THANKSGIVING time is here and perhaps very few of us have taken any serious thought of the day other than thinking of it as a day of feasting and visiting; a day set aside by our government as a national holiday; a day set aside that the entire nation might come to a complete stop in all its varied activities of life. Little do we stop to think or consider what this day meant to those who in the first place proclaimed it as such.

Let us turn back the pages of history several hundred years, that we may get a fuller realization of what this day meant to those who instituted it. When our forefathers first came to this land, they were very few in number, without home, without friends, without protection from the Indians, and with no means of livelihood except the provisions brought over on the Mayflower. Those first days were days of toil, untold hardships and suffering. Many of their number were taken by death during that first winter and the ones that remained were indeed discouraged and downhearted. Spring came and God sent His beautiful sunshine to warm the hearts of the people with renewed hope, and to revive life once more in old

mother earth. Seeds were planted and as the crops grew, they were hopefully and tenderly cared for. God gave a bountiful harvest and it was for this reason that our pilgrim fathers held a feast and proclaimed a day of thanksgiving and praise unto Him who had so bountifully blessed them.

Let us, then, pause in our mad rush through life, and on this day that was originally set aside to God, offer unto Him praise and thanksgiving for the countless blessings we have received and for the fact that we have been permitted to enjoy life, liberty and happiness through another year.—*Clarence Lapp.*

I WONDER if we all realize the full meaning of Thanksgiving. Thanksgiving should be the giving of thanks to whom it is due, the Lord, for we know that "every good and every perfect gift is from above, and cometh down from the Father of lights."—James 1:17.

Let us truly be thankful on this Thanksgiving Day for the many temporal blessings of life that God has given us. We know that it is through His great love that we are blessed. Let us also be thankful for spiritual blessings, thankful for our faith in Christ and for the joys that are brought to us by this faith.—*Harvey Krogh.*

IT IS GOOD for us to appear before the face of the Lord with gladness to serve Him, joyfully singing praises to His holy name and pouring out our hearts in thanksgiving to Him, because He has made us and we are His. His mercy, everlasting and unstinted, has been shown to us by the gift of His only Son through whom we may become possessed of immeasurable life, if our actions are well pleasing to our Father in heaven.

Let us strive with all humbleness and diligence to be worthy of so great a mercy, ever looking toward Jesus for strength to sustain us in our fight.—*Cecil A. Smead.*

"OH, THAT MEN would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."—Psalm 107:21, 22. How much we have for which to be thankful! This is the season when the spirit of thanksgiving is foremost in the minds of men. But far too many of us confine our thanksgiving to this season.

It is interesting to note that the thank offerings, unlike the other sacrifices of the children of Israel, were not ordained to be offered in a fixed and regular course: "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own free will."—Lev. 23:29. The general principle of the thank offering seems to have been that it

should be entirely spontaneous, offered as the occasion should arise, from the feeling of the sacrificer himself.

While the Christian does not make his thank offering in just that way, there are many ways by which he may give thanks unto the Lord. A few of them are enumerated in Col. 3:12-17. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, . . . . . And above all things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing . . . , with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him."—*Richard LeCrone*.

ABOVE THE material blessings of life, and they are many, I am grateful to our Father in heaven, for you, brothers and sisters over the land, who have made it possible for these young minds to be trained in ways of service to Him; for you who have thankfully returned to the Giver a portion of your blessings, thus making possible the Training Class. And for the opportunity to cooperate with these six young people who love and are all striving to serve the same Master, I am truly grateful.—*Mary A Gesin*.

## A PRAYER FOR TO-DAY

Let me be thankful. Yes,  
Let me know thankfulness  
For things that help and bless  
Along the way:  
Let me be brave and glad  
For all the good I had  
But yesterday.

Let me set down the sum  
Of blessings that have come:  
Let me hear echoes from  
My laughter,  
Till I care not to see  
What life may bring to me  
Hereafter.

O, let to-day be such—  
Nor little, nor too much—  
That I need not to touch,  
Or borrow  
The good that now is Thine,  
But which is to be mine  
Tomorrow.

Aye, each day let me find  
Contentment in my mind;  
Some word or action kind,  
My life to bless.  
And thus let me, I pray,  
Make every day a day  
Of thankfulness.—*Adapted*.

## WHO CAN ANSWER THESE?

### QUERIES 13

#### MORE "HAPPENINGS IN THE BUSINESS WORLD" WHERE FOUND?

1. The king goes to bed in a temper, being unable to make a purchase.
2. A bargain struck with a boot.
3. Sent on secret business for the king.
4. A contract for sale, recorded, sealed, witnessed and cash handed over.
5. A year's holiday from business for a newly married man.

#### MORE OCCUPATIONS

Give the names of one or more mentioned in the Bible as being—

Captain.  
Carpenter.  
Centurion.  
Chamberlain.  
Chief Ruler.

Where found? "There is no new thing under the sun."

#### OLD TESTAMENT PLACES

1. Where and under what circumstances is the first mention of heaven in the Bible?
2. Where was the voice of God first heard by the human ear?
3. Where did Cain go after killing Abel?
4. Where, in Scripture language, is the land of Canaan located?
5. At what place and to what woman did an angel appear?

#### QUERIES 11—ANSWERS

##### Arithmetical Calculations:

- 12 sons Jacob had, Gen. 35:22.  
7 times the Israelites compassed Jericho, Josh. 6:42.  
6 measures of barley Boaz gave Ruth, Ruth 3:15.  
10 sons Haaman had, Esther 9:10.  
2 of each kind of unclean beasts entered the ark, Gen. 7:9.  
50 men went to seek Elijah, 2 Kings 2:16.  
30 years old Joseph before Pharaoh, Gen. 41:46.  
5 stones David selected to kill Goliath, 1 Sam. 17:40.  
15 furlongs distant Bethany was, John 11:18.  
4 anchors they cast out, Acts 27:29.  
8 persons saved in the ark, Gen. 8:18.

The number of scholars, 188.

Quotation: "Escaped with the skin of my teeth".  
Job said it. Job 19:20.

##### Old Testament Persons:

1. Adam, Gen. 2:26.
2. Cain, Gen. 4:8.
3. Adah, Zillah, Naamah, Gen. 4:19.
4. Jubal, Gen. 4:21.
5. Adam, Gen. 5:5.

(Continued on page 138)

## THE SEVENTH BOOK OF THE BIBLE

*By Lyman Booth*

FROM THE ORIGINAL Hebrew word the title of this book is derived. The principal subject is the history of those judges whom God raised up among His chosen people, before giving them a king. After the death of Joshua, they were raised up to be "the deliverers" of the people from their enemies around. They were not a regular succession of governors, but were merely occasional deliverers, chosen from different tribes and families, whose duties were to rescue the nation from their oppressors, or to administer justice. While they were the regal vicegerents of Jehovah, who was the real King of Israel, yet they assumed no extraordinary degree of authority or regal display of power.

The judges were sometimes styled by the Romans consules or dictators, raised up on special occasions, and were vested with powers for the emergency, like the Roman dictators. They delivered the nation from some pressing danger, and with the termination of the crises which called them forth to duty, their power also terminated. It is probable that in the event when there were no judges, the affairs of the people were conducted by the Levites, elders, or ordinary magistrates together with the high priest, aided by other priests who conducted the affairs of the several tribes. In accordance with the law of Moses, they administered justice, but in case there was a judge he presided over them.

The authorship of the book has been variously attributed to Joshua, according to the tradition of the Jews and early Christian writers, to Phinehas, Eleazar, one of the elders who survived Joshua, Samuel and Jeremiah. It is generally supposed that the prophet Samuel, the last of the judges wrote the book; and indeed it appears to have been written during the reign of Saul, as the words "in those days there was no king in Israel", used repeatedly would indicate. Judges 17:6; 19:1; 21:25 imply that there was a king when the history was first published, yet it seems that the Jebusites still kept possession of Jerusalem, from which David afterward expelled them.

The book is very clear in its details. It has been remarked by some writers that the song of Deborah and Barak affords abundant proof of having been composed shortly after the date of the event thus commemorated. In 18:30 reference is made to "the captivity of the land", which seems to fix the date after the captivity of Israel by the Assyrians. But other matters indicate it was written by a citizen who was well acquainted with the country and its people, and that the original copy must have been written in an early period. In the first sixteen chapters a compended narrative is given of the affairs of Israel, from the death of Joshua to that of Samson, during a term of nearly three hundred years.

The book may be divided into three divisions. Part one, from chapters 1 to 3:4, is termed an introductory,

giving an account of the conquest of certain portions of the land by different tribes. Part two, from chapters 3 to 16, describes the failure of the Israelites in driving out the heathen nations, also their lapse into idolatry, the punishment inflicted upon them and their deliverance by thirteen judges, who assumed dictatorship at God's command. Part three, from chapter 17 to the end of the book, contains two very noted incidents, first that of Micah and the Danites (17:18); second, the deed of shame performed at Gibah, and the war that followed which nearly exterminated the tribe of Benjamin (19 to 21). The latter part forms a kind of appendix which records events prior to those given in the main portion of the book.

It is uncertain whether the rule of the judges, as they are recorded, ran consecutively or contemporary. Samson and Samuel seem to have been contemporary, and probably Abimelech, Tola and Jair were. In Jephtha's time the office of judge became life-long; and became hereditary in Samuel's time. This was followed by a monarchy. The priesthood is not mentioned from the days of Phinehas to the days of Eli, and for some reason not known the office passed from the family of Eleazar to Ithamar. Some of the events mentioned are alluded to in Psalms 78 and 83. Also the iniquity of Gibeah (19 to 20) is referred to in Hosea 9:9 and 10:9. There are several other references to this book, both in the Old and the New Testaments: 1 Sam. 12:11; 2 Sam. 11:21; Neh. 9:28; Isa. 9:4; 10:26; Acts 13:20; Heb. 11:32. It is certain that this book formed a part of that sacred volume to which Christ and His apostles frequently appealed, as the oracles of God.

From these records the condition of Israel does not appear to have been so prosperous as might have been hoped. It is probable, however, that the worship at the sanctuary was regularly maintained during this time, and that there was a pious remnant during all this period who did not fall into the repeated apostacies and idolatries of the nation in general.

The books of Joshua and Judges bear about the same relation to the books of the Law as the Acts of the Apostles does to the Gospels. The former notes the decline of the Jewish order, the latter the prosperous condition and progress of the Christian church. This history should teach us the lesson in a very striking and solemn manner that apostacy from God sooner or later will bring a punishment. The whole account illustrates the character of human nature in the Scriptures and shows, in a most affecting manner, the consequences of failure to attend to the worship and service of God. Also it reveals the blessings which come to that nation or people that returns to God, who in His mercy is ever ready to raise up a Deliverer when they cry to Him for help in their troubles. Great as were those ancient deliverers and great and illustrious as were their deeds, God in His love and mercy has raised up a greater Deliverer who, in His appointed time, will deliver, not only Israel, but every one who calls upon Him, from the thralldom to sin in which the whole world has been struggling ever since mother Eve plucked the fruit from the forbidden tree.

# DAILY SCRIPTURE READINGS

## OUR NEIGHBORS

### THE SECOND COMMAND

Sunday, December 1—Matt. 22:34-46.

*“And the second is like unto it, Thou shalt love thy neighbour as thyself.”—Matt. 22:39.*

THE LATE BRO. BABB, of Renssalaer, Indiana, on commenting on this second command frequently said, “Yes, but in order to love your neighbor much you must also love yourself.” The point was this, one should love himself the most that is righteously possible and then should love his neighbor equally well. Otherwise, if one cares little for self he might care little for his neighbor. That would be opposite to our Savior’s teachings.

No man can love his neighbor as himself without bettering both himself and his neighbor. No man can afford to do himself the injustice of failure to love his neighbor, even all for whom Christ died.

### THE CHRISTIAN’S NEIGHBOR

Monday, December 2—Luke 10:25-37.

*“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.”—Luke 10:27.*

IN OUR SAVIOR’S parable it was a Jew who was left lying by the side of the road having been wounded by robbers. Each of two supposed friends had avoided giving neighborly attention to the wounded man. A Samaritan, passing by, stopped to give hearty and thorough aid. Ordinarily the wounded Jew would have regarded the Samaritan as an enemy. In this instance the Savior confirmed the statement that the Samaritan was the neighbor of the Jew.

He who shows kind consideration of his fellow is his neighbor, and he who loves his fellow as himself is neighbor to his fellow. Thus the Christian is directed to love one and all with whom he comes in contact in life’s way.

### GOD’S RECOMPENSE FOR NEIGHBORLINESS

Tuesday, December 3—Matt. 25:31-46.

*“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—Matt. 5:40.*

CHRIST DIED FOR ALL. In so doing, He regarded all of Adam’s race as His brethren. Therefore, he who would serve Jesus as his Lord and Master must of necessity look upon all his fellows as those for whom Jesus died, and he must regard himself as neighbor and brother to all.

### THE MIRROR-FACE

Wednesday, December 4—James 1:19-27.

*“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.”—James 1:23.*

HOW DIFFICULT it is to remember the face that is seen

only in the mirror! How difficult it is to maintain the Christian standard when that standard is only recognized in thought and ideality, never recognized by activities of life! James would teach that all who would be true to his neighbor must be true to him in action, in service. He must not advocate the principle of Christian service and omit the proper accompanying works, but work as he thinks.

### THE MAJESTY OF JUSTNESS

Thursday, December 5—Lev. 19:9-18.

*“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.”—Lev. 19:15.*

JEHOVAH’S TEACHING to the Israelites reveals His standard of conduct between man and man. The Christian standard can certainly be no lower than was the standard that God set for Israel. The harvest gleanings were left for the needy. Under no circumstances could one justly steal from, deal falsely with, or lie to another. Defrauding in any manner and robbing were denied. Dealing unrighteously, bearing tales about others, bearing grudges against others, all these were denied the individual by God. Our Savior included all of these admonitions of God to Israel when He, Jesus, commanded that one should love his neighbor as himself.

### ASSISTING NEIGHBORS TO ONE’S OWN POSITION

Friday, December 6—Acts 8:26-39.

*“And he commanded the chariot to stand still: and they went down both into the water, both Philip, and the eunuch; and he baptized him.”—Acts 8:38.*

THE DEACON PHILIP was a Christian Jew. By the Spirit of God he was directed to join himself to the chariot of the dark-skinned Ethiopian. This Christian Jew was now to carry out the Savior’s teachings and also be a neighbor to all. He must do for this dark-skinned Ethiopian what he would have done for himself.

Philip did not hesitate. He took him, in obedience to Christ’s teachings, down into the water and baptized him. In so doing Philip assisted the Ethiopian into a like position in Christ. He would raise to a position in Christianity equal to and like unto that of his own. Philip was a true neighbor, a Christian neighbor.

### MAKING NEIGHBORS OF ONE’S ENEMIES

Saturday, December 7—Acts 2:37-47.

*“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”—Acts 2:38.*

PETER’S OWN Jewish kin-folk were his enemies in that they were enemies of Jesus whom Peter extolled. But at

this point in his life, Peter was so thoroughly merged into the spirit of his Master that he hesitated not to receive his past enemies to be his friends in Christ Jesus, and to be partakers of every blessing in Christ which was offered through the atoning death of God's Son.

It is just such new life as is revealed in Peter that has made Christianity stand out as a sparkling gem on the dark breast of this old world. It is just such Christian neighborliness that will eventually transform this sin-cloaked world into a world that shall radiate from heart and face the glory of a righteous God.

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## THE LIGHT WE MISS

By G. Eldred Marsh

*"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. 13:15.*

THESE WORDS OF ISAIAH, quoted by the Master, emphasize a condition with which we are all familiar; for we have experienced it in our own lives. How blind we often seem to be! How deaf to the wonderful words of blessing! How unperceptive of the marvelous forces of good around us! God has given us vision, but how few see the soft tints of the sunset with appreciative eye! He has given us auditory nerves, but how few hear with attentive ear the melody of singing birds and laughing children! He has given us the highest and most godlike of all the powers of perception, the spiritual sense, yet how few realize definitely the presence of God in our own lives!

The loss we suffer through our blindness and through our failure to exercise the powers of perception He has given us, is not alone in the spiritual satisfaction and pleasure we miss, but we undergo a serious loss of a most real and practical nature. Not observing the blessings around us, of course we cannot appropriate them to our use. We cannot make use of what we do not know exists. A man lost in the countless windings of the great limestone caverns of Virginia, might walk for hours vainly seeking egress from that maze of twisting corridors until his flaring torch burned out and left him in the blackness of impenetrable gloom. Creeping painfully along, feeling his way with outstretched hand, in constant fear of suddenly falling to his death in some unseen chasm, he might follow the rough, dripping walls for miles until he dropped from exhaustion. He might have died with his hand almost resting on an electric switch, a simple turn of which would have flooded those gloomy chambers with light, *had he but known of its existence!*

So it is with the Christian who does not realize the value and the power of prayer. He is groping needlessly in the darkness with unseen dangers on every side, all because he is *blind* and does not know that the simple *switch of prayer* will turn the revealing light of the Lord Jesus Christ upon the pathway of his life!

## THANKSGIVING

We offer gratitude and praise this day  
For what Thou hast withheld as well as given;  
In Thy wisdom Thou hast oft made difficult the way  
O'er which our feet have striven;  
And when some cherished plan of ours has come to naught,  
Some boon we craved to feed our earthly pride,  
We've found that what instead Thy wisdom brought  
Was better than the gift Thy love denied.

We thank Thee for the sorrows we have had to bear;  
For disappointments that have often come our way;  
For when the clouds obscured, we always found Thee near,  
With healing in Thy love and sympathy.  
So when we count the blessings from Thy bounteous hand,  
We would not only name those that with joy we see,  
But offer praise for all that Thou hast planned,  
To hold Thy erring children close to Thee.

—Maude Dillard Fryer, in *Sunday School Times*.

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## THINK AND THANK

### FOOTNOTE TO PRESIDENT'S PROCLAMATION

THINK and THANK, the great dictionary tells us, grow from the same stem. To think is to thank. The thoughtful are always thankful; ingratitude is an element of thoughtlessness.

I have lived to see a thankful generation give place to a thankless one, and both impress me with their honesty of attitude. The former generation did not pretend to be thankful, nor does the present one, yet the former without pretense was thankful, and this without pretense is not.

Their likeness is in their lack of pretense. Their difference can be resolved, not by denouncing it, but by explanation, and fairly to do this we must understand.

This generation is cut off, in its conscious experience, from the sources of its life. Pavements interpose between its feet and the soil; the shelves of grocery stores between its food and the fields; the colossal shelter of cities between its face and the elements, and the fallacies of civilization between its soul and God. Seedtime and harvest pass unheeded; it bows down to laboratories and machines, to banks and warehouses; it worships all *conveyances* of supply as if they were the source, for these are all the source it knows. When, therefore, in a recent year, I saw the President's Proclamation laid aside by one with the remark that *he* knew what *he* had to thank for what *he* had, his own right arm, his industry, his foresight, I took it as an honest act. His thanking went as far as his thinking.

For thankfulness is but the grateful perception of the order of life, appreciation and approval of the preparation Providence, really—which so amply meets the human need and yet affords such scope for man's enlargement that never has he even glimpsed the nearer limits.

The Presidential Proclamation recommends giving



thanks to Almighty God for the blessings of the year; this is a footnote to that document, directed to those who cannot reach as far as thankfulness, yet able perhaps to attain to thoughtfulness about it all. All that we have is a gift. My friend who thanked his good right arm, his industry and his foresight, will presently see that they are gifts. Our ability to serve multitudes through our industrial civilization is a gift. There is nothing that we have that was not given us. Experience is a gift, and the power that turns it into wisdom and character is also a gift. All this raises thought of a giver.

I think the Giver is so generous that thanks make no difference to Him, "for He is kind unto the unthankful and the evil", but it may make a difference to us. A gift is giving and receiving, not giving alone. You cannot give your son his opportunity unless he will take it. God himself cannot give me more than I will receive of Him. And receiving has its degrees. Who receives greedily receives much less than one who receives appreciatively. The dinner of herbs eaten with thankfulness is more—even nutritionally—than a banquet with ingratitude. In the end I believe the thankless have really nothing to be thankful for, for as nothing can be owned by whom it is not appreciated, so nothing is really possessed except in thankfulness. Thanks is the final act of appreciation, the seal of ownership.

Beneath our Thanksgiving custom there is, therefore, something very sound. It is not mere form that leads men to thank God. The more thoughtful one grows the more clear it becomes that seen providences, numerous as they are, must be greatly outnumbered by the unperceived providences surrounding our lives. But even when men start with daily bread, the lines run back and back.

Back of the loaf is the snowy flour,  
And back of the flour the mill,  
And back of the mill  
The wheat  
And the shower  
And the sun  
And the Father's will.

—Selected from *The Dearborn Independent*, Nov., 1925.

## FIRST THANKSGIVING PROCLAMATION

By George Washington, 1789

**N**OW, THEREFORE, I do recommend and assign Thursday, the 26th day of November, next, to be devoted by the people of these States to the services of that Great and Glorious Being, who is the Beneficent Author of all the good that was, that is or that will be. That we may then all unite in the rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation—for the single and manifold mercies, and for the favorable interpretation of His providence, in the course and conclusion of the late war.

## PLANTS OF THE BIBLE

By Verna C. Thayer

### SPIKENARD

**T**HE SPIKENARD is a plant with shaggy stems, branching from their base and resembles the tail of an ermine. The perfume and oil are obtained from this part of the plant. The Romans used it in this state in anointing the head. It was exceedingly valuable, that used to anoint Jesus' feet being worth twelve pounds sterling. The tests of genuineness given by Pliny are lightness, red color, sweet smell, taste which leaves a dry sensation, but pleasant flavor in the mouth.

### SHITTAH TREE — SHITTIM WOOD

THE SHITTAH TREE or shittim wood is the desert acacia of which the ark of the covenant, the boards, tables, etc., of the tabernacle were made. The comus of these trees resembles that of an apple. It is about 15 to 25 feet high, a little broader than its height. It has stiff, thorny branches, bipinnate leaves with leaflets  $\frac{1}{2}$  inch long to  $\frac{1}{2}$  line broad, and with a more or less spirally twisted necklace-shaped pod,  $\frac{3}{4}$  inch long.

Its wood is heavier than water, exceedingly hard, of fine grain; the sap-wood yellow, the heartwood brown. It is not attacked by insects, therefore eminently fitted for furniture in this land.

These trees must have been very numerous in ancient times, perhaps filling most of the desert valleys and growing in the clefts of rocks on the now barren mountain sides. Even now, after they have been so extensively cut by charcoal burners, there are numbers of them. Besides the wood, so valuable on account of its durability and excellent charcoal which can be made from it, the tree yields the famous "gum arabic" in considerable quantities. Its astringent bark is used in tanning leather.

## BE STRONG

Be strong!

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not, "The days are evil. Who's to blame?"  
And fold the hands and acquiesce—Oh, shame!  
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight 'on! Tomorrow comes the song.

—*Maltbie Davenport Babcock*,

## WORDS OF APPRECIATION

By T. A. Drinkard

IT PAYS MANY times to offer words of encouragement to those who are making every effort possible to do the things worth while, with the aim in view of helping others along in Christian service.

I want to express my appreciation for the effort of Bro. Booth in giving us through *The Restitution Herald* his well written articles on the several books of the Bible. It is a very commendable work. It will do much toward assisting those whose knowledge is limited in regard to the several divisions of this most wonderful Book. May this brother continue this work, and give us his views of these books in the order given in the Bible. It would be a good thing for each one interested in this line of work to preserve these articles for reference and future study. We need more of such writings, something that can be easily understood by those just taking up the gospel work, and that which will fill them with a zealous desire to do more for the Master.

Bro. Judd strikes a note of warning when he says. "One may state one's own opinion quite freely in an article, but to advocate it as Bible doctrine without definite Scripture statement, or to imply that it is Scripture teaching is surely a responsible and serious matter." (R. H. Oct. 22, 1929) Let us each one realize the serious obligation that rests upon those writing through these columns, for the sake, at least, of young Christians who may read the articles. If we are not sure we are right, how much good will we do toward assisting them in the study of the divine Word? We are not authorized to teach anything that can't be plainly proven by the Word of God, and when we step beyond this rule we enter the field of speculation. One man's opinion in this field is just as good as the other one's, and the sooner we learn this principle and act accordingly the quicker better results will come.

I am especially glad to see young people coming forward and giving their time and talent in gospel service. They need our moral support, and Christian encouragement. May they continue to press onward in this service of the Master, and in the day when Jesus comes to reward His faithful ones be given a home in His kingdom.

Jesus said, "Occupy till I come."—Luke 19:13. Robert Young says that occupy means to do business, and he is right, as the Master entrusted to the care of His church a business, that of saving souls from death. A greater business cannot be found. You and I are going to be held responsible for the way we conduct our part of that business at the day of judgment. That judgment is coming as surely as God has announced it. Are you occupying for the Master during His absence?

How comforting are these words, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36. Just how do they escape? By being caught away to meet the descending Lord? I hardly think so, inasmuch as a wonder-

ful escape has been effected before the meeting takes place in the air. Their change from mortality to immortality has taken place at the time of resurrection, and by virtue of this change they have escaped. Wonderful thought! No longer are they subject to trouble, for they have passed beyond the veil of death and mortality. Are you praying for this escape?

## WHO CAN ANSWER THESE?

(Continued from page 133)

The following may go to the head of the arithmetic class: Esta L. Starbuck; Hazel Titus; Ruth Tomlinson; Mary Jane Lansbery; Etta G. Elton; Lydia Railsback; Mary J. Burnett; Etta Densmore; Anna Guthrie; Eva Fletcher; Verna Himmelright; Gladys Barber; Hettie Fetters. Why, they are all girls! It is usually supposed that boys are better at arithmetic. Only one boy tried and he made one little mistake which threw the whole problem off, of course. Sometimes one little mistake does that, doesn't it? Just like life!

One contributor writes: "I had to read nearly the whole book of Esther before finding the number of Hamaan's sons, as I missed it on first and second glance over the book." Another says, "I hope the Queries Editor will not become discouraged, for no doubt there are many who, like myself, study the questions, but do not always respond. The Queries promote study along unusual but interesting lines." The Queries Editor was just wondering if the interest was lagging a little.

Just at the last minute, some one came to the rescue for the boys with a correct answer to the problem. That's fine; it doesn't leave the boys completely in the dust. Try again, Bro. Cooper and family and Richard Rahn!

## SOME PROPHETIC STUDIES

(Continued from page 131)

left to itself, to extenuate the foulest and most odious vice. In nothing does the superiority of Hebrew ethics shine out more brightly." Oh, ye quoters of Plato, note this!

Next we might note briefly the unity of their message, though time, place and circumstance of prophet varied greatly. Concerning God, they teach that He is One, the LORD, the Creator of heaven and earth; holy, wise, a righteous Judge and a merciful Savior, forgiving iniquity and sin. See Isa. 40:28; 44:26; Jer. 10:10; 23:23, 24; Isa. 14:24, 27; Jer. 32:19; 17:10; Hab. 1:13; Mal. 2:10; Isa. 64:8; Jer. 11:20; Joel 2:13; Micah 7:18; Dan. 2:28; Micah 6:8. If the reader will study these passages he will be awed with the sublimity and unsurpassed grandeur of their message; nor can he fail to realize how a true conception of God is fundamental to every relationship of man, to his Maker and to his fellowman.

(To be continued)

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
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Arlen Marsh, Secretary  
4561 Venice Blvd.  
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"IN EVERY THING GIVE THANKS."—1 Thess. 5:18.

WHAT A WORLD of meaning lies hidden in those five little words—"In every thing give thanks"! Paul expressed the same broad, deep injunction to the Philipians in these words, "Rejoice in the Lord alway: and again I say, Rejoice", and to the Romans thus, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

No wonder Paul could exhort, from the depths of his heart, "In every thing give thanks"! Had he not suffered unspeakable afflictions of every kind: storm, shipwreck, beatings with stripes and rods, stonings, imprisonment, weariness, pain, hunger, thirst, cold, nakedness, persecution by false brethren, and the burden of the daily care of all the churches? Yet he summed them all up and with gratitude added, "But out of *them* all the Lord delivered me."

WE OFTEN BOW our heads to thank God for the sunshine that brightens our lives, but what of the clouds? Are we glad for the shower that brings the rainbow, for the trial of faith that works patience, for the fire that refines the gold, for the chastening that assures us of our Father's love?

O BEREANS, in *everything* give thanks, "for this is the will of God in Christ Jesus concerning you"!

### SOMETHING TO THINK ABOUT

#### IT'S A POOR JOKE—

- When some woman blushes with embarrassment.
- When some heart carries away an ache.
- When something sacred is made to appear common.
- When a man's weakness provides the cause for laughter.
- When profanity is required to make it funny.
- When a little child is brought to tears.
- When everyone can't join in the laughter.

—*Southern News Bulletin.*

"THE WICKED flee when no man pursueth: but the righteous are bold as a lion," —Proverbs 28:1.—*Harold Pearson, Ohio.*

### MARSHALL, ILLINOIS

THE SALEM BEREAN CLASS held their fourth Berean social Saturday night, November 16, at the home of Sr. Edna Wood.

The meeting was opened by singing a song followed by prayer. Another song was sung, after which the 95th Psalm was read by Ralph Goekler. Each member then quoted his favorite scripture verse. We were favored at this time with a duet by Ruth Goekler and Edith Hendrix. After this a few questions were asked and discussed and then all joined in singing another song.

Due to the bad roads and inclement weather, only about half the usual number were present. We feel that these socials keep up the spirit and interest of our class which otherwise would not be so good.

Harry Goekler.

AS WE STAND on the river's edge and watch for a moment the waves roll by and then as we gaze at the watery foam which would mean death to anyone who happened to fall in, we see several, who wish to be baptized for the remission of sins, that they might receive eternal life, walk carefully into the watery grave that they might be planted into Christ's death and be raised to walk in newness of life.

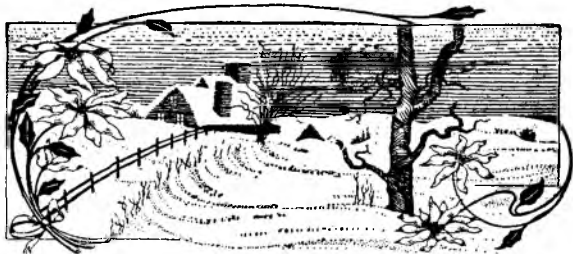
Could anything be more like death as you see them lowered into the watery grave and see the tranquil and calm faces of those who are watching nearby?

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6:3.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:5.—*Icel Stedman, Nebraska.*

### JUST A REMINDER

OCTOBER is long past, but there are several who have not yet sent in their self-denial money for last month. Will you please take care of this matter and send your contribution at once to Mrs. Esta Starbuck, 420 S. Third St., Rockford, Illinois? If your sacrifices totaled only twenty-five cents, remember that the willingness of heart determines the value of a gift with God. May our self-denial efforts be acceptable to Him!



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### PILGRIM PRISSY

“I WANT TO HEAR the story of the Pilgrims who came to land on Plymouth Rock.”

Prissy pulled on sister Majory's dress. Then she pulled on mother's dress. Then she pulled at grandmother, and she even tried pulling Bobby. Pulling didn't help. Nobody had time for stories or for Prissy, either.

“I want to hear the story of the Pilgrims who came to land on Plymouth Rock,” she cried again.

Nobody heard. Prissy scowled. What good was it to be Thanksgiving time with no story about the Pilgrims? What good was it to be named Priscilla? She would ask kitty. Kitty might know. So Prissy sat down on the floor and took kitty in her lap.

“Kitty, what good is Thanksgiving without the story of the Pilgrims?” But kitty only stuck out his pink tongue at Prissy. Maybe he was sticking out his tongue because he didn't know the story. Well, she'd better tell him.

“Kitty, once upon a time there were some good, good people. They wanted to have church their own way. But a king wouldn't let them. So they sailed away in a big ship and came to Plymouth Rock. They climbed out on the rock and built houses there. It was cold, and they didn't have much to eat, but they went to church and praised God. After awhile they started Thanksgiving Day to show how thankful they were for the church and their food and their folks.”

Kitty purred. He liked the story. Why, that was a good way! To tell the story to kitty was like hearing it yourself.

“Now we have Thanksgiving Day. I am thankful for mother—”

But Prissy had whined and scowled at mother. Now she ran to give her a kiss and climbed on a chair and helped stem cranberries. That was a way to be thankful. After a while Prissy came back to kitty.

“I am thankful for Marjory.” But she had been cross at Marjory, too. She remembered that Marjory was busy. She flew in and picked up her toys and put them away. That was a way to help Marjory.

It took all afternoon. First she told kitty what she was thankful for. Then she acted thankful. Soon it was night, and mother called the girls to her chair.

“I am going to tell you the story of the Pilgrims,” she said. “And about one little girl whose name is Pris-

cilla, who has been acting like a Pilgrim all day.”

“Teasing and pulling didn't help to get the story, but helping did,” whispered Prissy as she curled up on mother's lap.—*Little Learners.*

### HELPING NEIGHBORS IN NEED

SOME PEOPLE believe in feeding “down and out” men who ask for food. Others do not. They ask, “Why should we give to these people? How do we know they are deserving?” An answer to these questions is found in Matthew 25:31-46. These verses tell what will first happen when Jesus comes into His own. He will divide the nations into two classes, as a shepherd divides the sheep from the goats, and commend the so-called “sheep” for their mercy, saying that they took care of Him when He was in trouble and in need. In wonderment the people will ask Him when they had done these things and He will reply—“Verily I say unto you, Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.” This passage should entirely justify the belief of people who are always willing to “lend a hand”.

We all must take this into consideration, therefore, when a person in need appears before our door. This prophecy also applies to helping our neighbors. Little kindnesses, such as sending food to sick homes and other trifles, as well as the larger things, aid in helping us to be one of the sheep when the time for the great separation comes.

—*William Hunt.*

#### REMEMBER

In helping your needy neighbor, you are helping in the Lord's cause.

#### SOMETHING TO DO

1. Read Matthew 25:31-46.
2. Read Luke 10:25-37.
3. Read Lesson I. in the Quarterly—“Others”
4. Illustrate this lesson.

#### WHERE FIND?

“For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward.”

#### NOTE BOOK

Page 1. Draw a picture to tell this lesson.  
Reverse side. Copy the Golden Text and verse 40.

# With Our Sunday Schools

LESSON X.—December 8, 1929

## HELPING NEIGHBORS IN NEED

Matthew 25:31-46; Luke 10:25-37; James 1:27; 2:14-17.

Devotional Reading: Luke 6:27-36.

### GOLDEN TEXT

Thou shalt love thy neighbour as thyself.—Lev. 19:18.

#### A STUDY OF THE SUBJECT

**Topic:** The Modern Good Samaritan—Who Is He?

**Basic Truth:** "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

**Outline:** I. Christ and His Brethren. II. Aiding Christ. III. The Result. IV. The Consequence of Failure.

**I. Christ and His Brethren.** "The brethren" of this lesson are evidently Christ's kinsmen according to the flesh, Israel. Cf. Rom. 9:1-4. They are those of the chosen race surviving the great tribulation of Matt. 24:21 who compose the Israelitish nation under the dominion of His throne. The sheep and the goats are most likely the neighboring people who through that tribulation will take sides for or against Israel during the "time of Jacob's trouble." Jer. 30:7. Therefore "brethren" does not always refer to the same class. It may refer to brethren in the home, brethren of the nation, brethren in the Lord, etc.

He who is Christian is the brother of Christ according to the Spirit. He is our elder Brother. Christians are one with Christ. They belong to Him as members of the human body belong to the body. He who gives a cup of cold water to a disciple of Christ because he is the disciple of Christ, shall in no wise lose his reward. Matt. 10:22. Having aided Christ's disciple, he has aided Christ. This does not make him a Christian but it does make him loyal in a certain sense to his Lord.

But the fleshly sons of Abraham, faithful Israelites, are the brethren of Christ as pertaining to natural things. Their interests as the chosen nation of God are likewise Christ's interests. The least one of them when in the kingdom of God will be greater than John the Baptist. See Matt. 11:11.

Christ's brethren, each in his own class and position, are inseparable from Christ.

**II. Aiding Christ.** Like the Father, Christ is in no need of our gold or cattle or popularity with man; no, nor in any physical need or strength of arm, nor of our vigilance by day or night. All these are His from the Father. But Christ has a world-wide mission to perform. His it is to restore all that by Adam's sin was lost. He who serves Christ's brother builds self toward Christ. Indeed, he who serves Christ in Christ's labors does, in so doing, build self. Thus, the individual by his own labor and effort aids Christ most in that he is, in so doing, perfecting self.

**III. The Result.** The result is that the individual becomes "like minded" with Christ. Read Phil. 2:1-5. Such an one, whether like minded with Him as pertaining to His church and spiritual work, or like minded with Him as pertaining to Israel and her restitution, will be given position each ac-

ording to his own like-mindedness, with Christ in His glory, or at His right hand as to His national work.

**IV. The Consequence of Failure.** The Scriptures are clear on this point. Failure to come to be in agreement with Christ continues the individual in opposition to Christ. Christ will entertain no opposers in His glorified church. None such will be granted immortality or fashioned like unto His glorious body. Nor will Christ entertain any opposers in His perfected kingdom. Restored Israel will have no traitor of God in its number. Nor will there be any opponent in those of the Gentiles who are garnered into the kingdom of God perfected. A cutting off is all that is left for them. This punishment will be eternal. Not the process but the result, will be eternal.

#### PRACTICAL APPLICATIONS

**Applied Christianity.** The Church of God provides an opportunity for service to every follower of Jesus Christ. It is not necessary that all should be eloquent preachers of the Word. God has other work to do beside preaching. It is not necessary for all to be missionaries or evangelists in order that they may serve God today. A cup of cold water given to a thirsty child in the name of a disciple shall bring its reward! Matt. 10:42. The simplest act of service, if performed because of our love for God, fulfills in a measure our duty to Him. The neighbor next door, sick and alone, is a call to service! The young man starting out in life for himself, needing a helping hand, a little fatherly advice, or just encouragement, opens up an avenue for Christian service! The young woman who comes a stranger to a strange city would deeply appreciate a hearty word of welcome and friendliness, perhaps an invitation to take tea in a Christian home, to make Christian friends, to establish Christian social connections. In all the commonplace happenings of life are found opportunities to serve God by serving His children.—G. E. M.

#### SENIOR AND ADULT CLASSES

**Topic:** Jesus and the Lawyer.

A certain lawyer wished to test Jesus as to His knowledge and the keenness of His mind; so he asked, "What shall I do to inherit eternal life?" Jesus quickly turned the question back to its questioner thus putting the questioner's reputation as a learned one at stake. The lawyer answered his own question and Jesus accepted the answer and the lawyer felt small, for he had been made to realize that this unlearned Man had, not only ready knowledge, but the keenness of mind to discern that, petty pride and self-assurance, not honest desire for truth, had prompted the question. Wishing to justify

himself as a true seeker after knowledge, he said "Who is my neighbour?" In other words: The law separates Israel from other nations, it segregates the sinner, the leper and the unclean in Israel from other Israelites. Does loving my neighbor as myself require that these class lines be set aside as you are setting them aside?

Jesus met this question with a parable which disregards the lawyer's question: "Who is my neighbor?" and answers the question: "Who is a neighbor?" After making sure that the lawyer got the point of the parable, He said shortly "Go thou and do likewise."

No doubt that, after some pondering, the keen mind of the lawyer got not only the point of the parable, but its subtle sharp rebuke—the essential thing in God's basic law is not, "Who is my neighbour?" but, "Who is a neighbour?" and "Am I one?" Cease your learned questions and be a neighbor. Being a neighbor cannot violate the lines drawn by the law. Give and receive the love that is a neighbor's—A. K.

#### INTERMEDIATE CLASS

**Topic:** How to be a Good Neighbor.

While we are learning the lessons of being obedient sons or daughters to Christian parents, we look about us and see on every hand young people who are not learning these lessons, nor putting into practice these principles, and some even who have not the blessing of Christian parents. And here is where we find a wonderful opportunity.

The most important thing for us to remember is that actions speak louder than words. Our neighbors are constantly watching the things we do, and all the more closely do they watch us if we are Christians. If they see actions that are not in accord with Christian ideals, our Christianity is justly questioned, and we often cause a weaker one to fall. If, however, they recognize that we are endeavoring to put into daily use the lessons Jesus left us, they cannot help but honor the One we serve. And then is opened up the way of being a good neighbor.

The first avenue of access into a neighbor's heart is often through a little act of kindness which may only take a moment's thoughtfulness. We may pass many of these by, thinking them insignificant, in our eagerness to do the greater things. But if we perform these apparently trifling deeds of kindness, the greater opportunity will come, the opportunity to teach our neighbor to love and serve the same Savior that we do.

Let us ever be on the alert to be a good neighbor, first by example, then by precept, for we serve God best by serving our fellow men, realizing that to love God "with all the heart . . . and to love his neighbour as himself is more than all whole burnt offerings and sacrifices."—M. G.

## DOINGS AMONG THE CHURCHES

Sr. Orpha Sanford, of Chicago, was a caller at Golden Rule Home Sunday, November 24.

Sr. Renner, of Golden Rule Home, has been ill the past week. We all pray for the soon recovery of "Aunt Mary" to her usual health.

The churches of Oregon, Illinois, will join in a union Thanksgiving service at the Methodist church, Wednesday evening, November 27. Bro. Austin will be the speaker.

Bro. Williams' congregation at Gladbrook, Iowa, united with two others local churches in a union Thanksgiving service on Sunday, November 24.

We are distressed to hear of the serious breakdown in health of Sr. Sonnicksen, of Lake View, Iowa. May the Father shed His comforting watch care over her.

Bro. L. E. Conner, of Macy, Indiana, will speak at Dixon, Sunday morning and evening, December 1. All those living nearby are invited to worship with them.

Bro. Paul C. Johnson will speak for the Rockford Bereans, Friday, November 29, at 7:30 o'clock, in their regular place of meeting at the W. C. T. U. Hall, 1904 North Main St., Rockford, Illinois.

We are glad to hear of the rapid improvement in health of Bro. Lewis Romine, of South Bend, Ind. He has been released from the hospital and is able to be up and around part of the time.

The Oregon congregation will hold a special Thank Offering Service, Sunday morning, December 1, at eleven o'clock. Bro. Austin will speak and all who find it possible to be present will find a welcome and an inspiration to carry with them for days to come.

A letter from Sr. Robinson, of Clyde, North Carolina, tells us that her daughter has been very sick and asks that we remember her in our prayers. Let us not forget those who have asked for prayer in their behalf and also many others who are needing our Father's aid who have not made it known to us.

Bro. Siple will be privileged to enjoy Thanksgiving Day with his mother and other relatives at Hammond, Louisiana. He will be engaged in a series of meetings at Happy Woods Schoolhouse, near Hammond. We pray the Father's blessing to rest upon the speaker and the hearers.

The services conducted by two of the members of the Bible Training Class were very well received by the Oregon congregation, Sunday morning, November 24. Bro. Harvey Krogh opened and closed the services, and Bro. John Denchfield gave a very commendable talk on "The Abundant Life". Progress in class work is quite evident to all.

A letter from Bro. M. W. Lyon states that they had about 55 out to morning service and 132 to Sunday School on November 17, in the face of a stormy day. He says further, "I feel we have an unusually large number of things to be thankful for this year, in a church way. The work is progressing in excellent fashion, with real prospects for future

growth." We rejoice with Bro. Lyon in these evidences of the Father's blessing.

### OUR APPRECIATION

The Golden Rule Home wishes to send their heartiest thanks to the Berean Class at Springfield, Ohio, for a box of Thanksgiving goodies which will bring smiles to those around the table on Thanksgiving Day. Their gratitude also goes to Sr. Upton who sent a nice check to be used for their Thanksgiving dinner.

### A THANKSGIVING CARD

A letter just received causes me to suggest the sending of a bright, red card to Sr. Sarah A. Hook, Inglebrook Lodge, Bristol, Indiana. Sr. Hook is old now. Her active days are past. Her daughter, Sr. Victor Smith, with whom she lives and enjoys all comfort, writes of the pleasure she derives in looking over, many times, especially those that are red, the post cards at hand. Therefore this original thought. Let us send her a shower of them.

F. L. Austin.

### LOS ANGELES, CALIFORNIA

"The Source of Christian Authority" will be the subject of the sermon at the Los Angeles Church of God, 264 West 42nd Street, Sunday morning, December 1. This will be the first of a series of discourses on the "Essential Elements of Christian Faith". "Those things which are most surely believed among us" we affirm to be essential, necessary to salvation, and to constitute the one gospel which is the power of God unto salvation to every one that believeth". Sunday School will precede and communion follow the morning service. A basket dinner will be served in Exposition Park. At 2:30 in the afternoon the pastor will deliver the second sermon of the series mentioned, his topic being, "The Diety". A cordial invitation is extended to all to attend these services.

G. Eldred Marsh, Pastor.

Take note of the advertisement on the Church Page of last week's issue. The books listed there make excellent gifts.

## THE LOS ANGELES RALLY DAY



The Los Angeles church and Sunday School decided to hold a Rally Day service the first Sunday of November and accordingly Bro. Marsh sent out notices to the brethren in the nearby cities, with the result that the attendance was increased until the chapel was filled. Some of those attending from other places were: Bro. and Sr. Hobart, of Glendale; Bro. and Sr. H. J. Edmister and son Stanley; Sr. Jessie Reid, of Pasadena; Sr. Alma Steffa, Sr. Ethel Verity and daughter Betty, Bro. and Sr. Alex Scroggs and Bro. and Sr. Austin Scroggs, of Pomona; Sr. Jessie Knuffman, of Riverside; Bro. and Sr. Norman McLeod and family, of Holtville; Bro. J. E. Hammond and daughters, Anna, Martha, and Josephine, of Anaheim; Bro. and Sr. Elizabeth Frier and son Charles, and Bro. and Sr. Cline, of Long Beach; Bro. and Sr. Ward, of Willowbrook; Bro. and Sr. John Squires, of Lynwood.

While some of the above named brethren live in other cities they are regular attendants of our services. Sr. Viola Hockenbery, of Long Beach, made an earnest effort to be

with us for this service, but not being familiar with the city, failed to locate the church. After the three morning services, Sunday School, preaching and communion, a picture of the group was taken in front of the chapel. For various reasons quite a number who were present were not in the picture. After the picnic dinner in Exposition Park, we returned to the chapel for the service at 2:30.

Both the morning and afternoon sermons were spiritual feasts as are all of Bro. Marsh's sermons and lessons. Letters were received from others living at a distance expressing a desire to attend this service, among whom were Sr. Leona Thompson, of Tulare, and Sr. Sallie Burt, of Bakersfield. We wish that all the devout brethren in this state who believe that the kingdom is near and the time is short in which we may proclaim the gospel message would rally to the support of this work in every way possible. It is good to be zealously affected in a good cause and there is no better cause. Let us not be lukewarm. How can any believer be lukewarm when he sees the signs fulfilling which indicate the glorious appearing of our Lord!

INDIANA QUARTERLY CONFERENCE

Dec. 6 to 8, at Rensselaer church. Notify Bro. Everett Warren if you are able to attend. All are invited. F. A. Stilson.

Dear Bro. Austin: I want to tell you how much I thank you for all the wonderful work you do and for our good paper which makes its weekly visits. There are so many good articles each week. It gives one such peace and joy to read them. They are just the things for these terrible times, as the world is so full of discord and, sad to say, the church also. My prayer is that Christ may soon come and change things, and put an end to evil.

Your sister, Mrs. Margaret Moore.

JAMES L. JOHNSON

A resident of Marshall county, Iowa, for thirty-six years, died at his country home, following an illness of seven weeks. Mr. Johnson suffered a stroke of cerebral hemorrhage on September 10, while returning to his home. The stroke left him helpless and speechless during his last illness.

James Lee Johnson was born in Preston, Lancashire, England, December 9, 1853. He came to the United States with his parents in 1859. Mr. Johnson bought his Marshall county farm in 1893, where he made his home until his death. He continued farming and supervised his acreage the last twenty years of his life.

Mr. Johnson was married to Amy Alma Hilliard, at Mount Carroll, Illinois, September 9, 1879. The wife and five of eight children born to Mr. and Mrs. Johnson survive. The children are Laura Vivian, Alfred Lee, Fred Theodore, and Frank Horatio, all unmarried and living at home, and Mrs. Lillie Davis, Delhi. Seven grandchildren, two brothers, Frank Johnson, Jefferson, and Richard Johnson, Farlin, and a sister, Mrs. Ellen Collyer, Des Moines, also survive.

Funeral services were held from the Presbyterian Church at Albion.

HERALD RECEIPTS

Levi Coffin; Sarah Dashwood; Cora A. Foster; Mrs. P. W. Ogan; A. J. Hoke; John M. Hutchings; Harry Gordon; Mrs. Jennie Baker; James H. Vance; A. N. Harlan; Mrs. E. L. Cronk; Mrs. Mary Wolf; Mrs. James Cassen; Eva H. M. Fletcher; Mrs. Mandes A. Reed; Mrs. F. M. McCrory; J. H. Adams; Mrs. Wm. Black; Arthur Gilbey.

THE RESTITUTION HERALD

Published by

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Oregon, Illinois

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Change of Address.—When ordering a change of address be sure to send us both old and new addresses.

To Stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped, please remit for any arrearages on subscription.

Receipts.—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

THANK OFFERING

In the name of all who are engaged in this Christian work, we extend hearty thanks to the following contributors to this Thank Offering:

- Previously reported, \$107.15
Dorothy Magaw, 1.00
Mr. and Mrs. H. S. Bell, 5.00
Mrs. John Cochran, 1.75
Mrs. H. J. Shea, 5.00
Leila Mae Siple, 2.00
Lucy B. Groat, 2.00
Hanna Barber, 5.00
H. H. Hawkins, 10.00
Fred C. Smith, 1.00
Etta S. Elton, 5.00
Ernest S. Logan, 10.00
Mrs. and Mrs. E. Howard, 5.00
Mr. and Mrs. A. J. Hoke, 3.00
Mr. and Mrs. L. A. Boice, 20.00
Mrs. Jennie Baker, 3.00
Mr. and Mrs. R. S. Lindstrom, 5.00
Sarah Dashwood, 1.00
Mary E. Jaeger, 4.98
Mrs. John Guthrie, 1.00
Mattie Benjamin, 10.00
Mrs. Mandes A. Reed, 1.00
Mabel H. Netts, 5.00
Mrs. James Cassen, 3.00
Mrs. Margaret Moore, 1.00
Enos E. Elton, 10.00
Eva H. M. Fletcher, 10.00
Mrs. Ada Huff, 5.00
Verna Himmelright, 5.00
Mrs. S. E. Stadden, 1.00
Mrs. Chas Coleman, 2.00
Mrs. H. B. Cramer, 10.00
Mrs. Clara J. Chaffee, 1.00
Mrs. Lola C. Danforth, 1.00
G. E. Coats, 5.00
Mrs. E. L. Cronk, 1.00
Mrs. Cora Murphy, 1.00
Flora E. Hogue, 10.00
Mr. and Mrs. W. D. Tilton, 5.00
Anna E. Sleight, 5.00
Mrs. Clara L. Stewart, 6.00
M. W. Lyon, 5.00
Arthur Gilbey, 2.00

Total received to date, \$302.88

Again, with deep appreciation we thank one and all who have contributed to the above offering. We confidently expect that between this writing and November 28 the above total will be greatly increased as many take pleasure in making their contribution to coordinate with Thanksgiving Day.

OUR \$3000 GOAL

So far our Thanksgiving Offering is far short of the goal that was suggested at the beginning of November. While this goal was

a mere suggestion, yet it was a suggestion deeply felt. The summer months are always slow months, and yet expenses run on as before. Nearly every year our unavoidable expenses throughout the summer bring us to the fall season with an amount of over-due bills. The Thanksgiving Offering usually helps to take care of these. This was one of the items in minds at the time of suggesting a goal of three thousand dollars for this year's Thank Offering.

Another item is that any business, in order to progress healthfully needs to increase its facilities that it may do better work. There are a number of items sorely needed in our print shop and the sooner we can purchase some of these the better it will be for all concerned. This was another item in mind at the time the three thousand dollar goal was suggested.

Again, we have all along been carrying an indebtedness. This indebtedness creates an annual interest expense. The indebtedness is against the National Bible Institution. The sooner that this can be liquidated the better it will be for the cause. To the end that we may pay a neat sum of this indebtedness the three thousand dollar goal was suggested.

Again, we state that it is our purpose that this Thank Offering shall be used in the interest of the religious work of the National Bible Institution. It is not the intent that any part of it shall be used for the Greenhouse. That has been taking care of itself, and must so continue. It is felt that the brethren, in first establishing the Greenhouse, have done sufficient in that particular and that further contribution shall be used strictly for the more religious work. It is the intent that this be carried out.

Different ones have corresponded to the effect that if an effort were put on to raise a given amount that they would gladly contribute their portion toward the sum. This is to make plain if possible that such an amount is in fact needed in the interest of the work.

The news boys' offering of five dollars noted in last week's Herald shows what could be done if our young people throughout the land who are earning regular incomes could be shown that it is their duty also to give themselves to God's work.

Again we ask that one and all will contribute according to their several abilities, that those of small incomes will contribute of their pennies and nickels, and that those of great incomes, of their hundreds or thousands according as God's blessings may enable them.

Several thousand should contribute to this offering by the close of November.

F. J. Austin, Executive Secretary.

A THANK OFFERING

To aid in raising a possible \$3000.00, or more, THANK OFFERING with which to further the work of the National Bible Institution in gospel service, I hereby remit

\$ .....

Name .....

Address .....

# SOME MATERIAL THINGS FOR WHICH THE NATIONAL BIBLE INSTITUTION IS THANKFUL

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## FOR ANNUITY BOND HOLDERS

**W**E ARE THANKFUL that during the past year different ones of the brotherhood have taken our Annuity Bonds in amounts totaling four thousand six hundred dollars. One thousand dollars of this amount is somewhat exceptional in that while it is the intent of those who have received the bonds that the bonds stand, yet, owing to peculiar circumstances, there is a possibility that part or all may, *under emergency*, need to be recalled.

While these bonds do not give the National Bible Institution immediate assistance more than to strengthen the Institution, yet those who have taken the bonds have provided that when they shall have come to the end of life their means to the extent of the bonds shall become the sole property of the National Bible Institution. Thus while providing themselves the needed interest during lifetime they have provided service unto God after death. The brethren everywhere are thankful to those who have not only set this noble example, but who thus declare their desire to serve God.

Any others desirous of information concerning the National Bible Institution Annuity Bonds should address the Institution at Oregon, Illinois.

## FOR CONTRIBUTORS

**W**E ARE THANKFUL for the contributions that have continued throughout another year. Some are as regular in their monthly contributions as is the calendar itself. As a large part of the activities of the National Bible Institution is not remunerative in itself, it is possible to carry on its activities only by continued cooperation of the brotherhood at large. We are thankful to one and all for the part that each has taken in this matter.

Each regular contributor, whether of large or small amounts, is thus having a share in the steady and continued advancement and growth of the National Bible Institution.

## FOR GREENHOUSE ADVANCEMENT

**W**E ARE THANKFUL for the great step forward that our Golden Rule Greenhouse has made in the last six weeks. Our grower, Mr. Moore, has put new life into the house. His enthusiasm in his work is felt everywhere. Thousands of new plants have been put in. Seeds, recently sown, are adding other thousands of plants for the benches. The greenhouse, unless some unforeseen and unexpected difficulty arises, offers plants and blossoms for large sales and good returns from now onward.

We are thankful to the brethren who responded to our request for loans with which to do this work. While these loans have not yet amounted to as much as we sought, yet those who have thus assisted have aided and made this possible.

## FOR A NEW BOILER

**A**LSO, WE ARE THANKFUL to the American Radiator Company for replacing the boiler which was purchased in 1924. That boiler has broken down about four times since it was installed. After we called the head man of the Company to see the conditions, he immediately took steps either to replace the broken portions, f.o.b. Oregon, or to give us an entirely new boiler for the difference in price between the price for parts which he offered and the price of a new one. Under advice, the new one was taken at a price of two hundred dollars—a little more than the cost of the repairs that were now compulsory—added to the expense for installation. We are thankful that this work was completed and the new boiler was fired the day preceding the unseasonable cold weather now prevailing at Oregon. (The zero mark was reported this morning, Friday, November 22.)

For these material blessings, in addition to blessings spiritual, your secretary feels that the National Bible Institution is truly thankful to our Father in heaven.



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, DECEMBER 3, 1929

NUMBER 10

## LABORERS TOGETHER WITH GOD

By Grover Gordon

*“For we are labourers together with God: ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.”—First Corinthians 3:9-11.*

PAUL UNDERSTOOD THE SAVIOR’S PLAN to build a church, but according to his language here he did not consider that Peter was the foundation. “Thou art Peter, upon this rock I will build my church”; but the foundation was to be built on Peter’s confession: “Thou art the Christ, the Son of the living God.” The building of the church is the work of the Master which He gave over to His own servants to complete in His absence. “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.” Matt. 25:14. He expects those servants to carry on that work, and as in any building it takes several different kinds of workmen, “He gave some, apostles; some, prophets; some evangelists; some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”; (Christ’s body, the church, Eph. 1:22-23) Eph. 4:11-12.

In the erection of any building, the workmen must work together in harmony for the best results, so also in this building, the church, “the whole body fitly joined together and compacted by that which every joint supplieth, according to the EFFECTUAL WORKING in the measure of every part, maketh INCREASE of the body unto the EDIFYING (building up) of itself in LOVE”. The service of love for one another is just as necessary as any part of the work, and is a work which the Master commanded to be done. “A new commandment I give unto you, THAT YE LOVE ONE ANOTHER; as I have loved you, that ye also love one another. BY THIS shall all men know that ye are my disciples, IF YE HAVE LOVE ONE TO ANOTHER.” John 13:34-35.

Sometimes it seems we forget this part of the service, without which our other labor is not profitable, for Paul after showing the different ways of service and the different gifts in 1 Cor. 12, says: “But covet earnestly the best gifts: and yet shew I unto you a more excellent way.” 1

Cor. 12:31, “Though I speak with the tongues of men and of angels, and have not charity (love), I am as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, it PROFITETH me nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, IT PROFITETH ME NOTHING.” 1 Cor. 13:1-3.

Tongues, prophecies, mysteries, knowledge, faith are all necessary, but without love (charity) they are incomplete, and in carrying them to a point where they cause division and strife they become hindrances rather than helps. “Flee also youthful lusts: but follow righteousness, faith, CHARITY, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” 2 Timothy 2:22-26.

Just as the architect and the mason finish their work and others build on that work, so have the apostles and prophets finished their work of laying a foundation for others to build upon, for Paul said: “According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.” 1 Cor. 3:10. It would seem then that it is left to the evangelists and the pastors and teachers with the whole body fitly joined together, building up itself in love.

Are we using the talent which Jesus gave, each according to his several ability? Surely every one has the ability

(Continued on page 153)



# EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”—Isa. 58:11.*

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## THANKSGIVING

WE HAVE BEEN PLEASED TO NOTE SO much real true Christian spirit in the Thanksgiving season just passed. There is much for which the Christian world should exalt the name of God at the Thanksgiving festival. It is from God that every good and perfect gift has come. It is in Him that we live and move and have our being. It is because of this that year after year the national government under which we live has seen fit to set aside a day in the recognition of Jehovah and His greatness. Would that the Christian world would more and more use the day both to thank the great Giver and to develop the spirit of true Thanksgiving in the hearts of the people!

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“KEEP YOURSELVES IN THE LOVE OF GOD, looking for the mercy of our Lord Jesus Christ unto eternal life.”—*Jude.*

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## THE FIRE OF GOD

“AND THERE CAME A FIRE out from before the Lord, and consumed upon the altar the burnt offering and the fat.” Lev. 9:24. The chapter from which this quotation is taken is a record of the first offering according to the law. After having defined and described the offerings in the first seven chapters, and after having consecrated Aaron and his sons in the eighth chapter to officiate; then, in chapter 9 Moses called Aaron to render the first offerings in accordance with the instructions. Accordingly everything was made in readiness, the prescribed animals had been brought forward, and the slain victims were placed upon the altar. No fire was there. Indeed none was to be kindled by man. Fire came forth by the power of God and consumed the sacrifices. It was God’s way of showing His approval of all that had been done.

How true is this principle in the Christian life also! Unless God shall approve the efforts that are put forth, unless He shall approve the devotions of the individuals, their work has been vain.

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## THEY SHOUTED FOR JOY

IT WAS NOT THE FACT that they had merely seen the fire arising spontaneously from the altar that caused the people to shout. It was the evident fact that their work had been approved of God. By the side of the lonely mountain, in the midst of the desert, the people had been performing a work that had never before been rendered by man. They had followed the instructions of God, had built and established in the matter of sacrifice, and now to see the fire burst forth was an evidence to them that God had accepted their effort. What reason was this for shouting! No wonder also that in this Christian day when the individual renders service to God and he recognizes the evidence of God’s acceptance, he rejoices. Others may not know the secret of the experience. They may not understand the hearty shouting of the one who has seen and known of God’s confirmation of his act. But he who lives close unto the Father, who guards his steps, his words, his devotions, and then recognizes God’s acceptance of his effort, that person has reason to shout for joy.

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## GOD COMMANDED NOT

WHETHER IT WAS OVERENTHUSIASM on the part of Nadab and Abihu we perhaps do not know. Immediately after the fire of God had come upon the altar of burnt offering Nadab and Abihu, Aaron’s sons, went forth again to offer, but this time they took strange fire. God had made no such command. They overstepped the directions of God.

Some ask every now and again if some other way is not just as good. For instance, Jesus told His disciples, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.” In making this statement the Savior used the word, “baptidzo”. Every Lexicon and every student of the Greek language defines this word to mean “immerse”. Yet many teach that it is just as well to practice something else instead of immersion and call it baptism. It would be well for us to remember the words of Moses—“which he commanded them not.” Lev. 10:1.

The same principle is true regarding all Christian service toward God.

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“ALL THAT THE LORD HATH SPOKEN WE WILL DO.”

## THE JEWISH MESSIAH

THERE IS NO NATION OR PEOPLE so vitally associated with the past and future plans of the kingdom of God as the Jew; he is the central figure in the divine program. From the Jewish race came the world's Redeemer, and to the Jewish race came the world's Redeemer. Readers will recall that it was over the Jew at Jerusalem that the Redeemer cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Nineteen hundred years have passed since that cry echoed over the doomed city and the house still remains desolate. In a small journal recently off the press for the first time, and known as the *Good News and Good Will to the Jews*, and which is the first Hebrew-Christian missionary magazine in the Dominion of Canada, there are some very interesting things said about the Jew. One is an astonishing proposal by American Jews to resuscitate a Jewish Sanhedrin for the purpose of giving Jesus a new trial. The following is a brief summary of the plan as set forth in *Good News and Good Will*:

Recently a representative of a religious publicity company interviewed one of the members of the Hebrew Christian Alliance of America, and disclosed the astonishing news setting forth the stupendous program now set in motion by American Jews to resuscitate the ancient Jewish Sanhedrin for the primary purpose of giving Jesus a new trial. Only recently Rabbi H. P. Mendas, at a dinner of the Union of Orthodox Jewish Congregations of America, declared that: "The time has come to reconvene the Jewish Supreme Court, the Sanhedrin, to decide on religious questions brought up by modern conditions." But it develops that this matter of reorganizing the Great Sanhedrin has been quietly discussed by large numbers of Jewish laymen since the conquest of Jerusalem by General Allenby near the close of the Great War.

On April 28, 1929, Solomon Shwayder, a Jewish lawyer-manufacturer of Denver, Colorado, called together in his home twenty leading Jews of his city and laid before them plans for the organization of "a Jewish Society for the promotion of the Divine Mission of Israel." The Rocky Mountain News of April 29, 1929, contained the following brief account of this meeting:

"Proposals for formation of a society to seek an authoritative, organized answer to the world of the Jewish conception of Jesus, were presented to a score of prominent Jewish laymen last night. The group met at the home of Solomon Shwayder, who explained the ideals of the society."

The Sunday School Times, commenting on the movement, makes some very striking remarks. It says:

"The movement outlined by Mr. Shwayder contains possibilities rich in blessing or ominous and terrifying. If the new Sanhedrin should conclude that the Jewish nation

committed a great crime, and should then lead Israel to true repentance and conversion, the world would at once face millennial realities. For the voluntary turning of a people to Jesus as their Messiah, after nineteen centuries of bitter hatred and opposition, would bring back their King with joy and triumph, and would present such a miracle of conversion that infidelity would lose all its power, and the nations of the earth, astonished and bankrupt in all their vain hopes, would come trooping to the feet of Jesus. But if the Jewish Supreme Court should reaffirm the guilt of Jesus, it could not save the Jews from the most violent persecution by every merely nominal Christian people."—Selected by Mrs. Lillian Railton from *The Toronto Globe*.

## ENTERING THE BODY OF CHRIST

By G. Eldred Marsh

"LET ALL THINGS BE DONE DECENTLY and in order" is an admonition that should be scrupulously observed in all the activities of the Church of God, but particularly so in the manner of receiving members into the body of Christ. It is the Lord himself who adds to the church such as are being saved, and it is He also who has made the conditions by which one may qualify for such union. These divinely established conditions are absolutely unalterable and unavoidable, both as to the principles they involve and as to the order of their observance.

The profoundly sacred and eternal nature of the relations into which one enters when he becomes an accepted child of the Most High is manifest justification for the confirming of these important qualifications as prerequisites of union with the Father through Christ. These qualifications may be considered as *spiritual* and *ceremonial*.

The spiritual requirements are *faith* and *repentance*. The ceremonial requisites are *confession of faith* and *baptism*. Until these initiatory demands have been consciously complied with the candidate for admission into the body is not entitled to any of the special and blessed privileges which fellowship with Christ entails. He may not partake at the communion table of the Lord because those holy emblems represent a unity with Christ which does not as yet exist; and the cup is the antitype of the bloodmark upon the doorpost, which assured deliverance from death to the firstborn only, and he is not as yet accounted as of that number. The communion service when observed by one who has not believed the gospel of the kingdom of God, repented of his sins, and been baptized thereafter, not only loses its wonderful meaning, but verges on sacrilege, for the most holy of all services is profaned by the hands of one who has not been cleansed "by the washing of water by the word".

The unbaptized individual, regardless of his moral character and regardless of his knowledge of the gospel, is debarred from many other privileges and blessings enjoyed by the baptized believer, for he has not entered into true fellowship with Christ, and consequently is not a joint-heir with Him of the rich promises of the Father.

## GOD'S PROMISE TO ABRAM

GENESIS 12:1-7

By Harvey Krogh

**H**AVE YOU EVER BEEN PROMISED something that you have never received? Do you still expect to receive the thing promised to you, or have you given up all hope because the promiser was a mortal man who was subject to making errors? The promises that God makes are far different than the kind that men make. God's promises are certain to be fulfilled because He cannot lie.

In Gen. 12:3 and 4 God promised Abram seven things, seven, the number that denotes spiritual perfection throughout the entire Bible. These seven promises are: (1) "And I will make of thee a great nation, (2) and I will bless thee, (3) and make thy name great; (4) and thou shalt be a blessing: (5) and I will bless them that bless thee, (6) and curse him that curseth thee: (7) and in thee shall all families of the earth be blessed."

The first promise has been fulfilled nearly to its utmost. God changed Abram's name to Abraham and gave him two sons, Ishmael, the firstborn, and Isaac, the younger. Isaac was the son to whom the promises were renewed. Isaac was given two sons, Esau, the firstborn, and Jacob, the younger. Unto Jacob was Isaac's blessing given and the promises renewed. I suppose you wonder why the second son was chosen instead of the firstborn as man chooses. It is simply God's way which is different from man's way. Christ, the second Adam, is the One to whom God's blessing and kingdom and power to rule are to be given.

Jacob, the immediate father of the nation, went down into the land of Egypt where he became a great nation. The promise was renewed to Jacob in Genesis 25:11: "And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." That nation grew into a company of nations and unto this day it is growing, for we can see two of this company, the Jews, a people that are everywhere.

"And I will bless thee", the second promise, has surely been fulfilled. The words of the servant of Abraham are recorded in Gen. 24:34, 35: "And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses." If we could realize the value of these things that Abraham had which the Lord had given him, we could see that Abraham was surely blessed.

"And make thy name great." God made Abram's name great, for Abram was known by many people. All Israel, his children, look back to him as their righteous father. At Christ's time the Jews were proud of their father Abraham.

"And thou shalt be a blessing". Abraham is a blessing unto all of the Gentiles. "Christ hath redeemed us from the curse of the law, being made a curse for us: for

it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14. Through Christ, who is the Son of Abraham, Matt. 1:1, are we blessed. Thus Abraham is a blessing unto us.

"And I will bless them that bless thee, and curse him that curseth thee." These two promises are always being fulfilled. God was with Abraham and his people. Those who follow Christ are blessed both temporally and spiritually. Those who are against Him are cursed. Thus it behooves us to be on the side of the Lord.

"And in thee shall all families of the earth be blessed." This is the greatest of all the promises given to Abraham. Gen. 22:18—"And in thy seed shall all the nations of the earth be blessed". Paul in his letter to the Galatians, the third chapter and sixteenth verse, says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Paul's writings are inspired, so therefore we know that Christ is the Seed through which all families of the earth shall be blessed. "As in Adam all die, even so in Christ shall all be made alive."

## SOME RESULTS OF FAITH

By Samuel E. Haney

"Jesus wept."—John 11:35.

**W**HY DID JESUS WEEP? Was it because Lazarus had died? His resurrection proved otherwise; and a logical synopsis of all the circumstances answers, no, and reveals the real cause, viz., lack of faith on the part of His disciples.

Lazarus' sickness presented an opportunity to teach the great truth of the non-necessity of the presence of Jesus for the answering of prayers and the healing of diseases which He could not afford to miss. So instead of going in person to heal Lazarus, He sent His promise: "This sickness is not unto death." Then it was for them to believe that promise, and to act their faith. For this purpose He tarried two days. Did they believe the promise? No. Instead, they wondered and fretted over His tardiness; and likely criticized Him for His apparent indifference. The result of their faithlessness was that Lazarus died.

On Jesus' arrival Martha greeted Him murmuringly, saying, "Lord, if thou hadst been here, my brother had not died." It was the Lord's fault, and not hers. From her angle she was all right. She had notified Jesus of her brother's sickness, and He merely sent a promise, which failed of fulfillment. She had not yet learned that it requires undoubting faith to energize the promises of God as they come to us through His appointed channels. To emphasize the point: Mary also greeted her Master with the same faultfinding criticism (v. 32): "Lord, if thou hadst been here, my brother had not died." How eloquently these sisters speak of their two days of faithlessness, worry, fretfulness, and anxiety! Ah, had they but learned the

lesson which the centurion had learned, what a creditable story would have been recorded of them! "And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." Matt. 8:5-10.

Isn't it significant that only twice is it recorded that Jesus "marvelled", e. g., "Verily I say unto you, I have not found so great faith, no, not in Israel"; and when He said, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And (merely) went round about the villages, teaching." Mark 6:4-6.

Again, a non-recognition of His Messiahship and lack of faith caused Him to weep: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes". Luke 19:41, 42. And while it is not so recorded, should not the situation be conducive to weeping? and can we not visualize His tears when He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:37-39.

Ah, yes, concurrently speaking it was the Jews' unbelief—lack of faith—in Jesus Christ as their Messiah, engendered by arrogance and stiffneckedness (Acts 7:51) which caused their undoing and the loss of God's favor and the semblance of a national home.

Faith "comes by hearing", and always in an embryonic state; but like all God's gifts, it must be developed:—"And the apostles said unto him, Lord, increase our faith." He replied, "If ye have faith as a grain of mustard seed (after fully matured) ye might say unto this sycamine tree, Be thou plucked up, etc.," Luke. 17:5, 6. Paul says in Rom. 1:17; 12:6; Eph. 4:13, "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith . . . Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith . . . Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Progressive!

Jesus frequently reprimanded His disciples (Matt. 6:30), "Wherefore, if God so clothe the grass of the field (gradually), which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" He even tells them they have no faith (Mark 4:35-41), ". . . And he said unto them, Why are ye so fearful? how is it that ye have no faith?" By these statements we can understand why He said (Luke 18:1-8), ". . . I tell you that he (God) will avenge them (His own

elect) speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" It is questionable, even amongst His followers. Paul intensifies the burden and importance of Jesus' words. "But without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. We cannot do better than to take to heart Paul's admonition to Timothy, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck." 1 Timothy 1:18, 19. These are inspiring statements. Lord, help us to grasp their intended significance, that our Redeemer may not be made to weep at our lack of faith!

The causes of lack of faith are too numerous to mention in an article, yea, they would make a volume. Substitution and subterfuge seem to be popular and prevalent schemes on the part of many, in our day, to obtain God's love and favor, which may in part, account for the duplication of the primitive disciples' lack of faith. And is this not because people imagine they can fellowship with God, in the absence of His Son, in the same spirit and comradeship as they do with their fellow man? To be persona grata to God and His kingdom makes one persona non grata to the god of this world (Satan) and his kingdom, and vice versa. One delusion is the substitution of hope for faith, and desire for trust: hypnotic reasoning on the part of the "flesh", wherein "dwelleth no good thing", Rom. 7:18. Paul explains (2 Thess. 2:9-12), "*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned (judged) who believe not the truth, but had pleasure in unrighteousness." Isaiah seems to spotlight the subject: ". . . And there shall be a bridle in the jaws of the people, causing them to err."

Our great Teacher says, "Have faith in God", which if obeyed will assure us continuous peace, as it is written, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

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### OUR BEST DAYS

"THE DAYS that seem hardest are often the ones bringing the richest returns. The days in which you have to struggle with your inclinations, and do one thing when you want to do something else, may count tremendously in character building."

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"It takes courage to live—courage and strength and hope and humor. And courage and strength and hope and humor have to be bought and paid for with pain and work and prayers and tears."

## HOME AND HEAVEN

By Mrs. H. H. Kent

PERHAPS THERE is no word in any language that sounds sweeter to the ear or means more to the human heart than the word "home". Especially does it seem so to those who have seen their need of a place of refuge from the present world conditions.

Back in the memory of all who have attained to maturer years there linger scenes and faces which were connected with home, that we cherish. Fond memories bring back days of contentment. In time we can forget all unpleasant things. While some of the pleasant experiences will always stay with us. Even though there may have been hardships, God has put into the heart of every true and faithful person a love of home. This is because it is a part of God's great plan for mankind that the home and family, as it was first established, should be the basis and foundation of society. The family should be the rock upon which the whole structure of society should rest. The home was the first institution that God established. It was here before churches or schools ever were thought of. Hence we see of what importance it is to God.

Closely associated with the word home come thoughts of an eternal home, for we have been taught that some time in the future there would be no more suffering, sorrow, death, and that all connected with the curse will be done away. Our training in this life should be such that we may be ready to enter our eternal home, when the time comes that this eternal home will be established upon earth. Memory which has played such an important part in the recollection of our earthly home, will also be active then. Our own lives and motives will be then made plain to us as well as to others and we will see and understand the infinite mercy of God in dealing with us, and that it was only through God's longsuffering that any of us were enabled to enter into that eternal home.

But alas! Sin which entered in the garden of Eden, has also played havoc with teaching in regard to heaven. Our Lord, when on earth, always spoke of the necessity of preparation for the kingdom, but never did He mention a heaven that we entered at death. The Bible tells us that the dead know nothing about the things of earth. Eccl. 9: 5, 6; Psa. 115:17. All the sons of Adam are now sleeping, until the time of the resurrection when God in His good time will raise the just and the unjust at their respective times. The resurrection of the just has been the hope of all ages.

As we study the Old Testament, we learn that our future home is always mentioned as being "on the earth". Several times in the thirty-seventh Psalm we see that the promises are to those who are to "inherit the earth". We are told in Psalm 78:69 that "God hath established the earth for ever". When the time comes, our home will be established upon the earth. Those who wait on the Lord will inherit the earth. Psa. 37:9. The earth will be the inheritance of God's people. Psa. 115:16.

It will be a most beautiful place when restored to its

Edenic state. Words almost fail us when we try to describe it. In Isaiah thirty-five we may read some of the blessed conditions and restful states that will exist on the earth after it has been cleansed from all its unrighteousness. There will be no more desert then, nothing to fear, and peace shall reign supremely.

From cover to cover of the Bible we see that God's plan has been to restore the earth to its Edenic state, and that this will be accomplished and carried on by one Man, God's only Son, Jesus Christ, the Lamb that was slain on Calvary's tree. With Him will be associated those whom He has been calling to Himself during this, the Gospel Age. He will then restore justice and righteousness upon the earth during the Millennial Age, and will rule the nations with a rod of iron. Rev. 2:27. At the end of the Millennial Age we will know and appreciate the full meaning of that home from heaven and all its blessedness, for there will be no more sin then. The thought of being with and near the Lord would alone mean heaven to the Christian. And this, added to the joy of being again united with our loved ones who sleep with the just is indeed a hope in these dark days. Then we think of such passages as these, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9.

We long for that time to come when all shall come to a knowledge of the truth as it is in Jesus Christ. We anticipate that the time for His coming is very near. It should be an incentive to us to send out the truth that God gives to us that we may feed the sheep of God and prepare the way for the coming of God's Immanuel, which is the only true harbinger of peace that will be enduring. God's way of peace is the only way to make sure of a place in that eternal home that Christ is now preparing, John 14:1-3, which will be established upon the earth at God's appointed time.

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## TEN REASONS

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IT MAY BE INTERESTING to read the reasons some children gave for being thankful. Their teacher gave them just ten minutes to write ten reasons for gratitude. Nearly every one named at the head of the list: parents, home, health, education. These four do mean much to the child. Without them, he is at the mercy of the world. With them, he is fitted to face life, especially if these influences are Christian. Some named good habits, friends, hope, the privilege of living in the United States, peace, clear eye sight, good teachers. One was thankful that God had treated him well. Another was thankful for the support of two brothers, for protection from accident and for mother's recovery.

In many of these, all of us, as well as the children, can find reason for gratitude to our heavenly Father. Think it over!

# DAILY SCRIPTURE READINGS

## THE CHRISTIAN SPIRIT IN INDUSTRY

Sunday, December 8—Mark 12:1-12

*"The stone which the builders rejected has become the head of the corner: this was the Lord's doing, and it is marvelous in our eyes."*—Mark 12:10-11.

**A**LL INDUSTRY AND BUSINESS should be first and foremost for the true advancement of man. Man's short vision frequently causes him to miss the true mark in this respect.

In this world, where standards are so varied, the Christian must stand by his. His standard should be that of his Master. All activities should be promoted around this standard. Other builders may overthrow, but God will make true standards to be the cornerstones of true business just as He exalted His crucified Son to be the Headstone of the corner.

## GOD REVEALETH BUSINESS TRUTH BETWEEN MEN

Monday, December 9—Deut. 24:10-18

*"In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and shall be righteousness unto thee before the Lord thy God."*—V. 13.

God spoke to Israel as a nation. He revealed to that people the basic principles of truth as to conduct between man and man. Such basic principles are eternal. That which God pointed out in early days is still true. To the Christian, whose ideal it is to live according to the spirit of God's Word, these principles should be kept with even greater religiousness.

## AS THE SERVANTS OF CHRIST

Tuesday, December 10—Eph. 6:1-9

*"As the servants of Christ, doing the will of God from the heart"*—V. 6.

It is pleasant to have the apostle Paul instruct both parents and children, both masters and servants, that their conduct toward one another, in Christ, should be "as to the Lord, and not to men". In writing of the obedience of children to their parents, of the over-care of parents for their children, Paul includes these with others and says, "knowing that whatsoever good things any man doeth, the same shall he receive from the Lord, whether he be bond or free."

## GOD REPROVES INJUSTICE

Wednesday, December 11—Amos 5:6-15

*"Hate the evil, and love the good, and establish judgment in the gate"*—V. 15.

Ever and anon, the Bible reveals that those who "seek the Lord" are the ones who, in reality, enjoy the fulness of that life provided by God. They are to seek Him not only in the learning of His Word, but also in the learning of

His ways of conduct. It requires true and accurate ways for man, to keep him in proper relationship to others just as much as it necessitates true and proper ways for Orion, and all the other stars and bodies of heaven, in order that they shall swing through space with their tremendous speed and yet maintain their proper relations to each other.

## CHRIST'S FOLLOWERS ARE HIS LABORERS

Thursday, December 12—Matt. 20:1-16

*"Is it not lawful for me to do what I will with mine own?"*—V. 15.

In this parable, our Lord teaches that the kingdom of heaven is like unto a man that is an householder. The householder has laborers. He sets their tasks for them. His is the right to reward his laborers abundantly if he wills.

Jesus also has laborers. He has tasks for them to perform. Not one but has his task; not one but shall receive from the Master sufficient and ample reward

## TO BE GODLY IN BUSINESS ONE MUST BE GODLY AT HEART

Friday, December 13—Deut. 5:12-20

*"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commandeth thee to keep the sabbath day"*—V. 15.

Over and over God taught Israel that it was He who provided for her in her daily wants. The sabbath was a day of absolute rest and yet God afforded Israel the necessities of the day.

Even in the soon-coming tomorrow, when antichrist, in all of his power, shall require the mark of the beast in the forehead or hand in order to entitle the individual to buy or sell, God's assuring word is given to His followers of that day when He writes to the assembly at Pergamos, saying, "To him that overcometh will I give to eat of the hidden manna". Rev. 3:17. God always has another ration in the barrel for him who obediently listens.

## TRUE RICHES ARE THOSE WHICH TRULY PROVIDE

Saturday, December 14—Eccl. 5:10-20

*"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."*—V. 13.

Those circumstances in life which deprive the individual or the family thereof of true growth and of truthful recognition of God, are an injury to the individual, to the family, and to mankind. Reversely, those circumstances in life which test the individual most truly, which draw him forward, which bring the greatest development of manhood, which strengthen life's faculties and powers most, are the truest riches.

## ALL THE YEAR LONG

All the year long have my steps been attended  
 Surely by One who regarded my ways,  
 Tenderly watched over, sweetly befriended,  
 Blessings have followed my nights and my days.  
 Tears have been quenched in the sunshine of gladness,  
 Anthems of sorrows been turned into song,  
 Angels have guarded the gateways of sadness,  
 Summer and winter—yea, all the year long!

All in the dark would I be, and uncertain  
 Whither to go, but for One at my side,  
 Who from the future removes the dim curtain,  
 Seeing the glory—to mortals denied;  
 No other Friend could so patiently lead me,  
 No other Friend prove so faithful and strong;  
 With angel's food He has promised to feed me  
 Who has befriended me all the year long.

He will not weary—O, blessed assurance!  
 Infinite love will the finite outlast;  
 But for my heavenly Father's endurance,  
 Into the depths of despair were I cast;  
 He is my Star in a midnight of sorrow,  
 He is my Refuge, my Strength, and my Song;  
 Earth is today, but there's glory tomorrow,  
 And Jesus to be with me all my life long.  
 —Unknown.

## IF THOU BELIEVEST

By F. L. Austin

HOW MUCH IS DEPENDENT upon the truth of these words! Over and over again from the dawning of creation to the close of Revelation, God has made dependent His mighty promises to man upon the assertion, "If thou believest".

God's strength and power are in no wise limited by this assertion, rather, He leaves the appropriation of that strength and power for the individual to the individual's faith, "If thou believest".

When the eunuch asked, "What doth hinder me to be baptized", Philip's answer was, "If thou believest". The mere formality of baptism could have proceeded but the effectiveness of baptism depended upon the eunuch's faith.

He who snatched Jonah from the depths of the sea; He who shielded the Hebrew children from the burning heat; He who closed the lions' mouths, saving Daniel, can save you and me at any time, anywhere so far as His own strength must be considered. But the great truth of Scripture, shining out like an evening star in the otherwise darkened heavens, says that whosoever believes in His name shall not perish but have everlasting life.

Salvation itself depends upon the same great truth, "If thou believest".

## AN ABSORBING NARRATIVE

By Lyman Booth

THE BOOK OF RUTH forms a kind of appendix to that of Judges, though it does not immediately follow it in the Hebrew Canon. It serves as an introduction to subsequent history. It is quite probable that it was written by Samuel, after he had anointed David to be king. It also seems to connect the period of the judges with the monarchy, and furnishes an important connection in the ancestry of David. Ruth, a Moabitess, having been married to the son of Elimelech of the tribe of Judah, after the death of her husband and her father-in-law, accompanied her mother-in-law, Naomi, into the land of Israel. There she was married to Boaz, a near kinsman, and thus she was brought into the line of David, and consequently of Christ, the son of David. The genealogy at the close of the book shows the following: Boaz begat Obed, and Obed begat Jesse, and Jesse begat David. This genealogy is included in those given by Matthew and Luke.

No certain date can be assigned as to just when the book was written, but it must have been after the time of David, and long before the exile. The events occurred in the days when the judges ruled, but we have no evidence to determine under which of them. It embraced a term of ten years, and by some it is assigned to the latter part of Eli's judgeship, and by others to the beginning of that of Samuel. It shows the love and tender mercies and watchful care of a divine providence to the smallest concern of His people, also the peculiar circumstance of a Moabitish woman, a Gentile, becoming an ancestor of Christ our Lord. May it not have been a pre-intimation of the calling of the Gentiles into the Christian membership?

A brief summary may be interesting. During a period of famine two Ephrathites of Bethlehem-Judah, Elimelech and his wife Naomi, with their two sons, Mahlon and Chilion, went to seek a home in the land of Moab. (1:2). Here Elimelech died, and after about ten years his two sons died. They had married two of Moab's daughters, Orpah and Ruth, (1:3-5). Bereft of her family Naomi prepared to return to her home, and Ruth who could not be persuaded to remain with her kin, determined to accompany Naomi. (1:8-18). After arriving at Bethlehem, Ruth went to glean among the sheaves, in the field of Boaz, who was a wealthy kinsman of Elimelech (2:1), and he permitted Ruth to share in the provisions he had made for his servants. It was by the advice of her mother-in-law that Ruth claimed kinship with him, which he readily acknowledged. There was a nearer kinsman whom Boaz tried to prevail upon to discharge a kinsman's duties (4:1-8), but when he declined, Boaz performed them and married Ruth by whom he became the father of Obed, the grandfather of David, (4:1-17).

A number of important points are presented in the book. First, it shows the pious character of Boaz, and the friendly relation between him and his reapers. Second, it illustrates the Jewish land system and the manner in which property was transferred from one person to another,



Third, it brings to our notice the love and truthfulness and unshaken fidelity of her who was privileged to become the ancestor of David. Through her marriage she became a type of those who are being called out by the gospel from among the Gentiles, by David's greater Son.

## A FOURFOLD PROMISE

Genesis 13:14-18

By John Denchfield

**G**OD'S PROMISE TO ABRAHAM which is recorded in Genesis 13:18 is wonderful to contemplate. Although it deals primarily with Israel, it contains much which is very encouraging to all. There are four main points of the promise which it may be well for us to consider. First, *land* was promised; second, *land* was promised to *Abraham*; third, *land* was promised to *Abraham and his seed*; fourth, *land* was promised to *Abraham and his seed forever*.

The Lord God promised land to Abraham and his seed. As we hear the words of God spoken to Abraham, "Look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever", we begin to realize that this was not just a small area but really a vast territory. On turning to the words of the apostle Paul, we find that this promise really includes more land than we usually think: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Abraham should be the heir of the world. Was it not a great promise?

God, speaking to Abraham, said, "To thee will I give it." Abraham was to inherit the land before mentioned, but, ". . . he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. God promised it to him, but he has not yet received it. Certainly God's promises are sure and Abraham shall yet inherit the land.

"To thee will I give it, and to thy seed." We understand that although the promise was made unto Abraham, it included his seed after him which shall be as the dust of the earth. We have no knowledge of Abraham's seed having received this promise. Paul, after having mentioned Abraham and some of his seed said, "And these all, having obtained a good report through faith, received not the promise." Heb. 11:39. Abraham's seed have not yet received the promise. Again, God's promises being sure, the seed shall yet inherit the world.

We have seen that Abraham and his seed were promised the land. Now let us notice just one word; it is *forever*. Surely we see clearly that Abraham and his seed have not inherited the land forever. Nevertheless the promise is that they shall inherit it forever. How long? **Forever!**

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. Abraham and his seed died in faith, did not receive the promise, yet saw them afar off. They realized the fulfillment was in the future. They believed them, were persuaded that the promise was sure and true, and embraced them. The promises were their hope, which they embraced. They also declared themselves strangers on the earth, which shows plainly that their hope lay in a new country. Concerning Abraham we read, "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Surely the fulfillment of the promises to Abraham and his seed will require a *new* earth, for did not God promise to Abraham "all the land which thou seest"? The promise will not be received by Abraham and his seed until after the resurrection when the new heavens and the new earth shall appear.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. We, according to the promise given to Abraham, are also looking for that day when the new earth shall appear. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." Rev. 21:1. Then shall Abraham and his seed be given the land as a possession forever.

## LABORERS TOGETHER WITH GOD

(Continued from front page)

to love! Or are we hiding our talent in a napkin and burying it? Do we say it is asking too much, it is too hard, thereby saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? Matt. 25:24-25.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: **EVEN AS CHRIST FORGAVE YOU, SO ALSO DO YE. AND ABOVE ALL THESE THINGS PUT ON CHARITY, WHICH IS THE BOND OF PERFECTNESS.**" Col. 3:12-14. "For this is the message that ye heard from the beginning, that we should love one another." 1 John 3:11. "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:7-8.

We are laborers together with God, we are God's building. With this thought in mind, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Philippians 2:3.

## TRY YOUR HAND AT THESE

### QUERIES 13

#### BIBLE STUDY

1. A servant of God, who followed Him fully.
2. Another servant of God, who feared the Lord greatly.
3. The woman to whom Jesus first appeared after His resurrection.
4. A woman who is said to have been righteous before God.
5. The birthplace of the father of the faithful.
6. A city where Jesus raised one from the dead.
7. A city in the wilderness, built by King Solomon.
8. A place from which gold was brought to King Solomon.
9. A prophet who lived in the reign of King Ahaz.
10. A prophet who lived in the reign of King Ahab.

The initials form a gracious invitation of the Lord Jesus.

#### QUOTATION

Where is the wise reminder, "The fear of man bringeth a snare"?

#### FIRST THINGS

1. Who made the first confession of unworthiness to the Lord?
2. Who erected the first monument to the memory of the dead?
3. Where were mules first found and by whom?
4. Who was first sold into slavery for money?
5. Where have we the first mention of the garments of a widow?

#### SOMETHING TO THINK ABOUT

1. Where in the Bible is Christmas spelled "Xmas"?
2. What does X stand for in mathematics?
3. What does Xmas do to Christmas?
4. Do you think we should write "Xmas", or use seals and greeting cards that have "Xmas" on them?

#### QUERIES 12—ANSWERS

##### BIBLE STUDY:

1. A—bEl, 1 Samuel 6:18.
2. S—iVan, Esther 8:9.
3. A—rEtas, 2 Corinthians 11:32.

##### CAN YOU TELL:

1. Three hours, Matthew 27:45.
2. Two thousand, Mark 5:13.
3. Six hours, Mark 15:25.
4. Three years and six months, Luke 4:25.
5. A certain king drew a bow at a venture. 2 Chronicles 18:33.

By chance there came a priest that way, etc. Luke 10:31.

##### OCCUPATIONS:

1. Jubal, Genesis 4:21.
2. Jeduthun, 1 Chronicles 16:41.
3. Asaph; David, 1 Chronicles 16:5; 1 Samuel 16:23.
4. Ethan, 1 Chronicles 6:44.
5. Heman, 1 Chronicles 6:33.

Answers to Queries 12 were received from two new contributors—ten year old Charlotte Rahn, of Los Angeles, and the South Bend, Ind., Berean society. You must all have been very busy counting up the things you have received during the past year for which you are thankful. It's quite a problem in addition and multiplication, isn't it? And haven't you all found that a sorrow shared is divided and subtracted, and a joy shared is added and multiplied?

Move over, folks, and make room for Charlotte and the South Bend Bereans!

## STRATEGY

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win:  
We drew a circle that took him in."

## PLANTS OF THE BIBLE

By Verna C. Thayer

### THE ROSE

THE FLOWER KNOWN TO US as the rose is not the one referred to in the Song of Solomon 2:1 and Isaiah 35:1. The Hebrew word translated rose probably refers to the poly anthus narcissus, a beautiful and fragrant flower that grows in the plains of Sharon. Two species of this genus grow in Palestine and Syria, flowering from November to March. There are also seven species of roses which exist in Palestine and Syria. These are mentioned only in the Apocrypha. They are cultivated everywhere in Palestine and Syria and passionately admired by the people. One of the industries for which Damascus is noted is the distilling of rose water and an essential oil, attar of roses; as well as the making of syrup of roses. Large plantations of rose bushes are to be seen there and in other parts of the country. True wild roses are seldom found except in the extreme north of Palestine.

### REED

THE REED IS A PLANT of the grass family having a long slender stalk. From it were made musical instruments, paper and pens. It was also used as a measuring rod. The sacred writers often used the word to illustrate weakness and fragility. 2 Kings 18:21. Some reeds have hollow stems and are easily bruised. They grow in marshes. Stronger reeds were used as walking staffs.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU."—1 PETER 5:7.

## THE COMING KINGDOM

FIRST IS THE FULFILLMENT of prophecy as in Genesis 13:14-16 and 26:4: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

In 2 Samuel 7:15-16 and Psalm 89:36 we find what God promised David. "But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." "His seed shall endure for ever, and his throne as the sun before me."

This kingdom was overturned because of sin, as prophesied in Ezekiel 21:25-27. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

Who was born to this right? We find this in Matt. 1:1 and Luke 1:33. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

He will establish His throne and kingdom, as found in Matt. 25:31 and 2 Tim. 4:1. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory". "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Second is the fulfillment of man's hopes. Man's most cherished hopes are for life, and for health, and for peace.

Life. The dead shall be raised in connection with Christ's coming and kingdom, as in 1 Cor. 15:21, 22 and

Rev. 20:6. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

(Concluded next week)

## A REQUEST

WILL ANY OF OUR MINISTERS, Berean workers, or others, send in names of lonely, bereaved, or isolated ones to whom the Social Correspondence Committee should write?

Please send full name and correct address to the Chairman of the Committee,

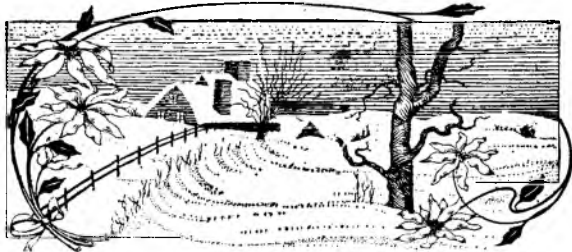
Mrs. Lillian Railton, Fonthill, Ontario, Canada.

WELL MAY it be spoken to us as to Israel of old, "In quietness and in confidence shall be your strength." Then perchance when the wind, the earthquake, and the fire have passed we, too, may hear the "still small voice".  
—J. Arthur Johnson, Illinois.

## CHRISTMAS

THE CHRISTMAS SEASON is on again. Once more the Christian world begins to awaken to the great anniversary of the birth of our Lord. It is a season and a day that in its feasting and gladness should yet be solemnized by a deep and ever deeper realization of its meaning. There are influences at work throughout the world which tend to take away from this anniversary much of its true meaning. This is manifested in the effort to change the spelling of the word to Xmas. This eliminates the word Christ. It takes the child mind and life away from Him, the anniversary of whose birth we commemorate.

Would it not be well for Christian people everywhere to scrupulously maintain the proper spelling of the word; to just as scrupulously avoid the use of Christmas gifts and Christmas cards that use this word spelled with X instead of with Christ?—F. L. Austin.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### THE CHRISTIAN SPIRIT IN INDUSTRY

**E**VEN IN THE DAYS OF MOSES many people who employed others to help them were selfish and unkind and treated their helpers unjustly. Moses told them not to make life hard for those who helped them. He told them to pay at once what they owed. Those who are noble always treat their helpers with courtesy.

Paul wrote a letter to the Christians telling them how to treat one another. He told the children to honor and obey their parents. He told the parents to love their children and to train them to love and obey God.

Those who work for others should do their best whether they work for money or just through kindness. Careless work is always shown by poor results; weeds grow faster than grain.

Those who are rich or have more than others, have a duty toward those who have less. Paul warned those who had more than others that they must not be proud nor high-minded. He urged them to do good and to grow in good works. We may be sure that whatever good we do when serving others, whether free or for pay, God will reward us.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them". Matt. 7:12.—*Little Learners.*

**REMEMBER**—God wants both worker and employer to live the Golden Rule.

"He that rules by terror  
Doth a grievous wrong."

**WHERE FIND?**—"The rich and poor meet together; the Lord is maker of them all."

#### SOMETHING TO DO

1. Read Deuteronomy 24:10-18 and Deuteronomy 5:12:20.
2. Review the lesson on "Work".
3. Learn the Golden Rule.

#### NOTE BOOK

Page 1: Copy the Golden Rule.

Reverse side: Make a list of children's work or industry.

### THE LITTLE ENGINE THAT COULD

Once there was a Train-of-Cars, and she was flying merrily across the country with a load of Christmas toys for the children who lived way over on the other side of the mountain. Her wheels went round ever so fast, squealing along the track, and leaving the rails humming and singing behind them. She was such a happy little Train-of-Cars. She was so pleased with the load she was carrying, and she had just time to get to the end of her journey before the last Christmas shopping.

But all of a sudden, right at the foot of the mountain, puff! chug! squeak! The engine broke down; the wheels slid along a little farther with a shrieking, wailing cry and then stood perfectly still. Now, how was the Train to cross the mountain and get her toys over there in time for the children's Christmas? Dolls of every kind, play animals, balls, bats, wagons, toys of every description! Were they all to stay there packed away useless, and the children on the other side to go without them for Christmas?

As the little Train stood there, hoping for help, along toward her came a great strong Engine, all finely cleaned up and black, with his number plate scoured and shining. He had just finished his work of pulling a fine long passenger train, with sleeping cars, parlor car, and dining car, and he was on his way back to the roundhouse now, puffing and blowing with pride.

"O Big, Big Engine!" cried the Train, and every one of her cars joined in the chorus, "Will you please take us over the mountain? Our engine has broken down, and we're loaded with Christmas toys for the children on the other side. Will you help us?"

But the Big Passenger Engine puffed and snorted and blew off steam angrily.

"It's not my business to pull such a little nobody as you!" he roared. "I pull much finer trains than you! Puff! Puff! Ding, Dong!" And he switched himself around on a side track, passed the poor little Train-of-Cars and soon left her helpless, far behind.

—Taken from "My Book House".

(To be continued)

"Little by little the time goes by—  
Short, if we sing through it; long, if we sigh.  
Little by little, an hour, a day,  
Gone with the years that have vanished away.  
Little by little the race is run;  
It's not how long, but how well we have done."

# With Our Sunday Schools

LESSON XI.—December 15, 1929

## THE CHRISTIAN SPIRIT IN INDUSTRY

Exodus 1:8-14; 20:17; Deuteronomy 24:14, 15; Amos 5:6-15; Zechariah 8:16, 17; Matthew 20:1-16; Mark 12:1-9; Luke 3:14; Ephesians 6:5-9; 1 Timothy 6:17-19.

Devotional Reading: Matthew 7:1-5.  
GOLDEN TEXT

And as ye would that men should do to you, do ye also to them likewise.—  
Luke 6:31.

### A STUDY OF THE SUBJECT

**Topic:** The Golden Rule in the Work of the World.

**Basic Truth:** Only he who loves God with all his heart can love his neighbor as himself.

**Outline:** I. Oppression in Industry. II. Just Service Entitled to Just Wages. III. Taking Advantage of the Other Fellow. IV. The Christian Spirit in Industry.

**I. Oppression in Industry.** Exod. 1:8-14 reveals the unjust oppression of the Pharaoh of Egypt over Israelitish bondmen. The fall of the Egyptian monarchy indicates the unstable condition of the nation. Unjust practices cannot build up strong industry. God taught the Israelites that those who engaged the services of others must not oppress them. Paul adds to this, Eph. 6:5-9, that the servants can no more oppress or cheat the master than can the master cheat the servants. The present day spirit of many laboring people to exact exorbitant wages and refuse just service is equally as harmful to industry and to a nation as was Pharaoh's injustice to his servants harmful to Egypt.

Much of God's overthrow of various peoples and nations has been based on their oppressive methods. Amos 5:6-15 in urging a correction of similar condition, exhorts, "Seek ye the Lord and ye shall live; lest he break out like a fire in the house of Joseph and devour it, and there be none to quench it in Bethel."

**II. Just Service Entitled to Just Wages.** There is no place that tests more truly the love of an individual for his neighbor than his association in industry. He who would rob the capitalist of a just measure of industry for a given stipend is equally wrong as the manager of industry who would rob the worker of just compensation. Naught but the Christian spirit in the heart of man can bring unto the worker or the captain of industry the desire to practice the Golden Rule. The industry of India which pays three to twelve cents per day for child labor in an industry that nets three to four hundred per cent profit reveals the length to which carnality will go to satisfy its selfish greed.

**III. Taking Advantage of the Other Fellow.** "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in his heart against his neighbour; and love no false oath: for all these are things that I hate saith the Lord."—Zech. 8:16-17. These instructions to ancient Israel are equally true to the Christian experience. Complied with,

no advantage would be taken by one phase of industry over another phase; none would take advantage of his neighbor.

The same principle is as fundamental for the welfare of nations as for that of individuals. While it is distinctly taught in the Scriptures that neither neighbors nor industries will be brought to practice this ideal during the present dispensation, nevertheless the Christian should in his individual life, whether in industry or in the national duties, put them into individual practice.

**IV. The Christian Spirit in Industry.** As Christians enter industry both those that serve, Eph. 6:5, and those who carry the heavier responsibilities, Eph. 6:9, should, yea must, as Christians, exercise themselves as the apostles have taught.

Is it not a false conception to think that everything is fair in industry? Is it not a false conception of the manager that if he has financial power he is entitled to compel unjust service of the laborer that being strongly organized he can compel the manager to bow to his unjust requirements? Can it be possible that one can truly claim to be Christian and practice any of these things?

Christianity in industry can be carried only so far as Christians themselves will carry it.

### SENIOR AND ADULT CLASSES

**Topic:** The Economists and Jesus.

There is a theory which says that if the world's business of getting material needs were so organized and controlled that each individual would receive a just share of the world's wealth, then there would be no friction in man's social life and his moral and spiritual life would develop naturally. This is the economic view of world peace and salvation.

The theory does not take account of the law, the operation of which says Jesus is the Basis for the operation of all other of God's laws, whether they be economic, moral, or spiritual. This basic law is the law of love to God and man. Unless this law operates in the heart of mankind, there can be no organization and control of economic activities that will accord to each a just share of the world's wealth. Moreover, man's moral and spiritual life would not develop just because of perfect economic adjustment. Before transgression Adam was absolutely free from economic worries, but he was far from being a moral and spiritual being.

The economic theory of world salvation proceeds, as do all man made theories, from the outside in. God works always from the inside out. Jesus only can make the law of love to operate in the heart of mankind; therefore, Jesus only can save the world, economically, morally, and spiritually.—A. K.

### INTERMEDIATE CLASS

**Topic:** Fair Play in the Day's Work.

The principles of Christianity would be of little use did we not put them into daily practice, in our home life, our school life and as we go out into our regular vocations in the workaday world. The Golden Rule is a rule that will apply to all phases of life. "As ye would that men should do to you, do ye also to them likewise", is a measure we may use for all our conduct.

Name some of the instances that have come under your observation in school life where the Golden Rule should have been used. What evil results could have been avoided? One of the greatest faults of human nature would be erased if the Golden Rule were used by all, and that is, selfishness. Apply the same principle in the business world and see the wonderful results. Many are recognizing today that the Golden Rule works, not because of the good resulting to another, but because of the benefit accruing to one's self.

In that beautiful sermon on the mount, Jesus laid down many principles of Christian living. Chief among them was the thought of our duty to others, doing unto them as we would desire they should do to us. "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you." And He likens those who hear His sayings and do them, to wise men who build their houses upon solid foundations which the storms cannot destroy.

Let us put self aside in our daily activities wherever they may be, at home, at school, at work, and "play fair."—M. G.

### PRACTICAL APPLICATIONS

**The Golden Rule in Business.** One of the encouraging changes that have taken place in the business and industrial world during the past half-century is the improved attitude of the employer to his employee. In many places the Golden Rule is supplanting the rule of gold. The employer is giving increasing attention to the conditions surrounding those under him, both during their working hours and during their periods of leisure. No doubt self-interest of the employer has in a measure produced this change; for the business man has found by experience that well-paid men, who are able to live in comfortable homes and surround themselves with the necessities as well as with some of the luxuries of modern life, perform their work better and more quickly than is the case under different conditions. And this increased efficiency of course adds to the profits of the firm. But the Golden Rule, put into effect literally by several large concerns, has been found to react to the great advantage of both the employer and the employee. God's ways are always best!—G. E. M.

## DOINGS AMONG THE CHURCHES

In spite of stormy weather a goodly number attended the special Thank Offering service held by Bro. F. L. Austin at the Oregon church on Sunday, Dec. 1, both morning and evening.

Sr. F. L. Austin of Chicago spent Thanksgiving and the following week end with relatives and friends in Oregon, and assisting the choir at church services.

Bro. and Sr. Edwin Renner of Chicago, were callers at Golden Rule Home on Sunday, Dec. 1. Their mother, Sr. Mary Renner, is slightly improved at this writing. Sr. Betty Kilmer's condition remains unchanged.

Bro. Siple is at present engaged in a meeting near his boyhood home at Happy Woods Schoolhouse near Hammond, Louisiana. He is enjoying meeting with old friends and they are enjoying listening to the old, old story of the gospel.

### DUTTON, MICHIGAN

Probably the last service of the year at Dutton, will be held there December eighth. Those living nearby are urged to be present and help make this service one long to be remembered. Sr. M. A. Woodward and Bro. C. E. Randall expect to be present.

### ILLINOIS APPOINTMENTS

Bro. Paul C. Johnson expects to hold services at Kewanee on Friday evening, December 6, and at Ripley on Saturday evening and Sunday, December 7 and 8. This is Bro. Johnson's first visit to these brethren since his return from California and we bespeak for him a good audience.

### INDIANA QUARTERLY CONFERENCE

The Indiana Quarterly Conference will meet with the Rensselaer church on Friday evening, December 6, and over the following Sunday. Notify Bro. Everett Warren if you expect to attend and remain over night. Your presence will encourage and help the brethren at this place and all who may attend. May God bless our gathering together unto Him.

F. A. Stilson, Pres.

### RIVIERA, TEXAS

On Saturday evening, November 16, Bro. Stewart, the Texas evangelist, and Bro. Clint Scott, of Sweetwater, arrived here and began a meeting. Bro. and Sr. Moses and Ruth Moses, of Houston, came in time for Tuesday evening services. Leroy McCulloch, of San Antonio, got here on Friday. Our meeting closed on Sunday night, after a very profitable week. The visitors left on Monday morning for San Antonio, where they may have services with brethren there. We were indeed glad to have these people with us and hope that they may be with us when we have another meeting.

Opal Robbins.

### A REPORT FROM RIPLEY, ILLINOIS

Our special meeting conducted by Bro. Conner at the Church of God in Ripley, closed on Thursday evening, November 21. The weather conditions were very favorable, only one service being omitted on account of rain. A good-sized crowd attended each service, giving fine attention. Some of our distant brothers and sisters of Quincy, Macomb, Golden

and Camden were able to attend part of the time. Although there was no addition to our church body we feel much good will come from our meetings together.

And as the curtains of winter drop about us, we feel Bro. Conner has left us many good thoughts to meditate upon in the days ahead, and we resolve to try harder to put them into practice than ever before, that we may grow in knowledge and truth and be counted worthy when the King comes. May we, too, be numbered with that unbroken family in the sweet bye and bye.

Tessa Laning, Sec.

### INDIANA REPORT FOR NOVEMBER

Sermons: Dana, N. C., 4; Hendersonville, N. C., 1; Brumfield, Ky., 1; Rensselaer, 2; Plymouth, 1; Burr Oak, 1; North Salem, 1; Kokomo, 1.

Money Received in Indiana: Rensselaer, \$30.00; Plymouth, \$15.00; Burr Oak, \$10.00; North Salem, \$5.75; Hillisburg, \$25.00.

Expense: \$10.75.

Note: On the first Sunday in November we were requested to preach in the Court House at Hendersonville, N. C., to the leading citizens of the county on the Coming of Christ and the Signs of the Times. Notwithstanding the day was a very bad day, so bad in fact, we did not expect many, we had three hundred present. The interest was good and, the Lord willing, we hope to have the pleasure of addressing them again on the truths of God's Word.

J. H. Anderson.

### ELDORADO, ILLINOIS

On November twenty-fourth we closed a week of services with the brethren at Eldorado. We have a very fine and cordial group here, and it has been a real pleasure to gather with them once more. It is a field where more work should be done, and we are trusting it may be possible to hold a longer series of meetings before long.

The death of Bro. Mosby's father during the meeting was greatly to be regretted.

On the closing day a pleasant feature was added by the attendance of an auto load from Herrin, Illinois—relatives of the late loved and respected Bro. Peter Jeffrey.

F. E. Siple.

Dear Brethren: In looking over the "Doings among the Churches" page of The Herald I am more than pleased to note the way Bro. J. H. Anderson and Bro. L. E. Conner are going out into the field to work. Both are able men and can do much toward teaching the truth of the kingdom to the world. Indiana has three able young men. Let the local churches call on them in order that our state evangelist may have more time to obey, Matt. 24:14 and Mark 16:15.

Any church calling on Bro. Paul Hatch, Michigantown, Indiana, Bro. Vaughn Long, or Bro. Cantwell Drabenstott, Hartford City, Indiana, Rt. 3, is sure to be delighted with wonderful sermons. Let us thereby help in spreading the gospel of the coming kingdom, and get more men into the field. See Rom. 10:18 and Col. 1:6, 23.

Believing we cannot keep the good news to ourselves, Matt. 28:19, 20,

D. G. Harvey.

907 S. Waugh St., Kokomo, Indiana.

### ONE HUNDRED EIGHTY THANKS

One hundred eighty thank offerings have been sent to us as expressions of thanksgiving. The entire working force of the church is grateful to our Father and to these one hundred eighty givers for this attitude upon their part, and for the helpful cooperation thus rendered in the carrying forward of labors dear to all. Undoubtedly other offerings will yet be received during the next few days.

The actual number of offerings received is ninety. We have estimated that many of the offerings are for more than one of a family; therefore we have estimated that there have been one hundred eighty who have contributed to this call. The total amount received to date has been \$502.33. The average amount for each contributor, first estimating that two were interested in each and every remittance, is \$2.79, plus. Using this average amount as a basis for computation, let each one stop to compute what would have been the total for carrying forward the gospel work had the entire eight thousand or more of our number contributed as per this average.

There are three great religious feast days in the year: Easter, Thanksgiving, and Christmas. How appropriate it would be if at each one of these national holidays, set aside in recognition of God, every faithful follower of Christ would regularly render a Gift Offering to the great cause of truth!

We want to extend our appreciation to those who have so well responded to the Father's cause in this Thanksgiving Offering.

F. L. Austin, Secretary.

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Nellie M. Blakely	3.00
Mr. and Mrs. E. F. Moses	5.00
Nora Johnson	1.00
Total	\$502.33

We are grateful also to the following who have contributed to the Thank Offering fund since the above was compiled:

Frank Partlow	\$5.00
Dorothy W. Lyon	5.00
George F. Scott	5.00

## COMMUNICATIONS

Dear Readers: Greeting for this Thanksgiving season with its bountiful supply of good things, both for the appetite and the mind. The soil has brought forth abundantly, and we enjoy its bounty. A spiritual feast is also spread before us and we delight in meditating upon the infinite goodness and mercy of a loving Father in heaven, from whom every good and perfect gift cometh. Why should we not be the happiest people on His footstool, especially when we look into the prophetic mirror and behold the picture of passing events, knowing that soon the struggle and turmoil of the nations will reach the limits of their efforts for supremacy?

Soon the Prince of Peace will usher in the "Age of Gold", when men shall learn war no more; when the implements of warfare shall be converted into implements of husbandry; when the thrones of kings shall be shattered and give place to the King of Peace. Soon right shall triumph over wrong; the weak become strong; the poor become rich; and the wealthy become poor. We long for the time when the peasant's cot shall become a place wherein penury and want shall not enter, but where plenty and comfort shall abound; when the palace of the rich shall no more be the scene of intemperate and immoral revelries. Soon shall the boon companions, prejudice and ignorance, give place to the knowledge of the Lord; the simple shall become wise, and the wise be taught the wisdom of God. Vice and crime shall give way to virtue; hatred shall be changed to love; sorrow and mourning shall be turned into joy. Tears shall no more moisten the cheek, for then the dark shadow of sin shall have passed away, and over all, the glorious Sun of Righteousness shall shine in infinite splendor and brightness throughout an eternal and unending day. Hope looks forward with wistful eye to see the King in His beauty enthroned on Zion's holy hill, surrounded by an innumerable company who have made their robes white in the blood of the Lamb.

For this glad time the Christian everywhere should look aloft to the throne of grace and offer heartiest thanks to the Giver of every blessing. Prayer and praise should mingle, and freely and reverently flow from every heart. Joy and gladness should shine from every eye, and every ear should be tuned to the sweet song of redemption, and every tongue should be employed in telling the old, old story of Jesus and His love.

In His service,

Lyman Booth.

Dear Editor and Friends of our weekly banner of truth: The Herald of the nineteenth is brimful of good things for the inner man, Eph. 3:11-19. We hope to see the banner of our Lord's Father raised above other "lords", Isa. 13:1-3; 1 Cor. 8:5-7. "For us there is but one God (not three), . . . the Father, out of whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we through him. But this knowledge is not in all".

Some of the apostles and Christ Jesus our Lord had some little trouble in plumbing the line for us. See John 17:9-21 and Gal. 2. "Reckon the patience of our Lord as salvation; even as our beloved brother Paul, according to the wisdom imparted to him, wrote to you; as also in all his epistles, speaking in them concerning these things; in which are some things hard to be understood." Please read 2 Peter 3:14-18. So Paul helped Peter, as he did others. Acts 18:24-28; 19:1-5.

Your brother in hope,

R. A. Humphreys.

FURTHER SUNDAY SCHOOL THOUGHTS  
FOR THE JUNIORS

## Topic: Good Boys and Girls Make Good Men and Women.

What do you think of the boy or girl who, as soon as mother's or teacher's back is turned, at once proceeds to do the very thing that has been forbidden to do? What kind of men and women will they make? Would you want to deal with them in business?

It is so easy to slip into the cookie jar and get one or two while mother is working outside, even if she did say, "Please wait, it is so near luncheon time." She'll never miss that many. "Oh, I just peak into my book and see what the answer is while teacher isn't looking."

But, say, you'll feel lots and lots happier if you will not do these things, and mother and teacher will be happier, too. Then when you're grown up, you will be so well trained you will want to be perfectly honest with everyone. It's the little tiny misdeeds that we do that soon grow to be larger ones. That's why so many, many of our boys and girls are in reform schools today. We do not want to be sent there, so let's try and overcome all those little temptations that prompt us to do wrong today; and then we need not fear for our future.—V. C. T.

"And as you would that men should do to you, do in like manner to them". Luke 6:31, Diag.

The Golden Rule of the Bible applies to all alike, to the rich as well as to the poor and to the young as well as to the middle-aged and to the old. It is a rule that can and should be carried into all walks of life. The person who has the love of God in his heart to the extent that he lives up to the Golden Rule, will be one who will show his Christianity wherever he goes, whether at home, among friends or out into the business world.

Such an one as this will be a good example to all them about him, and his light will ever shine for the Master.—L. A. R.

## HERALD RECEIPTS

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# THE RESTITUTION HERALD

VOLUME 19

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NUMBER 11

## WHAT THINK YE OF CHRIST?

### WHOSE SON IS HE?

*By Rufus A. Curtis*

THE ABOVE QUESTION, propounded by Jesus to the Pharisees, is fraught with deep and lasting issues to us, being influenced largely, by our thoughts of "the Christ", as revealed in the Bible. Mark 8:27-29; John 4:41-42. The Jews thought of Him simply as "the son of Joseph". They thought they knew both "his father and mother". John 6:42. In this they were mistaken. They were as ignorant of the Father, as they were of His Son. John 16:1-3.

When the high priest put the question direct to Jesus; "Art thou the Christ, the Son of the Blessed?" Jesus answered without any equivocation, "I am." John 14:60-62. For Jesus claiming to the Son of God, His Jewish accusers thought He ought to die. John 19:7. Their thought influenced their actions; for they finally put Him to death. They thought Him guilty of death. They spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, "Prophecy unto us thou Christ, Who is he that smote thee?" Matt. 26:62-68.

In view of the fact that ignorance and cruelty generally go hand in hand, how needful it is that our hearts should be moved by the same noble impulse that found expression in the language of the Psalmist, David, when he petitioned his Creator, "O send out thy light and thy truth; let them lead me; let them bring me unto thy-holy hill, and to thy tabernacles." Acts 2:23; 3:17; Heb. 11:35-38; Psa. 43:3.

The volume of the Book contains many marvelous things concerning Jesus, God's only begotten Son, who came to do His Father's will. Heb. 10:7-10; John 3:16; 1 John 4:9; Luke 1:26-35. We should diligently search the Scriptures, and obey their divine commandments if we would share in the immortality that is brought to light through the gospel, as God's gracious gift through Jesus Christ our Lord. John 5:39-40; 15:10, 11; Rom. 2:5-7; 6:21-23; 2 Tim. 1:9-10.

I love to think of Jesus as the Savior of sinners. Matt. 1:18-21; 1 Timothy 1:15. I love to think of Him as the door into the sheepfold. John 10:1-5. He is the good Shep-

herd, and has demonstrated that fact to the world by laying down His life for the sheep. John 10:11-15. I love to think of Jesus as the true Vine, and His loyal followers as fruit-bearing branches. John 15:1-11. I love to think of Jesus, the Son of God, as our great High Priest, who ever liveth to make intercession for them who come unto God by Him. Heb. 4:14-16; 7:24-28. I love to think of Jesus as the Way, the Truth, and the Life. John 14:6. We cannot substitute some other way into the sheepfold of the good Shepherd. John 10:1, 11.

"What think ye of Christ?" Do you think of Him as your Redeemer from the thralldom of sin and the dominion of death? To believers, He is precious; to others, a Stumblingstone and a Rock of offence. 1 Peter 2:7; Rom. 9:33. We cannot ignore these momentous questions concerning Jesus, as to whether He is the Christ, the Son of God, and whether we can have life through His name, or not. John 20:30-31; 3:14-17. There can be no neutral ground in the conflict between truth and error. Jesus has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

If you are ashamed of Jesus and His loving message of pardon, peace and final redemption, allow me to call your attention to the following divine warning: "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41; Luke 13:1-5; John 3:14-16. Your thoughts of Jesus and the good tidings God sent Him to preach to the meek, broken hearted captives of the earth, bound in the prison house of sin, mortality, and death, will either eventually elevate you to joint heirship with Jesus, to life immortal, and an immovable kingdom under the whole heaven, as enduring as the sun, the glorious orb of the day, or, they will cause you to be punished with everlasting destruction from the presence of the Lord and the glory of

*(Continued on page 167)*

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."*

## PRAYER

IN THE PRAYER which our Savior taught His disciples, Matthew 6:9, there is a point it would be well for every child of God to heed. After making the address, "Our Father which art in heaven," three references are made to the Father at the very onset:

"Hallowed be thy name,

"Thy kingdom come,

"Thy will be done in earth as it is in heaven".

It is not until after this humble bowing of the heart before the Father that the Christian is taught to refer to self. Whatever the need of prayer, whatever the distress of the petitioner, whatever the importance or the emergency, it is well to remember that in addressing the Father, He always should be honored, exalted, and glorified before the petitioner can justly present his seeming needs.

## PRAYING FOR DIFFICULTY

*"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."—Matthew 19:24.*

HOW OFTEN OUR PRAYERS to God pertain to the things of this world which in their abundance would constitute riches and provide this difficulty. We are not rich? Perhaps not in the sense in which man describes riches. But the kernel of this truth is perhaps revealed to us by Mark's expression, 10:24, "How hard it is for them that trust in riches to enter into the kingdom of God." It is not the possession of the riches in themselves that makes it difficult for the individual. It is the fact that the individual trusts in them, depends upon them. Nor must one needs be the possessor of riches before he at heart trusts in them. Many a pauper visualizes how much he could do if he were only rich. Riches stand before his eye as the one all important, all powerful condition. Such a person certainly trusts.

It is this trust or dependence upon the things of this world, trust in riches, that withdraws one from trust in God. It is dependence upon riches that makes it impossible for one to enter into the kingdom of heaven.

Let us trust in God.

## THE LORD SHALL BLOT OUT HIS NAME

IN THE CLOSING HOURS of his life, Moses admonished the people whom he had led, Deut. 29:10-20, to be true unto the God of heaven. He recalled the desire of the Father to establish the people of Israel in the blessings of the covenant which He had made with Abraham. Then in verse 18, he said, "Lest there should be among you man, or woman, . . . whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations", he warned that "him who should thus do" the Lord shall blot out his name from under heaven.

Do we realize what this would mean, the name blotted out from under heaven, no longer to have that name considered? It would be expunged; it would be no more.

The tribe of Dan, one of the ten which, under Jeroboam, separated from the nation of Israel, erected a golden calf, 1 Kings 12:28, for worship of which Dan's name was blotted out from the rest of the twelve tribes which were sealed with "the seal of the living God" in Rev. 7:5-8. The tribe of Ephraim was also guilty with the tribe of Dan in the day of Jeroboam. Its people, too, worshiped the golden image instead of Jehovah. The name of that tribe also is blotted out in the same scripture.

By negative assertion the epistle to the angel of the church of Sardis, Rev. 3:1-6, announces that those who fail to serve their God, those who defile themselves in false service, will have their names blotted out of the book of life.

This is God's word, not man's. God distinctly tells what He will do with the children of man. The faithful will be gathered in, crowned with life, blessed with the blessings of God; the unfaithful will be blotted out. Are not these truths applicable in principle to the people of all times? Is it not true that he who would enjoy the blessings and promises of God must of necessity live true to Him?

In the light of this truth which is revealed both early in scripture and late, is it not important that each one of us should carefully discern what we worship? Our day is filled with the inventions of man. His ideas are visible everywhere. Youth and old age are solicited to rise to the ideals of man. Let us watch carefully, lest by following after man we are following the Jeroboam of our day and being turned away from the God of heaven.

## CREATION AND SCIENCE

GENESIS 1:1-2

By R. H. Judd

IN CONFIRMATION of points mentioned in the two articles in the issue of October 22, relative to the early verses of Genesis 1, I wish to submit the following. The writer makes no definite statement for which he is able to give unimpeachable authority. The use of the word "waste" in the R. V. in Genesis 1:2 and in Isaiah 45:18 has long been of intense interest to the writer as a remarkable proof of inspiration. I wonder if our readers realize how much divine inspiration is literally *packed* into those early verses of Genesis, which are, even on the surface, a marvel of concise statement.

The thoughts given expression to by our contributors are but a portion of the proof, evidently designed by God, to give an answer in its appointed time to those who in these latter days of boasted civilization and knowledge so delight to cavil concerning the supposed differences between the Bible and science. I will here give some points besides those given in the articles mentioned, that take away any ground for belief that the Bible here contradicts science. When all these are considered, surely one cannot but acknowledge that through nothing short of divine inspiration could any human author weave within the compass of two short sentences, Genesis 1:1-2, such an astounding amount of information relative to the past history of this earth of ours. First, the definite article "the" does not occur in the original. Thus no *specific* beginning is specified. Second, the Hebrew word, "in *reshith* (beginning) primarily means anteriority, i. e., in former times—in past antiquity—God created, etc." The Hebrew is indefinite, as in Jeremiah 28:1, "In the beginning, *reshith*, of the reign of Zedekiah" does not mean the first day or even year, for it immediately adds "in the fourth year", but refers to the *former part* of his reign.

This idea is well expressed by the Psalmist in other words, "Of old—in former duration—thou hast laid the foundations of the earth, and the heavens are the works of thy hands." Thus the words of Moses, also of David, are big enough to take in times indefinite. The words of Moses leave "the when" of creation (of the earth itself) undefined. This may explain to some extent the differences of opinion as to what share others had in the work of creation, some being of the opinion that angels acted under God's commands while others think that *God alone* was the Creator of all creative acts mentioned in Genesis, chapters 1 and 2. May it not be possible that both ideas can be harmonized, and that passages such as Isaiah 42:5; 44:24 refer to the actual creation of the earth itself and the heavens, and that at the creation recorded in Genesis, after verse 1, the angels may have had a part, for "He *spoke* and it was done", "He *commanded* and they were created"? Psa. 33:9; 148:5. Would not this logically explain that much discussed verse, "Let us make man in our

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## GIFTS FOR THE KING

By M. A. Woodward

I AM WONDERING how many of the brothers and sisters of our dear Lord are planning His gift for His birthday. Your friends are each in your mind as to what their gifts shall be; and you think something like this: I believe I will give Will a new shaving set; and Nell a pretty brooch. The children will want books or games. I'll find something nice for them. Another soliloquizes thus: I just feel too poor to give gifts this year, I believe I will just give cards. Well, let me see. Cards are from two to five or ten cents apiece beside the postage. They will at least be five cents each and I have more than 100 people to remember. There is at least five dollars I must spend. Well, I can spend five dollars for the cause of truth, too.

Think what five dollars or even one dollar would mean if each Herald reader would send it on Christmas to the work! How these gifts would please the Christ, for then there would be proof of their love to Him and we would realize a blessing had come to us in sacrifice. It is a real sacrifice to me not to be able to give a gift, though small, but I cannot do both, give to my friends and to the needy cause.

How many of us will stop taking some paper, perhaps, that we do not really need and send that amount to the National Bible Institution or wherever we think it would do the most good? Or, perhaps we have not been able to even take a paper. Then we can make a quilt perhaps, not an elaborate one, just a common quilt. Many wish to buy these now as they are very fashionable, also pillow cases, towels, aprons. Oh, there are many ways if we want to do it to earn a little for the Christ's birthday. There are always some poor children who cannot come out to Sunday School because they have no clothes that they want to appear in. Get together as they do in Grand Rapids and make some; take them to them and ask them to come to Sunday School. These things all count for your credit in the cause of truth.

The work at our printing plant and home always needs help financially. What a satisfaction to know you have helped lift the burden from those weary workers, those who are doing duty all hours of the day and night to give us a good paper and furnish good Sunday School Quarterlies. And again, we do not realize the tireless effort it takes to keep Golden Rule Home running so smoothly and so like its name indicates, Golden Rule, for that is what it is, a sweet, peaceful, pleasant home. If you have extra fruit this year, it will be gladly used there, and you will be giving such joy to the dear brothers and sisters there.

Christmas is coming and all these things may be in your minds to help fill the gifts for the Christ. May God put it in the minds of many to send gifts of love to our beloved elder Brother, the beloved Christ.

## THE BOOKS OF SAMUEL

By Lyman Booth

THESE TWO BOOKS form but one in the Hebrew canon, and derive their name from Samuel, not so much because he was the author, but that prophet was the most prominent actor in the opening portion, and the main instrument in the establishment of the Kingdom of Israel. The books of Samuel and of Kings were considered in the original form as two books, but the seventy translators divided them into four books which they named the Books of the Kingdoms. In the Vulgate translation this division is used, except that they are called the Books of the Kings, which title is preserved in the Authorized Version of the English Bible.

Though Samuel could not have written more than the former portion of the first book, perhaps the 24 chapters, the remaining portion is ascribed to the prophets Nathan and Gad: for we read in the Chronicles, "Now the acts of David, the king first and last, behold, they are written in the Book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer". 1 Chron. 29:29. It is not unreasonable, therefore, to conclude that Samuel wrote the first acts of David, and that Nathan and Gad continued the work after Samuel's death, and wrote the last acts or the records of his reign till his death, which was ascribed to Samuel, as the more eminent person, and worthy of the honor of its authorship. That portion ascribed to Nathan and Gad is but an appendix to the work Samuel began. We observe that in Samuel's time a new epoch commenced in Israel's history: the government by judges was changed for that of kings; and Samuel anointed both, whose history is given by Samuel who was the principal person in all those transactions.

The Books of Samuel and Kings are called in the Vulgate Latin translation, "The first and second book of Kings," and therefore the books we now call first and second Kings are "the third and fourth books of Kings." But we know from 1 Chron. 20:29 that there were books of Samuel, Nathan, and Gad, the Seers; and those prophets were answerable for a large portion of the work, and David's personal memoirs would supply the rest. We understand there were scribes and secretaries (2 Samuel 8:17; 20:25; 1 Kings 4:3) who no doubt helped to place the records in consecutive order, thereby preserving their national literature in such compositions as Hannah's Song, 1 Sam. 2:1, 2, David's lament over Saul and Jonathan, 2 Sam. 1:17-27, his lament over Abner, 2 Sam. 3:33, 34, his extreme grief over the death of Absalom, 2 Sam. 18:33; his thanksgiving, 2 Sam. 22, and his last words, 2 Sam. 23:1-7. Thus the books themselves were based upon the works of the prophets who were contemporary with the kings whose history they give, regardless of the actual dates on which they were compiled.

Samuel was born while Eli was judge and high priest of Israel, and while Eli's sons were bringing shame and destruction on themselves and their family, and almost on the nation. Samuel was growing in wisdom and piety,

and became an illustrious prophet, a model reformer, a merciful deliverer and a just judge of Israel. Yet Israel became very weary of his mild government and desired a king. Saul was placed over them, but was soon dethroned for his disobedience to God, and David anointed to succeed him.

The rest of the book gives an account of David's illustrious deeds, and the persecutions he endured, till the death of Saul which gave him the opportunity to ascend the throne. It is uncertain how many years elapsed during those events; some estimates place it at eighty years, others at one hundred fifteen. From 1 Kings 2:27 we may justly conclude that this book was extant when the first book of Kings was written. Other scriptures refer to the events therein recorded as of undoubted certainty. Especially many of the Psalms were made on occasions of one or another of them. Our Lord and His apostles quote them as a part of the sacred oracles, Matt. 12:3,4; Acts 7:45, 46; 13:21-23. These books contain an interesting study of three biographies: first of Samuel, 1 Sam. 1 to 12; second of Saul, 1 Sam. 1:13 to 2 Sam. 1; third of David, 1 Sam. 16:11 to 2 Sam. 24. As in the history of the patriarchs, so in these biographies, nothing is concealed and nothing forgotten. They do not hide the sins of the kings. They describe the miseries that follow the forsaking of the path of righteousness and the blessings which accompany right doing.

Samuel's ancestry from Levi, which is given in outline, is recorded in 1 Chron. 6:22-28 and 33:38. The reformation of his people from unbridled licentiousness to a peaceable monarchy is due to his administrative skill and intellectual ability. It isn't difficult to see why he became one of the heroes of Hebrew history. He was a very prominent person in Israel, being the last of the judges and the first of the succession of the prophets. He could be properly classed with Moses and Aaron. See Psa. 99:6 and Jer. 15:1.

Saul began well but ended very disgracefully. His first acts were very promising, 1 Sam. 10:11. On account of his sudden elevation he soon became self-assertive and self-willed. At times he dwelt in spells of melancholy and jealousy. He bitterly persecuted David and finally being filled with remorse, he consulted with the witch of Endor, just before the battle of Mount Gilboa which resulted disastrously. Instead of endeavoring to rule as the vicegerent of Jehovah, he became proud, selfish, stiff-necked, and very profane.

With David, the sceptre came into the house of Judah for the first time and he became the founder of a dynasty that lasted for more than four hundred years. His early years were spent in preparation for his future career. We next note his flight and hiding from Saul as an outlaw, then his elevation to the throne. We also note his devotion to Jonathan and his solemn vow not to injure the Lord's anointed, Saul. He was noted for his valor, his musical and poetical gifts. Never in the time of danger nor in the hour of prosperity did he go after strange gods, or lapse into idolatry. But there was a time when he gave

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## THE COVENANT WITH ABRAHAM

Genesis 15

By Cecil Smead

IN GENESIS FIFTEEN WE HAVE recorded the covenant as God first made it with Abraham. The Lord God is revealed in His relationship to the earth as the eternal, immutable One, carrying out His purpose of blessing in the earth. The word of the Lord came unto Abraham and made a covenant with him.

In preparing the covenant God told Abraham to take five certain beasts and prepare a sacrifice. Numbers are used in Scripture with a spiritual significance, five being the number of grace. Five beasts are used in the offering because the covenant is to be unconditional. Furthermore, the Lord God caused a deep sleep to fall upon Abraham in order that there might be only one contracting party to the covenant and that that One should be the Lord God himself.

The Lord God unconditionally promised Abraham seed as the stars of heaven and that that seed should inherit the land where Abraham dwelt. As yet, Abraham had no seed, his steward being his heir, and Abraham did not even have enough land to put his foot on.

While the promise that Abraham's seed should be as the stars of heaven undoubtedly means that they should be too numerous to number, it also meant that there should be a spiritual calling in the seed of Abraham. The earlier reference to his seed being as the dust of the earth (Gen. 13:16) had reference to the fleshly part of Abraham's seed. The spiritual calling is Christ and those who are the seed of Abraham through Christ.

In solemnizing the covenant God sent a smoking furnace followed by a lamp passing between the pieces of the sacrifice. The furnace was symbolic of the affliction of Israel; and as silver is refined so the children of Israel were to be refined. The lamp was symbolic of Israel's deliverance. As the furnace was before the lamp so affliction is before deliverance, bitter before sweet, wilderness before Canaan, cross before crown, tribulation before blessing, suffering before glory. All these should happen to the seed of Abraham, both fleshly and spiritual.

The Lord God also promised Abraham a portion of land within certain specified boundaries, land which has never yet been possessed by Israel in whom Abraham's seed is called. Therefore Israel's inheritance is yet in the future when Christ shall set up Israel as an everlasting kingdom to inherit the land of Canaan.

We read that Abraham believed what the Lord God told him and that He counted it to him for righteousness. So that by grace Abraham will be saved through the faith he had in God. And so it is with us; we are saved by grace through faith; both are gifts of God as is set forth in Ephesians 2:8.

Genesis 15 has revealed more to us than we would think at first glance. We have found much, but there is much more to be found in that same chapter which can be acquired only by diligent study.

We have found the Lord God as the immutable One carrying out His blessing upon the earth; that His covenant with Abraham was an unconditional promise of seed and land; that Abraham's seed refers to both fleshly and spiritual seed; that tribulation comes rightfully before blessing; that Israel is yet to be possessed of the land of Canaan; and that it is by the grace of God flowing like a stream through the channel of faith that we are all saved.

## DARKNESS AND LIGHT

By Lydia Railsback

DARKNESS IS THE ABSENCE OF LIGHT. (Webster.) If one attempts to walk in the dark on an unknown path, there is usually trouble, as few paths or ways are so smooth but what there is at least some little thing which will cause one to stumble. But not so on a well lighted pathway. All objects can be clearly seen and avoided or in some way surmounted. No matter how dark the night may be, there has always come a time when the sun came up over the horizon and sent his light to dispel the darkness.

Just so with the darkness of sin, there will come a time when the Light of the world will appear and dispel all gloom from this sin cursed earth. In the meantime, we who are in the world, but not of it, should seek for all the light we may find, and use it to good advantage.

The Psalmist says, "The entrance of thy words giveth light". Psa. 119:130. How much can each one of us do to help others obtain some of this light? The Psalmist says in another place that, "Thy word is a lamp unto my feet, and a light unto my path". If our path is lighted by God's Word, there will be no reason for stumbling or falling; for God's light far exceeds the light of the brightest noonday.

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". John 8:12. Why not walk after Christ and have that light? "Men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd, (margin, discovered). But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

What a vast difference between those who love darkness and those who come to the light! One means death, the other, life. The choice is for each one to make. Dear reader, which do you choose? If life, walk in the light; if darkness, no one can help you.

" 'Tis not a task, O Power Divine,  
To thank Thee for these gifts of Thine;  
For summer's sunshine, winter's snow,  
For hearts that kindle, thoughts that glow;  
But when shall I attain to this:  
To thank Thee for the things I miss?"

# DAILY SCRIPTURE READINGS

## FIRST THE CHILD, THEN THE MAN

Sunday, December 15—Luke 1:59-80.

*“And the child grew, and waxed strong in spirit.”*

—Luke 1:80.

Just as the mighty oak of the forest must once have been but a fresh twig of the morning, so every person of great character or influence must have first been a new born child. It is God's way; none can thwart it. The inference is true, namely, every child in the home, if well born by good and proper parentage, holds in his tiny life the possibility of attaining unto the greatness of one of God's great ones. There is no limitation to the possible attainment of that loved life upon the arm of its mother, excepting those limitations arranged by the Creator of all things.

“And the child grew, and waxed strong in spirit”, is the one rule that must apply everywhere. How regrettable it is to-day that so many able people in the prime of ideal life deny themselves the privilege of rearing children, whose very existence might well enable them to become richest jewels in the great, eternal, unfading accomplishments of God! How wicked to deny the Father these lives and their possible greatness before Him!

## EARTH'S GREATEST CHILD

Monday, December 16—Luke 2:8-20.

*“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”*

—Luke 2:8.

Just as all of God's wonderful plans are perfected from new beginnings, so also Jesus, His Son, was introduced into the plans of God as a new born Child. His was the beginning of a life destined to be exalted “above every name that is named, not only in this world, but also in that which is to come”, Eph. 1:21. “Though made of a woman, made under the law”, Gal. 4:4, His was the beginning which would develop until He should be “King of kings, and Lord of lords”, Rev. 19:16.

## THE CHILD TRAIT PERMEATES THE KINGDOM OF HEAVEN

Tuesday, December 17—Matthew 18:1-10.

*“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—Matthew 18:4.*

With a little child in their midst, Jesus illustrated to His disciples the position in God's kingdom of child life; not necessarily of the child as a new born, inexperienced person, but of that child trait which accedes to the teachings of the Father in heaven and which obediently performs His requests.

Child life is susceptible to whatever trained, experienced life will afford it. Like the molder's clay, it is susceptible to any given shaping. He, only, who approaches God in child-like humility is susceptible to that perfection of character fitted for God's kingdom.

## THE CHILD IN THE CHURCH

Wednesday, December 18—1 Samuel 3:10-19.

*“Then Samuel answered, Speak; for thy servant heareth.”—1 Samuel 3:10.*

It was the willingness of the child, Samuel, that made him anxious to receive Jehovah's teaching. It is the confidence of the child that turns to the voice of Holy Scripture in the New Testament, as well as Old, that develops the child into obedience to the truth of God. The story of Samuel is one from which mighty lessons may be learned. The application of the lesson to Christian life is most valuable. Christian parents should awaken to the fact that the child mind and life, unwarped and untarnished by sin's mighty forces, is the life that manifests loyal confidence and trust in the Master. Let us more and more encourage childhood to visualize and grasp Christian teachings.

## FORMATIVE INFLUENCES AFFECTING THE CHILD

Thursday, December 19—Acts 7:20-34.

*“Train up a child in the way he should go; and when he is old, he will not depart from it.”*

—Proverbs 22:6.

Under the sweet influences of his godly mother whom Pharaoh's daughter engaged to attend to Moses, Moses was reared and fashioned after the best manner known to the woman, whose life was consecrated to God. Shapened and formed by such godly influences and then by the influences of the better learning in Egypt, Moses was prepared for his work of later years, a work which has influenced all races during the centuries since.

Would that parents could but visualize the far-reaching influences radiating from the lives of their children! It is not too much to say that for every child born into the creation of God, both the present and all future ages are changed. The future cannot possibly be the same as it would have been had you or I not been born. Then, again, the manner in which life is shapened from childhood produces results that unavoidably affect, in one way or another, the ultimate and eternal accomplishments of God.

With what earnest prayer and godly effort should every child be developed and fitted for both the immediate and the eternal future!

## FATHER AND SON

Friday, December 20—Genesis 22:1-13.

*“And Abraham said, My son, God will provide himself a lamb for a burnt offering.”—Gen. 22:8.*

Abraham's unflinching faith in Jehovah was a daily example unto Isaac, his son. As it would be unjust for Jehovah to require that man should live more holy than He, himself, so it is unjust in parents to expect the son or the daughter to control themselves against the lusts of the flesh more than do the parents. Abraham believed God. He believed Him to that degree that he would even offer the life of Isaac, his son, whom he loved more than his own life. With such confidence of faith, Isaac too, was schooled unto faith exalted far beyond that of others about him. Oh, that parents would go ahead and blaze the trails for their children to follow as they tramp through tangled jungles of sin, seeking the open fields of righteousness and freedom in Christ!

## GOD AND THE CHILD'S EDUCATION

Saturday, December 21—Acts 22:1-10.

*“I verily am a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.”—Acts 22:3.*

After the most perfect manner of the law given by Moses as spokesman for God, Paul was educated at the feet of the then best known teacher thereof. Zealously he lived toward God with all might and power. He sought to do God's service, nor was his heart false in his efforts. His zeal and faith were true in so far as he had been educated.

Observe the watch-care of the Almighty in this instance. Though Paul's education was partly wrong, yet his heart had become true to God. In the fulness of His mercy and loving kindness, God revealed to Paul truth to take the place of error which he had entertained. Immediately Paul had changed and complied with the education taught by heaven.

Nor is the parent of to-day competent to fully teach his children. Earnest petitions to the heavenly Father should constantly seek Heaven's guidance in giving to childhood the highest and truest education possible, education concerning God himself and God's men. Under the education of the Father, Paul was equipped to influence the thoughts of many. These influences marked out many disciples who will undoubtedly be active with Christ in the kingdom of God in the coming ages. How important was Paul's education!

—o—  
*“Broader than the ocean wide,  
 Stronger than its deepest tide,  
 Deeper than its measuring rod,  
 Are the promises of God!”*

WHAT THINK YE OF CHRIST?  
WHOSE SON IS HE?*(Continued from front page)*

His power. Isa. 61:1-3; Luke 4:16-19; Rom. 8:16-18; 6:23; James 2:5; Heb. 12:28; Psa. 89:35-36; Dan. 7:18-24; Matt. 25:46; 1 Thess. 1:7-10. Jesus has said, “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” Mark 8:36-38; Luke 9:25-26.

The Master has said, “Without me ye can do nothing.” John 15:5. “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:11-12. “Rejoice evermore”, 1 Thess. 5:16, “for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.” 1 Cor. 3:21-23.

“In the heart of London city,  
 'Mid the dwellings of the poor,  
 These bright golden words were uttered,  
 ‘I have Christ! What want I more?’  
 By a lonely, dying woman,  
 Stretched upon a garret floor;  
 Having not one earthly comfort,—  
 ‘I have Christ! What want I more?’”

“He who heard them ran to fetch her  
 Something from the world's great store.  
 It was needless—died she, saying,  
 ‘I have Christ! What want I more?’  
 But her words will live forever;  
 I repeat them o'er and o'er,  
 God delights to hear me saying,—  
 ‘I have Christ! What want I more?’”

“Ye who read with admiration  
 How that Christ doth bless the poor,  
 Can you say with deep thanksgiving,  
 ‘I have Christ! What want I more?’  
 Haste thee, hide thee, death awaits thee,  
 God's just wrath doth lie before,  
 Unless thou art humbly boasting—  
 ‘I have Christ! What want I more?’”

“You may have much in your garner,  
 Yet by God be reckoned poor;  
 He alone has riches truly,  
 Who has Christ, though nothing more.  
 Look away from earth's attractions,  
 All earth's joys will soon be o'er;  
 Rest not till your heart proclaimeth—  
 ‘I have Christ! What want I more?’”

## DAY BY DAY

I heard a voice at evening softly say,—

Bear not thy yesterday into tomorrow,  
Nor load this week with last week's load of sorrow.  
Lift all thy burdens as they come, nor try  
To weight the present with the bye and bye.

One step and then another, take thy way—  
Live day by day.

Live day by day.

Though autumn leaves are withering round thy way, -

Walk in the sunshine: it is all for thee;  
Push straight ahead as long as thou canst see;  
Dread not the winter whither thou must go,  
But when it comes be thankful for the snow;

Onward and upward, look and smile, and pray—  
Live day by day.

Live day by day.

The path before thee doth not lead astray;

Do the next duty, it must surely be  
The Christ is in the One that's close to thee.  
Onward, still onward, with a sunny smile,  
Till step by step shall end in mile by mile;

I'll do my best, unto thy conscience say;  
Live day by day.

—Unknown.

## THE CHILDREN'S HOPE

By T. A. Drinkard

*Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work (Whose work?) shall be rewarded, saith the Lord; and they (Who?) shall come again from the land of the enemy.—Jeremiah 31:15-16.*

I LIKE TO TALK about the children's hope, which they have because of God's promise made in their behalf, through His prophet in days gone by. We cannot afford to ignore this promise by Jeremiah. God surely intended for us to obtain at least a small measure of joy by reading about it and to realize that He was gracious enough to make provision for the little children who come forth into life like beautiful flowers, yet are soon cut down. Job 14:2. By the study of this scriptural statement of Jeremiah 31:15, compared with Matthew 2:16-18, it will be seen to be fulfilled in the days of Herod the king. These children lost their lives because Herod was determined, if possible, to kill the appointed King of the world.

Was there an hour of weeping and sorrow over the land? God heard those mothers' prayers and promised

to restore the little innocent children of sorrow back to life. True it is, such promise has not as yet been realized; yet it has never been revoked. God knew His plan from the days of old, Acts 15:18, and it pleased Him to reveal it unto those that delight to carry out its requirements. Matthew 13:11-12.

Again, it is written, "But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."—Mark 10:14. Jesus foresaw a future for those little children. Did His life work and sacrificial offering upon Calvary's cross bring to them the right to live beyond the resurrection day? Were they considered when Jesus gave Himself a ransom for all? 1 Timothy 2:6. Surely Jesus remembered Jeremiah 31:16, which says that should those children fall asleep in death, yet in God's own good time they would come again from the land of the enemy.

Many of them are now in that land of darkness. Job 10:21. Is there no future for those treasured flowers of earth? Must they remain in death just because they were unable to help themselves? What harm or sin have they committed that would debar them from being in the kingdom of God as subjects? It is clearly taught in Scripture that there will be children in the kingdom. Let me read a portion of Isaiah's prophecy: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them."—Isa. 11:9, 6.

This prophecy appeals to me very much. Its portraying view of the kingdom is almost beyond our comprehension of things. And in that view I see the little child pictured leading the once vicious beasts of the earth, but which are now tame, having a pleasant disposition.

## THAT DAY

If you sit down at set of sun  
And count the acts that you have done,  
And, counting, find  
One self-denying deed, one word  
That eased the heart of him who heard—  
One glance most kind,  
That fell, like sunshine, where it went—  
Then you may count that day well spent.

But if, through all the livelong day,  
You've cheered no heart, by yea or nay—  
If, through it all,  
You've nothing done that you can trace  
That brought the sunshine to one face—  
No act most small  
That helped some soul and nothing cost—  
Then count that day as worse than lost.

—George Eliot,



## A FATHER OF MANY NATIONS

GENESIS 17:1-8

By Richard LeCrone

SEVERAL TIMES in the Bible we are told that the events of the Old Testament were types and shadows of things that were to come. The Apostle Paul in speaking of the adventures of the Children of Israel, says: "Now all these things happened unto them for ensamples: and they are written for our admonition . . ."—1 Cor. 10:11. We find many of the prophecies of the Old Testament fulfilled in the New. These fulfillments consist not only of things prophesied of by the prophets, but also those prophesied of by the events.

The New Testament is a divine commentary on the Old and is the highest possible authority in the explanation of the Old Testament scriptures. Are we not then fully justified in going to the New Testament for the explanation of, or at least help in the understanding of the Old Testament scriptures? Let us follow such a procedure in connection with God's covenant with Abraham.

God's covenant with Abraham is repeated several times in the book of Genesis and is repeated in several degrees of fulness and detail. But we shall, at this time, concern ourselves with one particular repetition. It is found in the first few verses of the seventeenth chapter of Genesis and reads as follows: "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee, and to thy seed after thee."

In this instance the emphasized thought seems to be that Abraham's reward for keeping God's covenant will be that he shall become the father of many nations.

As we follow the generations of Abraham through the Bible we find God promising Abraham that his seed should come through his son, Isaac. Abraham's first son, and lawfully his heir, was the son of his wife's handmaiden. But it was through his second son who was born of Abraham's wife, Sarah, that the promise was to be fulfilled. God's promise to this effect is found in Gen. 21:12. "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

In Genesis 12:3 we find God making this promise to Abraham: ". . . and in thee shall all the nations of the earth be blessed." Going on to Gen. 22:18, we find Him telling Abraham how this promise is to be fulfilled: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Our attention is thus diverted from Abraham to his Seed. Our problem now becomes one of determining just who that Seed is.

We study the entire Old Testament without discovering that Abraham has yet become, in any sense, the father of many nations. Let us now proceed into the New Testament and there search for a fulfillment of the promise.

In the first half of the first chapter of the book of Matthew, we find a genealogy of the generations of Abraham. It begins with Abraham and names each generation in its order until it comes to One named Christ. There the record is suddenly broken off. For the identification of this Man, Christ, we turn to Galatians 3:16, and there Paul introduces Him to us. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." But this identifies Him only as an Israelite, and so far as we know, Abraham is still the father of only one nation.

Although the record of the generations of Abraham stops with Christ, we are not to conclude that He was the last descendant of Abraham. It was through the Seed that the promise was to be fulfilled which God gave unto Abraham: "And I will make thee a father of many nations."

Again the inspired commentary comes to our aid. The Apostle Paul, in his epistle to the Galatians, explains the mystery for us in his usual clear-cut and concise style. "For ye are all the children of Abraham by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Thus, through combining the study of the Old and New Testaments, we are able to more fully understand God's covenant with Abraham, and to see Abraham in the fulness of his capacity as "a father of many nations".

## THE BOOKS OF SAMUEL

(Continued from page 164)

way to the temptations of passion and he committed the great sin of his life for which he was severely punished, but which he confessed in deepest sorrow and for which he was forgiven.

His history is an introduction to those prophecies concerning his family, especially concerning our Lord who sprang from the root of Jesse. Psalm 2; 72; 99; 11:1-10; Acts 2:25-31. In relation to our Lord, David was His type after the flesh, and in his humiliation and exaltation. As a vanquisher of heathen nations, he was a fitting type of Him of whom he made mention many times in the Psalms, calling Him the Son of David. Compare Isaiah 53:3 with Acts 13:34. The book records many typical events which had their accomplishment in Christ. It contains several prophecies concerning the families of Eli and Saul, which were speedily fulfilled. The song of Hannah concludes with a prophecy of our Lord, in which He is predicted, for the first time, as the Messiah, the anointed of God.

## I WONDER IF YOU KNOW

### QUERIES 15

#### NEW TESTAMENT PERSONS

1. Who was reigning in Judah when Joseph returned from Egypt with the Child Jesus?
2. What prophet preached by the side of a river?
3. Who called the Sadducees a "generation of vipers"?
4. Who ministered to Jesus after the temptation in the wilderness?
5. Who were first called of the disciples?
6. To whom was the command given, "Follow me and I will make you fishers of men"?
7. What four disciples were fishermen?
8. Whose birthday was celebrated by dancing?
9. Whom did our Savior meet on the other side of Galilee?
10. Who requested that her sons might sit the one on the right hand, and the other on the left of Jesus in the kingdom of heaven?

#### NEW TESTAMENT PLACES

1. What city, though exalted to heaven, was brought down to destruction?
2. Where was the home of Mary and Martha, so frequently visited by our Savior?
3. Where was the withered fig tree mentioned by our Savior situated?
4. Where was Jesus proclaimed King of the Jews?
5. Where did Christ commission the twelve disciples?

#### BIBLE CHARACTER

A noted patriarch and son

The initials form the name of the son whose life was in danger, but who was saved in answer to prayer. The initials form the name of his father.

1. One of David's chief rulers.
2. The youngest son of the builder of a noted city.
3. One whose sons sold part of their land.
4. The assumed name of a child of sorrow.
5. A farmer who offered some of his property to the service of God.
6. The country of an anxious inquirer after truth.
7. The character of one of the early churches.

#### QUERIES 13—ANSWERS

##### HAPPENINGS IN THE BUSINESS WORLD, found in

1. 1 Kings 21:1-4.
2. Ruth 4:7-8.
3. 1 Samuel 21:2.
4. Jeremiah 32:9-12.
5. Deuteronomy 24:5.

##### OCCUPATIONS:

1. Phicol, Gen. 21:22; Nahshon, Num. 1:7; Johanan, Jer. 41:11, 16.
2. Joseph, Matt. 13:55; Jesus, Mark 6:3.

3. Cornelius, Acts 10:1.
4. Bighan, Esther 2:21; Blastus, Acts 12:20; Erastus, Rom. 16:23.
5. Crispus, Acts 18:8.

##### QUOTATION:

"There is no new thing under the sun."—Solomon, Ecclesiastes 1:9.

##### OLD TESTAMENT PLACES:

1. In the creation, Gen. 1:2.
2. In the garden of Eden, Gen. 3:8.
3. In the land of Nod, Gen. 4:16.
4. From the river of Egypt to the Euphrates, Gen. 15:18.
5. At Beer-lahairoito in the wilderness to Hagar, Gen. 16:14.

#### SORRY, BUT

An error in numbering the Queries occurred in last issue. They should have been Number 14 instead of 13. Don't overlook this when you come to the answers in the issue of December 17.

## CREATION AND SCIENCE

(Continued from page 163)

image . . . ." as the angels were created before man and man is undoubtedly in their image? Whom else could God command? Of course He could command, as it appears Christ commanded the storm on Galilee, but putting the two together, Gen. 1:26 and Psa. 148:5, there would seem to be reason for the attempted harmony.

Leaving this digression, we now come to our third point. Third, the Hebrew particle, *ve*, translated "and" has two interesting features: (a) It makes the second verse a continuation of the narrative begun in the first. It implies that the earth was already in existence and that something had been said of it with which the "and" is the connecting link, showing that the earth already existed before it *became waste*. (b) The Hebrew particle, *ve*, does not imply *immediate* sequence. A very great time may have elapsed between the first and second verses. Thus in chapters 6:1, 11 (R. V.); 11:1; and 24:1 there is no immediate sequence. This again allows for unlimited time between the events of the first and second verse.

That this last mentioned interpretation was not invented for meeting the geological difficulty is proved from the fact that 1500 years before geology was dreamed of as a science, Saints Augustine, Basil, and Gregory pointed this out, and Origen and Justin Martyr, still earlier.

Fourth, that the creation in Genesis, after verse 1, is only a surface creation is more than probable from the foregoing fact, and is in full harmony with the finding of geology that the earth has suffered several catastrophes, man only appearing after the last. That this is probably only a surface creation is apparently confirmed by Psalm 104:30—"Thou re-newest the *face* of the earth."

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
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ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.—MATT. 7:12.

### THE COMING KINGDOM

(Concluded from last week)

**H**EALTH. A condition of the kingdom age. Isaiah 33:24. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 35:3-6, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 29:18, 19, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

Peace. Another kingdom condition, Micah 4:3-4 and Psalm 72:6-8. "And he shall judge among many people, and rebuke strong nations afar off; and thy shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Third, a work of Christ. John 18:36-37 and Isa. 9:6-7, compared. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." "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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace

there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

—Leota Hotchkiss, Grand Rapids Berean Society.

Here is a splendid article from a young Indiana Berean. We have just been thinking how much more pleasant life would be if the Golden Rule were practiced in the relations of business to-day. We cannot hope for that, but there will come a day when industrial life, as well as religious life, will acknowledge Jesus Christ as Head. May it be soon!

### THE CHRISTIAN SPIRIT IN INDUSTRY

EVER SINCE the rise of the factory system, and even before, there has not been much Christian spirit in industry. There are many exceptions, however, where the employers are kind and considerate, and where the employees do their best conscientiously.

In the majority of business relations there is not perfect harmony; for the employers do not respect the welfare of the workers and the employees do not do their work well.

Both the management and the labor should agree; and to do this perfectly the Christian spirit is needed.

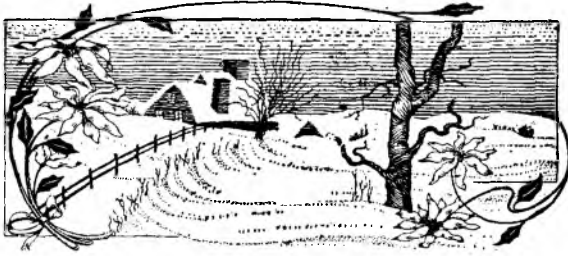
Some men, kindly and considerate of their office workers, are always in a dilemma, for the employees are not conscientious about their work. Other cases are exactly opposite—workers doing their best under inconsiderate employers.

Throughout the Bible are commands for masters not to oppress, and for servants to be obedient. These commands may well be applied to modern industry, but, sadly, are not; mainly because many men believe religion has no place in industry.

Injustice, as practiced by both employer and employee, is very offensive to God. And justice, which makes for harmony is pleasing in His sight. As harmony produces better products, better both in quality and quantity, it is much to be desired.

Therefore, the Christian spirit in industry is valuable.

William Hunt.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### THE CHILD IN A CHRISTIAN WORLD

“**T** WAS THE night before Christmas  
When all through the house”

all was in perfect order. All morning mother and the children had cleaned and baked and planned. Bob and Betty had cracked nuts for the salad, polished apples for the big dish, made place cards and tiny surprises.

They had happily brought down the box of decorations, and made the little cottage gay with the wreaths, bells and candles of previous years. This “set off” the Christmas tree, which Father had brought in in the early afternoon. It, too, was shining with tinsel and all manner of pretty emblems. And when everything was in place big Sister had read Hans Anderson’s story “*The Little Fir Tree*.”

After dinner Bob spelled out “The Night before Christmas”, and again big Sister yielded to the demand for “*The Little Match Girl*” and “*The Christ Child*”.

But now,

“The stockings were hung by the chimney with care  
In hopes that St. Nicholas soon would be there.”

A solemn hush had settled over the little household. A breathless expectancy filled the room. Mother had completed her preparations and had quietly taken her place in the midst of the family group. Betty crept up into her mother’s lap and lovingly put her head against the beloved shoulder. Bob had also edged up close to her knee.

For several days Mother had been telling them about Mary and Joseph and the customs of the people in the Holy Land. They had poured over maps and pictures. They had talked about shepherds and people of the East. At last they were ready for the real story toward which they had been planning. Betty whispered, “Now, Mother, tell us the story you promised—the one about why we have Christmas.”

“Yes,” said Mother. “But in place of telling you the story I want to read it from God’s own Word. It is told in the most beautiful, dignified language there—far lovelier than I could tell it. Let us read it as it is given to us.”

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city

of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

“And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

“And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.”

The little mother quietly closed the Book and reverently laid it aside. She, too, often pondered in her heart.

Looking about at the little circle of glowing faces, she felt so happy and blessed that she simply had to raise her voice, too, in praise as the others had done. The little ones joined in the beautiful old hymns and carols that they had all come to love.

And surely with all this genuine worship, they were ready for the real Christmas—the giving and receiving in the truly loving spirit.

Part 2 of “*The Little Engine That Could*” will appear in next issue.

#### SOMETHING TO DO

Plan the happiest Christmas for mother and father.

#### NOTE BOOK

- Page 1. Paste or draw pictures to tell the Bible Story.
2. Make up a Christmas poem or verse of your own.

#### MOTHERS!!!

In the December number of “Parents” magazine there is a splendid article for you to read—“The Religious Training of Our Children”.

*Dear Children’s Page Friends:*

May the happiness of the real Spirit of Christmas be yours,—*Lois Hunt*.

# With Our Sunday Schools

LESSON XII.—December 22, 1929

## THE CHILD IN A CHRISTIAN WORLD

Matthew 18:1-6; Mark 9:36, 37, 42; 10:13-16; Luke 2:1-20.

Devotional Reading: Isaiah 11:1-9.

### GOLDEN TEXT

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matt. 19:14.

#### A STUDY OF THE SUBJECT

**Topic:** Christian Obligations to Childhood.  
**Basic Truth:** Jesus, in His Prenatal Life was Mothered by the Holy Spirit.

**Outline:** I. Christian Obligations to Childhood. II. Discerning Right Leadings and Following Them. III. The First Christian Child.

**I. Christian Obligations to Childhood.** "She was found with child of the Holy Ghost."—Matt. 1:18. From the earliest day of Christ's prenatal life, God surrounded Him with His own Spirit. The purest, strongest, most godly influence known to the heavenly Father enveloped His Son. Following His birth, the Father's Spirit guided, guarded and taught Him till manhood. At manhood the Savior was given the Spirit without measure, John 3:34. He who was chosen to become the Head of the world second only to God, was by God, even from earliest days of prenatal infancy, nurtured and tended by the Father's mightiest power for good.

It is in childhood that every prospect for victory in Christ shall be chosen. Only such children will attain to that victory as, during their mortal career, shall by faith live true to their Lord. If God wrapped the infant Messiah of the world so carefully with the influences of heaven, with what should we Christians of this time surround the childhood of our experience? That Christian who overlooks the child and waits for the man is like the shepherd who neglects his wolf-driven sheep till the lambs are grown.

**II. Discerning Right Leadings and Following Them.** With no physical object in sight, with no visible leader, the Christian, led by the eye of faith, listening with his ear to the Word of God, must discern that voice and leading of the Father, which, when followed will lead him to victory in Christ. But the child of his home, ere he reaches the age of faith in his Maker and faith in his Savior must, faithwise, be carried in arms by his parents until he may begin to walk the walk of faith. Thence till he can of himself under his Master's leading, fight his own fight of faith, the parent must school and train and encourage that child toward his Master, and away from opposition to the Master.

To rightly discern these leadings, to rightly lead that child of God's creation, is one of life's greatest tasks. Prayerfully, earnestly, spirit-led, he must by implicit faith explore life's travels, ever sensing God's leading for himself and the childhood about him.

"Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19:14. If God so guarded the childhood of His Son and if Jesus exhorted that children should

be permitted to come unto Him for His sustaining favors, with what intense concern should Christian life regard the childhood about it and search those leadings which, when followed, will crown the child with age-lasting victory.

**III. The First Christian Child.** Everything has its beginning. So also did God's new Man. As Adam started alone in Eden's garden, so Jesus, the sinless, the spirit-wrapped Child was alone in His beginnings. True to His Father, God failed Him not, but led Him gently. Like the lone evening star in the great, dark blue dome, so Christ, the first Child of Spirit, stood alone in the great darkness of human evil. But the angels of God introduced Him to man; the wise men of the day searched Him out; the simple men of faith gathered about Him and the victorious Messiah began to lead others of His kin (perhaps His half-kin, cf. Ishmael and Isaac, Gen. 21:10-12) toward the great fulfillment of God's plan for the new man. He who was great in His manhood was great in His infancy; He who was Victor at the cross was Victor at twelve before the lawyers. The crowned Savior was the outgrowth of the Child of God.

#### SENIOR AND ADULT CLASSES

Man instinctively associates these words with healthy, attractive, winning childhood, with children who come trustingly to loving parents. He does not so readily picture Jesus blessing unbeautiful childhood, warped in body, mind, and disposition.

Instinct life in health and strength recoils from the physically and mentally unfit because "survival of the fit" is the flesh idea of race preservation and salvation. In harmony with this idea, the flesh mind does not conceive of a Savior as One who blesses unfit little ones, nor unfit little ones grown to adulthood in years only.

Redemption through Jesus is the Spirit's law of race preservation and salvation, and the working of the Spirit through Jesus is not influenced even ever so remotely by the flesh ideas.

The general failure, or reluctance, of Christians to grasp that God's love through Jesus provides for the salvation of the "unfit" is due to the promptings of instinct flesh life. Flesh man becomes Christian as he learns to distinguish the promptings of the flesh from the promptings of the Spirit, and to eschew the one and cleave to the other.

Jesus said, "Suffer little children to come unto me" not altogether because childhood represents beautiful trust, but also because childhood, beautiful and unbeautiful, represents man's inherent need of the Father's love.

—A. K.

#### INTERMEDIATE CLASS

**Topic:** Finding and Following Right Leaders.

As young people, we are all hero worshipers. We choose a certain person as our ideal and we follow him. Sometimes it is a fictitious character; sometimes it is one from the pages of history; but more often it is one from life itself. We fashion our lives after this one; we shape our habits to conform with his; in short, we imitate our choice in word and deed. How important then that the leaders we choose shall be the ones who shall lead us upward, not downward, toward a worthy aim, not away from it!

There are a few individuals who are neither leaders, nor followers, but go their own way regardless of others. The vast majority of us, however, are like sheep, we follow the leader. Look about you and note instances of this. What is the effect of this attitude upon their lives? By observing them, can you name certain traits in the characters of the leaders?

The Children of Israel were a notable example of this. When they had righteous leaders, they worshiped God and He blessed them in many material ways, and the opposite was true when they had wicked leaders. Two outstanding instances of this are David and Ahab.

Let us choose those who will lead us in the right paths and who will help us toward Christian ideals.—M. G.

#### PRACTICAL APPLICATIONS

**The Religion of Childhood.** Christianity is the religion of childhood. Its Founder is introduced as a tiny Baby in His mother's arms. And children adore babies. The early life of Jesus shows the possibility of an individual living for God, and working for God, long before he has reached maturity. Christianity makes the purity, the innocence, and the faith of childhood the standard of conduct for all men. The teaching of our Lord places a shining crown of approval and blessing upon the brow of youth! When divested of its traditional robes of mystery, the great fundamentals of Christian faith are easily assimilated by the child mind. It is not difficult to teach him to believe in the death, burial, and resurrection of Jesus, or in the wonderful fact of His coming again to call the sleeping saints from their earthy beds to the glory of the new day. Their hearts will thrill at the thought of the Eden home with its fruits and trees and flowers, with its light and life and joy! All these things a child can understand and appreciate, and through them be brought to love and serve God!—G. E. M.

## DOINGS AMONG THE CHURCHES

Several errors crept into this issue because a corrected proof sheet was mislaid.

It makes us very happy to report that Sr. Mary Renner of Golden Rule Home has improved very much in the last few days and she is able to be around her room part of the day. We pray that "Aunt Mary" may be spared for many years to brighten and cheer Golden Rule Home.

Sr. Betty Kilmer fell asleep at Golden Rule Home, December 4 and was laid to rest December 6 near Chana, Illinois, Bro. F. L. Austin officiating at the services. In health Sr. Kilmer was of a very congenial disposition and an agreeable and adaptable member of the Home. She was baptized by Bro. Austin in 1927 and, though quite deaf, she enjoyed attending services when health permitted. Other particulars of her life are not at hand. After several months of suffering, she sleeps, quietly awaiting the Master's call.

In building a background for the Christmas sermon, Bro. F. L. Austin has been giving, on Sunday evenings, different phases of the Savior's mission. Last Sunday he spoke on "Christ the King", and next Sunday evening the subject will be "Christ the Atonement". The attendance at all the Oregon services has been very gratifying to the pastor.

### NOTICE

Those who have not already ordered their quarterlies for the first quarter of 1930, please send in your order at once, stating number desired. Address, National Bible Institution, Oregon, Illinois.

### BLAIR, NEBRASKA

Our pastor will be in Moorefield, Nebraska, December 15 and 22, holding services on the two Sundays. All readers, far and near, are invited to come for either or both of these Sunday services. Our Berean class will have charge of the morning worship here on Sunday, December 15. The Bereans are planning a Christmas program.

Services next first Sunday at Blair, sacrament following the morning service.

All are welcome at the Church of God.

### ILLINOIS APPOINTMENTS

Sunday morning, December 15, Bro. Paul C. Johnson will preach for the congregation at the Plum River church and in the evening of the same day at the Adeline church. All those living near these churches bear this in mind and gather together for worship.

Bro. F. E. Siple will speak for the Rockford Bereans on Friday, December 13, at 7:45 at their regular place of meeting, 1904 N. Main Street. All who find it possible to attend will be welcomed.

After almost a month's absence, holding meetings in the south, Bro. F. E. Siple will again be with his congregation at Dixon on Sunday, December 15. Sunday School at 10 o'clock and preaching at 11 a. m., and at 7:30 p. m. Every one always welcome at the Dixon church. Go and enjoy these services with them.

### GRAND RAPIDS, MICHIGAN

Bro. and Sr. Townsend have moved into their new home in the south end. This move brings them closer to the church where they spend a good deal of their time.

Christmas will soon be here. It is the country's greatest holiday. As usual the church is making plans to commemorate the birth of our Master and Savior. The wheels of activity are turning very rapidly.

Dutton and Grand Rapids folks spoke in thanksgiving terms to the Grand Rapids pastor and family with a large amount of good things to eat. Michigan, like other states, has a lot of dear, good souls. Friends are values that cannot be estimated.

### LOS ANGELES, CALIFORNIA

Sr. Wyman has moved to Santa Monica, so as to be near her son's family. Her address is 1024 1-2 18th Street. She has been a regular attendant at all church services and now we miss her greatly. We trust that she will be able to attend occasionally after she gets nicely settled in her new home.

We were happy to have Sr. Harriet E. Shepherd, of Redlands, with us for 1st Sunday services. We wish she might come oftener.

The long, continued dry spell is blamed for colds and sickness among us. Sisters Crundwell and Cripe have been kept from services for some time, but are better at present. Several others have suffered likewise.

Bro. Marsh's first two sermons of the series on The Fundamentals of Christian Faith were strong and forceful and left no room for doubt as to where he stands as to the Church of God advocating clear and definite doctrines to be believed and obeyed in order to salvation.

Bro. and Sr. Hatch and Sr. Dresser, of Santa Ana, were among the out-of-town brethren attending the 1st Sunday services. Hearty expressions of approval of the truths set forth were heard on all sides.

Bro. and Sr. Conway have returned to Los Angeles from Seattle. Bro. Conway has been among those afflicted with severe colds and not able to attend services, but we have been glad to welcome Sr. Conway and Sr. Morgan among us again.

Sisters Marsh, Saylor, and Rahn constitute the committee for the Christmas program which will be given December 22. We trust that it will be one that will set forth the gospel message to both young and old and inspire zeal to steadfastness.

### OREGON

Bro. O. J. Allard spent several days visiting in Eugene before continuing his trip northward. He was accompanied to Corvallis by Sr. Minnie Rogers who attended the quarterly meeting.

Mr. and Mrs. Frank Wadsworth and daughter and Sr. Sarah Smith, of Portland, motored to Corvallis to attend the funeral of Sr. Smith's brother, the late W. I. Barber. The party spent several days visiting with relatives and attended the meetings.

Several members drove from a distance to attend the quarterly meeting of the Northwestern Conference. Those from Vancouver, Washington, included Bro. and Sr. Ed. L. McIrvin and Bro. and Sr. Wallace Woolf. At-

tending from Gresham, Oregon, were Bro. and Sr. A. W. Darby and Sr. H. B. Cramer.

Bro. Burrell B. Hathaway and wife attended church on Sunday.

Sr. Elsie Galbraith, of Vancouver, was unable to attend the conference meeting because of illness.

Sr. S. E. Smith, of Portland, left Tuesday for Oakland, California, where she will visit with grandchildren.

The Sunday School at Corvallis has purchased twenty of the new hymn books from National Bible Institution and is very much pleased with them.

Bro. J. C. Wilson spent the week-end in Corvallis.

### N. W. QUARTERLY CONFERENCE

The Quarterly meeting of the Northwestern Conference of Oregon and Washington was held November 30 and December 1 at Corvallis, Oregon. Bro. O. J. Allard opened the meeting on Saturday evening with a sermon. Sunday morning, instead of having Sunday School Bro. Allard conducted a Bible Study on "Faith", following which Bro. Darby gave a talk on "Our Hope". Bible study was continued in the afternoon. At the evening meeting Bro. Darby talked on, "The Christian Life and Its Reward." Ignorance of one's duty to the heavenly Father can be no excuse for anyone who heard this sermon and fails to live up to it. Bro. Allard spoke on "Healers and Wonderworkers", and warned the church against these present day evils.

The quarterly meetings provide a means whereby the members may meet oftener than heretofore and the increased interest and activity more than repays the leaders for their efforts. In the present days of trials and tribulations it is all the more necessary to meet often and encourage each other to continue in the faith.

Gladys Barber, Secretary.

### MORE GRATEFUL ONES

There are still some Thank Offerings coming in each day. We are grateful to the following who have contributed to this fund and to all who have given out of their abundance and out of their want. God's blessing follows all who give from an overflowing heart.

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Selma C. Patterson	5.00
Jessie W. Donaldson	5.00
J. W. Burget	1.00
Helen G. Anderson	3.00
Lucile LeCrone	10.00
Emma M. Scott	2.00
Mr. and Mrs. M. E. Bray	2.75
Mrs. Carrie Hilsabeck	.75
A. N. Harlan	1.00
Mrs. Susan Williams	5.00
Sadie M. Savage	5.00
Mrs. Hannah Auld	1.00

Total \$566.83

### HERALD RECEIPTS

E. R. Chandler; D. B. Jackson; Mrs. Wm. Hunt; Mrs. Lanie Lovelace; Ellen Riesener; Mrs. M. E. Bray; Leona Marsh; Leila E. Whitehead; R. A. Humphreys; J. W. Burget; Helen G. Anderson; Mrs. Henry Partlow.

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Oxford Text	0112	2.25
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Oxford Text	01255x	4.25
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Oxford Concordance, Indexed	03273x	6.50
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Cambridge Text	F 39 1-2	2.00
Cambridge Text	K 15x	4.10
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Scofield Reference, board cloth covers 1.98		

Address, National Bible Institution, Oregon, Illinois.

CORRESPONDENCE

Dear Bro. Austin: I am very sorry I have no copy to enclose at this writing. The following explains. Some ten days ago a severe cold settled on the left side of my face. An infected tooth becoming involved caused much swelling and inflammation from eye to shirt-band and from nose nearly to ear. All the teeth on the left side finally "joined the band" as it were. You can better imagine than I can explain how I enjoyed the music. It's better to turn a tragedy into a comedy than to divert a happy mode into discouragement. Am glad to report conditions are clearing up. I feel that in a few days I shall have time and opportunity to again apply my mind and eyes to the precious Word, and to pass along my collected thoughts on the good tidings of great joy to others.

What weak mortals we are! How little it requires to put us temporarily out of commission! But if our minds and hearts be properly exercised by our experiences we can easily recognize their good effect as Paul explains in Romans 8:28. Nothing can possibly happen (?) to us—be it pleasant or unpleasant—but what our heavenly Father has a profitable lesson in it for us. What failures we should make were it not that God can create blessings for us out of our mistakes and carelessness! He looks at the intent and sincerity of the heart and blessings come when we "keep the heart with all diligence; for out of it are the issues of life", Prov. 4:20-23.

Kindly convey my best wishes and Christian love to the brethren. I remain,  
Your fellow servant in His name,  
Samuel E. Haney,  
2437 South 17th Street, Philadelphia, Penn.

Dear Workers: Enclosed find check for fifteen dollars: Mr. and Mrs. T. M. Savage, Sr., General Fund, \$5.00; T. M. Savage, Jr., \$4.00; W. M. Bower, Training Class, \$1.00; Sadie Savage, Thank Offering, \$5.00.

We surely enjoy The Restitution Herald. It

is always like a nice visit from a lot of friends. We thank our heavenly Father for His help with the work. May God bless you all.

Yours in His service.  
Mrs. Thos. M. Savage,  
Waite Park, Minn.

(How thankful regular tithers grow to be, and what good tithers thankful ones make! All may be glad to know that the above is one of the regular monthly contributions to this work.—Secretary.)

WILLIAM ISAAC BARBER

The subject of this sketch, William Isaac Barber, was born November 4, 1865, at Eagleville, Mo., and died at Corvallis, Oregon, November 27, 1927, being 64 years and 23 days of age. Bro. Barber was the son of Joshua and Caleb Barber. He was married to Edith Wilson, of Blythedale, Mo., in 1907, and to this union two children were born, a daughter, Gladys, and a son, Carl.

Bro. Barber was baptized into the Abrahamic faith by Bro. John Foore at Parsons Kansas in 1907, and lived a faithful Christian life to the end. Words of hope and faith were spoken by the writer to comfort the sorrowing, bringing forth some of his most favorite texts, and then he was laid away to rest till his Master calls.

J. C. Wilson.

MRS. S. C. SONNICHSEN

Harriet Parkinson was born in Grant County, Wisconsin, in 1867 and died at Cherokee, Iowa, December 3, 1929. The family came to Sac County, Iowa, when she was a year old, making the trip in a covered wagon, and settled on the east shore of Wall Lake, where she grew to womanhood. She was married to S. C. Sonnichsen on November 27, 1890, and two children were born to them, one son who died in infancy, and a daughter, Emma, wife of E. L. Swanson, of Sutherland, Iowa. She was baptized in 1910 and lived a life of devotion and unselfish service, respected by neighbors and loved by all.

Funeral services were held in the M. E. church at Lake View, Iowa, by the writer, assisted by the local pastor, and she was laid to rest in the Ferguson cemetery, free from the torments of flesh life that so afflicted her the last three years, and waiting for her crown of life.

J. W. Williams.

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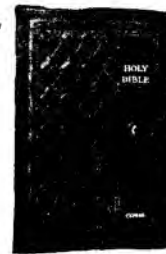
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**OREGON, ILLINOIS**



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, DECEMBER 17, 1929

NUMBER 12

## THE LORD HIMSELF

“WHEREFORE LET MY LORD HIMSELF give you a sign,—  
“Lo! a Virgin being with child and giving birth to a  
son thou wilt call his name Immanuel.”

### A SAVIOR GIVEN

For A Child hath been born to us,  
A Son hath been given to us,  
And the dominion is upon his shoulder,—  
And his Name hath been called  
Wonderful Counsellor,  
Mighty God,  
Father of Futurity,  
Prince of Prosperity.  
Of the increase of dominion and of prosperity  
By sustaining it,  
With justice and  
With righteousness,—  
There shall be no end—  
Upon the throne of David and  
Upon his kingdom,  
By establishing it and  
From henceforth even  
Unto times age-abiding:  
The jealousy of Yahweh of hosts will perform this!



# EDITORIAL

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”—Luke 2:11.

## CHRISTMAS GREETINGS

THE WORKERS OF THE RESTITUTION HERALD and the National Bible Institution extend heartiest Christmas Greetings to all the readers and workers, and to all their loved ones. Like other phases of life, Christmas is largely what we make it. He who approaches close up to the Father's throne, close up to the Savior's light, is more receptive of the gifts of God, of the love and sacrifice of Christ, than he who stands off afar. May the whole family of readers and co-workers unite to guide each other nearer and ever nearer unto Him whom the Father has sent to be the Light of the world. May that Light shine more brightly upon your pathway and lead you more clearly in the way of duty than ever heretofore. May the great, true lessons which the Christmastide annually brings around, enter more deeply, more brightly, more effectively, into your individual lives, and may each one find that moving star of hope which will lead him to the place where the Savior is.

The members of the Golden Rule Home, with thanks for all the gifts of the Father, bid Christmas cheer, good will, and fellowship and love to one and all.

## CHRISTMAS

AGAIN THE ANNIVERSARY of the birth of our Lord and Master comes to us. Its influences of deepest cheer, of happiest good will, of tenderest care for others around and about are permeating the atmosphere everywhere. The nation will be the better for Christmas. Commercialized as the day is, converted into a day of rioting and lust in many places and ways, yet nevertheless the world will be the better for this, another anniversary. The sweet influences of the Christ life, the tempering of thousands and millions of lives, fashioning them like unto that of the Savior, can but give to the world a vision and benefit that could come in no other way.

Christians should be encouraged greatly by the fact that they are enabled Christmas after Christmas, to emphasize some of the great and uplifting phases of Christianity. They cannot hope that the day or season will be ideally de-

ed in Christ unto the world of man. May Christmas be made the jewel of opportunity set upon the background of the preceding months of 1929.

## THE LORD HIMSELF

ON THE FRONT PAGE of this issue will be found the Emphatic Bible Translation of Isaiah 7:14 and 9:6, 7. Rotherham, the author, writes a footnote in explanation of the word Virgin in 7:14 as follows:

“It is true that the Hebrew word here is *almah*, and not *bethulah*; but an examination of all the occurrences of the former shows that it is synonymous with the latter, and properly means *virgin*”.

Neither the translation nor the footnote are presented in The Herald as being a final word as to these scriptures, but rather to give the readers the benefit of whatever of Rotherham's effort in the presentation of God's Word. They are presented as opportune and appropriate at this season of the year.

## THE WISE MEN

WERE THEY LED with the dictate and commandment of Herod or were they led by the star in the heavens? They came to Jerusalem, Matt. 2:1, and inquired where He might be who was born King of the Jews. Pricked and aroused, Herod at once called together the chief priests and scribes and “demanded of them where Christ should be born”. Back to the prophets the wise men unrolled their scrolls until they came to the record of Micah 5:2 and answered Herod, “In Bethlehem of Judea”. Urged on in fear of his security upon the throne and jealous of even a Babe to whom his subjects should ascribe the title of King, Herod privately called in the wise men, Matt. 2:7, and “diligently” inquired of them what time the star appeared. He would know how long that star had beckoned the wise men from the east. He would know how old that Child was. He would learn all possible about Him who was “born King of the Jews”. Having learned the place where He should be born and having learned the time when the star appeared, he commanded the wise men to go to Bethlehem. Out from his presence they took their journey; out into the street of Jerusalem, they went their way. The star which had guided them here, again “went before them, till it

(Continued on page 183)

# THE UNITY OF THE SPIRIT

By C. E. Randall

*"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians 4:1-3.*

THE CHURCH throughout the New Testament is spoken of as "one body". The church is one even as Christ and the Father are one—not one in person, but one in purpose and spirit. Christ in His last great prayer asked the Father to keep those that He had given Him as "one". "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me. And the glory that thou gavest me I have given them; that they may be one, even as we are one."—John 17:20-22.

The purpose of this oneness is clearly stated in the clause, "that the world may believe that thou hast sent me". The oneness of the body of Christ does more to impress the world that Christ came and did His first ministerial work than any other thing. There is a responsibility on the part of every son and daughter of the Father in making this request of the Savior a practice as well as a rule. If we are to walk worthy of our vocation we must keep the "unity of the spirit in the bond of peace". Such a relation among the members of the Church of God is not the dream of a dreamer but the plan of the Head of the body—even Christ.

## ATTAINING UNITY

This unity cannot be attained by creeds, articles of faith or statements of belief. There never has been nor ever will be a body of believers that believe alike on all questions or that view every phase of a question from the same angle. We haven't a church where all members believe alike on all doctrines. They may and should be in agreement on the fundamentals such as conditional immortality, sleep of the dead, baptism and other closely allied doctrines. While I grant and believe that there are some of the fundamentals such as listed above that an individual must believe and live before he can become a member of Christ's body, yet there will never be a unity of belief on all doctrines as long as there is more than one composing the body.

If the oneness of the body of Christ cannot be fully realized through unity of belief, how can it be accomplished? It can come through the Spirit. There is one Spirit, and by this Spirit we are all baptized into one body. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13. It doesn't make any difference whether we live in Ohio, Illi-

nois or Michigan, it is the same Spirit that operates upon all. It comes from the same Source and works for the same purpose. If we have this Spirit, why should there not be unity among us? If we have not this Spirit, we are none of His. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. I sometimes wonder, when there is apparent lack of unity, if the Spirit which is the true basis of unity is not lacking. If we have the Spirit, we are going to walk worthy of our vocation and if we walk worthy of our vocation we will have the Spirit and will keep it in the bond of peace, which is unity.

Before leaving this phase of the question, it might be well to add that the Spirit is not obtained by a superficial knowledge of the truth. There are a lot of people that know the truth, but haven't a particle of the Spirit. And we don't have to raid the ranks of other denominations to find this class of people; we can find a large group in our own following. The Spirit does not come through mere knowledge, but through the application to our lives of the truth that we possess. A little truth put to work is worth more than all the knowledge possessed by prophet and priest alike, when such knowledge is not used to God's glory.

## CONTROVERSY

Controversy should not be the cause of bringing divisions, schisms and hard feelings in the body of Christ. "And without controversy great is the mystery of godliness." 1 Tim. 3:16. Controversial questions or teachings concerning which we are in disagreement should be handled with the utmost tact and courtesy and this will be done if we have the indwelling of the Spirit. Differences of opinion on doctrinal questions around which we are divided should be an incentive for research work and should lead to edification, but should not be a cause for division. If the true Spirit pervades our lives these questions can be talked over in a Christian way and the oneness of the body not affected.

## FAMILY PRINCIPLE

The church is established on the family principle. We are one great family, with a common Father, even God. This family is composed of many members, each member having a vocation: all working for a common purpose; striving for the same goal. Each member can call God, "My Father"; together we can say, "Our Father". We can call Christ, who is the Head, "Our Brother", for He

(Continued on page 186)

## REJOICING OF ANGELS

Hark! what mean those holy voices,  
Sweetly sounding through the skies?—  
Lo! the angelic host rejoices;—  
Heavenly hallelujahs rise.

Hear them tell the wondrous story,  
Hear them chant in hymns of joy;  
Glory in the highest—glory,  
Glory be to God on high.

Peace on earth, good will from heaven,  
Reaching far as man is found;  
Souls redeemed and sins forgiven,—  
Lord, our golden harps shall sound.

Christ is born our King anointed,  
Heaven and earth His praises sing!  
Oh, receive whom God appointed,  
For your Prophet, Priest, and King.  
—Adapted.

## THE FIRST CHRISTMAS ANTHEM

“AND SUDDENLY THERE WAS WITH THE ANGEL a multitude of the heavenly host.” God is “the Lord of hosts,” Jehovah of Sabaoth, the Commander of the majestic armies of heaven. The veil which ordinarily hides this Sabaoth from mortal eyes was in an instant swept aside and a portion of it was disclosed to the view of the amazed shepherds. In their dazed condition the shepherds only knew that at one moment the sky was crowded with angels, and the next moment they had disappeared and the stars were shining forth as before the strange event.

“And when they saw it, they made known concerning the saying which was spoken to them about this child.” Thus these humble men were the first of a long line of Christian evangelists who through nineteen centuries have been spreading the “good tidings of great joy” throughout the world.

“And all that heard it wondered at the things which were spoken unto them by the shepherds.” Well might they wonder, for it was the greatest news ever told in the world’s history, tidings proclaimed by a chorus of angels. And all men join in singing that song, so far as they have knowledge and grace.

“And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.” They praised God for the wonderful sight of the angelic host, for the beauty of the celestial chorus, for the mystery of the marvelous birth, for the glorious hopes attaching to the advent of the Messiah, and for the great honor conferred upon them in making them witnesses and announcers of these things.

This was the climax that confirmed the angel’s proph-

ecy to Mary as well as the ancient prophecies to the Jewish race. The birth of the Savior was not a hasty thought of the heavenly Father, but it reached back to the beginning of time and was involved in all the long processes of creation and of history.

Christmas is a day of supreme gladness. Christianity came in with a song. The song of the Nativity is the song of songs, for it has given birth to a world of singing. There was not much singing before Christ came; there is not much real music today where He is unknown. But where Christ is loved and served, joy and gladness obtain, and sorrow and sighing flee away.—Adapted.

## THE COVENANT WITH ABRAHAM

By Dorothy Krogh

GOD SAID UNTO ABRAHAM, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of.” What a command! God had on many former occasions, tested Abraham’s faith and obedience but this was the hardest trial of all. Isaac was his only son.

Ishmael had been sent away from him by God’s command, and now Isaac, the promised son and heir, was to be taken from him. His loss would seemingly result in all hopes of the fulfillment of the promise being destroyed. It was through Isaac that Abraham’s seed would become a great nation and also through him was to come that Seed in whom all nations of the earth should be blessed.

This was a severe trial to human nature, but if the flesh shuddered, the spirit was absolute. God commanded—Abraham obeyed. He took two young men and the wood for the burnt offering and with his son set out for the place of which God had told him. When he came in sight of his destination he told the young men to remain there while he went with the lad to worship. Lading Isaac with the wood and taking the other materials for a burnt offering, Abraham with his son proceeded on the journey.

Isaac, ignorant of the design of his father went cheerfully on but perceiving that a proper victim, the most essential requisite for a sacrifice was wanting, innocently asked his father, “Where is the lamb for a burnt offering?” Such a question at such a time would be enough to shake any heart less firm than Abraham’s. But strengthened by his faith in God’s promise, Abraham replied, “My son, God will provide himself a lamb for a burnt offering”. This is indeed what happened. Abraham, having bound his son and laid him on the altar, raised his knife to slay the sacrifice.

But God was satisfied with the faith and obedience of Abraham. An angel called to Abraham, saying, “Lay not thine hand upon the lad, neither do thou anything unto him.” Abraham raising his eyes beheld a ram caught in a thicket by his horns. Convinced that this was a sub-

stitute provided by God, he took the ram and having slain it with the knife intended for the destruction of his son he presented it "instead of Isaac, as a burnt offering unto the Lord."

This token of Abraham's obedience was satisfactory to God and He rewarded him with a renewing and enlargement of His covenant, saying, "By myself have I sworn, for because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The first part of this covenant has been fulfilled. The seed of Abraham, through Isaac and Jacob, grew into a great nation, Israel. These people were prospered and favored by God until they became a powerful nation, victorious in battle and unequalled in splendor. In the second part of the covenant Christ is promised, "And in thy seed shall all nations of the earth be blessed." These words refer to the one perfect Seed, Christ. This has not yet been fulfilled, but in the age to come, through Christ, all nations of the earth shall be blessed.

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## GIFTS TO THE CHRISTMAS CAUSE

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**N**O DOUBT BUT AT THIS CHRISTMAS TIME many Universities, Hospitals, Clubs and other interests will receive donations and endowments totaling millions of dollars. The individual gifts will run from a few dollars each to a hundred dollars, a thousand, a million, or more, according as ability and desire determine. It is only as such gifts are repeated and repeated that the aforesaid institutions come into being and exist.

Besides the aforementioned, the names of Bible societies, all religious publishing houses, all religious headquarters—probably every one of these throughout the country—are each and all built, equipped, maintained and operated, by the gifts of those who are interested. He who would try to visualize the worth of man's gifts for the public good should try to visualize the sum total of the many towering edifices, surrounded by groups of lesser buildings; the many churches, schools, parks, etc., etc., which stand out in testimony everywhere throughout the broad land. And all these gifts are prompted by a deep-seated desire in the human breast for the good and welfare of others.

The Church of God seems scarcely to have realized, according to its ability, this side of life. None, anywhere in God's realm have more reason for incentive to do than do those who are professedly committing all to God and building all upon His word of revelation. It is therefore earnestly suggested that this brotherhood everywhere shall, each and all, carefully consider the truth of the foregoing statements and shall prayerfully consider what might be

proper and well for us as a people to provide as a gift to the world in the name of our Savior.

Already this brotherhood has undertaken a large labor through its general work under the name, National Bible Institution. There is no limit to the amount of the publication of gospel truths, to the amount of evangelization, to the amount of real gospel work that can be done by this Institution, excepting that the boundary line is made hard and fast by the limited amount of means at disposal for these labors. To the end that each may see some of the possibilities of service in this line the following is presented:

Annuity Bonds are bonds issued to the purchasers thereof, which draw a stated rate of interest during lifetime. At the death of the purchaser, the principal of the bond becomes available for use by the National Bible Institution. The Annuity Bond medium is one of the means by which many other institutions have attained their great financial strength and ability. It affords the purchaser income upon his principal, as needed, during lifetime. It affords him the means of assuring that that principal shall become the property of the National Bible Institution at his death. The National Bible Institution would be greatly strengthened for service if the people of its brotherhood would realize the good that could be done in this manner and would devote a goodly portion of their means in this way.

Here are some suggestions: One wishes to provide that, after his death, a steady income go to a member of his family—to an aged companion, to a child, or to some other one. An Annuity Bond, purchased in the name of that one for whom he wishes to provide an income, would provide such income during the lifetime of that one. At the death of that annuitant, the principal would become available by the Institution. In this way one is able to "care for his own" so long as they in life need care and then to provide that the Christian cause shall be enriched by the principal which he shall designate in such a bond.

The National Bible Institution will gladly welcome this type of gift at this Christmas. There are hundreds of thousands of dollars "set aside for rainy days" which would do the owner *just as much good* if the principal were given in this way; which would provide the owner, or any other person designated, annual revenue throughout life, and in the end would enrich this Institution and strengthen it for service.

In closing it should be stated that the principals of these Annuity Bonds are not placed in use by the National Bible Institution during the lifetime of their owners, but that they are reinvested, with the advice and assistance of our banker, in the best known securities for the protection of those purchasing the Annuity Bonds.

Let us unite in serving God by providing financial strength for this great work.

F. L. Austin, Executive-Secretary.

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THE HILLS that lift themselves highest in the darkness will first and most richly catch the glory of the rising sun.—Philips Brooks.

# DAILY SCRIPTURE READINGS

## GOD SEEKS WORSHIPERS

Sunday, December 22—John 4:16-26

*"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. Verse 23.*

HE WHO CHOOSES TO PLEASE the Father can do so in no better way than to do that which the Father seeks to have done; worship Him. To bow one's whole life before the pleasure and person of the Creator, who in gentlest, kindest and most painstaking mercy, wishes to guide, to strengthen, and to provide for His creatures, is but to learn and practice the ways of that Creator.

The greatest reason that the Father seeks such worshippers, is because all such, by their worship and devotion of life, are built up and perfected like unto the Father himself. For their special good, He seeks to have them worship Him.

## LOVE FOR THE HOUSE OF WORSHIP

Monday, December 23—Psa. 1:22.

*"I was glad when they said unto me, Let us go in to the house of the Lord."—V. 1.*

From the earliest day of the choosing of a nation, God provided that its people should have houses of worship. It was there that He taught Israel to assemble in worship and devotion; it was there that our Savior met in the days of His ministry with those who followed Him. The house which is erected by the sum total of the gifts of the people is an expression of the hearts of that people. The congregation which assembles expresses anew the hearts of those gathered as they unite in common spirit to worship the God of heaven. There are no other buildings erected by man which compare with the true houses of worship. None others provide so much of real profit to the spiritual and temporal or practical forces of life.

## THE DEPTHS OF WORSHIP

Tuesday, December 24—Hebrews 10:19-26.

*"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Hebrews 10:22.*

Worship is not only a bowing before the Father. The very fact of submission unto Him carries the individual in spirit toward the innermost sanctuary of the Father's presence. But the Hebrew writer, after explaining in 9:8 that the Holy Ghost through the patterns of the tabernacle of olden days signified "that the way of the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" adds, in 10:19, "having therefore, brethren, boldness (liberty, margin) to enter into the holiest by the blood of Jesus"; he reveals that true worship will carry the individual eventually into the very holy of ho-

lies beyond the veil into the presence of God himself. Nothing but being fashioned like unto the Father can qualify a person thus to enter and abide in His presence. Such are the depths to which true worship advances the individual.

## WISE MEN WORSHIP

Wednesday, December 25—Matt. 2:7-12.

*"The star, which they saw in the east, went before them, until it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."—Vv. 9, 10.*

There was no room for doubt in the minds of these men of wisdom. They did not need to ask whether or not the One before them was the proper child. The star of heaven, like the Shekinah glory of earlier days moved slowly before the wise men. It led them whither God would have them go. There is no bit of record to indicate that the wise men obeyed the instructions of Herod who sent them in search of the Christ Child. His information was useless to them; they followed the star. They found the infant, in His beginning of days, Him whom the Father pointed out to be the coming Savior, Redeemer, and Sovereign. Here they worshiped as never before.

God's leadings are still active. He who would truly worship God, God will lead.

## GOD'S BOOK GUIDES HIS WORSHIPERS

Thursday, December 26—Nehemiah 8:1:8.

*"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—Second Timothy 2:15.*

Being released from their seventy years of captivity in Babylon's land, Ezra led the people back to the place of the old firesides in Jerusalem. Quickly he assembled the people together for glad praises to God and for worship before Him. But one of his first public acts was to assemble the nation and while they stood in reverence before the great Giver of every good and perfect gift, the word of God was read aloud, that old and young might hear and understand. From morning unto mid-day, Ezra "stood upon a pulpit of wood, which they had made for that purpose"; and "in the sight of all the people" he opened the book, and as he read "all the people answered, Amen, Amen". "And they bowed their heads, and worshipped the Lord with their faces to the ground".

## FELLOWSHIP WITH GOD

Friday, December 27—Matthew 6:5-15.

*"And thy Father which seeth in secret shall reward thee openly."—V. 6.*

Prayer is one form of worship. It is the reaching out of the mind, of the thoughts of life, of life itself for the Father. It brings the individual mind into communion with that of God. Like as the individual dresses, adorns, beautifies the person when he contemplates approaching be-

fore another whom he regards, so the one who enters in prayer unto the Father purifies the mind of evil, beautifies it with thoughts of the Father and His Son, and approaches with the best mental preparation possible. In this manner he begins to commune with the Father. In the Savior's instructions as to prayer it is well to notice that the approach by way of prayer first acknowledges the Father, hallows His name, petitions for His authority, seeks His will—all this before any personal request is suggested. First worship; afterward assistance.

#### WORSHIP THROUGH SERVICE

Saturday, December 28—1 John 3:13-24.

*"He that keepeth his commandments dwelleth in him, and he in him."*—V. 16.

*"Let us not love in word, neither in tongue; but in deed and in truth."*—V. 18.

Bowing before the Father is not complete in word only, neither alone in physical prostration but like humility, must be manifested in the actions and services of life. True worship brings the worshiper to humbly perform for the Father in his daily activities. In no way is this manifested more sincerely than by doing for the Father's creatures that which the Father would have done for them.

#### THE WISE MEN

*(Continued from page 178)*

came and stood over where the young child was". There is no record here to indicate that the star led them to Bethlehem to the Master, but they can hope and work and pray that many will strive to impress the truths which God vesthem; it led them to the Child. It was Herod who commanded them to go to Bethlehem. Luke tells us, 2:22, "When the days of her purification, according to the laws of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord." This was when the Child was forty-one days old, Lev. 12:3, 4. Then in v. 39 Luke says, "When they had performed all these things according to the law of the Lord, they returned to Galilee, to their own city Nazareth"; while Matt. 2:22 tells us "When they were come into the house (not stable) they saw the young child with Mary, his mother." Then vv. 12 and 13 add that "when they were departed," the angel appeared to Joseph and said, "Arise, . . . and flee into Egypt." The wise men did not return to Herod, "but when Herod saw that he was mocked of the wise men" he was angry "and sent forth and slew all of the children that were in Bethlehem . . . from two years old and under". If the wise men visited Jesus at Bethlehem, then Joseph and Mary fled to Egypt from thence. They could not have returned for the purification when the child was forty-one days old. The Scriptures indicate that the wise men visited Jesus at the house in Nazareth, not at the inn in Bethlehem.

However, he who today is wise will yet seek the Lord and the guiding light of Almighty God will lead every inquirer to the place where the glorified Christ can be found for the enrichment of him who will receive Him.

## SEEK AND YE SHALL FIND

*By M. A. Woodward*

A STORMY WINTER DAY WAS SUNDAY, December eighth, but what did our energetic worker, Bro. Randall care for the storm. He was working for a Master who had faced many a storm for him, and others whom He desired to save. So he was at Dutton to speak to the eager seven who had walked through the storm to receive a blessing.

We were rewarded with a good, instructive sermon from the very practical servant, James, who in his first chapter calls us all to thoughts of God's willingness to help us, if we have faith in Him. Bro Randall emphasized the thought of our need of help in even the small things of this life, and that God stands ready to assist in any undertaking of His children that is just and honorable.

I had long believed this and have had many a talk with the patient heavenly Father about many things too small to bother our human friends with, but too knotty for me to unravel. They really concerned me deeply, and as "I walked with Him and talked with Him", I found ready answer to the problems that had worried me, for we all realize how sometimes a very small mistake on our part may cause others heartache or sadness or disturbance or inconvenience. It gladdened my heart to know that others were trusting God in the prayer of faith for the small things of life.

James speaks so humanly when he exhorts us to patience, "Knowing this, that the trying of your faith worketh patience." He seemed to be experiencing the same difficulties which we may be passing through, His faith had been tried so he could say, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." We need not be discouraged then, when at times our faith gets a sudden jolt, and we have to stop and ponder. Look up to God with strong determination to go on, asking for the wisdom we fail to have, and which He willingly gives to all who ask in faith. He does not upbraid, chide, or condemn us because we have failed, but He makes a way for us to escape the chiding by our asking Him for help.

God demands perfect faith on our part in His ability to help us. We are too much like the woman who made a request of God, and because it was not granted immediately, said as she arose, "Just as I expected." She had no faith or patience to wait God's time. Jesus says, Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them". This is a manifestation of our faith. How little we are realizing God's willingness and power to help us, just because we do not act out our faith in Him! May He forgive us, and help us with wisdom and faith to prove our love to so very kind and merciful a Father, who through His Son, Jesus the Christ, has promised us all things, even eternal life.

# UNTO US A SON IS BORN

## A CHILD

**I**SAIAH WAS PROPHECYING concerning Judah and Jerusalem. Under instruction from God he declared, "for unto us a child is born". This statement in 9:6 of Isaiah was in harmony with what he began to state in 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel". Assuring the followers of Christ of the accuracy of these prophecies and of their larger fulfillment in Christ, Luke, by inspiration, commented upon them by saying, "For unto you is born this day in the city of David a Saviour which is Christ, the Lord".

The child Jesus was marvelous in many ways. Just as a simple child He was extraordinary though He was but the bud which gave promise of the fruit. As Son of God He gave promise to all the wonderful achievements that He in full power and authority of life would accomplish.

With Jesus as with all other created individuals, there could be no fullness of life, no fullness of work, no fullness of beauty or grandeur or greatness to be spread out over the land, unless He should first exist as a Child. And so the prophecies of Isaiah and the announcement of the gospel writers proclaimed, not only a Child born, but announced a Child as the beginning of a mighty labor, of a mighty performance; a Child destined to a most marvelous end; a Child whose later accomplishments meant more than those of all others to mankind.

That simple Child who was born to Jerusalem nineteen centuries ago is likewise born for you and me, who in our human weakness wonderingly gaze forward unto the fruition of our lives.

"Unto us a child is born."

## A SON IS GIVEN

**U**NDER THE PROPHECIES of God there is a peculiar and special way in which the hope of the home, of the nation, of the world, is in their sons. From the Father in heaven is given in Christ a Son which is the hope of all ages.

He is the Son of God. Like as God created Adam "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul", so He created Jesus, a second son, Adam's brother "made of a woman", Gal. 4:4, and gave into the midst of all of Adam's failure, His well-beloved Son. He was God's Son in whom was vested all the hopes and purposes of the Father.

He was given to be the Son of Adam in that God created Him through and out of Adam's descendants. As such all the hopes of Adam and of Adam's race are vested. Every failure of humanity was heaped upon His shoulder; every vision and hope of man depended upon Him. In a most special way the world of Adam's posterity looks to this Son as its only Hope, its only Prospect.

He was given to be the Son of Abraham. To Abraham

was committed the far-reaching promises and covenants of God. God promised that in him and his seed all nations should be blessed. This blessing has never yet resulted. Isaac never fulfilled the covenants as given by God. These, too, awaited the new born Child, the Son that was to be given. And as the Savior first lifted His childish head and greeted the world of mankind with His clear, bright eyes, He looked upon a world that was dependent upon Him for the fulfillment of every blessing covenanted by God.

He was the given Son of David. To David God had given a throne. That throne was to abide forever. It was to exercise authority over God's chosen people Israel, and then to extend its authority to the nations of every climate and every shore. But the son of David's own day was insufficient, incompetent in his finite power to wield authority of such extent. In his helplessness he failed. But to David and to all David's people and to all people who are yet to rejoice in the benefits of David's throne God gave a Son, Jesus.

## THE GOVERNMENT

**"A**ND THE GOVERNMENT is put upon his shoulder." While in a small way the prophecies may have first pertained to Ahaz and his succeeding son, in a larger way the prophecies pointed forward to the One of whom David in Psa. 72 spoke forth in praises and said, "He shall rule from sea to sea and from the river to the ends of the earth." This given Son of God, given to man, given to Abraham, given to David, has been given with the great assurance that the government of earth's world shall rest upon Him.

Little wonder that heaven's angels broke forth in one great chorus on the occasion of the birth of this Savior! Little wonder that they heralded the glad song, "Unto you is born this day in the city of David a Saviour which is Christ, the Lord."

## EMMANUEL

**R**EPEATING ALMOST WORD FOR WORD the prophetic statement of Isaiah 7:14, Matthew writes, "They shall call his name Emmanuel", and then interprets the name to mean, "God with us".

What meaning in that name! "God with us"! Jehovah Himself walked in the garden of the Lord in Eden's morn. His voice was clearly heard by His first man. And now, in the midst of a sin-sick world God placed His newly-created Man. Through Him God spoke and worked and wrought.

He was not placed in some far-off realm of better circumstance, but, into the very face and heart of sin He was given His task. Quickly and surely He revealed to man how "God with us" is and ever will be powerful to pluck sin's sting from the heart of man and to heal its wound with the eternal balm of the Spirit and righteousness of God.



# HIS NAME SHALL BE

## HIS NAME

**B**Y FIGURE OF SPEECH with which all scriptures, and especially the Hebrew scriptures, are so filled, the prophet here by metonymy speaks of the child when referring to the name of him. It was the Child himself who was to bear the various titles which Isaiah announced.

## WONDERFUL

**T**HIS CHILD WAS TO BE CALLED WONDERFUL, Singular. As old Mt. Everest lifts its head far above all other elevations on earth, so the Savior was destined to exalt His life in works and attainments far beyond the attainment of every other creature of the Father. In amazement and wonder and humility all others are destined to bow in adoration and homage unto Him.

He shall be called Wonderful.

## COUNSELLOR

**T**O ALL THE CHILDREN OF ADAM, to all the sons of Abraham, to all the heirs of David, Jesus was destined to be Counsellor. It is He who, in His beautiful and mighty life of righteousness, in His grand and submissive service to God, is giving that counsel and advice which raises man from beneath sin's dark cloud and exalts him into the glorious atmosphere of God's righteousness. It is He who in His counsel of teaching, of trustfulness, of humility to the children of men, is encouraging and strengthening them to scale the pathways of life and occupy with Israel the land above the cloud and storm and to share the provided blessings and advantages of Almighty God.

## THE MIGHTY GOD

**I**T IS IMPOSSIBLE that this appellation was given to the son of Ahaz. Those who might think that these two prophecies of Isaiah pertain to Ahaz's heir must necessarily pause when this ascribed title is given. By inspiration the beautiful commentary upon Jesus speaks in Heb. 1:8 and says, "Unto the Son *he saith*, Thy throne, O God is *for ever and ever*." The appellation "God" is, by the scripture, given to Christ, the Son. And it is well so, once we come to understand the meaning of that Hebrew word which, in Isaiah, is rendered by the English word "God". Its meaning is, "God as the Creator", while that particular Hebrew word in Isaiah 9:6 is "God the Mighty Creator." Other Hebrew words refer to God as the Covenant Maker, Jehovah; as "the Almighty One", Shaddai, etc. These last are not ascribed to Christ.

As Creator, Christ is He, through whom and by whom the Father has purposed to bring all things unto their consummation. Not that Jesus was with the Father prior to His birth but that the Father is still in the great work of creating. The heavens and the earth are not yet finished; they are to be made new. Rev. 21:1. Man is not perfect-

ed; he is to be restored, yea, some are to be immortalized. The covenants of Abraham have not yet been fulfilled; their fulfillment is still in the process of being created. These, with all others, are dependent upon the mighty creative power vested in Jesus.

And so He shall be called the Mighty God, the One who for his Father will advance that which the Father has begun, until all things shall have been brought to their perfection.

## THE EVERLASTING FATHER

**T**HE WORD FATHER is not always used as of a progenitor. "The Father of our Country" in no way implies that George Washington was the parent. The Father of Liberty indicates that he of whom it was spoken was the one by whose devotion and effort liberty was afforded. So, too, with our Savior. He shall be called the Everlasting Father. Abraham was the father of the nation of Israel but his name, his greatness, his prophesied blessings unto Israel were for only a limited period of time. As father in such a capacity, his fatherhood was temporary. Not so with Christ. His fatherhood shall be everlasting. The nation of Israel and the world itself will by that given Son have access to all the unspeakable blessings and prophecies of the omnipotent God. Israel will be restored; Jerusalem will be clothed with new clothing; all nations, to furthest horizons, will profit by the lasting beauty and the rich righteousness that flows forth from the Master's throne. Nor are these blessings of beauty and grandeur and greatness but temporary; they will be eternal. He, the Master, will be the *Everlasting* Father of that new day, that everlasting day soon to dawn; of that new era of universal and eternal peace.

## THE PRINCE OF PEACE

**N**OT A PEACEFUL PRINCE, although He will be all that and more. Isaiah prophesied by inspiration that He will be the Prince who will restore and establish peace before His people. Therefore the title ascribed to Him, the Prince of Peace.

Peace is not a spontaneous condition springing forth at the word of the Master, as though by some mystic power; peace is the fruit of righteousness created in the lives and activities of the people by Him who sits upon the throne, whose word of direction and authority and help permeates and changes every life. It is the result of man learning the first and great commandment, "Thou shalt love thy neighbour as thyself". It is the result of learning that great and wonderful provision by God, Thou shalt forgive thine enemies.

Even in the morning of creation when God, walking beneath the verdant trees of Eden's garden, looked first upon the rising sun in the east; even in that day when God saw all that He had made, and behold it was very good, the

Father's omniscient thoughts gazed far out over the centuries and saw the day toward which we are rapidly approaching in which the given Son should become the great Provider and Giver of peace in the family of man. Nearly six thousand years of carnage and bloodshed, of bitter woundings and deep lacerations have mottled the lives of men with their dark shadows; but on this another anniversary of the birth of Him who is to be called the Prince of Peace, the human brow lifts itself toward the east and is borne with hope that emanates from the sacred word of truth. We look with anxious eyes to that brighter day when peace from Him who is its Prince shall begin to spread its latent light and gladdening warmth over the homes and hearts of men.

## CONCERNING OUR SAVIOR

### QUERIES 16

1. What office did our Lord fulfill in offering himself a sacrifice for sin?
2. What expression is used concerning Christ as of the house of David?
3. In what term does Paul in his epistle to the Corinthians speak of the relation of Christ to the Father?
4. What title of Christ, though given Him in contempt by His enemies, was the fulfillment of prophecy?
5. What name of our Savior indicates His wisdom?
6. In what prophetic language is the essential attribute of God ascribed to Christ?
7. What is the title by which our Lord's human descent is described?
8. Under what designation does prophecy indicate Christ as cleansing from all iniquity?
9. Name the grand office of Christ as our Divine Teacher.
10. What title of Christ means "God with us"?
11. What is one of our Savior's names taken from the Greek alphabet?
12. How does our Lord show himself to be the support of the temple built of His elect?
13. What is it that God's people find in Him?

From these initials you will find the love of God to human kind,  
As foretold by the prophet, what Christ should be.

### QUERIES 14—ANSWERS

#### BIBLE STUDY

"Come Unto Me."

1. C—aleb, Numbers 14:24.
2. O—badiah, 1 Kings 18:3.
3. M—ary Magdalene, Mark 16:9.
4. E—lizabath, Luke 1:5.
5. U—r, Nehemiah 9:7.
6. N—ain, Luke 7:11.
7. T—admor, 2 Chronicles 8:4.
8. O—phir, 1 Kings 9:28.

9. M—icah, Micah 1:1.
10. E—lijah, 1 Kings 17:1.

#### QUOTATION

Solomon said it. Proverbs 29:25.

#### FIRST THINGS

1. Jacob, Genesis 32:9.
2. Jacob at the grave of Rachel. Genesis 35:20.
3. In the wilderness, by Anah. Genesis 36:24.
4. Joseph. Genesis 37:28.
5. Tamar. Genesis 38:14.

#### SOMETHING TO THINK ABOUT

1. It cannot be found in the Bible.
2. X stands for the unknown quantity.
3. "Xmas" leaves Christ out of Christmas.
4. It is the opinion of the Queries Editor that we should not write "Xmas" or use seals or greeting cards that has "Xmas" on them.

We'll have to put another leaf in the table because the South Bend Bereans come regularly now. How many are there of you? We are delighted also to receive answers from Thornton R. Cleek. How old are you, Thornton, and do you study them out mostly by yourself? Don't forget to come again, Bro. Cooper and family.

Along with her answers to the Queries, Sr. Woodward makes some interesting and sometimes amusing remarks on the questions. And, would you believe it? there was one she couldn't answer. Take courage, the rest of you!

#### HELP WANTED!

Many seemed to like the problem of Queries 11, in the issue of November 19. Who wants to prepare a similar problem and answers for our Queries column? How about it Mina Crosby, Hazel Titus, Mrs. Glover, Esta Starbuck, or any of you who have lately joined our Queries family? Thanks.

## THE UNITY OF THE SPIRIT

(Continued from page 179)

is not ashamed to call us brethren. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." This great family with the same Father, the same Christ, the same Bible, and the same Spirit, working for the same end, looking for the same hope, should be able to live in the same house (1 Tim. 3:15) in unity. There are differences of opinion in our fleshly families. We cannot see all things alike, yet we are one family. The ties of family relationship in the great family of God should be stronger than the ties that bind us together in our fleshly families. The same Spirit that made God and Christ one in purpose and effort will unite the other members of the family if allowed its free course.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"WE BELIEVE AND ARE SURE THAT THOU ART THAT CHRIST, THE SON OF THE LIVING GOD."

### CHRISTMAS: AN HISTORICAL SKETCH

PRIMARILY, CHRISTMAS IS INTENDED to commemorate the all-important birth of our Lord. Although it has no Biblical origin, it has nevertheless become one of the most consequential of the world's religious holidays. The exact date of the Christ's birth has never been ascertained—certainly it could hardly have been the time now generally accepted—but an almost immemorial custom has established December 25 for the day of that momentous event, and it is now observed by nearly all the churches of the Christian world except the Dissenters of the British Isles and the American branches thereof.

As early as the regime of Commodus (180 A. D.) traces of Christmas are found. Indeed, some authorities date a few of its customs from the time of the Egyptian Basilidians and older Pharaohs. But the majority of historians place its introduction in the fourth century, disregarding the claims of some that it had its genesis in the Hebrew feast of dedication. Still others believe that the Roman Saturnalia constituted its beginning. In fact, so indefinite are the ideas concerning it that history of the origin of Christmas can only be considered hypothetical at best.

Throughout the centuries Christmas has not been altogether free from criticism. A group of Christians, gathered in a church to celebrate Christ's nativity, were found by the insidious agents of Diocletian. The doors were locked upon them and the building burned. So perished the first known martyrs of our present international holiday. A few of the members of the Eastern church decidedly opposed its adoption by the Greeks, and in later years the absorption of German customs caused still more dissension.

From the heathen winter holidays came the idea of giving gifts. A short time later, the yule log, the mistletoe, and the evergreen—the use of which is as old as the prehistoric Druidical observances—were added as symbolic gestures. The beautifully erroneous tale of Santa Claus is a more recent acquisition, and was taken from the stories of the mythological St. Nicholas. So confused and interrelated are customs of Christian and unbeliever that little can be authentically said of the exact origin of the modern usages.

Thus from Roman, from Greek, from Persian, from Celt comes the modern Christmas. Let us blend these ancient customs into a composite whole that will permit us to use this day as it should be used—for the praise and glorification of our Lord.—*Arlen Marsh.*

THIS LITTLE HISTORY of the Christmas-tide we are sure will be gladly received by all. It contains some facts not ordinarily understood, which add to the interest and the intelligence with which we celebrate this universal holiday.

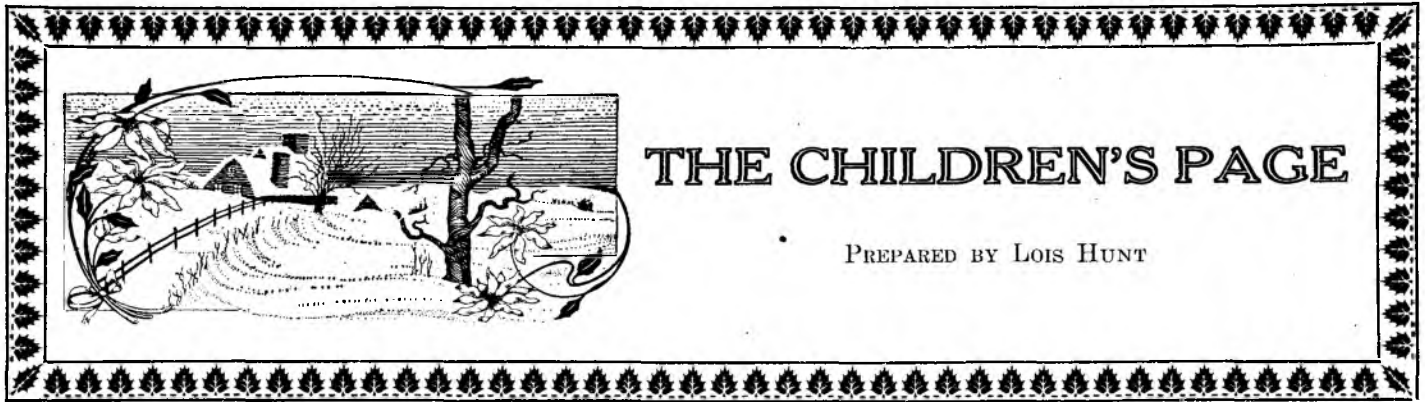
The commemoration of the birth of Christ has meant much to the world. With the approach of the very beginning of the Christmas season, a different spirit pervades the atmosphere and works miracles in the hearts of humanity. Faces that more often are cold and hard are softening now with warm smiles; minds that ordinarily are selfishly preoccupied are devoting themselves to the happiness of others; friends clasp hands with a friendlier grip than usual and loved ones seem nearer and dearer than ever before.

What does it mean? Two thousand years ago angels heralded the birth of Jesus Christ throughout heaven and earth. He grew to manhood and walked as a leader among men and spoke as one having authority. Even now in our day of self-exaltation and disregard for the wishes of our heavenly Father, the spirit of Christ still has power to soften the hearts of the proud and mighty and crown the humble with grace and beauty.

There is coming a day when in glory and majesty Christ shall rule in the hearts and lives of all earth's people, not just for a day, but through all the endless ages of eternity.

As we enter the Christmas season this year may we let its full significance sink deeply into our hearts and dwell richly there.

They who learn of Christ walk with serene confidence through the hard places, carrying the blessing of the Prince of Peace with them. Dear Bereans, may this peace be yours today and throughout the coming year.



### HAPPY NEW YEAR TO ALL!

May you enjoy God's richest blessings in His Service throughout this year, and all time to come.  
Lois Hunt.

## OH, WONDROUS SHEPHERDS

Oh, wondrous shepherds! You whose cloaks were brushed  
By glory at the manger—you whose treasured part  
Was making known abroad the things you saw—  
The things that Mary "pondered in her heart".  
Oh, did you tell about the feathery softness  
That was the small One's hair? the pink delight  
That was His mouth? the tiny helpless hands  
So soon outstretched in giving? and the light  
Without belief that shone within His eyes?  
These things you thought too trivial to tell?  
There in the shadow, resting in glad peace,  
I think that Mary pondered these things well!

—Annemarie Ewing.

### TEACHERS!!!

The David C. Cook Publishing Co., of Elgin, Illinois, puts out Sunday School attendance cards—Christmas trees upon which candles are pasted, birds, Noah's Arks. All are attractive.

We are planning a little difference in the page for next year. We welcome all suggestions and material.

You will want to make a Note Book for the whole year.

In this save a few pages for some Bible Verses, save a few pages for facts, then remember the Something to Do and Character-Building Blocks.

Why not send some of your Note Books to conference?

"He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he."—Proverbs 14:21.

"The glory of young men is their strength."—Prov. 20:29.

"A little Child; a little star,  
A stable rude; the door ajar,  
Yet in that place so crude, forlorn,  
The Hope of all the race was born."

### THE LITTLE ENGINE THAT COULD

#### PART 2

BUT THE LITTLE TRAIN-OF-CARS never left off hoping that someone would come to help her.

Pretty soon there came along another great strong Engine, that had just pulled a heavy freight train over the mountain, and was on his way back to the roundhouse to rest. So the little Train called out to the Freight Engine and every one of her Cars joined in the chorus: "O Big, Big Engine, will you please take us over the mountain? Our engine has broken down, and we're loaded with Christmas toys for the children on the other side. Will you help us, help us, help us?"

But the Big Freight Engine puffed and snorted more angrily than the other, and sent up out of his smokestack a shower of angry sparks.

"I've done enough work for today! I've done enough, done enough, done enough, done enough!"

And he switched himself around on the sidetrack, passed the poor little Train-of-Cars, and soon left her helpless, far behind! But the little Train-of-Cars never left off hoping that some one would come to help her.

Pretty soon there came along a smaller Engine, just about the size of the one that had been pulling the Train. He looked dingy and rusty and dusty, and he didn't puff at all. He just sighed and groaned and grunted and rumbled and grumbled! But the little Train called out to him and every one of her Cars joined in the chorus:

"O Engine, Engine, will you please take us over the mountain? Our engine has broken down and we're loaded with Christmas toys for the children on the other side. Will you help us, help us, help us?"

Then the Dingy, Dusty, Rusty Engine groaned and grunted and rumbled and grumbled:

"I never could pull you over the mountain! I haven't enough strength! I never could! I never could!" And he dragged himself round on the sidetrack, passed the poor little Train-of-Cars and soon left her helpless, far behind!"

Still the little Train-of-Cars never left off hoping that someone would come to help her.

(To be continued)

—From "My Book House."...

## With Our Sunday Schools

LESSON XIII.—December 29, 1929

### FELLOWSHIP THROUGH WORSHIP

Nehemiah 8:1-12; Micah 4:1,2; Psalm 122:1-9; Matthew 23:18-20; Hebrews 10:19-25.

Devotional Reading: Revelation 7:9-17.

#### GOLDEN TEXT

And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.—Luke 4:16.

#### REVIEW

**Lesson 1.** Mark 12:28-34; James 2:14-17.  
**Topic:** Our Debt to Others.

**Summary:** The world as a whole is by God made up of parts. Each individual part has its own duty to perform to all other parts. Accordingly every person is indebted to every other person of the world, to God the Creator, and to Christ the Redeemer, for the faithful performance of his part. Misfits and incompetent parts must be thrown out.

Just as we, as individuals, are in debt to all others, so all others are individually indebted to us. The whole is one great team in which each player is indebted to all for his best play.

**Lesson 2.** Daniel 1:8-20.

**Topic:** Temperance Essential to One's Highest Usefulness.

**Summary:** God sets the only true standard for man. Daniel purposed in his heart to follow that standard. It resulted to him in increased wisdom, understanding and position. One cannot purpose in his heart to follow the highest aims without controlling himself against yielding to such things as hinder him from such higher attainments.

**Lesson 3.** Gen. 2:15 and others.

**Topic:** A Gambling Spirit Hurtful to Business and Morals.

**Summary:** It is a false notion that work is one of the penalties of the curse. God, and all His creation, works. One of the results of this false idea is the morally devastating practice of gambling. While work ennobles and builds the worker, gambling is destructive to the prosperity of the gambler's victim and is a veritable T. N. T. to the gambler himself. Honest work provides honorably for the worker while gambling is but thievery put up under another name. He who would steal from God's creatures is not far from stealing from God himself.

**Lesson 4:** Mark 2:18-28.

**Topic:** Recreation in the Christian Life.

**Summary:** In recreation as in labor the Christian should approach his activity with proper Christian motives. Having been "bought with a price" he is but bound to render himself unto his Purchaser in the pleasures of life as well as in the more serious duties of life. Having been espoused unto one Husband, 2 Cor. 11:2, one's recreation as well as his labors should be pleasing unto Him.

**Lesson 5.** Mark 12:13-17; Rom. 13:1-7; 1 Peter 2:13-16.

**Topic:** The Will of the Community.

**Summary:** Jesus in His ministry, Paul in his ministry, Peter in his ministry, each exhorted Christians to recognize God-appointed government. It is as necessary for the body politic to have a governing head as for the body physical to have its controlling head. Decapitate the human body and the body is dead. Similarly, the body politic. Christians especially, regardless of the conduct of any or all others, should faithfully obey the laws of the land.

**Lesson 6.** Isa. 2:2-4; Acts 17:22-28; John 4:20-21.

**Topic:** Our Share in Promoting International Understanding.

**Summary:** The federation of the nations into a common understanding of good will resulting in peace is contrary to the announcements of the Bible. Universal good will and peace depend upon the return of the Messiah to take upon himself the rulership of the earth. It is to be brought about by the nations learning His ways and walking in His paths. In the meantime, Christians should emulate the Christ life, scattering the influences thereof far and near.

**Lesson 7.** Acts 10:9-15, 30-35; Gal. 3:28, 29.

**Topic:** The Contribution of Various Racial Groups to a Common National Life.

Nations are the handiwork of God. He never exhorted man to amalgamate them. The mingling of Jesus with different nationalities, the laborings of the apostles with various races, were all for the purpose of calling out from among them those of faith in Christ. Mingling with all races to this end is an outstanding exhortation of Christ and the Father.

**Lesson 8.** John 1:1-3; 3:1-5; 4:5-11.

**Topic:** Patriotism and Internationalism.

**Summary:** Jonah was unpatriotic to God and therefore could not be patriotic to his nation. True patriotism is first loyalty to God. Only by such loyalty can the Christian be a true patriot. Internationalism is the reverse of what was commenced by God in Gen. 11:8. It will be God's order of the day when He shall have sent His Son the second time.

Christianity in this age is not first with a view to patriotism or internationalism. It is with a view to gathering out a first-born company to be glorified with Christ, after which to assist Him in His great work in the coming age.

**Lesson 9.** Luke 2:40-52.

**Topic:** The Christian Home; Its Helps and Hindrances.

**Summary:** The birth that the home afforded Jesus, and the spiritual care and guidance given Him, assisted Him to that perfection where He shall become the King of the world.

Neither man nor woman are complete in self. It requires the two to become "one flesh." This is God's group-unit in society. As the human body is the sum total of all its individual cells, so the world is the sum total of all its perfected units.

**Lesson 10.** Matt. 25:31-46.

**Topic:** The Modern Good Samaritan. Who is He?

**Summary:** Our lesson text points to the great fact that our Savior rewards or punishes (in part at least) according to the conduct of a Christian toward our Savior's brethren. The Savior in the parable emphasized the point that inasmuch as ye have or have not done it unto the least of these my brethren, ye have done or have not done it unto me.

**Lesson 11.** Deut. 24:14-15; Eph. 6:5-9; 1 Tim. 6:17-19.

**Topic:** The Golden Rule in the Work of the World.

**Summary:** History reveals that the spirit of oppression existed equally in the days of Pharaoh as in any day since. History undoubtedly substantiates the fact that oppression of man by man ends in weakness and overthrow. No law, no army has been able to forcefully compel man to resist evil or to cling to good. The Christian spirit in the individual has lifted many out of carnal oppression and established them in the beneficial results that follow in the wake of loving one's neighbor as himself.

**Lesson 12.** Luke 2:8-20.

**Topic:** Christian Obligations to Childhood.

**Summary:** The Psalmist indicates that the magnet needle is already poised for those of whom he speaks in Psa. 58:3: "The wicked . . . go astray as soon as they be born, speaking lies." Job of old adds to this the great question, 14:4, "Who can bring a clean thing out of an unclean?"

The Savior was early wrapped in the pure surroundings of God's own Spirit. From this sinless beginning He came to be perfected unto the glory of the Father.

Christians who today carry forward on earth the Savior's work have need to enfold with purity and spirituality the childhood of the day and to direct it unto the great victory in Christ.

## DOINGS AMONG THE CHURCHES

Bro. F. E. Siple will be the speaker for the Chicago church next Sunday morning, December 22. A full attendance is urged.

Sr. M. A. Woodward is making her home for the winter in Chicago with Sisters Whitehead and Austin. She may be addressed at 5439 Ohio St., Chicago, Illinois.

The Christmas program of the Oregon, Ill., Sunday School and Choir will be given on Monday evening, Dec. 23. A welcome is extended to all.

Bro. John Denchfield of the Bible Training Class spoke for the Chicago Bereans on Sunday, Dec. 15. This service was of mutual benefit, lending encouragement to the student minister and building up the members in Christian activity.

Bro. Austin is planning a special Christmas service for the Oregon congregation for Sunday, Dec. 22, both morning and evening. All who find it possible to attend will be uplifted by his message.

### DIXON PROGRAM

The Dixon church is planning to present its Christmas program next Sunday night at 7:30. A cordial invitation to attend is extended to all.

### BRUSH CREEK, OHIO

Starting November 24 and closing December 8, the writer was privileged to aid the Brush Creek Church of God in a series of meetings. This was indeed a blessing to us and we trust to others as well. We are sure life long friends have been made, and, though this was our first trip to Ohio, we feel safe in saying that there is a consecration there on the part of many of the workers that will bring its rewards in the kingdom.

Miss Florence Knife and Mr. Harold Kessler asked for baptism during these meetings. A baptismal service was held on Sunday afternoon in Brush Creek and we are glad to welcome into our company these two who have decided to live for the Lord.

This series of meetings will never be forgotten by the writer and we trust that God in His own wisdom will continue to bless the faithful group at Brush Creek.

Sydney E. Magaw.

### APPRECIATION

I want to thank the church for the beautiful flowers and also all the friends that remembered me so kindly with letters and cards and those that called to see me while I was sick. I am grateful also to the young folks of the Home, with their smiles and cheery words, to the members of the Home, for their kindness and helpfulness and to the matron for the good care I received. Last, but not least, I thank the Giver of all good gifts for providing the Golden Rule Home for us, alone ones. It has been a great blessing to me, and I pray it will be to many others, if the Lord tarries.

In Christian love,  
Mary M. Renner.

### MULLIN, TEXAS

Dear Restitution Herald Family: Bro. E. O. Stewart of Sweetwater, Texas, filled his regular appointment at Mullin the 7th and 8th of this month. He delivered three fine sermons, Saturday night, "The Two Creations," Sunday morning, "The Soil in Which the Word Is Sown," and Sunday night, "The Three Worlds," by request. We surely do enjoy these good talks and would like to hear them every week instead of once a month.

Sr. O. B. Fleming and Mrs. Locklear came over from San Saba Saturday afternoon and staid over Sunday. We were so glad to have these sisters with us, and hope they, and all others who will, may be with us next second Sunday and Saturday night.

May God bless our gathering together unto Him.

Mrs. John Guthrie.

### LOUISIANA TRIP

Our two weeks of meetings at the old home near Hammond, Louisiana, proved to be a very interesting period, and came to a close on Sunday night, Dec. 8. A very regular attendance greeted us from night to night, even though a part of the time was quite cold for that section of the country.

Three young people were baptized during the meeting, and we are glad to introduce Miss Esther Bottolfs, Miss Anna Maude Halverson and Miss Carrie Anthon, all of whom may be addressed at Hammond, Louisiana.

A splendid group of young people are to be found here, which shows the practical results of faithful Sunday School and Bible class work. Electric lights have been installed in the old Happy Woods schoolhouse, making a wonderful contrast to the old oil lamps. The brethren are now discussing plans and possibilities for more regular preaching of the gospel, and we are earnestly praying that the day is not far hence when our little band will own a church home of their own in Hammond and be building up a live church in the Master's name.

Before returning home we had the pleasure of a two-day visit in the J. S. Lyon home at Citronelle, Alabama, where we found the group living true to their faith. We enjoyed the communion service with Grandma Turney, now ninety years of age.

F. E. Siple.

### TEXAS

In the latter part of October we held a meeting at Levita and the interest was good, if it did rain. From there we went to Houston, Luling and Riviera, holding meetings at each place. It seemed that the rain followed us at every place we went, which hindered attendance. Sickness kept some away whom we missed very much.

Bro. Clint Scott of Sweetwater took his car and went the whole round with me. Glad to have him along.

On the 25th of November we started for home, coming by way of San Antonio, where we spent the night with Bro. McCulloch. We spent Tuesday night at Junction with Bro. Byerley. Wednesday morning we came home and found the folks all well, for which we

were thankful.

Amount of money received on trip \$140.00; expenses \$20.00.

E. O. Stewart.

### THANK OFFERINGS

There are still a few belated Thank Offerings coming in and we are very grateful for each one. They show that the givers are heart and soul behind the cause in which we are all laboring. We have also already received two Christmas offerings, from Sr. F. E. Smith and from Bro. Geo. Jones. May these early offerings be but the precursor of many more such gifts to the cause of Christ.

Following are the Thank Offerings received the past week:

Mrs. F. E. Smith,	\$10.00
Mrs. C. Seely	2.00
D. B. Jackson	8.00
Cordelia A. Gray	2.00
H. J. Stadden	10.00
Mrs. M. H. Poole	3.00
David Beck	10.00
Mr. and Mrs. C. S. Prime	1.00
J. W. Sweet	1.00

Total Thank Offerings \$613.83

### GIVING THANKS

We should be thankful for all that we have. Every day and every hour we have something to be thankful for, if we would just stop long enough to think. The world is in such a hurry that it doesn't stop long enough to think where all our blessings came from. Psa. 46:10 tells us to "be still and know that I am God." If we never stop and meditate how can we be thankful for anything? We should be thankful for food and raiment, for shelter and for well-formed bodies, for bright minds and good health, for happy homes and long years of peace in our nation where we can worship God as we choose. These are wonderful privileges and we should all appreciate them more than we do.

The month of November itself is something to be thankful for. What month in the whole twelve is more beautiful? My heart throbs with joy and thankfulness to our heavenly Father as I step out in my back yard and look across at the big hills all dressed in their autumn loveliness of varied colors from crimson, yellow, brown and gold, dotted here and there with some beautiful evergreen of live oak, blue jacks and cedar and also the lovely Japan with its rich green foliage and scarlet berries. What a wonderful place this world must have been before sin entered!

But let's think of the time when sin will be removed, for God has promised us many times in His holy Book that He will restore this sin-cursed world to its sinless state. Thanks be to God, for we know He will keep every promise He ever made. Then all will be at peace, no more sad good byes, no more crying, nor pain. Oh, dear reader, don't you think it's worth striving for?

Let us all work, watch and pray, and in all things give thanks.

A sister in the one precious faith, occupying the best I can until our King of kings shall come,

Mrs. Newton Davis.

## BOWERS-HARDACRE

Bro. Nello J. Hardacre and Mrs. Hazel Bowers of Lanark, Ill., were united in marriage at the parsonage of the Church of the Brethren by Rev. Jefferson Mathis, Nov. 21 at 8:00 p. m. They are visiting relatives in Iowa, Minnesota and the Dakotas and on their return expect to make their home in Lanark.

May the Father's blessing go with them in the new home thus established.

## WILLIAMS-FOSTER

At the Happy Woods schoolhouse near Hammond, Louisiana, at the close of our forenoon service on Sunday, December 8, Miss Ellen Foster became the bride of Mr. John R. Williams.

Ellen is the second daughter of Bro. and Sr. Ed. Foster, and has been one of our most attractive and respected church girls. The groom is an industrious young man from a good Christian home and is employed in New Orleans where the young couple will make their home.

We pray the Father's richest blessing upon these young people and the home which they are establishing together. F. E. Siple.

## THOMAS MARTIN MACY

Was born on Feb. 4, 1893, and died on Nov. 30, 1929, at the age of thirty-six years. Mr. Macy, from his boyhood, has lived near Troy, Ohio.

He was married on Christmas day, 1916, to Miss Edith Penny, of near Troy. To this union two daughters were born, Ruby and Bernice, who are now twelve and ten years of age, respectively. From the time of his marriage, when about twenty-two, he began farming for himself, which occupation he followed until the time of his death.

Those who survive him are both parents, Mr. and Mrs. John Maey, four brothers, five sisters, and the two daughters. One brother, Charles Elden, preceded him in death thirty-four years ago. The living brothers are George, Daniel, William and John, all living near Troy. The sisters living are Mrs. Herbert Bourquin of Dayton, Mrs. Wm. Gray, Mrs. Howard Bowman, Annette and Rebecca, all of near Troy. He also leaves Grandfather Burnsides and Grandmother Macy and a host of other relatives and friends.

Funeral services were conducted from the home of Mr. Macy's parents and the Church of God at Brush Creek, Ohio. Words of sympathy were spoken by the writer, and the hope of resurrection given as our greatest boon to live consecrated unto the Lord.

Sydney E. Magaw.

## A WAY TO FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

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Be sure to read the article which fully explains the Annuity Bond plan of rendering service to our cause. It will be found on page 181, under the heading, "Gifts to the Christmas Cause."

## SUNDAY SCHOOL LESSON THOUGHTS

**Worship.** There are two different ways in which the truth of God may affect one who believes it. He may grasp the facts of the gospel intellectually, be deeply impressed with the desirability of salvation, and be brought to repentance and faith that he himself may obtain the blessings promised. The second way in which the gospel may affect the believer is that in the sacrifice of Christ he catches a glimpse of the wonderful love of the heavenly Father for all mankind; in the "exceeding great and precious promises" he sees reflected again the marvelous grace of God for the children of men. As he ponders on the many manifestations of God's goodness, he, too, is moved to repentance and faith; not simply that he may come to enjoy the blessings promised, but that by his repentance and faith he may express something of the love and appreciation he has learned to feel toward God. This sense of appreciation leads to worship, to communion with the Father, and to devotion to His cause and service.—G. E. M.

"And he came to Nazareth, where he had been brought up; and according to his custom on the Sabbath-day, he entered the synagogue, and stood up to read." Luke 4:16, Diag.

It was Jesus' custom to go into the synagogue on the sabbath. The apostles enjoyed meeting together for fellowship and breaking of bread. Paul, on his missionary journeys would go to the synagogues so that he might meet the people there to teach them.

David said, "I was glad when they said unto me, Let us go into the house of the Lord."

Christians, too should enjoy the sweet fellowship that is found in "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." There is no fellowship so sweet as that found in true worship.—L. A. R.

## HERALD RECEIPTS

Mrs. H. E. Russel; Ida Renner Shepard; Frank Laning; Ray C. Allard; Cordelia A. Gray; Mrs. W. H. Poole; David Beck; H. J. Stadden; F. C. Beck; George Jones; Margaret Donaly; C. S. Prime; Mrs. H. G. Pier; S. C. Sonnichsen; J. W. Sweet; Mrs. Ruth Wachtel; Mrs. J. M. Dismukes; Mrs. Nellie D. Moir; Mrs. Jennie Finney.

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates:

the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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1929

CHRISTMAS

1929

THERE ARE MANY HOLIDAYS during the year which we celebrate. We would not want to do away with one of them, but were it in our power to displace any, Christmas would not be the one. No music on the street of life is so sweet to the ear as the music of the Christmas bells. To those who are older, no memories are more dear than those which cluster around the anniversary of the birth of our Lord.

And so today, throughout the land, people everywhere are rushingly preparing for the greatest of all holidays. Children in the homes are humming Christmas carols; churches and Sunday schools are resounding with the Christmas story. Upon the street are to be found the adornments which tell of the approaching day; in the windows of the merchant houses is every conceivable thing, which if presented, will add to the joy of one or another in the home.

Your children will not be disappointed. They may not get everything their little minds long for, yet in one way or another they will be remembered and Christmas will be none the less to them than it has been in former years. But did you see that little, ragged urchin shivering in the street, looking in upon the brightly lighted windows filled with all the good things in toys and in the comforts of life? Did you see the light in his eye revealing that behind that dirty face there were ideals and visions; there were possible refinements, all awaiting their development? Did you see that down beneath the soiled and ragged clothing there was a heart as true and tender as perhaps any in life's world?

It was for these that God gave His only begotten Son; gave Him just as much for these as for your children and mine; gave Him to them just as truly and in just as full measure and benefit. Did you see the care-worn mother and the life-beaten father, bent by the years of life's burden, manifesting the lack of many comforts of life? They, too, looked in upon those beautiful Christmas displays which betoken awaiting comfort and coziness and content. For those, too, the Savior came on Christmas day, for them as well as for any other in life's way.

Christmas day was not ready-made. It is the out-growth of centuries of development. Today it stands as the crowning day of all the year. It is so because of what man has made it. Its joy and cheer and gladness echo and re-echo the world around. Its inevitable spirit of good will re-

moves much of the hardness so often found in the human heart. It entwines life with life around Christ the great Standard. And this is the purpose for which He came: to lift man out of self, out of the depths of sin, into the great reality of life and its blessings which were given birth with their true Master.

Then, too, if we have ideals that are worthy the name, Christmas sends us out in search of a star that will guide us to that great destiny provided and made opportune by God. The urge of the human heart ever now and anon causes man to aspire to higher aims. Christmas is the one holiday that seems to open the door, that seems to warm life's hearth and lead the seeker to look toward the larger and the brighter, through Christ.

Happy is the one who endeavors to interpret this nobler and larger spirit that is couched in Christmas activity! That star leads upward; it is in the bosom of the Master; it will go before every life, old and young, rich or poor, and lead to the shores of immortality. That star will come to rest over the throne of Him who is to rule from sea to sea, from the river to the ends of the earth; of Him beneath whose gentle hand the whole earth is to be filled with the glory of God.

As in days of old, those wise men sought for One they long desired to find, so today many are seeking for Him but they know not where to find Him.

Back to Bethlehem to the manger lowly is where we mostly go today to search for Him whose voice has sent its waves to vibrate on the harp chords of every heart. But, as on the glorious resurrection morn the angel spoke to his weeping listeners and said, "He is not here", so we too must learn of Bethlehem, He is not there; He has left. Few were the days He gave to the city of His birth; few were the days He gave to Judea or to Galilee. His works having been done, His words spoken, He has moved on from that beginning hour, out into the great span of years. Today He stands right where we stand. He has left the past; He has not reached the future. He is here, at 1929. He is ever knocking for admittance to our hearts.

So upon this, the anniversary of His birth let us each open the door to the inn of our several lives and welcome Him to sit with us at the fireplaces of our homes. The Savior is helpful unto that life into which He is admitted. If you will admit Him, He will bestow upon you joy and blessing and peace.

## OUR WISH FOR YOU

THE WHOLE YEAR THROUGH

May the Giver of gifts give unto you  
That which is good; that which is true;  
The will to help; the courage to do;  
A heart that can sing the whole day  
through,  
Whether the skies be gray or blue.  
May the Giver of gifts give these to you.

—Sunshine Magazet.



# THE RESTITUTION HERALD

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## THE CLOSING YEAR—THE CLOSING AGE

*By F. L. Austin*

**T**HERE IS EVERY evidence to the fact that we are in the closing days of the year 1929. Its days have faithfully dawned and closed; its opportunities have been many and rich; its blessings have been abundant. Through it all, God the great Giver of every good and perfect gift, has been manifested continuously. The history of the year is well nigh closed. Its days will never, never return; its pages may never be altered.

For the individual the closing of the year marks the closing of another period during which opportunity, the greatest boon to man, has ever been present. Individual progress has been made according as each has seized the opportunity and with God-given strength has utilized the same to the best advantage. The main question for the individual is: Does the close of the year find him nearer to his Father, in closer communion with his Master, more thoroughly rooted and grounded in the face of truth and of life everlasting?

For the world the history of the year records much. The nations of earth have turned the world's kaleidoscope many times. The picture seen today is a different picture than that looked upon at the year's birth. Several of the questions standing over from the great war have been agreed upon, altered, or abrogated until the inter-relationship of the nations is based upon almost new settings. Where peace has increased in some sections, bitterness has increased in others. The earnest efforts toward the solution by man of universal and continual peace create rapidly changing pictures very like the change from sunshine to shadow as autumn clouds rise across the heavens in front of Old Sol. Daniel's prophecy announcing that in the last days men shall run to and fro and knowledge shall be increased has had much meaning in the last twelve months. What rapid advancement has been made in the matter of travel to and fro; what wonderful inventions has the increase of knowledge placed before the world! It should be noted that this knowledge has been greatly increased in the fields of chemical, electrical, and dynamical research. These discoveries create new issues in the council chambers of the

*(Continued on page 196)*



# EDITORIAL



F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*“What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.”—2 Peter 3:11, 12.*

## NEW YEAR GREETINGS

ALL THE WORKERS in the National Bible Institution activities, Oregon, Illinois, unite in wishing The Herald readers and their families the happiest of New Years. No one knows what the new year holds in store for us. All we realize is that the Father of all is Sovereign of the world and that His great righteous wisdom is outlining for man the best of opportunities. May it be ours to present each life so faithfully and truly unto the God of heaven and unto His Son our Lord that we shall become recipients of the richest blessings afforded by the Father.

## THE SECOND ADVENT

*“With a shout, with the voice of the archangel and with the trump of God.”—1 Thess. 4:16.*

THE SAME INSPIRED BOOK which prophesied so freely and so definitely of the first advent of our Lord and Master has prophesied much more freely and much more explicitly of His second advent. If the angels sang from heaven's dome on the occasion of His birth, how much more will they proclaim His second coming. Indeed the Savior himself told His apostles that “the Son of man shall come in the glory of his Father with his angels”, Matt. 16:27; and upon another occasion He stated “when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory”, Matt. 25:31; while Paul, that great apostle who was told by revelation from heaven, declared, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”—1 Thess. 4:16. Not only the angels' voices, but the archangel's voice will peal forth the announcement of our Lord's second coming.

That will be a marvelous day. There may be wise men searching for Him, but they will not search in the way that the wise men searched of old, nor will their visit result as did the visit of those wise men. The coming of our Lord and Master bespeaks for the earth a condition which will alter all of the affairs of mankind. Those who shall be called away to meet the Lord in the air, 1 Thess. 4:17, will be affected beyond the power of man to contemplate. Indeed their very natures will be changed. Paul tells us in 1 Corinthians 15:51, 52 that their mortality

will be changed to immortality, that their corruptibility will be changed to incorruptibility. They are assured that they will be like unto their Lord and Master. In Phil. 3:21 we are told that they shall be fashioned like unto the glorious body of the Master; while in Rom. 8:17 the apostle teaches that they will become joint heirs with Jesus Christ. The second coming of Christ means everything to the true Christian who will at that time be transformed into the likeness of Christ himself.

To the world of man at large the coming of Christ also means changes little contemplated. He will not come merely to offer himself in teaching and work as He did before, but as He comes the second time “without sin unto salvation”, He will not only present His cause, but coming in power and ability, He will require of mankind that it will yield to Him. Immensely heavy judgment will be placed over the earth compared with which the judgment upon Egypt and later judgments upon others were but trivial. Prophecy is replete with the information that the Savior's effort to take the throne of David and rule the earth will be strenuously opposed by the forces of man. But so definite is God's plan and purpose in that particular, and so powerful will Christ be as King that He will compel even by force that the nations of the world shall yield to Him and His ways. Refusal thus to do will be at the expense of death to them.

The second advent of our Lord is near at hand. Every human activity indicates the rapid fulfillment and completion preparatory for this great change. The rejoicings of the Christmas anniversary just passed should impress every true believer with appreciation of what the rejoicings of the accomplishments of Christ in the near future will be. Let us so live and so consecrate our lives that with John upon the Isle of Patmos we can pray:

“Come Lord Jesus and come quickly.”

## LOOKING FORWARD

THE NATIONAL BIBLE INSTITUTION is looking forward to a large and active work. While there have been many tests and trials in the past, yet we feel that steady and worthy progress has been made. During the past year our work has strengthened noticeably. As we look forward into the coming year and years, we do so with our lives firmly established in faith in God and His Son. We believe that we are engaged in a work that is approved by the Father. We heartily believe that this work is benefiting very many people throughout the land and that opportunity for increase and benefit is very great.

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# "WHERE IS HE THAT IS BORN KING OF THE JEWS?"

By R. H. Judd

SINCE SONS WERE BORN to the mothers of men, how often, I wonder, has the question been asked, "Where is he that is born?" The birth of a new life into this world of ours awakens an interest compared with which all other interest pales. Never since the day that the doctor took up in his arms our firstborn son has his mother forgotten the words spoken by our physician and friend, words of comfort, words of cheer, not only of what he was then, but also of what he was to be. The years rolled by and in his young manhood he began to fulfill those kindly predictions concerning him. Proud to own and kiss his mother in any circumstance that seemed to demand his affection and care, no matter in whose presence, called forth loving and admiring remarks as to how that pride must be reciprocated.

That JESUS CHRIST also was "born" the Scriptures abundantly testify. Wonderfully prophetic were the words of Isaiah, that prince of prophets, who perhaps next to Moses the man of GOD gives us in language of surpassing grandeur, the most sublime forecast concerning our Savior to be found in any of the books written by God's servants the prophets.

*"Unto us a child is born, unto us a son is given:  
and the government shall be upon his shoulder."*

We do well to concentrate our thoughts this Christmas time on the great central FACT of the *birth* of JESUS CHRIST. Eight times at least do the Scriptures declare this basic truth that our Savior first entered life through birth, that He was "*born*", and if it is, as some teach, that eight in Scripture stands for that which is human in contrast to the divine, then the humanity of JESUS—that He was in this respect a "prophet like unto Moses" is clearly indicated. He was "*the man Christ Jesus.*" It is the basis of an interesting study to note the distinctive characteristics that accompany each of the Scripture references which testify to this unique fact.

But the writer wishes, in this paper, to draw attention to a few thoughts which convey to his mind a Christmas message of somewhat wider scope than that which so customarily is placed before us. That Scripture sometimes includes in a single sentence vast stretches of time is well known to many Bible students. As we proceed with the study of our text, we shall find that it is a most remarkable instance in point.

There would seem to be little question that down through the centuries some lives have entered this world who in God's providence were predestined to be born for a definite purpose, to serve a distinctive cause. The reader will readily recall instances in both sacred and profane history that give reasonable grounds for such belief. Supreme among these, infinitely above any one of them, or all

combined, is the outstanding birth, life and living again of our Lord and Savior JESUS the CHRIST. Foreordained, in the counsels of GOD, before the foundation of the world, predictions regarding Him have been fulfilled and will be fulfilling while time rolls into eternity.

Rightly we celebrate the fact that our Savior was born. It helps us to realize in great measure the actuality of His personality and the reality of the life that He lived—a man among men. But are we not too apt to stop midway and, indeed, almost to forget that our text *was* a question—is a question—applicable then truly, but equally applicable now, yes, more so?

The question of the wise men was a deeper question than the wise men thought. It is a deeper question than many a Christian man to-day thinks. "Where is He that is born King of the Jews? The wise men could not answer it. GOD had to answer it for them. Herod could not answer it, nor would GOD give him the answer he desired. True he enquired of those who should have been able to give him the answer, not in part, but in full. Nor have GOD'S professed witnesses to-day grasped the full significance. They have not realized the stupendous fact that Christ *could not* have been King during His earthly life. I repeat, astounding as this statement may seem, He could not be King, for did He not say, and in that saying include himself, that "flesh and blood cannot inherit the kingdom of GOD"? Did He not say, "Except a man (and was He not a man?) be BORN AGAIN he *cannot see* the kingdom of GOD?" Surely He did! We have the testimony of the written Word that our Savior *was* thus BORN AGAIN—that He was "born from the dead", the "firstborn among many brethren" and "the firstfruits of them that sleep". We have also the testimony of John, Peter, Paul and of at least five hundred brethren beside who were living witnesses to this great fact.

Again let us ask the question now so fraught with new meaning, "Where is He that is born—born a second time—King of the Jews?" Did He not say of himself that He "was born to this end", and that "for this cause came I into the world"? With such words before them as yet unfulfilled, the writer fails to understand how some earnest men and women can see their way to say that only in a very general sense, not in a national sense, will these words be fulfilled. What mean then those words of the thief on the cross, "LORD, remember me WHEN THOU COMEST INTO THY KINGDOM"? Are not the signs abundant of the coming back of the KING? Has he yet been King of the Jews? Are you and I, friends, going to join in the midnight cry to bring back the twice born King, for "He asked life of thee (GOD), and thou gavest it him, even length of days for ever and ever."

## THE WEAVER

I sat at my loom in silence,  
 Facing the westering sun;  
 The warp was rough and tangled  
 And the threads unevenly run.  
 Impatient, I pulled at the fibres—  
 They snapped and flew from my hands;  
 Weary and faint and sore-hearted  
 I gathered the broken strands.

I had beautiful colors to work with—  
 White, blue like heaven above,  
 And tangled in all the meshes  
 Were the golden threads of love;  
 But the colors were dulled by my handling,  
 The pattern was faded and gray,  
 That once to my eager seeming  
 Shone brighter than flowers of May.

But alas, not the half of my pattern  
 Was finished at set of sun;  
 What should I say to the Master—  
 When I heard Him call, "Is it done?"  
 I threw down my shuttle in sorrow;  
 I had worked through the livelong day:  
 And I lay down to slumber in darkness,  
 Too weary even to pray.

In my dreams a vision of splendor,  
 An angel, smiling-faced,  
 With gentle and tender finger  
 The work of the weavers traced.  
 He stooped with a benediction  
 O'er the loom of my neighbor near,  
 For the threads were smooth and even  
 And the pattern perfect and clear.

Then I waited in fear and trembling,  
 As he stood by my tangled skein,  
 For a look of reproach and pity  
 That I knew would add to my pain.  
 Instead, with a thoughtful aspect,  
 He turned his gaze upon me,  
 And I knew that he saw the fair picture  
 Of my work as I hoped it would be.  
 And with touch divine of his finger  
 He traced my faint copy anew,  
 Transforming the clouded colors,  
 And letting the pattern shine true.

—Adapted.

## THE CLOSING YEAR— THE CLOSING AGE

(Continued from front page)

nations, new issues regarding their relative standing, regarding their relative strength, regarding their individual prospects. These discoveries create new problems for the individual, new questions for aspiring youth, new environment for the progressing Christian. The year has brought forth these and many more matters.

All these bring to mind another great theme, viz.:

### THE CLOSING AGE

JUST AS THE YEAR 1929 has been running its course with astronomical precision, so has the age, the age of Gentile power, been running its course with equal precision. It too, has offered man both as an individual and as a nation, untold opportunities. It too, has placed before man increased riches, advantages and growths. As the calendar year, so the age has been writing its history, history which may never be altered by the return of the age itself. So far as the age is concerned the dial of Ahaz will never be turned back. Time will not be repeated.

We turn to the calendar to find our present location in the year's course. But we must turn on the prophetic record to locate our position in the course of the age. The calendar tells us that when we reach December 20 we are but a few days short of the year's terminus. Likewise when we turn to prophecy we discover certain definite, foretold events which tell us that we are but a short distance from the close of Gentile times.

Our Jewish brethren have been making much advance in the resettlement of the land of God's giving, but in the recent past a counter-claim has been put forth. Our Arab kinsmen have laid definite and precise claims which oppose the free and easy advances of the Jew. The Mandate power, even the nation which the world has been pleased to look upon as perhaps the leading military and political power of earth, is finding that her Asiatic subjects require much attention as also much expenditure of national strength.

Complicating these matters, recent doings in the land of ancient Rome have created new possibilities and new outlooks. Only recently the political power of Rome voluntarily acquiesced to restore to the religious authority their location for the temporal power. Following this restoration, the king and the queen of Italy officially called upon the Pope, doing so in such manner of procedure as to permit of the interpretation that they acquiesced in the thought that the head of the Roman church was a step upward in advance of the king, the head of the nation.

With the knowledge that this church has long since had an anxious eye on the Holy Land, praying for the day when that power which has for centuries been exercised over Jerusalem by Mohammed might come to be exercised by the head of that church, observant and thoughtful men are anticipating the time in the near future when the temporal emblems of the church of Rome will be reared over her Ambassadorial House in the Holy Land. All these things are not only complicating in their complexity the problems of the Jew and Jerusalem, but they are indicating very strikingly the rapid approach of that power which is to become so definitely opposed to God's prophesied plans and purposes as to fulfill the prophetic announcement of antichrist. And antichrist brings the Gentile age definitely to its close.

So, as the year rapidly rushes toward the threshold of a new twelve-month, the age is also rushing toward the threshold opening into a new era, an era which during its course will fill the earth with the people of God's choosing, with the newness of God's power.

## THE FIRST BOOK OF THE KINGS

SOMETIMES CALLED

### THE THIRD BOOK OF THE KINGS

By Lyman Booth

THESE TWO BOOKS OF THE KINGS contain the history of Israel under the government of kings, from the close of David's reign to the Babylonish captivity. The reign of the kings was about four hundred twenty-seven years. Originally they appeared under the title of one book, but were afterward divided into two, and called the first and second books of the Kings, and in some versions, the third and fourth books of the Kings. It was broken into two parts by Greek translators of the seventy, and the Vulgate followed this division, which has been adopted generally.

Who the author, or better, the writer, was can not be definitely decided. The compiler refers to three sources of his information, first, the book of the acts of Solomon, 1 Kings 11:41; second, the book of the Chronicles of the kings of Judah, 1 Kings 14:29, which is quoted fifteen times; third, the book of the Chronicles of the kings of Israel, 1 Kings 14:19, quoted seventeen times. Though these annals have perished, yet the selections from them which were intended to exhibit God's dealings with His people, have survived. There is a great similarity of style between the later portion of Second Kings, in the incident of which Jeremiah was an observer and the narratives which bear his name, and which seem to point to a late date, 2 Kings 25:22; Jer. 13:6. Jewish history ascribes them to Jeremiah, but certain scenes, such as the biographies of Elijah and Elisha, the dialogue between Ahab and Micah, also the career of Jehu seem to show an eye-witness, whose record has been inserted here by the compiler.

It is evident, however, that they contain a summary of the history compiled from larger records, which had been collected and preserved by contemporary prophets. 1 Kings 11:41; 14:29; 15:31; 22:39-45; 2 Chron. 9:29; 12:15; 13:22; 20:34; 26:22. A considerable part of the transactions of their own times is related in connection with the prophecies of Isaiah, Jehu, and Ezekiel. If they were arranged in the present order by one sacred penman, they who credit them to Jeremiah seem to have the correct opinion. Indeed his prophecy and the second book of Kings end in a narrative of the same event, though they may have been written by another hand after his death. Though they may have undergone slight changes in Ezra's time, they have been received continually by Jews and Christians, as a part of the sacred oracles, and the events are frequently referred to in the New Testament Scriptures. Matt. 1:7-12; 6:29; 12:42; Luke 4:25-27; Acts 2:29; 7:47-50; James 5:17, 18.

The reader will observe that our Lord and His apostle James not only mention them as authentic records, and a part of the sacred oracles; but especially attest some of the most wonderful miracles recorded in them, thereby giving sanction to them as of the inspiration of God. The

books of the Kings also contain many prophecies, especially concerning Joshua, who was foretold by name three hundred years before his birth; but none of these prophecies, in their evident meaning, refer to events later than the Babylonian captivity.

The historian records the principal transactions of Solomon's long and peaceful reign, which however, was shadowed by a dark cloud towards the close. Under his successor, the nation was divided into the two kingdoms of Judah and Israel. The descendants of Solomon reigned over that of Judah up to the captivity which was about three hundred eighty-seven years. Thus from the time David began to reign for a period of four hundred sixty-seven years the throne was occupied by his descendants in lineal descent, except as the sons of Josiah succeeded one another.

What a peaceful kingdom it was! During this long period there was not a single revolution, or civil war, and but one short, unpleasant interruption, by Athaliah's usurpation. Perhaps it would be difficult to find anything to equal this long internal order. When we reflect how many revolutions, civil wars, murders of kings by rivals, and changes in the succession are found in English history, we marvel at the tranquillity of Israel during that long period. It is remarkable that Israel's kings ruled much longer than the wicked princes of other nations. The greater portion of this period was passed in peace and prosperity. How different when compared with the history of Greece and Rome!

The kingdom of Israel continued under the rule of nineteen kings for about two hundred fifty-four years, up to the Assyrian captivity. Those Assyrians were all idolaters and some were monsters of iniquity, and yet the Lord by His prophets, Elijah and Elisha, preserved a considerable degree of true worship in the land, till the measure of their wickedness was full. They were then dispersed among other nations, except a remnant which was assimilated among the Jews. In these books the history of these two kingdoms runs parallel and the whole forms a pleasing comment on the prophecies delivered to the nation by Moses and Joshua. See Lev. 26; Deut. 4, 28, 29, 30, 31, 32 and Joshua 23:15, 16. They give a vivid illustration of the proverb, "Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

The first book contains about one hundred twenty years of Jewish history, especially the reign and prosperity of Solomon. The temple was built by him of which a full description is given. God had commanded Israel to offer all their sacrifices at one place, which had been at Shilo prior to this commandment. The ark had been removed from Shilo to Zion by David, in order that a temple might be built there, which was done by his son, Solomon. Numerous references in the Old Testament are made to the temple, to the sins of the people in sacrificing in other places, to their profaning of the temple, and to the judgments of God inflicted upon them for this crime. Especial reference is made to the destruction of the temple by the Chaldeans; and the rebuilding of it by Zerubbabel. These things are so often referred to in later history and the prophecies that if Solomon did not build it then God pun-

ished Israel for violating merely human appointments. When the Samaritans preferred Mount Gerizim, our Lord told the woman of Samaria that they knew not what they worshiped for salvation was of the Jews. This saying, with his constant attendance at the service, sufficiently prove the divine inspiration of those records in which it is disclosed that Solomon built the temple at the direction and appointment of God himself.

With the exception of two reigns, these books embrace the whole regal period from the death of David to the captivity. The narrative may be given in three parts: first, the reign of Solomon, in which the undivided kingdom was at its highest degree of power, 1 Kings 1 to 17; second, an account of the divided kingdom of Judah and Israel until their captivity, 1 Kings 12:2 to 2 Kings 17; third, the history of the kingdom of Judah forward to the Babylonian conquest of Jerusalem by Nebuchadnezzar and the captivity of the people, 2 Kings 18 to 25.

The contents of these books should be studied in connection with texts in Chronicles and in the light of contemporary prophets. They show a conflict between faith and infidelity, between the worship of God and Baal, the personification of the powers of nature. Israel forsook God and her kings followed Jeroboam, "who made Israel to sin," and her record closed the same as that of the descendants of Cain and the apostate descendants of Noah and Abraham; while Judah, being blessed with a few faithful kings, like Asa and Hezekiah, repented of her unfaithfulness and after her exile was restored.

Special prominence and favors were given the prophetic office. The schools of the prophets, which were instituted by Samuel, were fruitful and the value of the prophetic order was very serviceable in rendering aid to the nation.

The prophets were the trusted councilors of the kings, the historians of the nation, the teachers of the people. It was their duty to maintain the religion of Jehovah against the idolatrous tendency, to defend and interpret the moral law, to discourage oppression and covetousness, cruelty and wrong dealing, and to raise their voice against the vicious practices of kings and people.

The discovery of the Book of the Law, in the days of Josiah, 2 Kings 22, gives a clear insight into the decay of religion which occurred during the reign of Manasseh. We can not read these books without being impressed with the numerous references to the books of Moses and by the manner in which the thought and phraseology of the Mosaic period is interwoven. For instance, in Solomon's dedication prayer, 1 Kings 8:22-53, we find expressions which recall the language found in Numbers, Leviticus, and Deuteronomy, and the recital of the evil practice of Ahaz, 2 Kings 16, and the numerous offences for which the Northern Kingdom, 2 Kings 17, was destroyed. These phrases and items are to be found in our present book of Moses, and bear strong evidence of their existence in one form or another during the whole reign of Israel's and Judah's kings. The subsequent events are assumed as undoubted facts in the writings of all the prophets. In fact the whole canon of Scripture agrees so perfectly that each part receives unmistakable confirmation from all the rest,

## THE "PLYMOUTH" BRETHREN AND THE PUNISHMENT OF THE WICKED

A VERY GREAT responsibility attaches to the man who occupies the position of a religious leader and teacher. He ought to be above all things honest—honest in dealing with God's truth, and honest to his opponents and those who differ from him. We fear that Mr. John R. Caldwell, a prominent leader of the "Plymouth" Brethren in Glasgow, does not come up to this standard as a leader, for whenever he has to refer to Conditional Immortality, he never uses that title, but "the non-eternity of punishment." All his followers do the same thing. On their part it is doubtless, in the great majority of cases, pure ignorance; but it is not so in his case. He knows well enough that believers in Conditional Immortality have over and over again repudiated his title as utterly misleading and nondescriptive of their position. Indeed, they would never take the title as applying to themselves, were it not made plain by other connections that it is intended to be so applied. But in spite of all disclaimers—in spite of the knowledge that they believe in eternal punishment as strongly as he does himself,—he persists in calling their doctrine "the non-eternity of punishment." This is not honest. If he should say that he does not admit that eternal destruction or death is an eternal punishment, that does not alter the case. He knows that the other side believes and maintains the contrary, and that they have adopted a title by which they choose to be known; therefore as an honest man he ought not to ignore their contention and title, and call them names with the intention of creating an unjust and ignorant prejudice against their doctrine. From such controversialists we cannot expect fair play.

Neither do we think that he deals honestly with GOD'S Word. In his magazine, "The Witness", for July, 1896, he contributes an article on "Fundamental Error and Scriptural Discipline". In this article he classes believers in Conditional Immortality and Universalism under one title (another instance of his want of fair-mindedness), and says, that "the enormously rapid spread of these doctrines throughout all Christendom, and the indifference with which they are regarded by some who are themselves sound in the faith, seem to call for a decided facing of the question as to how the holders of such errors are to be dealt with according to the Word of GOD". The attack is, however, almost exclusively leveled at Conditional Immortality, and the facing of the question is not as to the truth of the doctrine, but how to deal with those who hold the "heresy", for heresy it is by a foregone conclusion. And by a process of reasoning satisfactory to himself, judgment is arrived at and sentence of excommunication is pronounced. This troubles us just as little as any papal sentence of excommunication.

But the tables may be turned on Mr. Caldwell quite well. He says: "If a defiled conscience be allowed, the Spirit is grieved and the power for maintaining the truth is gone. It is therefore certain that where fundamental error is embraced **conscience has first been violated**. This may not be apparent to others; it may have been in such a way as not to appear in this life, but as surely as the leprous spot on the forehead declares the man to be 'utterly unclean' so surely does fundamental error discover the moral condition of him who holds it." Now Mr. Caldwell is evidently so wrapped up in his own sense of self-righteousness, that not for a moment does he pause to think that these serious accusations which he does not hesitate to level at others, may be leveled at himself. He forgets that from our standpoint it is he who has the fundamental error, and so every word which he has used in condemnation of us is equally in condemnation of himself, according to which side has the truth. That is the point first to be settled. Whose "conscience has been first violated" if not those which have imbibed the Platonic dogma of natural immortality—the devil's lie of Genesis 3:4? Having first adopted that idea as a fixed principle, or fundamental doctrine, it is not possible for them to deal honestly with the Word of GOD. Witness the following statement:—"Scripture invariably conveys the thought of the punishment of sin being eternal, conscious suffering." **Invariably, observe.** We begin to wonder whether the writer of these words has any eyes that he can see, or we may rub our own and wonder if we have been seeing aright. Let the unbiased reader judge for himself from the following passages:

"Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. . . . The wicked shall perish, and the enemies of the Lord shall be as the excellency of the pastures; they shall consume; in smoke shall they consume away."—Psalm 37:10, 20.

"Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together and none shall quench them."—Isaiah 1:30-31.

"What do ye imagine against the Lord? He will make a full end;

affliction shall not rise up the second time. For though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly as dry stubble."—Nahum 1:9-10.

"Behold the day cometh, it burneth as a furnace; and all the proud and all that work wickedness, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Mal. 4:1.

"Even now is the axe laid to the root of the trees: every tree therefore that bringeth forth not good fruit is hewn down, and cast into the fire . . . . He that cometh after me is mightier than I, . . . . whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and will gather the wheat into the garner, but the chaff he will burn up with unquenchable fire."—Matt. 3:10-12.

"Gather up first the tares, and bind them in bundles to burn them. . . . As therefore the tares are gathered up and burned with fire, so shall it be at the end of the world."—Matt. 13:30-40.

"If a man abide not in me, he is cast forth as a branch and is withered; and they gather them, and cast them into the fire and they are burned."—John 15:6.

"They are the enemies of the cross of Christ; whose end is perdition."—Phil. 3:18, 19

"But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption."—2 Peter 2:12.

In these passages (only samples of many more of similar import) we have several figures under which the punishment of the wicked is predicted. Is there in a single one of them the idea of "eternal conscious suffering"? Do they not all expressly exclude the thought? An article that consumes away into smoke—what is left of it? "A garden without water"—what life is there in it? How does the Lord make a full end of those who have endless existence? How can those who exist forever in conscious indestructible existence be appropriately likened unto tow, or dry stubble, or chaff—the most inflammable and destructible of all materials? Who would ever think that a tree would continue to exist and live of which it is said that "neither root nor branch" of it is left? Who would ever suppose that an unfruitful tree dug up and cast out and put in the fire; or a withered branch severed from the life-giving stem and cast into the fire; or tares gathered up in bundles to be burned are symbols of continued life and existence? Who believes that an "unquenchable fire" is a fire that does not burn up, or in other words, does not do its work? or believes that there is no difference between coming to an end and having no end? No one would say or believe any of these impossibilities except a man whose "conscience has first been violated" by the false doctrine of natural immortality. If we are the Sadducees of modern times, as Mr. Caldwell is pleased to call us (although we believe both in the existence of spirit and in resurrection), then he and his followers may be called the Pharisees of these days, to whom our Lord's words apply: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

So completely have they closed their eyes that it would almost appear as if the passages we have quoted were not in Mr. Caldwell's Bible. And in reality his Bible on this subject must be confined to the Rich Man and Lazarus, and perhaps such passages as Mark 9:42-48; Rev. 14:10, 11; 20:10. For assuredly in no other passages is it possible even to deduce the idea of "eternal conscious suffering". For what is the plain unfigurative language of Scripture? "The wages of sin is death"; "the end of these things is death"; who shall be punished with "everlasting destruction from the presence of the Lord"; and so on almost ad infinitum. Again we ask,—Who supposes that death means life; that to die means to live forever, even in misery; that corruption means conscious existence; that everlasting destruction means everlasting preservation (in misery); or that the finish of sin means that it shall go on without end? And again we reply,—No one, save those whose "conscience has first been violated" by the false doctrine of natural immortality. Only they would think of so perverting the ordinary use of language, and it would not be possible for them to deal honestly with GOD'S Word.

Hence even their beggarly array of texts against the overwhelming and uniform testimony of Scripture will be found in no way to support them. For the scene of the rich man and Lazarus is in Hades, a place of the dead, where the Scriptures inform us there is no knowledge, nor work, nor praise, nor speech; but silence, and the worm and corruption. Therefore in brief we must view it as a parable, or set ourselves in opposition to all the plain, unparabolic teaching as to the state of Sheol or Hades. "The unquenchable fire," and "the worm that dieth not" of Mark 9, are quoted from Isaiah 66, where the connection shows the scene to be one of carnage; here worms are feeding upon corpses. And, indeed, the passage when rightly understood is a strong figure of utter and irremediable destruction. The passage in Rev. 14 refers to a local destruction of certain ones who worship the beast, and their torment is limited by

the expression "day nor night". It does not refer to the final punishment of the wicked in the day of judgment. The same limitation is found in Rev. 20:10 which moreover has special reference to the devil. The fate of wicked men is foretold further on in the chapter. Those whose names were not found written in the book of life were "cast into the lake of fire". "This is the second death."

We might say very much more, of course, on these things, and no doubt what we have said on these last few texts will not meet with Mr. Caldwell's assent; but we put the matter before any fair and open mind to decide on which side lies the truth; to decide whether it is not mad folly in the search after truth to reject, say, seven-eighths of the plain, unparabolic testimony laid before us, and pin our faith to doubtful interpretations, to say the least, of one or two parabolic and highly figurative passages. Truth is stronger than error and must prevail, but of course we can close the door to its entrance and effectually shut it out.

The above was a neat little 8 page tract issued by the late R. K. Strang at the low price of 3 for 1d.; 25 for 6d.; 50 for 11d.; 100 for 1 s. and 9d., post free. It is now out of print. It has done immense good in the past. If any of the brethren will contribute to its re-print I will gladly give a share.

It cannot be printed in this country for the prices named, but I am sure our beloved Bro. Austin will do his best.

R. H. Judd.

## APPROVED OF GOD

"STUDY TO SHOW thyself approved of God," was the advice of the apostle and student, Paul, to the younger disciple and student, Timothy. Paul's advice was sound. Most people realize it at fifty if they don't at twenty-five. At twenty-five the person who doesn't want to study asks, "What's the use?" At fifty the person who hasn't studied wastes much energy in vain regret over "what might have been—if."

Paul had studied hard and long—studied under the exacting, scholarly Gamaliel. He knew the value of study.

When Jesus bade us to "love the Lord thy God with all thy mind," He conveyed the necessity of study. For never can we love God with all our mind unless we study something of His workings in the world, his dealings with men, and His revelation of himself in nature and history and through men. The more we know of Him, the more we love Him.

The more science teaches us of this boundless universe with its myriad stars and whirling worlds, the more wonderful our Creator becomes. The more we find out about the process of His revelation through inspired poets and prophets and lawgivers and through His supreme revelation in our Savior, the more real and loving our Father becomes. And to find out these things implies study. Of course, this involves work, perhaps sacrifice.

"There's never a goal worth the getting,  
But what you must work to attain."

If Paul had said, "Pray, sing, or talk, to show thyself approved of God," it would please some folks a great deal more. Study is hard. Yet there is nothing we need more to-day than a good, thorough knowledge of God, as Creator, Revealer, and Father. Since God is Truth, no study we undertake in an effort to find out Truth can be foreign to Him. The more we learn, the more clearly should we perceive and love Him. "Study to show thyself approved of God."—Selected by Alice B. Curtis.

# DAILY SCRIPTURE READINGS

## CHILDHOOD—THAT OF JESUS AND OTHERS

### CHILDHOOD

Sunday, December 29—Psalm 127

*“Lo, children are an heritage of the Lord.”*

—Psalm 127:3.

IT IS UNQUESTIONABLE but that one of the first and chief purposes of the organization of the home by God was for the care of childhood. Man by nature is so created as to experience joy and satisfaction because of children in the home. It is only the artificial man-made circumstances of the day that militate against the advisability of children in the home. Such is contrary to the Creator's provisions and ideals. The Psalmist, speaking for God, announces, “An inheritance from Yahweh are children”; again, “As arrows in the hand of a warrior, so are the children of young men.”

“How happy the man who hath filled his quiver with them!”—Psalm 127:3, 4, 5—Roth.

### JESUS' ANCESTRY AND BIRTH

Monday, December 30—Matthew 1:17-25.

*“But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Galatians 4:4, 5.*

FORTY-TWO GENERATIONS preceding Christ are referred to by Matthew's introduction to the birth of the Savior. In this way, Matthew links Jesus up to David and to Abraham, v. 1. Matthew 1:18 referring to the Savior's birth, will be more accurately understood if the article “the” preceding “Holy Ghost” is omitted in the English reading and is thus made to conform to the Gr. text. The Gr. text reads simply “of spirit holy”. In the like phrase with which v. 20 ends the same notation should be made.

It was the angel of the Lord who announced the truth of the Savior's birth to Joseph and it is the word of the Lord, Gal. 4:4, that informs us that God made, i.e., created, Jesus at this time, as He made, created Adam in the beginning. Like Adam, Jesus was the work of God's creative hand. The means, the methods and the manner were different, but creation resulted.

### GOD'S PROTECTING WATCH CARE

Tuesday, December 31—Matthew 2:7-15.

*“Lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.”—Matthew 2:9.*

THE WISE MEN, in search of Jesus to do God homage, were also a cause of danger in that they excited alarm and jealousy in Herod. While Herod by diligent inquiries sought the new born King that he might slay Him, the guiding star led the wise men elsewhere to where the Child was. Herod was thus left uninformed and the warnings

of the Lord directed Joseph and the Child to safety. The same God who directed Joseph's life into Egypt for his safety, Gen. 45:5, likewise directed Him who was to be King into the same foreign land for hiding and for safety.

### THE CHILD MOSES

Wednesday, January 1, 1930—Exodus 2:1-10.

*“In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months.”—Acts 7:20.*

IT WAS in those days when the royal decree of Egypt demanded the immediate death of all the new born sons of Israel that God paved the way for the preservation of Moses. Moses is one of the early examples of how God creates beginnings with a view to ultimate ends in His purposes. It was the redemption that the Father was looking unto for this promised deliverance. He provided a son; provided childhood instruction, environment; provided these in spite of the adverse purposes of the king whom His chosen people were serving.

### THE CHILD SAMUEL

Thursday, January 2, 1930—1 Samuel 3:1-9.

*“And she vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.”—1 Samuel 1:11.*

WHILE YET INEXPERIENCED in the ways of God, yet unused to His voice, God called Samuel the youth unto a service of life. How much was Samuel indebted to the earnest prayer of his mother! How fully did God answer the same!

Not only was God honored by this consecrated son, but the nation of his day was enriched; the people of all ages following were benefited. The Christian of to-day is given reason for faith: all as a result of the prayer of Hannah in the hour of her consecration.

What lessons for to-day!

### AS A LITTLE CHILD

Friday, January 3, 1930—Mark 10:13-16.

*“Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.”—Mark 10:14.*

JESUS IN THE midst of His busy life, in the midst of His miracles of wonder, in the midst of His words of authority, includes the child life of His presence as a portion of His great service. He impresses upon the mind of all



the fact that the child is the beginning of all of God's accomplishments in man.

The glory of the Father is revealed by that which He accomplishes in man. Man begins with childhood; childhood is the beginning of the Father's glory. That home, that church, that community which encourages childhood and shapens its ways to accommodate and develop it is doing more for the honor of God than are others which are working for the temporal grandeur of the hour.

#### THE CHILD IN THE CHURCH

Saturday, January 4, 1930—Luke 2:41-51.

*"How is it that ye sought me? wist ye not that I must be about my Father's business?"*

THE CHURCH is God's only appointed body for the present day into which He is gathering and grouping those of mankind who are separating themselves unto Him. Into this body or group the Father is inviting through His Son, whosoever will by faith follow Christ.

The same God who watched over Joseph the son of Jacob, guiding him and protecting him; the same God who watched over Moses; the same God who blessed Hannah and her consecrated child, Samuel; the same God whose angels announced the birth of Jesus, is anxious to receive the children of our day into the fold of His church. That Christian father or Christian mother who appreciates the value of a child's life unto Almighty God will do doubly well to consecrate by example and teaching his or her child unto a true service to God.

#### A LITTLE VOW

Every hour and every minute  
Has a New Year's Day  
tucked in it,  
And each single one of these  
Is packed with possibilities—  
Possibilities of pleasure,  
Of sharing with a friend  
Some treasure,  
Of making a "Good Morning" cheery—  
Make a good morning from a dreary—  
Of shutting tight the lips to hide  
A bit of gossip safe inside,  
Instead of letting it get out  
To roam about,  
And maybe do  
More harm than you  
Would like it to.  
Let us take a little vow—  
Since it is the New Year now—  
To be more kind, more  
brave, more gay  
This year, and make  
each single day  
That comes a model  
New Year's Day!—*Mary Carolyn Davis.*

## A NEW YEAR'S THOUGHT FOR DAILY LIVING

### QUERIES 17

#### A NEW YEAR'S THOUGHT FOR DAILY LIVING

1. The name of David's second son disclosed,  
A name a prophet afterward did bear.
2. Where was the son of Zedekiah killed?
3. Whose son was in the temple long concealed?
4. Where did a woman once two men bestow?
5. A priestly city Doeg filled with woe.
6. Name from what giant David once was saved.
7. And one whom none but he before had braved.
8. What seer did Asa into prison cast,  
Who told of wars throughout his life to last?
9. Where did a judge's son, though conquering, meet  
The death that did his shameful life befit?
10. Who grieved, though could not leave her widowed  
home?
11. Where did the legion-hunted maniac roam?
12. Who to a trembling monarch sold his land  
While both beheld an angel near them stand?
13. Whence did a prophet lead a blinded band?  
Learn the injunction which these *initials* give,  
And in their strict observance seek to live.

### ANSWERS—QUERIES 15

#### NEW TESTAMENT PERSONS:

1. Archelaus, Matt. 2:22.
2. John the Baptist, Matt. 3:5, 6
3. John the Baptist, Matt. 3:7.
4. Angels, Matt. 4:11.
5. Simon Peter and Andrew, Matt. 4:18.
6. Simon Peter and Andrew, Matt. 4:19.
7. Peter, Andrew, James, and John, Matt. 4:18, 22.
8. Herod's, Matt. 14:6.
9. A woman of Canaan, Matt. 15:22.
10. Salome, mother of James and John, Matt. 20:20-21.

#### NEW TESTAMENT PLACES:

1. Capernaum, Matt. 11:23.
2. At Bethany, Matt. 21:17.
3. Near Bethany, Matt. 21:17, 19.
4. At Jerusalem, Matt. 27:29.
5. On a mountain, Mark 3:13.

#### BIBLE CHARACTER:

- Ishmael, Abraham—Genesis 21:16; 16:16
1. I-r-a, 2 Samuel 20:26.
  2. S-egu-b, 1 Kings 16:34.
  3. H-amo-r, Gen. 33:19.
  4. M-ar-a, Ruth 1:20.
  5. A-rauna-h, 2 Samuel 24:22.
  6. E-thiopi-a, Acts 8:27.
  7. L-ukewar-m, Rev. 3:16.

THE QUERIES EDITOR wishes all of the Queries family a very merry Christmas and a Happy New Year.

May your lives be full to the brim of joy because of the Hope given to us by the Prince of Peace. Let us live true to Him day by day throughout the coming year.

## GOD'S PROMISE TO ISAAC AND TO JACOB

By Clarence Lapp

AS WE GO BACK INTO THE HISTORY of Isaac the story is brought to us of the twin brothers, Jacob and Esau. Esau was a hairy man with a red complexion. He was also a great hunter and spent most of his time in the field. In other words, he was a man of the world, a man skilled in the ways of the world. Esau's father, Isaac, loved him more because he was the firstborn. The firstborn of those olden days was to receive from the father the best blessing, the greatest possessions, and all the power and authority of the father was to be passed on to the firstborn at the death of the father.

After the boys had become men there was a famine in the land and Esau went out one day to hunt for something to sustain life. After being out all day he returned without having found anything, and as the Scriptures state, almost famished. Jacob had a large pot of something similar no doubt to what we would think as soup and of course when Esau came home hungry and nearly famished, just as you or I would do, he asked Jacob for some to eat. And Jacob said, "Sell me this day thy birthright." In all probability Esau did as any other human being would have done under similar circumstances, he sold his birthright for a mess of pottage. When we stop to think of it, we see how very foolish a thing it was for Esau to do but there are thousands and thousands of people in this very day that are selling their birthright for a mere mess of pottage. Many are day after day exchanging their birthright for the things of this world, and as we might say, exchanging their very lives, their hopes, their inheritance through Christ for the mess of pottage that the world has to offer, which in the words of Solomon is all vanity.

It was during this famine that Isaac left his home and went into the land of the Philistines to Gerar. Isaac evidently had thought of going down to Egypt, for we read that the Lord appeared to him and commanded that he should not go down. God then gave Isaac the promise which He had formerly given to his father Abraham, the same promise that was to be handed down to the generations to come after him. In Gen. 26:3, 4 the Lord said unto him, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries and I will perform the oath which I sware unto your father Abraham. And in thee shall all nations of the earth be blessed." This promise was given to Abraham and was handed down to Isaac. It was a conditional promise in that Isaac had to comply with certain rules that he might receive the blessings promised. God promised Isaac and his seed all the land which should be shown them, that in Isaac and his seed all the nations of the earth should be blessed. In this promise we have the prophecy or the promise of Christ's coming to earth. It was through the seed of Isaac that Christ was born and indeed He came to be a blessing to all nations of the earth. Many blessings to all nations

will have been realized at the coming of Christ. The promise also stated that Isaac's seed should be as the stars of the heavens or numberless.

Isaac finally became an old man and he thought it was about time to give his blessing to his son, so he called Esau his firstborn to him. He asked Esau to go kill a venison that he might eat and bless him. Isaac sent Esau for the venison not just for the meat but since Esau had sold his birthright to Jacob, there was a question in Isaac's mind whether God wanted Esau to have the blessing. If Esau returned without meat Isaac could use that as a sign that the blessing was not meant for his firstborn. Here Rebekah, Isaac's wife, took a hand in affairs. She loved Jacob more than Esau and for this reason she wanted Jacob to have the blessing. She disguised Jacob as a hairy man and sent him to Isaac to receive the blessing that should rightfully belong to Esau. Isaac could not see and so was deceived and bestowed the blessing on Jacob. When Esau returned to be blessed and found that Jacob had stolen his blessing, he was furious and resolved to kill his brother. Rebekah warned Jacob of this and told him to go and dwell with her brother, Laban. Before he went Isaac gave him the blessing that had been handed down from his father Abraham. Before this blessing was given however Jacob was charged not to take of the daughters of Canaan to wife but to take a wife from the daughters of Bethuel who was his mother's father. The blessing Isaac gave was that Jacob should be fruitful and multiply and inherit the land. The same thought is presented in this blessing as was in Isaac's, that he and his seed should be a blessing to all nations and that in or because of his seed all the nations of the earth should be blessed. It was only through the power of God that Jacob's seed was to be blessed and not because of any great thing Jacob had accomplished.

In this promise we have one of the many clear prophecies concerning Christ, because it was through the seed of Abraham, Isaac and Jacob that Christ came and all nations have been blessed because of this seed. The promise given to Abraham was thus handed down to Isaac and from Isaac to Jacob and from Jacob to his seed after him. We have seen the fulfillment of several phases of this promise in that the seed or descendants of these men have come to be as numberless as the stars, in that they have inherited the land of promise and are at the present time going back to claim it. And more than all these that their Seed, Christ, is a blessing to all the nations of the earth.

## LOOKING FORWARD

(Continued from page 194)

And so as *The Herald* goes forth week by week upon its mission, it is in the hope that as one of the phases of our work, it will accomplish more in the coming year and through the future than it has in the past. Also our prayer is that every feature and phase of activity will increase in effectiveness. We seek the constant and continual cooperation of every one who unites in this labor. May the results of the future reveal the fact that we are laboring under the approval of our Father.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"THE LORD IS ON MY SIDE; I WILL NOT FEAR: WHAT CAN MAN DO UNTO ME?"—PSALM 118:6.

### SELF-DENIAL REPORT

1930

OWING to the fact that some of our savings from October's self-denial effort were rather late in coming in, we have made no report until now. Illinois' Berean treasurer announces a total fund of forty-one dollars received. This is less than in some former years, nevertheless we are glad for this amount, and more especially for the earnestness of those who cooperated in the effort.

As we warmly-clad ones shiver in the zero blasts of Illinois' winter weather, we presume that needy brethren who are benefited by this fund will also thank you for your self-denial.

### HOLBROOK, NEBRASKA

THE Holbrook Berean Society has been progressing nicely, and much interest has been taken in the lessons given. Many newcomers have been attending. On December 8 the Berean Class took charge of the Adult Bible Class also, with Wayne Wilson as leader. The attendance that evening was forty.

Forrest Long, Secretary-Treasurer.

### ILLINOIS BEREAN SOCIETIES

OUR STATE SECRETARY gives below a brief record of the classes for the month of November. We would be glad if every one of the local organizations would see that Sr. Wood has the necessary information to report for your society each month.

**SAINT LOUIS:** Membership, 8; Average attendance 4 to 6. Interest good.

**OREGON:** Membership, 24; Average attendance, 14 and 4 visitors; Interest, good, lively. Remarks: Have finished lesson 7. The book is well prepared.

**CHICAGO:** Membership, 15; Average attendance, 10. Remarks: Hope to be able to give a more detailed report next month.

**ROCKFORD:** Membership, 22; Average attendance, 16 to 18; Interest, good.

**MARSHALL:** The Salem Bereans have not met for a couple of months, but are now meeting at various homes in Martinsville.

Look for their report next month.

—Edna Wood, Secretary.

As we step out upon the threshold of a brand new period of life, we are confronted with the question in our minds: "What preparations can I make toward living this year in a way more acceptable to God than I have lived during the past twelve months?"

The future is full of uncertainties, and dark paths through which our little vision is unable to penetrate. Oftentimes upon occasions, when we have passed through some of the hard places, we have said, "If I had only known this, I would have done differently."

But we never know.

Therefore, there is just one New Year's wish that I am making for you to-day, Bereans, and especially for you who are still in the springtime of life. If you are daily in the offices of the business world and have to face the conditions which that brings, you will realize perhaps a little more strongly than some others just how much this wish will mean. For it is there that the idea of man's superior wisdom is fairly thrust upon you, and that of submission to Jehovah is either ignored completely or else deliberately and openly ridiculed. Unless the foundation of your faith is secure, these worms of corruption will eat in and overturn your whole structure.

My prayer, therefore, for every Berean to-day is simply this: *May you ever live close to God.* Let us, upon each morning of 1930, draw near to Him in prayer, and go forth to the day's activities hand in hand with Him.

"If God be for us, who can be against us?"

### JUNIOR REORGANIZATION

THE JUNIOR BEREANS of the Oregon, Illinois, church organized November 1929, consisting of two classes. The younger class meets at the home of Mrs. Edna Gruber and the older class meets at the home of Mrs. Ida Hardesty. The meetings which are held every Friday night, begin at 7:45. A party is held once each month at the home of Mrs. Hardesty. The teachers are Dorothy Krogh and John Denchfield. The officers are as follows: President, Wilbur Finkboner; Vice-president, Harold Hardesty; Secretary, Harold Hardesty; Treasurer, Robert Hardesty.

*Harold Hardesty, Secretary.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### CHILDHOOD OF JESUS

**H**EROD WAS KING in Judea at the time Jesus was born. He was a great king, perhaps, but not a good king. Soon after the birth of Jesus, wise men of the East came to Jerusalem and asked, "Where is He that is born King of the Jews? For we have seen His star in the east and are come to worship him." When Herod heard their question, he was terribly troubled and called all his chief priests and scribes together and asked them where Christ should be born. They explained to him that years before prophets had said that a great King should be born in Bethlehem of Judea. Now Herod did not want anyone else to be king in his place, so he began planning how he might destroy Jesus. He first called the wise men to come before him and asked them when they had first seen this star. Then he told them to find Jesus and when they had found the Child to come and tell him, so that he might go and worship the new King too.

So, the wise men continued to follow the bright star until it stood still, right over the place where Mary and the Baby Jesus were. How happy the men were! They fell down and worshiped the child, and gave Him rich gifts from their treasures—gold, frankincense and myrrh.

God was watching over His Son and those who loved Him. Therefore, in a dream, He warned the wise men to go home another way rather than return to Herod. Then they knew Herod wanted only to know where Jesus was so he could hurt Him.

Naturally, Herod became very angry when the wise men failed to appear. He made another plan—a terrible, cruel plan. He ordered that all the little children in or near Bethlehem that were two years old or younger should be killed. Oh, how the mothers' hearts must have broken, and what mourning there must have been! This, too, had been foretold by the prophet, Jeremiah.

In the meantime, the angel of the Lord appeared unto Joseph in a dream, and warned him of the impending danger. He told Joseph to take Mary and Jesus and hurry down into Egypt and to stay there until God told them to return. At night, the three quietly stole away and went down to Egypt.

After some time, Herod died. Then the angel of the Lord again appeared unto Joseph telling them to go back to their land of Israel. Upon hearing that Herod's son was king, Joseph felt afraid, and turned aside into Galilee. The three refugees made their home in the little village called Nazareth.

Thus, two other prophecies were fulfilled—"Out of Egypt have I called my Son," and, "He shall be called a Nazarene."

### NATURE QUESTION

1. Representations of what fruit adorned the robe of the high priest?

### THE LITTLE ENGINE THAT COULD

#### PART III.

After a long, long time, along came a Little, Small Engine. It seemed quite useless to ask this Little, Small Engine for help, yet the Little, Small Engine had one very bright, lively eye in her head, and she was humming and hurrying along, whistling and ringing her bell in the very liveliest fashion.

So the little Train cried out, and every one of her Cars joined in the chorus: "Little Engine, could you take us over the mountain? Our Engine is broken down, and we're loaded with Christmas toys for the children on the other side. Can you help us, help us, help us?"

Now the Little, Small Engine had never been far away from the freight yard where she had spent all her days in switching, but she did not mean to let those children go without their Christmas toys if she could possibly help it. So she answered: "I think I can! I think I can! I think I can!"

Then she came straight up to the Train, caught hold of her, and began to tug and pull. Pretty soon, Ding dong! Ding dong! Puff, puff, puff! Chug, chug, chug! The Train-of-Cars began to move, slowly, slowly. And the Little, Small Engine, as she toiled, kept puffing:

"I—think—I—can! I—think—I—can! I—think—I—can!"

Slowly, steadily, she gained speed. "I—think—I—can! I—think—I—can! I—think—I—can!" Now she ran steadily up the track. "I think I can! I think I can! I think I can! I think I can! I think I can!" At last she reached the top of the mountain and then she puffed out joyously, "I THOUGHT I COULD!"

There, below, on the other side, lay a great, big city where the children lived to whom she was bearing the Christmas toys. Down she started, sliding faster, faster, faster, and as she went, she sang merrily, "I thought I could! I thought I could! I thought I could! I thought I could! I thought I could!"

And so the children got their Christmas toys.

THE END.

From "My Book House".

# With Our Sunday Schools

LESSON I.—January 5, 1930

## CHILDHOOD OF JESUS

Matthew 1:1 to 2:23

Devotional Reading: Isaiah 11:1-9

### GOLDEN TEXT

Thou shalt call his name JESUS: for he shall save his people from their sins.—Matthew 1:21.

#### A STUDY OF THE SUBJECT

**Topic.** Childhood of the Savior-King.

**Outline.** I. Introduction. II. His Birth. III. His Childhood.

**I. Introduction.** Matthew begins with the introductory title, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." This is the inspired title of the book. At once the record sets forth the genealogy of Jesus from Abraham, the one from whom all of God's promises to Israel radiate. Jesus, according to God's own purpose, was presented to mankind as coming from the lineage of Abraham through David. As such Israel's best interests would well and naturally, in the estimation of man, be His best interests; Israel's friends would be His friends; Israel's opponents might, naturally, well be opposed by Him.

**II. His Birth.** Little is said by Matthew regarding the manner in which Jesus was born; that record is left for Luke who writes of Him as Jehovah's perfect Man. Matthew fulfills his mission in this respect in the simple announcement in chapter 1 that Mary should call His name Jesus, that is, Savior, in fulfillment of the prophecy of Isaiah 14 that a virgin should bear a Son whose name should be Immanuel, i.e., "God with us."

**III. His Childhood.** Matthew's narration of the royal enmity aroused by the announcement of the birth of a new king reveals conditions similar to occurrences in other generations and in many royalties. So vivid and emphatic was the thought of all that Jesus was to be King of Israel—even God's appointed King for Israel—that Herod, the ruler under Rome, and all who would uphold Rome, early began to block His way unto the throne. But God in harmony with "his eternal purpose which he purposed in Christ Jesus", Eph. 3:11, guarded and led His new Savior-King throughout His infancy.

**Questions on Subject.** What is the inspired title of this first N. T. book? What is meant by generation in 1:1? Consult editorial and discuss standpoint from which Matthew presents the ministry of Jesus. Why does not Matthew narrate more about the birth of Jesus? Why did God select a pure, godly, family to rear His Son? Is there any lesson here for parents to-day? How was Christ, in His birth, related to royalty? What was there in His position that caused Herod to fear Jesus' Kingship?

#### PRACTICAL APPLICATIONS

**The Importance of Youth.** The botanist tells us that the mighty oak is by the microscope seen in the acorn. The industrialist first shapes the mold, pours the molten metal, then takes out the shaped product. God

prepared and qualified a proper parentage from which to create His Son whom He appointed the world's Redeemer and Sovereign.

Only from a proper acorn could one contemplate an oak; only from a proper pattern can the manufacturer expect a true casting; only from a proper childhood did God look for a true Sovereign of the world.

#### THE GOLDEN TEXT

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. 1:21.

Over seven hundred years before the events of our lesson it was prophesied that "a virgin shall conceive, and bear a son", which was fulfilled in the birth of Christ. The name, "JESUS", means Savior, therefore the child was called, "JESUS", because, "he shall save his people from their sins".

Smith's Bible Dictionary says, "It is more than likely that our usual date for Christmas, December 25, is not far from the real date of Christ's birth. Since the twenty-fifth of December comes when the longest night gives way to the returning sun on his triumphant march, it makes an appropriate anniversary to mark the birth of Him who appeared in the darkest night of error and sin. God's providence had prepared the world for the coming of Christ, and this was the fittest time in all history."—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Jesus the Child of Foreordination.

When Jesus was eight days old and even before He was born, the Holy Ghost spoke with absolute assurance concerning His future. He spoke to Zacharias, Mary, the angels, Simeon and Anna, without the slightest hint that there was the least possibility of the Infant failing the mission that God had assigned to Him.

Why such sureness? Because the Holy Ghost knew that the Child had been foreordained before the foundation of the world. He knew that God's love for man had been working since the beginning, toward bringing a Child into the world which should embody, dormant, all the qualities necessary in a Savior. He knew that Love, acting through infinite Power and Wisdom, had so selected Seed, had so controlled the laws of heredity, had so managed environment that Jesus was born a Child in whom the choosing to do God's will, the cleaving to good and the eschewing of evil, were absolutely sure. He knew that Jesus, by reason of such "ordering" in His birth and life would manifest fully the fullness of God, which is grace and truth, and thus be man's Savior.

Shall we not give thanks for such a Gift, rather than resent such foreordination?—A. K.

#### INTERMEDIATE CLASS

**Topic:** How the Child-King Was Received.

When Jesus our Savior was born into the world it was no ordinary event. The Child of promise, the long looked-for One who was to be the Redeemer of the world was this same Baby to whom the wise men brought gifts, before whom the shepherds knelt in worship and whose birth was heralded to the world by angelic chorus. Long had His coming been anticipated by those who were believers in the prophecies of Isaiah and others.

But the beauty of this picture was marred by the jealousy of man. Christ was born to be King and Herod was not willing to give up his authority to another. Tell the story of Herod's cruel law and God's watchful care of His Son. Will there come a time when all will kneel in worship before this King, when there will be no envious hearts to plot evil against Him? Give a reference to prove your answer.

How did this child grow and develop? What was the reason for His increasing in "wisdom and . . . in favour with God and man"? What does the word, "Messiah" mean? What was Jesus' title? Were the events connected with His birth in keeping with His mission? —M. G.

#### JUNIOR CLASS

**Topic:** Baby Jesus' Life Saved.

All during the Christmas season of the year we are told the story of the birth of the baby Jesus in a manger in Bethlehem. When the wise men saw the star they began looking for the Babe. They asked Herod, the king, "Where is this Baby that is born to be King of the Jews?" Herod did not know, but he did not like to hear about any one else going to be king. So he asked the wise men to tell him where the Babe was when they found Him.

The wise men found the Babe, but do you think they returned to tell the king? Oh! no, they went home another way. But Herod thought, "I'll make a law that says all babies under two years of age must be killed. Then that will do away with that Baby whom these men said would be King." He made the law and all babies had to be killed.

Do you think this Baby was killed, too? No, for an angel appeared to Joseph in a dream and said, "Take the Baby and His mother to Egypt so this king may not kill Him." So one night Joseph took Mary and Baby Jesus and started for Egypt. Here they stayed until King Herod had died. They then came back and lived in Nazareth.

Who would you say saved Jesus' life? If He looked after and cared for Jesus, will He not care for us also?—V. C. T.

## DOINGS AMONG THE CHURCHES

### OUR CHURCHES

A number of our churches will soon be holding their annual business meetings. The interest of the church will again be considered from the practical working standpoint. It is not proper to exalt a mere organization. But the church is not such. It is an extraordinary organization; it is the one God-organized force that is to-day in the work. It is of the Father's placing; it is in harmony with His purpose; it is the only organized force which is directly in the hand of God to-day. It, therefore, behooves every earnest Christian to be prayerfully concerned at all times for the interests of the church. Especially should that concern receive much consideration at that season of the year when its working plans, its ideals, its ambitions are considered and given shape. One cannot enthuse too much regarding God's church. He cannot give it too much time, too much effort, too much thought. All that he can do will still be too little.

Let us exalt the church in our minds to the place which it should hold and let us establish its name high and clearly before the eyes of man.

Sr. Marshall Logan, of Plymouth, Indiana, is recovering from a sprain caused by a fall about a month ago.

Sisters Margaret Lyon of Chicago and Dorothy Lyon of Rockford will spend Christmas with the George Siple and Chas. Gesin families at Oregon, Illinois.

Bro. F. E. Siple expects to speak at the Plum River, Illinois, church Sunday, December 29, both morning and evening. Let all those living in this vicinity bear this in mind and attend these services.

The brethren at Rensselaer, Indiana, enjoyed a very good conference meeting December 6 to 8, though the attendance was small on account of threatening weather. Brothers Anderson and Hatch did the speaking.

Bro. and Sr. Chas. Gesin and Ruth and Alice had a delightful surprise when Ernest arrived unannounced Sunday, December 23 at 4 a.m. Ernest is a law student at the University of Arizona, at Tucson.

The South Bend, Indiana, church and Sunday School gave a Christmas program and social on Sunday evening, December 22, at the McDonald-Fox home. Kiddies and grown-ups enjoyed the evening greatly.

Sr. Leila Mae Siple, of Northwestern University, Evanston, Illinois, is spending the holidays with her parents, Bro. and Sr. George Siple, at Oregon, Illinois. She is a very welcome visitor among her many friends and her assistance in the choir is much appreciated by all.

Editor Restitution Herald, Oregon, Illinois. Dear Brother: I am enclosing herewith manuscript for the books of First and Second

Chronicles, Ezra, Nehemiah, and Esther. I have notes in pencil for the books of Job and the Psalms and will forward same as soon as I have time to type them.

I also wish to accept with thanks Bro. Drinkard's "Words of Appreciation", and in reply to his suggestion of having them put in book form, will say that all depends on the means for printing and the desire of the brethren to procure a copy.

It is my present intention to continue through the Bible if length of days and health are given me. If printed in book form they will probably fill from 150 to 200 pages, according to my figures.

Yours in service,

L. Booth.

The above letter of Brother Lyman Booth, of 4318 Olive Street, St. Louis, Missouri, is self-explanatory. Undoubtedly there are others who would like to see this manuscript printed in book form. The editor suggests that all those interested will correspond with Brother Booth that he may know what decision to make. If he is to print the book, the sooner he knows it, the more cheaply can the book be issued, as the composition in the printing room can be preserved, thus avoiding the necessity of resetting the type. A post card to-day will tell the story.—Editor.

### GRAND RAPIDS, MICHIGAN

Sr. Benaway escaped serious injury when her car was smashed into by a coal truck. She was on her way home from the church where she had been working on the Christmas program. We are thankful to the Father for His protecting care.

Rex Skeels and family have been suffering with the flu the past fortnight. They are well on the way of recovery at this time.

At a recent meeting of our church board it was decided to have our series of revival meetings in April instead of January as has been our custom in previous years.

Sr. Woodward was in the Rapids a few days recently calling on some of her many church friends. She is using her strength in the Master's service, and it can be truthfully said that her life which has passed the fourscore mark is having a "beautiful setting". Hail to Aunt Mary.

### BRUSH CREEK, OHIO

Sunday, December 8, brought to a close a very successful meeting of two week's duration. Bro. Sydney Magaw, of Eden Valley, Minnesota, gave us a real feast of good things, and the result is that two realized the need of Jesus as their Savior, and were buried with Him in baptism. The church is renewed with zeal to press onward, while there are others that have been awakened to the glorious truths of God's Holy Word. We trust the seed that was sown will spring forth and bring fruit for the Master's service.

We wish to introduce to the brethren; Bro. Harold Kessler, 449 Sandhurst Drive, Dayton, Ohio, and Sr. Florence Knife, West Milton, Ohio, Route 2. Bro. Kessler, a young father, has considered this step for some time, and since he has made his decision for Christ, we trust he will be a worthy servant for the Master. Sr. Florence Knife is a high school girl and how we rejoice to know that she, at this age, has taken Christ as her Companion, who will guide her and direct her pathway, if she will follow where He leads.

May we all with them consecrate our lives anew, keeping ever before us the prize of the high calling in Christ Jesus, that when He comes we may be crowned with life everlasting.

Joy Ann is the name that has been given to the little daughter who came to make her home with Bro. and Sr. Chas. Pearson, November 25.

Every one is doing his best in the pageant, "Oh, Worship the King", under the direction of Bro. Chas. Doll and Srs. Belva Knife and Louise Brewer. The pageant will be presented by the Sunday School on the evening of December 29.

### JAMES T. AULD

Civil War veteran, fell asleep October 16, 1929, and was laid to rest October 19 in the mausoleum in Union Cemetery, Uhrichsville, Ohio. He had been a resident of Uhrichsville for the past 20 years. He was born near Dearsfield, Ohio, June 28, 1845, and was of a family of twelve children. Besides his widow, he leaves to mourn one brother and three sisters who live in Iowa. Death resulted from complications following an attack of "flu" last May, though he had been confined to his bed only a week.

There was no preacher of our faith nearby and a friend read all of the fifteenth chapter of 1 Corinthians. Two hymns were sung, "Abide with Me" and "Asleep in Jesus".

Bro. Auld was a member of the Church of God and was a strong believer in the resurrection of the dead and the hope of eternal life.

### CHRISTMAS OFFERING

Some who were unable to send in at Thanksgiving time have been contributing to the work in the form of Christmas offerings. We want to thank one and all for this cooperation in the work. It seems most fitting that at this most religious Holiday Christian people everywhere should make a portion of their gift for the cause of truth for which Christ gave His life.

Mrs. Lucy Robinson	\$1.00
Emma C. Miller	5.00
Mrs. Howard Moore	2.75
Mrs. R. A. Robinson	3.00
Mrs. Etta Hatch and son	5.00
Icel Stedman	10.00
S. J. Stedman	7.50
Mrs. Chas. Elvey	5.00
Elizabeth E. Williams	5.00
Mrs. Lewis Goeke	1.00
Mr. and Mrs. E. W. Moses	5.00
Mrs. Stephen Cronkrite	1.00
Mr. and Mrs. Enos E. Elton	5.00
Ida Vogel	20.00
Mrs. A. P. Leamon	4.00
Mrs. Geo. Reighard	2.00
Mr. and Mrs. Fred Martin	2.00
Mr. and Mrs. John Miller and daughter	5.00
Mirla Guthrie	5.00
Leona Marsh	15.00

### GIFT SUBSCRIPTIONS

We have already received several subscriptions from Herald readers as gifts to their friends. We have been glad to notify the friends to whom such subscriptions have been made, informing them of the gift thus presented. We are also glad to cooperate with

our readers in this way and to assist them in making a gift of The Herald to their friends.

#### ANNUITY BONDS

Since last issue we have received another check for \$600 asking for an Annuity Bond. The same has been made out and is at the present time enroute to the Treasurer for his signature.

The National Bible Institution has benefited by something over \$5000.00 in Annuity Bonds that have been issued since early summer, and we are hoping that many more will soon see their opportunity along this line and will aid the Christian cause, for which their fortune will be advanced in good and proper ratio according to the means which are theirs. The Annuity Bond affords a method whereby bonds or stocks or cash or any good commercial paper can be exchanged for Annuity Bonds. These Annuity Bonds in turn are secured by the best trustworthy securities which our judgment in connection with the judgment of our banker permits. Thus the holder of the Annuity Bond is securing his interest during the period of his lifetime, after which the principal is available by the National Bible Institution for the best use possible. Perhaps we should mention again the fact that people of large means utilize the Annuity Bond method for assuring steady income for their heirs. Not long ago we read of something over \$100,000 which had been so given to a religious institution, the income from which was to be paid to a certain youthful heir during the lifetime of the heir. Following the heir's death, the entire principal becomes available to the religious institution for use.

In fact, it is by such methods as this and others that some of our strongest religious work is prosecuted year after year. Again we wish to thank our brother referred to above for his cooperation in the work.

The minister in his work finds many things that are not pleasant, and many things that are pleasant, things that encourage him in his work, send him on his way rejoicing.

Last third Sunday was a dark, gloomy day. The writer and his son, Lonnie, went to Plymouth for service in the forenoon, and North Salem in the afternoon; then to Burr Oak for service in the evening.

We drove to Bro. D. Weaver's for supper. After supper quite a number of the members came in and each one was carrying a load. We wondered what was up. Then just before starting for church Sr. Weaver called us into the parlor, where there was a great pile of stuff for the physical man, and said, "Bro. Anderson, here are some things the members of Burr Oak church want to give you and the children for Christmas." Well, we had our car full. However, the greatest blessing was not the gift itself, but the spirit of love that prompted the gift. May God bless the givers.

At the church that night our hearts were made glad when Sr. LaMunion, and young Sr. Zechiel, Sr. Pearl Zechiel's daughter, came into the church.

J. H. Anderson.

#### COMMUNICATIONS

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven

is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.—Psalm 103:1-12.

I bless Him for the wonderful care He has bestowed on me and mine, and I thank Him always. He who most praises God, fits himself most for the reception of His bounties. O, praise ye the Lord, all ye His saints. Praise His wonderful name.

Emma C. Miller.

#### THE BIBLE

The Bible, the Bible, blest volume of truth—  
How sweetly it smiles on the season of youth!  
It bids us seek early the pearl of great price,  
Ere the heart is enslaved in the bondage of vice.

(2 Tim. 3:8-15; Jer. 29:13-15; Acts 8:9-39)

The Bible, the Bible, we hail it with joy;  
Its truths and its glories our tongues shall employ;

We'll sing of its triumphs and tell of its worth,  
And send its glad tidings afar o'er the earth.  
(Psa. 37:34; Matt. 25:31-41)

The Bible, the Bible, more precious than gold,  
The hopes and the glories its pages unfold!  
It speaks of a Savior and tells of His love  
And shows us the way to the mansions above.  
(Luke 18:22; Mark 8:36; Matt. 6:19, 20)

The Bible, the Bible, the valleys shall ring  
And hilltops re-echo the notes that we sing;  
Our Banner inscribed with its precepts and rules,  
Shall long wave in triumph, the joy of our schools.  
(1 Sam. 19:18; Acts 19:1-9)

—From Memory's Page, by  
R. A. Humphreys, References supplied.  
Author Unknown.

#### TITLES AND RECORDS OF JESUS

EVERY INSPIRED TITLE given to Jesus has its own signification. Just as Jesus is our Passover, 1 Cor. 5:7, so is He our Atonement. As Passover He means one thing to us, as Atonement He means an entirely different thing. Every title has its own meaning. The same person is acting in different capacities according as His titles indicate.

The Bible is inspired. Each book is inspired. God has inspired different writers to write what He wished to reveal. Had He desired to reveal more, He would have inspired more writers or the same writers to have written more. Matthew, Mark, Luke, John are four different records of Christ's ministry. Each writer was inspired. They were not severally inspired to write the same thing; each has written differently. While writing of the same One they have written different phases of His life's word and work.

#### The Gospel Records

While Matthew's record is the record of God's King whom He assigned to be King of His chosen nation Israel, Mark's record is of Jehovah's servant. Cf. Zech. 9:9; Isa. 42:1. Luke presents the Master as God's Man. See Zech. 6:12. The first man failed but Jesus, the second Man, was true to His Father and succeeded in all that God appointed. Then in John's gospel the ministry of Jesus seems to be treated from the standpoint of Jesus as God's Son. Thus four distinct gospel records are presented. They all treat of the same person, Jesus, but they treat of Him in four aspects of life. In some instances all of the writers have used identical works, parables, miracles, words of Christ. In other instances they have used different works and words.

These gospels cannot be harmonized in the

sense in which many have published so called Harmonies of the Gospels, i. e., given records in Matthew though similar are not necessarily the same as the records in the other gospels worded differently.

In the study of Matthew for the first six months of 1930, the students should ever keep in mind that we are to study Jesus as God's appointed King. As such we find His genealogy is given back to Adam. He is treated of as King to be, and His kingdom treated of as that of a literal, natural nation, even the nation of Israel finally restored to God's favor.

#### DATES

Usher, the chronologist whose dates are placed in the margins in most of our Bibles, builds the chronology of the ministry of Jesus on the theory that the period of our Savior's ministry continued for three and one-half years. The editor of the Quarterly believes that that school which teaches that the ministry of Jesus was one and one-fourth years is more nearly correct. The dates ascribed to the lessons of this quarter are upon that basis.

#### HERALD RECEITS

F. H. Knodle; O. P. Clough; L. H. Ralston; Ernest Platts; Mrs. M. L. DeCounter; J. W. Grimsley; Mrs. Henrietta Ward; Alma Hall; Mrs. A. P. Leamon; D. T. Leamon; Jacob Windle; Mrs. Lewis Goeke; Vivian Magaw; Gilbert Bottolfs; Mrs. S. E. Stadden; Warren Knodle; E. W. Moses; Mrs. Hedric Jackson; Zola Sedman; S. E. Boyer; Mattie Benjamin; Gertrude Miller; Eva H. M. Fletcher; W. S. Tomlinson; M. C. Brake; J. C. Wagoner; Horace Pierce.

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## BAPTISM

By S. J. Lindsay

### BAPTISM A SEAL OF FAITH

*The following is the first of a series of three articles written by Brother S. J. Lindsay and published in The Restitution Herald February 16, 1916. These articles are gladly reprinted in response to a call for same by one who has appreciated them very much. We are considering the advisability of publishing the articles in tract form. We will be glad to receive a post card from each reader expressing his opinion as to this.*  
—Editor.

IN THE FOURTH chapter of Romans we learn that after Abraham exercised faith toward God, he was given the sign of circumcision which was a seal of his faith which he exercised before he was circumcised. It will be necessary for the student to read this chapter carefully before proceeding further. The same chapter tells us that we must walk in the steps of that faith of our father Abraham. What were the items of faith which Abraham believed?

First, according to the promise of God, Abraham looked for an everlasting possession in the earth, Gen. 17:7-8. Second, he looked for a son and heir in whom all the families of the earth should be blessed. Paul says that the heir (seed) was Christ, Gal. 3:16. It was upon exercising faith in these things that God gave Abraham the seal of circumcision whereby he sealed his covenant with God in blood.

Inasmuch as we are to walk in the steps of that faith of our father Abraham, and inasmuch as Christian fellowship requires a seal, it is necessary for us to see what that seal is. Before we are ready for the seal, we must exercise the necessary faith—the faith which Abraham had. In Col. 2:10-12, we read, “And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead.”

Then burial in baptism is Christian circumcision. It is in baptism that we take the blood seal. Christ shed His blood in death and burial, and by symbolizing death, burial and resurrection we take upon us His blood and arise to walk the new life. As Abraham was required to believe God in what God promised, before he was circumcised, so we must believe what God promised before we can be properly baptized. Simply dipping a person in water does not necessarily constitute baptism.

We find this principle of truth exercised in the great commission and in the teaching and practice of the apostles to whom the commission was given. The commission was, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved;

but he that believeth not shall be damned.”—Mark 16:15-16.

First, the candidate must hear and believe the gospel. Having heard and exercised faith in what he has heard, upon repentance he is ready to take the seal. By an examination of the Acts, it will be found that the apostles followed this order of things. Peter preached the gospel on the day of Pentecost. That gospel contained the promise of God's kingdom with Christ sitting upon David's throne, a Christ risen from the dead. Expressing belief in these things, the hearers were exhorted to repent and to be baptized for the remission of sins.

Philip preached to the people of Samaria and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. They were not ready for baptism until they had heard and believed. The eunuch said to Philip, after Philip had taught him, “See, here is water, what doth hinder me to be baptized?” Philip conditioned his readiness to baptize him only upon his expression of belief in the things which he had heard. In every instance recorded it will be found that the knowledge of and belief in the gospel preceded baptism.

Some questions then. Will dipping in water a little child or any person who knows nothing about the gospel have any saving effect on such person?

Will it help matters any to dip any person in water who believes something for gospel other than that which Christ and the apostles preached?

Does it not stand to reason that before we can legally seal a covenant or contract, we must know what that contract is? Should we not enter in upon the subject of baptism with a great deal of care?

He who does away with Christian baptism in his system of religion does away with the means God has given by which the covenant with God may be legalized. The Children of Israel exercised the same blood mark in leaving Egypt. Had they left the blood off their door posts, it would have meant severe loss to them even though they had fulfilled every other requirement God made of them.

(TO BE CONTINUED)

## FORTY-TWO GENERATIONS

THERE IS a little point in the 17th verse of Matthew 1 that would not be amiss for all to consider. Matthew has listed the generations of Christ from Abraham. After completing this list in 1:16, he then groups them into three groups of fourteen. The first begins with the call of Abraham and ends with the call of David from his sheep-fold. The second commences with the construction of the temple and continues to its destruction. The third begins with the sovereignty of Babylon over Israel and finishes with the power of Rome in supremacy. Is it a mere coincidence that these generations are thus evenly grouped and that their divisions occur in connection with such important changes in events?—F. L. A.



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## MILESTONES WE HAVE PASSED

*By F. L. Austin*

ONE BY ONE WITH UNERRING ACCURACY the years toll off. No power of man can stay the time; no dial of Ahaz can hold the ever changing shadow. Like marks along the right-of-way which appear to move backward to the passengers riding on the fast express, so the shadow of time races past us and we find ourselves with each new year one year further approached toward an inevitable enjoyable milestone. This milestone is announced to appear at the closing of a long series of human events and at the entrance of a series of events which in comparison will be beautiful and great beyond contemplation. As the world has rushed forward through the last two and one-half millenniums of time, many milestones have been passed. Never again may the human race move backward to look anew upon those events marked off by those milestones.

The Babylonian empire rose mightily under the power of its king to whom authority was given by the God of heaven to rule wherever man or beast was found. He reached the zenith of his power. With the declining hour of his day he approached the eve and enjoyed the sunset, and his day was over. Babylon as a kingdom of might is no more. That milestone pictured by the prophets has been passed by the world; never again may we look back to live anew its scenes.

Medo-Persia, another prophesied kingdom that should rise to the heights of power among Gentile nations, came quickly to view as the retiring scenes of Babylon passed. Darius, Xerxes, Cyrus in turn led the people to national glory. Quickly this milepost also was passed as the world sped forward through time. Greece flitted by. Rome passed with the others; and since their day we have been passing through as it were a "milky-way" of intermingled powers.

Another milestone seems to be standing where we are now passing. The Jewish people, long since decried by Gentile powers after having been submerged in their scattered condition among the world of nations, is just now emerging and taking a stand within that land which God re-

tained for Israel from the Canaanitish nations of long ago. A miracle of miracles seems to be in the working before the eyes of all people. These Jewish people, unwanted, unbidden, unwelcomed in heart by every national power, are steadily gathering strength, political, religious, financial, and industrial, in the Holy Land. It is all in agreement with God's prophetic word. Just as the needles of the compass from whatever longitude all point unerringly toward the same magnetic pole, so the Jews emerging from the dispersions of the past wend their ways toward the one common center, Jerusalem. Jerusalem is, as it were, a lodestone drawing upon the heart strings of a chosen race. This is one of the most remarkable events in all racial history. Prophecy has located this event as in the closing times of Gentile supremacy. Therefore as we rapidly rush along and note the accomplishment of these things, we realize that the milestone indicates to us that we are approaching as it were the outskirts of the time of the end, coming to new ways.

Of activity we may notice a series of markings. Daniel prophesied, 12:1-4, that in the time of the end men shall run to and fro, and knowledge shall be increased. How vividly the accomplishments of these things stand before us as we rush through time! What tremendous changes have been perfected in the mode of travel during the last few years! Not only should we notice the fact of improved conditions for travel but we should notice the greater fact of the increasing habit of travel. Millions and millions are rushing to and fro, increased facilities encouraging travel.

Knowledge is increased. The rapidity with which man is gaining knowledge of the wonders of God's creation is marvelous. It is because of the increase of knowledge that the automobile has been made possible. The airship is a thing of fact. It is because man by careful study has come to gain a knowledge of the laws of God that the radio is being utilized, that the voice of man can be heard the world around. But like increase of knowledge, photography is re-

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# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation." Isaiah 12:2.*

## THE YEARS AHEAD

THE YEARS AHEAD WILL BRING new problems in every line of activity. New standards will be developed; new and higher aims will be set; greater achievements will be expected, yea, will be accomplished, but the fundamental principle will ever remain the same. Honesty will prevail above trickery and deceit. Industry will outstrip spasmodic effort; hard work, faithful service, will continue to be the factors.

It will still remain that he who would be straight must think straight; that he who would succeed must follow fundamental principles; that he who would be Christian must think Christian thoughts, must aim at Christian ideals, must live minute by minute Christian principles.

The years ahead are scanned too much with the glass of the business man, the industrialist. They should be scanned by him but also those years should be scanned by the glass of the Christian. Christianity has much to foresee, much to aim unto. It is not sufficient that the individual Christian should stand upon the rise of ground and look across the intervening valley upon the mounted height of victory in Christ without scanning and studying the lowland intervening. Christ lived not alone for self. He lived for all sons and daughters of the first Adam, for those arriving in His day, for those who were blind to His beginning, for those who are yet unborn. Christianity should likewise look at the interests of the race around and about. The real, true, honest Christian will labor for the success in Christ of his fellows as for the success of self.

Is it suggesting too much that the members of the Church of God shall endeavor to grasp this larger vision of future years that we shall be able by increasingly stronger efforts to assist others to gain victory in Christ our Lord and Master?

The years ahead in our immediate future indicate experiences that must be passed through differing from any experiences of past time. Christian industry, Christian work, hard work, Christian devotion true to Christ, these things are fundamental in developing the individual and in aiding him to meet the problems that are bound to arise in the coming years.

## AWAKENING ROMANISM

SPAKING OF THE RECENT official visit of the King and Queen of Italy, Stanley High, writing in a current number of the Christian Herald, says, "Pope Pius, having witnessed the pilgrimage of reconciliation of the King and Queen of Italy and, later, of the Crown Prince and his sister, turned, last week, to a discussion of Protestantism . . . . In his address the Pope declared that Protestantism was growing 'more and more exhausted,' and rejoiced that 'returns to Catholicism were being multiplied ever more frequently.' 'Behold Catholicism,' he said, 'which shines in the clear light, while Protestantism goes from denial to denial, rendering ever more intense in many souls that follow the invitation of truth a homesickness for returning to Catholicism. It has sometimes seemed as though the Catholic ship were in danger, but instead it has passed triumphantly on in the real course of culture.'"

More recently, viz., upon the occasion that the Pope left the Vatican City, with his regular retinue of attendants he visited the home of the popes of former years, Saint Francis Cathedral. In so doing for the first time in fifty years the head of the Catholic Church moved beyond the confines of his own gardens and put foot upon unconsecrated ground. Thus Catholicism because of the developments of the years is seen to laud itself more highly and to prepare to proclaim itself anew to higher authority and position over the world. True Protestants who have studied the Scriptures can but see in this mannerism a distinct tendency toward the fulfillment of some of those prophecies which point to the certainty of coming times of trouble. In connection with these developments press reports announce that leaders in Jerusalem are anticipating that very soon papal legates will become prominent in the Holy City. Already Mohammedans claim first right to the city of Zion. The Jews claim it to be their city by gift of God and demand that it shall be restored to them. Christians are there and are seeking the opportunity to place Christianity as the proper religion in the high places in that city of God's choice. With the advance of Catholicism aspiring to leadership and especially over things Christian, and with the record of her past in connection with the orgies of the dark centuries, the world should be on the watch, ready to recognize and to act should this power in its growing self-laudation presume to lift its flag and strike the blows that many from different sections contemplate.

*"Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous."*

## HOW TO BE SAVED

ALL THE INSTRUCTIONS of the Holy Spirit adapt themselves to the specific need and conditions of those to whom they are given, and this is especially true in the directions given to men who are seeking for salvation. The jailor said, "What must I do to be saved?" The multitude who heard the word from Peter at Pentecost said, "Men and brethren, what shall we do?" And Saul, smitten to the earth and arrested in his mad career, cried out, "Lord, what wilt thou have me to do?"

These questions are all similar, but the answer to each of them was different. And why? Has God different ways of saving men and different conditions of salvation? No. But the questions were asked by different persons, under different circumstances and in different mental conditions; and hence required different answers.

The jailor was a heathen; he knew nothing of Christ or of God, except that there was some power which guarded Paul and Silas, that could shake the earth and rock the Philippian jail to its foundations; and he desired to avoid the vengeance of that power and be saved. He was not told at first to repent, or to be baptized; for repentance and baptism were things that he knew nothing about. He was simply told at first to "believe on the Lord Jesus Christ". And when the word of God—the gospel of the kingdom, the story of Christ's love, and the message of repentance and faith in Him, had been preached to him, and he had penitently embraced the glad tidings, he was baptized, and rejoiced, believing in God with all his house.

The Jews at Pentecost, heard the word of God from Peter's lips and the apostolic testimony pierced their hearts. They said, "What shall we do?" Peter did not tell them to believe, for they already believed what he had said. They had heard the gospel message, which the jailor had not heard. They had accepted it as truth and believed that Jesus was the crucified and risen Christ. The direction to them was, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. They were to repent of their wrong in rejecting and crucifying the Lord of Glory. And they were publicly to avow their faith in Christ, who was buried and rose again, by being "buried with him by baptism into death", and being raised again, to walk with Him in newness of life.

When Saul of Tarsus inquired, "Lord, what wilt thou have me to do?" the answer was that he was to go to Damascus, and there be told what he must do. And after he had spent three days in blindness, fasting and prayer, Ananias came to him to tell him the will of God. He did not command him to believe in the Lord Jesus Christ, for he had already believed—yes, he knew—for his eyes had seen the Lord and his ears had heard His voice. He did not direct him to repent, for the Lord had already said, "Behold, he prayeth". But he said to him, as to a penitent, praying believer, "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

The three questions, then, are the same and the answers are substantially the same; but they adapt themselves to the special needs of each and every individual case. The ignorant jailor is bidden to believe on the Lord Jesus Christ. The believing Jews are commanded to repent and be baptized; and the believing, penitent, and prayerful Saul is told to tarry no longer, but to arise and be baptized, making full confession of his faith in Christ, and of his repentance for his sins; and so escaping from his burden of guilt, wash away his sins, calling on the name of the Lord.

Reader! Are you ignorant of Christ and His salvation? Read, then, the record of His love, and believe on Him. Do you already believe the testimony God has given concerning the birth, the life, the death, the resurrection, the ascension, and the coming and reign of the Lord Jesus Christ? Repent, then, and prepare to see His face in peace. Have you believed the message, and repented of your sins, and offered up your prayer to God; and are you still lingering in sadness and in gloom? If so, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The way of life is easy, simple, plain; "He that believeth and is baptized shall be saved."—*Selected by Rufus A. Curtis from "Forgotten Themes, or Facts for Faith," by George A. Brown.*

## YOUR NEW YEAR'S RECORD

LET'S MAKE BELIEVE THAT EACH OF US is a Victrola needle, and we will call this wax record the year 1930. Each circle on the record is a day, and you are the needle that makes a daily record all through the year. Suppose that everything you said or did each day was marked on your Victrola record!

Now suppose that at the end of the year, your Victrola record could be played, so that you could hear everything you said or did every day in the year. Then whoever heard your record played would know all about your words and actions that year. Would you be proud of every part of your record?

Let's begin this year and make a record full of good words and actions about which we shall not be ashamed to have people know. Remember, as your little needle starts out on its daily run through the circle of hours from sunrise until bedtime that you want to make the best kind of marks on your record that day. Try to make today's record better than yesterday's. Then, on December thirty-first, you may be proud of your 1930 record.—*Harold S. Winship.*

There can be no question but that the Christian world is facing a real test in the near future. The times of trouble which are spoken of concerning Jacob are undoubtedly near at hand. And as the world enters into this period of trouble, the Christian must stand true and faithful before Christ.

## THE EXCLUDED CHRIST

By Mrs. A. J. Chaplin

*"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.*

HOW OFTEN WE HAVE heard this scripture used when making an appeal to those out of Christ! This language really is addressed to the church and to a church which at one time had Christ in its midst, but who now had excluded Him. It is true, they were going through a form of religion or worship. Perhaps they were so much absorbed in the social things of the church and in worldliness that they had not yet even missed His presence.

He said to this church, "Behold, I stand at the door and knock: if any man hear my voice, I will come in to him, and will sup with him, and he with me." So it would seem that the church was not listening to the still, small voice of Jesus; did not recognize the voice, or hear Him knocking for admittance. They were so absorbed in themselves and what "I am doing," that they had not asked if this way were well-pleasing to the Savior, or the way He would have them do.

Are we following Christ or are we following the world? They were not conscious of the fact that they had left Jesus outside the door, and that even then He was knocking for admittance. That He was not pleased with the conduct of the church is the reason for His call to the church, asking them to overcome. He says, "To him that overcometh will I grant to sit with me in my throne even as I overcame, and am sat down with my Father in his throne." There must have been those who had not overcome, who were trying to serve God and mammon, a thing impossible to do and please our Savior.

He calls upon the church to buy of Him, gold, tried in the fire, "that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. . . . Thou sayest, I am rich . . . and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock." —Rev. 3:17-20. If Jesus were pleased with a church in this condition, He would be in their midst, not outside the door.

What excludes Christ, the lack of religious fervor in the church, the chilly spiritual atmosphere, spirituality at a low ebb, lukewarmness, neither cold nor hot, largely a mechanical machine with no Christ in it? To such a church Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He is not inside the door, but outside. If the door is opened, He has promised to enter and abide, but the condition is that they must be zealous of good works and repent..

## JEWS PLAN A WORLD-WIDE SOCIETY

ACCORDING TO AN ARTICLE which appeared in the *Rocky Mountain News*, published in Denver, Colorado, Monday, April 29, 1929, there was a gathering of prominent Jewish laymen in the city of Denver on the night of April 28. The purpose of this gathering, according to this article, was to launch a movement which will become world-wide in its scope, and which has as its objective the formation of an organization to make possible the calling together of the Jewish Sanhedrin, consisting of seventy-one Jews from all over the world. It is hoped, according to this article, that this Great Sanhedrin may meet in the city of Jerusalem and review the life, trial and crucifixion of Jesus.

Below appear the principal paragraphs of the article:

"There, they would review the life and trial of Jesus, together with the jurisdiction and decrees of the Sanhedrin acting in the ancient city at the time Rome ruled the world.

"The modern Sanhedrin, basing its conclusion on such research, would set forth Jewry's position in relation to the founder of Christianity.

### SEEK VINDICATION

"This body would consider these ancient documents and history in the light of the Holy Scriptures and the recent tremendous events arising from the World War.

"For nearly 2000 years the Jews have been compelled to stand silent in the face of accusations holding them responsible for the trial and crucifixion of Jesus of Nazareth, Schwayder pointed out.

"We should cheerfully and manfully face the issues raised by the blood accusations hurled at the heads of our ancestors and ourselves, and carefully review and consider and give solemn Jewish answer to the life, trial and crucifixion of Jesus of Nazareth, that marvelous Jewish son who sprang from the loins of Israel and who is most esteemed and venerated of all men in the sight of hundreds of millions of Christian people throughout the world,' Schwayder declared.

### JESUS PRAISED

"Let us also be reminded of the fact that in the very midst of the bitterest persecutions of the Jews many of our greatest rabbis and scholars have praised the personality of Jesus, and have certified the propagation of Christianity was ordained through the providence of God, as a means of bringing our Holy Scriptures and the knowledge of God to the Gentile nations of the world.

"Let us diligently and honestly search for the facts, and earnestly seek to discover the evidence, and thereupon boldly announce the truth.

"And if our ancestors were guilty of any crime in this matter, or violated any law or commandment of God, let the great Sanhedrin fearlessly acknowledge our guilt and crave divine pardon.

"Let Christian scholars of every denomination also be invited to appear and present evidence and argument. Let

a true and righteous judgment be rendered, regardless of the consequences.'

"The opportunity for this review and judgment, according to local men who attended the meeting, is being presented now for the first time since the Roman domination of Jerusalem.

"The conquest of Jerusalem by Great Britain, said Schwayder, makes the city free once more, 'where Jewish people may dwell in freedom and security, and where our great Sanhedrin may again assemble and render true and righteous judgments in the name of God and without the fear of men.'"

If this movement materializes and the Sanhedrin is formed, according to the plan outlined above, the results of this deliberation cannot be other than epochal and phenomenal. It appears to the writer of this page that this movement contains within itself potent possibilities which may be used of God mightily in bringing about the eventual conversion of the nation.

According to Hosea 5:15 Israel will realize her mistake only "in their affliction." The nation will be converted and born in a day when they look upon Him whom they have pierced (Zech. 12:10). At that time, according to Isa. 53:1-9, Israel will make the confession that, though she since the crucifixion considered that Jesus was an imposter, she was mistaken in her judgment. She will then confess that He was her Messiah making atonement for all men.

On the other hand, according to the seventh chapter of the book of Revelation, there are 144,000 Jews who are sealed from the twelve tribes of Israel and who, as it appears to the author, turn to the Lord after the Tribulation has begun, the judgments of the first six seals having come upon the world. If this Sanhedrin is formed and the case concerning Jesus is given a fair, thorough and impartial hearing, there can be but one result, namely, the pronouncement that the Jewish nation, humanly speaking, made a fearful and awful mistake in its rejection, trials (Jesus was tried three times before the Jews and three times before the Gentiles) and crucifixion. If such a verdict is rendered many among Israel will be led to investigate privately the claims of Jesus in the light of the Holy Scriptures and will be led to accept Him, even before the Tribulation, provided the verdict is rendered long enough before the day of Jacob's trouble begins. God in His providence may use such a trial in order to bring salvation to hearts that are yearning to know the truth about the matter.

Let each reader hope and pray that God may overrule in this matter and may bring salvation, through the proposed trial or any other development, to the greatest number of Hebrews possible.—*Selected by Emma C. Railsback from The Advent Herald.*

Pilate said, "What is truth?"—John 18:38. Jesus said, "Thy (God's) word is truth."—John 17:17. This should settle for all time what truth is. Faith comes by hearing this word, Rom. 10:17, and "whatsoever is not of faith is sin", Rom. 14:23. Sin is the transgression of the law, 1 John 3:4. The transgressors shall be rooted out of the earth, Prov. 2:22.

## MILESTONES WE HAVE PASSED

(Continued from front page)

vealing mysteries that have been in operation through all the years but just now are beginning to be known by man. The photography of sound, as of objects and of motion, is making possible many practical advances in the commercial world. Indeed the increase of knowledge has greatly increased the circle of commercial activity.

Again, commercial activity through its financial earnings makes possible the work of research with which to increase knowledge. The *Popular Science Monthly* for January, 1930, recites how the Bell Telephone Laboratories by use of more delicately perfected photography under the light of ultra-violet rays have been able to photograph in such a manner as to designate the 1,150,000th of an inch separating two lines. By the use of this delicate instrument our biologists have been able to photograph microscopically the living unit cells in the human body or in any living substance. Indeed, they are able today to photograph the smallest cells invisible to the human eye that make up the cancerous growth or that make up other disease growths. In this way knowledge of those operations in nature which have been fundamental since the beginning in all of God's great works are coming more and more to be understood. Knowledge is increasing; men are running to and fro. Rapidly these way-marks, these milestones are flitting past. They have become so common in recent times that they are attracting much too little attention.

Prophecy located these things as being in the end of this dispensation. With all these things coming to light in our day we can but ask the question, Are we not near, very near, unto that great boundary line which separates Gentile times from the times of our Lord and Master? Are we not near to the stop and go sign of the ages which will soon give to us the word "go" and thus direct us across the intersection of time into the great new age of the millennium.

We have never traveled this road before. While we realize, and that most forcefully, that we must be close to the end of this dispensation, yet we cannot tell how many thoroughfares we must cross before we shall come to that one final thoroughfare of this period. Nations over the world will find that it is under the power, dominion, and sovereignty of Him whom the Father has designated to be King of all coming time that a condition for man will develop that will fulfill to the uttermost the angel's song of centuries past, peace on earth, good will toward man.

—o—  
 "Have you found some precious treasure  
 Pass it on.  
 Have you found some holy pleasure  
 Pass it on.  
 God himself is ever giving,  
 Loving is the truest living,  
 Letting go is twice possessing,  
 Would you *double* every blessing  
 Pass it on."

# DAILY SCRIPTURE READINGS

## THE SPIRIT OF THE LORD

Sunday, January 5—Isaiah 11:1-9.

*"The spirit of the Lord shall rest upon him . . . and shall make him of quick understanding . . . and he shall not judge after the sight of his eyes . . . but with righteousness shall he judge."—vv. 3, 4.*

THE SECOND VERSE ENUMERATES the different manifestations of the Spirit of the Lord resting upon Jesus, wisdom, understanding, counsel, might, knowledge and fear of the Lord. The following verses show how this Spirit resting upon Him manifests itself. He will not judge by outward appearances, nor reprove because of things He may hear, but will judge with righteousness and equity. The results of this judgment will be noticeable over all creation, vv. 6-9.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord." Wonderful prospect, may it come soon!

## JOHN THE BAPTIST

Monday, January 6—Matthew 3:1-12.

*"He that cometh after me is mightier than I, whose shoes I am not worthy to bear."—v. 11.*

John the Baptist had a great mission to fulfill, that of heralding the coming of One who was to be Redeemer and Savior. From the little we find in Scripture of the life of John the Baptist, we learn that one of his chief characteristics was humility. He evidenced this in his manner of life, his mode of dress and his method of presentation of his message. Self was forgotten in the joy of proclaiming the good news to others.

It would be well for us to emulate this characteristic of his and forgetting self, give to God and to His Son the honor that is due them.

## THE BAPTISM OF JESUS

Tuesday, January 7—Matthew 3:13-17.

*"This is my beloved Son, in whom I am well pleased."—v. 17.*

John had been calling many to repentance and to baptism for the washing away of their sins. He told them that the good news of the kingdom of heaven was about to be proclaimed to them and he wanted them to be in readiness for it. Among the multitudes that came requesting baptism was the One whose pathway he was preparing, the One who was destined to be King of that kingdom. Feeling his unworthiness, John demurred, but Jesus desired to "fulfill all righteousness."

That God's seal of approval was upon His Son is shown when the Spirit descended upon Him and a voice proclaimed Him as pleasing to His Father.

## THE TEMPTATION IN THE WILDERNESS

Wednesday, January 8—Matthew 4:1-11.

*"Behold, angels came and ministered unto him."—v. 11.*

The story of the testing of Jesus is a three-fold one—the appeal to the lust of the flesh, the lust of the eyes, and the pride of life. He was indeed "tempted in all points like as we are." Did He yield in any particular? We read further that He was "without sin", answering the tempter with the words of Scripture.

God did not leave His Son to suffer in the wilderness after His testing, but sent angels to minister to Him. If we stand firm through temptation God will shed His protecting watch-care over us, for He will "with the temptation make a way of escape, that ye may be able to bear it."

## HOW TO MEET TEMPTATION

Thursday, January 9—Matthew 26:36-46.

*"Sit ye here, while I go and pray yonder."—v. 36.*

Jesus had come to the closing hours of His life. The agony of what was before Him was weighing ever more heavily upon Him. Peter, James and John fell asleep in the garden while their Master was praying for strength to endure. Awaking them He said, "Watch and pray, that ye enter not into temptation."

Jesus met temptation with prayer and He told us to meet it in the same manner. A brief, silent prayer to God in a moment of temptation will carry us over many a perilous place.

## THE CAUSE OF FAILURE

Friday, January 10—Luke 22:54-62.

*"And Peter went out, and wept bitterly."—v. 62.*

From this story of Peter's denial of the Lord that he loved, we can only conclude that it was fear that was the cause of it. And fear is the cause of many of our failures, fear of what men may say; fear of physical consequences; fear of the hurt to our pride, etc. We read that "perfect love casteth out fear" and if our love for Christ is complete, we will know no fear in our service for Him. The remorse in Peter's heart at the realization of what he had done reveals to us the depths to which failure in loyalty to his Master plunged him. Let us cast out fear.

## THE WAY TO VICTORY

Saturday, January 11—James 4:1-10.

*"God resisteth the proud, but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and he shall lift you up."—vv. 6, 10.*

Humility and victory—these seem opposite terms and according to the worldly-wise they have nothing in common. To succeed in affairs of today one must be aggressive. So reasons man, but with God the opposite characteristic avails. "This is the victory that overcometh the world, even our faith." Our faith grows with our humility and in no other way. The more we realize our utter dependence upon God, the stronger will be our faith; the less we depend upon self, the greater will be our victory in Christ.

"Draw nigh to God, and he will draw nigh to you."

—M. G.

## THE SPIRIT OF MAN

By T. A. Drinkard

“For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—1 Corinthians 2:11.

WHAT IS MEANT by the spirit of man as herein mentioned? Is it necessary to understand just what is meant? Does it matter whether we consider the question as presented by the apostle? If not, why are these things written? On funeral occasions we are told that this spirit of man is the spirit of Eccl. 12:7, which returns to God at the death of the body.

Our Text Book says, “Be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear.” 1 Peter 3:15. Does your hope rest upon the above claim? If not, doesn't the above claim strike at the foundation of the Christian hope, the resurrection of the dead? Are you able to tell others why you do not believe the commonly accepted views upon this question? Much of the error existing in the religious field is the result of this teaching as all may verify by investigation of the question.

If you question my reference to what is commonly taught I shall be glad to quote representative men who do teach it, and have been for years. Let me kindly ask this question, Can you persuade anyone to accept the gospel truth concerning Christ's mission on earth who at the same time believes this doctrine? Do you know of just one case on record? For instance, if the “spirit” of our text is a living entity, the person himself, and survives the death of the body, what need have we for a resurrection, and for the coming of Jesus Christ?

The words of our text show that the spirit of man in this case knows, and therefore being able to know, it logically follows that it can understand, believe and obey. The “spirit” of this text is not the same as Eccl. 12:7. Notice “our spirit” of Rom. 8:16. Do not confuse this spirit with Eccl. 12:7 and James 2:26. Turning to Zech. 12:1, I read in part, “And formeth the spirit of man within him.” This spirit was formed *within* the man. God gave man a mind, or spirit (Rom. 1:9; 7:25). He formed it in man's head, and not in his lungs, through his nostrils. (Genesis 2:7.) Elihu confirms this view by saying, “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” Job 32:8. We could not say that He gives the breath of Genesis 2:7 and Psa. 146:4, understanding, even though the breath may be the spirit of Eccl. 12:7. The breath cannot understand the words of inspiration (2 Tim. 3:16).

It is logical to contend that the activity and life-form of this spirit depended upon organism. Notice that Daniel grieved in his spirit, mind, not in the midst of his literal

body but in figure, in the midst of his intellectual body or senses. Notice “spirit” of Prov. 20:27, being the candle of the Lord. See, too, that it depends upon something for life (Isa. 38:16), and that the spirit will fail before the Father. (Isa. 57:16.) If the brain is injured you may still breathe the breath of life and live, but the spirit or mind fails to function. When the breath of Psa. 146:4 goes forth, the spirit or mind fails.

Now you will notice that Dan. 2:1, 3, speaks about the *spirit* of Nebuchadnezzar being troubled. But it was his mind of verse 29. The activity of this spirit, or mind, in its phases of development depends upon the proper functioning of the brain. As before stated, if the brain becomes injured the mind power is decreased. This fact has been demonstrated many times. I submit that mind power, or spirit power, in this case is the effect or the result of a cause. As noticed in Gen. 2:7, as a result of the infusion of the *breath* or *spirit* of life the inactive man became active; in other words, the various parts began to function as God intended them to do.

You will notice that by Zech 12:1, the spirit or mind was *formed* within the man, not formed on the outside and then put in his as is commonly taught. There can be no *mind* aside from organism. Because man has a mind called spirit it does not prove that the spirit is the man in the case, and survives the death of the body. To assume such a position is but to entangle oneself in a serious difficulty from which there is no redemption so long as such a position is accepted. Affirm if you will that such a view is tenable, follow the teaching to its conclusion and see if it does not deny the resurrection of the dead, which rests beneath every Christian's hope. (1 Cor. 15:13-18.) Even the leaders of such claims are not agreed.

May I call your attention to the statements of three representative men of one among the leading denominations of religious effort? “There is no death”; “the soul is not immortal”; and “the soul dies”. This is the result of trying to wrest the Scriptures to prove human claims. Spirit, or mind, of man, from the human viewpoint how mysterious, but as we study the sacred Word of God we may be able to understand some of its wonder, and power! Take away the breath of Psa. 146:4, and man returns to earth and therefore his mind, thoughts, perish until the morning of resurrection.

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## PRICELESS GIFTS

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To your enemy give *Forgiveness*, there is nothing better;  
 To your opponent, *Tolerance*;  
 To your friend, *your Heart*;  
 To a child, a *Good Example*;  
 To your father, *Deference*;  
 To your mother, *Conduct* that will make her proud of you;  
 To yourself, *Respect*;  
 To all men, *Charity*.

—Sunshine Magazet.

## SKEPTICS AND MIRACLES

*Bro. Geo. T. Rennard, of Niagara Falls, N. Y., wishing to benefit the readers of The Herald, submits the following article by Bruce Catton as published in The Gazette, of Niagara Falls. Shall we submit our daily problems to God, is a question worthy of the careful study of every Christian. The article is as follows:*

A FEW DAYS AGO THE PAPERS TOLD ABOUT a woman preacher who had been elected mayor of a small Louisiana city. Telling reporters how she filled her job, the preacher-mayor remarked that she always prayed for divine guidance whenever an especially tough problem came up. Then she told this little story:

"Her city had no water or electric light service. For years efforts had been made to provide them, but they had always fizzled out. She had conferred with business men, civic leaders and others, but had been unable to make any headway. So, one night, utterly discouraged, she knelt and prayed that divine aid might come to the rescue and help the little city get the modern conveniences it needed so badly.

"The next day—out of a clear sky, so to speak—a group of business men called at her office and told her that they were going to form a corporation to establish a water and electricity supply for the city. Thus—she told the reporters—her prayers had been answered. What weeks of effort had failed to do a prayer had accomplished.

"Now it is altogether too easy for us to scoff at that story. Many a reader, no doubt, laid down his paper and snorted, 'Humph! Those men had laid their plans already. Prayer or no prayer, they'd have been ready to go ahead with the job. She's just kidding herself if she thinks her prayer really did anything.'

"That may be true or it may not. Meanwhile, one is moved to wonder why it is that a generation whose daily life is attended by uncounted miracles should be so much more skeptical about things that it cannot see and handle than the previous generations have been.

"When you sit in your home at night and tune in on a radio program, picking music out of silent air, you are taking part in a thing as wondrous as the star over Bethlehem. Suppose you turn on your phonograph. Whom do you want to hear? Caruso? Very well; he has been dead seven years, but he will sing for you, his voice as rich and clear as ever, though his body is dust.

"Far over your housetop soars an air mail plane. The pilot cannot see the earth below. Mist obscures the beacon lights. But that same miracle of radio tells him, unfailingly, that he is on his course. Those things are commonplace. We have even stopped marveling at them.

"The mystery of prayer is far older—old as the day that the first barbaric cave dweller made his first desperate appeal for help to the forces he could not see. Why should we be skeptical? Have we swallowed our new miracles, only to reject one that is as old and familiar as the race itself?"

## THE FLYING YEARS

Oh years! Oh years! how soon ye fly!  
Like eagles sweeping down the sky;  
How rapidly your moments pass,  
Like sand-grains dropping in the glass.  
Brief years, like life is still more brief;  
A fading flower, a falling leaf,  
A passing shade, a fleeting gleam,  
A thought, a phantom, or a dream;  
We creatures are of yesterday,—  
Tomorrow we may pass away,  
And leave no track upon the sand,  
Where firm we trod the wave-washed strand.

But oh, the Everlasting One,  
Who marks the ages as they run;  
Whose years eternally endure,  
Who lives in endless bliss secure;  
Though years may pass, and life may end,  
This God, this Father is our Friend;  
And we may share His love divine,  
And in His endless glory shine.

What years of bliss shall for us wait  
When we shall pass the pearly gate,  
And in perpetual peace behold  
Those streets of palaces and gold;  
And in the endless glory see  
The King who died upon the tree;  
Who bore the cross and won the crown,  
And on His Father's throne sits down;  
While heaven's hosts triumphant sing  
And praise the everlasting King.

And they who, through the passing years,  
Have felt earth's sorrows, woes and tears,  
Redeemed from earth and purged from sin,  
Shall hear the welcome, "Enter in,"  
And in those palaces divine,  
Shall with the ransomed sing and shine;  
Released from sorrows and from fears,  
From disappointments, sighs and tears,  
With joy their anthems they shall raise,  
And sing the Savior's wondrous praise.

Oh years! Oh years! How fast ye fly!  
Bringing Redemption's morning nigh;  
Speed on! Speed on your flight!  
Change eve to morn, and morn to night,  
And bring the everlasting day  
When tears and sighs shall flee away;  
There may we meet, redeemed by blood,  
Within the Paradise of God,  
And there, beyond all care and fear,  
Hail God's eternal, glad New Year.

—H. L. H.



## BAPTISM

No. 2

By S. J. Lindsay

### MORAL GOODNESS CANNOT TAKE THE PLACE OF OBEDIENCE

WE NOW CALL YOUR attention to the record in Acts ten. Here we find a man whose moral qualities would entitle him to entrance in among the best of people. The description given him would entitle him to church membership in most of the popular churches of the day and no questions asked. Here is what is said of him: he was devout; one that feared God; gave much alms to the people; prayed to God always; was a man of good report among the nation of the Jews.

Here was a good man; but his moral goodness alone could not save him, for he was in an unsaved condition. By referring to Peter's language in the eleventh chapter we learn as much, for we read in the thirteenth and fourteenth verses as follows: "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house SHALL BE SAVED." Going back we find, according to Peter's speech to Cornelius as recorded in the tenth chapter, that Cornelius knew the gospel. While they were talking, that Peter might understand that God accepted Gentiles as well as Jews, the Holy Spirit fell upon them in baptismal power, and then it was that Cornelius was baptized. The only difference we can see between Cornelius before and after meeting him is that difference which took place in baptism.

If moral goodness alone could save one, then Cornelius was entitled to salvation. The question may arise, Why should not salvation be based upon the terms of moral goodness? There are many good reasons why it should not be so. First, as Paul argues in Romans four, if we could earn salvation by good works, God would OWE us salvation and we would have nothing to thank Him for. Salvation is a gift based on the works of faith; it is a gift of God. Were salvation based upon good works, men would be led away from humility and would become puffed up with the consciousness of their own good qualities. The practice of faith toward God leads us ever into that realm of humility in which alone the human being can find that perfection which can make him to enjoy himself to the greatest degree. Regarding Lydia's conversion to Christianity we have the same facts standing out, Acts 16. In the fourteenth verse it is recorded that she was a religious woman. She was a worshiper of God and every evidence goes to show that she was sincere and devoted in her faith as much as many are today who worship God. If her sincerity and devotion could work out for her salvation, why was it necessary for Paul to come along to disturb her quiet, peaceful way? Being a God-fearing woman and one who worshiped God, why was it necessary for her to be baptized? And yet we find the text expressly stating that she was baptized.

All are familiar with the statement made by Peter (1 Peter 3:19), wherein he shows that as the ark was the

means of saving eight souls by water, even so in a figure, baptism doth also now save us. Then Paul shows conclusively that baptism into Christ is necessary if we would become heirs according to the promise made to Abraham.

"For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:27, 29.

(To be continued)

## THE SECOND BOOK OF SAMUEL

By Lyman Booth

THIS BOOK DERIVES ITS NAME from the prophet Samuel, though he had been dead some time when the history it contains began, perhaps because he anointed Saul whose actions it records. The name of the books was not given by inspiration, and its authority, as a part of the sacred oracles, is not lessened, in the least, by conceding that the title given in various translations, "The Second Book of the Kings", is more appropriate.

The book is but a continuation of First Samuel, and introduces that part which follows. Its authority is considered beyond dispute. The Psalms refer to it in many instances concerning the events which are recorded therein. The narrative of David's sin in the matter of Uriah, related only in this book, is referred to in other places in the Scriptures. 1 Kings 15:5; Psa. 51; Matt. 1:6.

In short, wherever the covenant that was made with David concerning regal authority being vested in his family and finally inherited by Jesus the Messiah, to descend from him; or the promises respecting Solomon, the especial type of Christ; or the choice of Jerusalem, and of Mount Zion as the place of His sanctuary to which the Israelites should gather to worship; or the building of the temple are mentioned, the events as mentioned are acknowledged as true. This book also contains the history of almost all of David's reign, especially that of the most important transactions.

This book is perhaps more frequently referred to than any other portion of the sacred oracles. The promises made of God to David were in the literal and typical sense, evident prophecies, the fulfillment of which, as given in the later books of Scripture, and also in the history of the church, are divine testimony, that it was written by inspiration.

The book opens with David's elevation to the throne, and then relates how he gradually prevailed against the house of Saul. It relates the victories over his enemies, and gives vivid description of his zealous efforts to reform the religious sentiment among his people. It also shows his ambition to enlarge his territory. Though these exploits were all very pleasing, yet they were slightly dimmed by the domestic and public calamities with which he was chastened. Yet through it all his character shines brightly in many instances, and we read that he grew "old, and full of days, riches, and honour." Thus his life closed in a most honorable manner. 1 Chron. 28 and 29.

## HERE'S YOUR CHANCE, GIRLS

### QUERIES 18

ONE OF THE QUERIES FAMILY has contributed the following interesting recipe for our column. Thank you, Sr. Lansbery.

#### SCRIPTURAL CAKE RECIPE

(Go to the Bible and find it.)

1. Four and one-half cups of Solomon's provision for one day (first clause).
2. One cup of what Jael gave Heber (last clause).
3. Two cups of the sweet sacrifices of Judah from a far country.
4. Two cups of what Moses gave the people out of the rock.
5. Two cups of what Nineveh's strongholds shall be like.
6. Two cups of the fruit of Aaron's rod.
7. Three teaspoonfuls of what the men of Israel found in the woods on the ground.
8. Six of what the partridge sits on.
9. One-half cup of what Jael gave Sisera.
10. Two teaspoonfuls of the forbidden of the congregation of Israel.
11. Season to taste with what the Queen of Sheba gave King Solomon.

*Will keep indefinitely.*

#### OCCUPATIONS FOR WOMEN

Find those mentioned in—

Jer. 7:18; 1 Sam. 8:13; Rom. 16:1, 2; Ruth 2:2, 3; Prov. 31:27; Matt. 26:71; Prov. 31:10-24; Gen. 24:59; Acts 16:14, 15; Eccl. 2:8.

QUOTATION: Where found?

"As thy days, so shall thy strength be."

#### QUERIES 16—ANSWERS

BIBLE STUDY: "Prince of Peace". Isaiah 9:6.

1. P—riest, Hebrews 5:6.
2. R—oot, Revelation 5:5.
3. I—mage of God, 2 Corinthians 4:4.
4. N—azarene, Matthew 2:23.
5. C—ounselor, Isaiah 9:6.
6. E—verlasting Father, Isaiah 9:6.
7. O—ffspring of David, Revelation 22:16.
8. F—ountain, Zechariah 13:1.
9. P—rophet, Deuteronomy 18:18.
10. E—manuel, Matthew 1:23.
11. A—lpha, Revelation 1:8.
12. C—hief Corner Stone, 1 Peter 2:6.
13. E—ternal Life, 1 John 5:20.

Some of our contributors write that they like the Queries because they are an incentive to study and they help to familiarize the student with the Bible in an unusual way. Another writes that she plans to use the Queries for her class of girls for home work. Fine! Are any of you mak-

ing scrap books for yourselves or for the children using them or selections from other departments of our paper?

In answering the Queries on "X", Gladys Barber says, "In Greek 'X' (Xpioros) stands for Christ, so I see no objection to using Xmas, though I think Christmas written in full is much prettier." She would like to know why "mas" is added to "Christ".

## FOLLOW ME

"Child, follow me," the Master said,  
As He knocked full loud at my chamber door;  
But the morn was fair, and my heart was gay;  
"I'll dally a while on the primrose way,  
And I'll come," said I, "when the morning's o'er."

"Child, follow me," the Master said,  
As He lingered patiently at the gate;  
Gray shadows were falling, the night was near;  
"Life's joys are so sweet, and my friends so dear,  
I will come," said I, "when the night is late."

"Child, follow me," the Master said,  
As He walked away through the darkness deep;  
And the night had fallen, and the birds were still;  
"Linger," said I, "at the foot of the hill,  
And I'll come when the world is hushed in sleep."

"Master, I come," I cried at length,  
"Heart weary to serve at thine own dear side,  
Thou hast called me long, but I come at last."  
But mine eyes were dim and my strength was past,  
And I could not follow the Crucified.—*Unknown.*

## THE HELPING HAND

"If, when climbing up life's ladder,  
You can reach a hand below,  
Just to help the other fellow  
Up another rung, or so,  
It may be that in the future,  
When you're growing weary, too,  
You'll be glad to find there's some one  
Who will lend a hand to you!

Oh! how glad we should be that our blessed Christ understood the mind and will of God so well that He could say with perfect assurance, "God will not chide or condemn you for lack of wisdom, but will help you to understand, and will surely give you what you ask for, and what you need to help you on the road of life." James so carefully reminds us, to "Ask in faith, nothing doubting." May we wisely heed the warning next given, "For let not that man think that he shall receive anything of the Lord," (if he doubts).

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
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### "THERE IS NO FEAR IN LOVE"

1 John 4:18

LET US LAY HOLD OF FRIENDSHIP. In the eternal life shall we not have friends for evermore? I used to think that friendship meant happiness: I have learned that it means discipline. Seek how we may, we shall never find a friend without faults, imperfections, traits and ways that vex, grieve, annoy us. Strive as we will, we ourselves can never fully fulfill the ideal of us that is in our friend's mind: we inevitably come short of it. Yet let us not give up friendship, though we have found this true. To have a friend is to have one of the sweetest gifts that life can bring: to be a friend is to have a solemn and tender education of soul from day to day. A friend gives us confidence for life. A friend makes us outdo ourselves. A friend remembers us when we have forgotten ourselves, or neglected ourselves: he takes loving heed of our health, our work, our aims, our plans. A friend may praise us, and we are not embarrassed; he may rebuke us, and we are not angered. If he be silent, we understand. It takes a great soul to be a true friend—a large, catholic, steadfast and loving spirit. One must forgive much, forget much, forbear much. It costs much to be a friend, or to have a friend: there is nothing else in life, except motherhood, that costs so much. It not only costs time, affection, strength, patience, love—sometimes a man must even lay down his life for his friends. There is no true friendship without self-abnegation, self-sacrifice.

Let us be slow to make friends, but, having once made them, let us pray that neither life nor death, misunderstanding, distance, nor doubt may ever come between us, to vex our peace. Let us be patient, let us be kindly, let us be self-possessed in friendship. There are so many ways of grieving a friend—shall we not walk softly before him? Let us be true to our friends, and then believe that they are and ever will be true to us. True love never nags; it trusts. One of the dearest thoughts to me is this—that a real friend will never get away from me, or try to, or want to. Love does not have to be tethered, either in time or in eternity.

It is a great and solemn thing to say to another human soul, "In this one life that we have to live, we will share all things temporal and spiritual. Your joys shall be my joys. Your sorrows shall be my sorrows. In absence you shall yet be near. You shall never be so far from me but that I can hear your voice in the twilight and in the night

season. Though land and sea divide us, you shall yet walk by my side and kneel with me in prayer; still I shall feel the touch of your hand, and rejoice in your sympathy. Your letters shall make me strong and glad. I am not afraid of you. With you I need not to be greatly reserved. To you I may speak the deep thoughts of my heart. With you alone I laugh; with you only may I shed tears and be not ashamed. To you only can I say, 'Behold, here am I, an undisguised human soul: all others know me in some one mood—you know me in all moods.'

In the eternal life we may make new friends: I dare say we shall. But can those radiant, perfect and glorified ones ever be quite so near and dear to us as those more human souls that we have known when they, like ourselves, were but struggling, aspiring, and suffering mortals: those who have shared joy and pain with us, who have watched us wistfully over mountain, wilderness and sea, who have quarreled with us and kissed us again, who have loved us with tenderness, and who have been faithful to us, even unto death? Meetings and partings, hand-clasps and farewells, loving nearness and grieving tears—these are the lot of friendship on earth. But in eternity there shall be neither weeping nor any sound of sighing, and there shall be no parting there.—*Anna Robertson Brown, Ph. D.*

The thoughts on friends and friendship given above are from a paper entitled "What Is Worth While?" and we think perhaps you will enjoy considering it as we did.

If you have a true friend you have one of the most valuable treasures that this life can give, and if you can be a true friend you have accomplished one thing worth while.

The following report comes as encouraging news from Canada. We'll be anxious to learn of your good work from time to time, Fonthill Bereans. May God prosper your efforts abundantly.

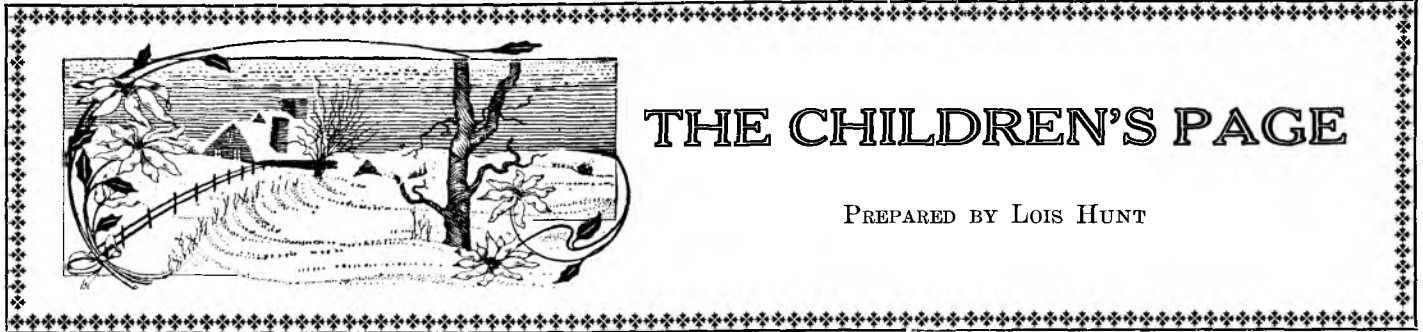
### FONTHILL BEREAN CLASS ORGANIZED

ON NOVEMBER twenty-sixth about thirty members met at the home of Mrs. L. Railton to organize a Berean class. A lesson on "Faith" was given by Bro. Gordon.

Officers were elected as follows: David Elliott, President; Horace Haines, Vice-president; Inez Gordon, Secretary-Treasurer.

Light refreshments were served by the hostess after a social hour.

*Inez Gordon, Secretary.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### BAPTISM AND TEMPTATION OF JESUS

WE OFTEN WONDER if Jesus and John, the Baptist, as boys, knew one another. Their mothers were cousins, so we surmise that they were acquainted. So little is told of their childhood days. One scene, and a few words give us our ideas about those days. "Jesus increased in wisdom and stature and in favour with God and man."

John was a few months older than Jesus, and we hear of him as a young man first. He was baptizing "with water unto repentance" and telling the people that One would soon come who was mightier than he.

And ere long that Great One did come. He came from Galilee to John as John was baptizing in the River Jordan. Jesus wanted John to baptize Him, but John did not want to do that as he knew that Jesus had no sins to be forgiven. He insisted that he needed to be baptized of Jesus instead. However, Jesus said He must be baptized "to fulfill all righteousness."

Therefore, Jesus was baptized in the Jordan River, and He must have been down in the water, for the Bible says that after He was baptized he "went up straightway out of the water."

And what do you think happened then? The heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. Then a voice, *God's voice*, proclaimed, "This is my beloved Son, in whom I am well pleased."

Soon Jesus went out into the wilderness—a dreary place—and fasted there forty days and forty nights. Imagine how weak He must have been after living forty days without food.

Matthew tells us that the tempter came to Jesus in His weakened condition and said, "If thou be the Son of God, command that these stones be made bread." But Jesus knew that the evil one was merely tempting Him; and, hungry as He was, refused to make a show of His being God's Son, or His own power. Rather, He repeated a verse from Scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then again the devil took Him up into the holy city, and setting Him on a pinnacle of the temple, said, "If thou be the Son of God, cast thyself down." And he quoted Scripture, too,—“He shall give his angels charge concerning thee: and in their hands shall they bear thee up,

lest at any time thou dash thy foot against a stone.”

Again Jesus refused to yield to temptation, and again repeated Scripture—"Thou shalt not tempt the Lord thy God."

A third time the evil one appeared. This time he took Jesus up into a very high mountain, and showed Him all the kingdoms of the world. Then Satan said, "All these things will I give thee, if thou wilt fall down and worship me." But Jesus did not want to worship evil nor recognize its power, nor become Ruler of the world until God gave Him the kingdom. Therefore Jesus said to the tempter, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

By this time Satan saw that it was no use: he could not tempt Jesus, nor influence Him to yield to temptation, no matter how powerful, so he left Jesus.

Then angels came and ministered unto God's own Son.

THINK! Have you accepted or will you accept Jesus and be baptized into Him? Will you be able to withstand temptation? Could you repeat Scripture to answer enemies?

HOW MANY OF YOU know the "Lord's Prayer"? The twenty-third Psalm? How many of you will learn the nineteenth Psalm this quarter?

#### SOMETHING TO DO

- 1 Draw a map of Palestine showing the Jordan River. Locate the place where Jesus was baptized.
- 2 Read the Scriptures in Deuteronomy—8:3; 6:11; 6:13; 10:20.

#### THINK!

What gifts are you planning for Jesus?

#### SOMETHING TO DO (Every day)

- 1 Find out which one of the gospels, Matthew, Mark, Luke, or John, tell of the childhood of Jesus.
- 2 Read Hosea 11:1; Jeremiah 31:15; Isaiah 11:1.
- 3 How many wise men were there? Does the Bible say? Where?
- 4 Find what frankincense and myrrh are.
- 5 Trace the flight into Egypt.
- 6 Read, "The Three Kings", by H. W. Longfellow.

Longfellow suggests that the gifts of the kings were "gold as unto a king, incense for Jesus as a priest, and myrrh for His burying."

# With Our Sunday Schools

LESSON II.—January 12, 1930

## BAPTISM AND TEMPTATION OF JESUS

Matthew 3:1 to 4:11

Devotional Reading: Psalm 32:1-7

### GOLDEN TEXT

This is my beloved Son, in whom I am well pleased.—Matthew 3:17.

#### A STUDY OF THE SUBJECT

**Topic.** Triumphant over Temptation.

**Basic Truth.** "If we suffer (endure), we shall also reign with him."—2 Tim. 2:12.

**Outline.** I. Advancement Necessitates Increased Service. II. Temptation Reveals the Weak Links.

**I. Advancement Necessitates Increased Service.** Every position in life requires the holder to rise above its obstacles. The more one is advanced into responsibility, the higher must he surmount hindrances. God advanced Adam to a position above all the works of God's hands. This required of Adam that he would prove himself competent for his position.

God exalted Jesus to be Savior of Adam's failure and to be King over all. Such advancement necessitated that Jesus would prove himself Master over every obstacle in His work. He proved His mastery over self by obeying and fulfilling the righteousness of baptism. He proved His mastery over self by refusing the trials of the devil, and clinging to the words of God.

Similarly must the Christian, if he would occupy with Jesus, triumph over every obstacle in the Christian pathway; rise above the evils of life; surmount the difficulties in the way; and abide in the truth of Christian living. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

**II. Temptation Reveals the Weak Links.** Temptations are not the cause of weaknesses; they merely reveal them. The chain is put to the test of the heavy load or strain not to weaken the chain but to reveal, if any, the weak links therein. So also with Jesus. If there were weakness in Him, that weakness should be made manifest. There was none. He remained true to His Father.

As with Jesus, so with man. God is ever inviting him to the highest positions in life. Man naturally inclines to satisfy for the immediate moment nature's craving. To rise above the immediate present and accept God's assurances for the more distant day seems to be man's greatest test. The daily temptations of life reveal man's weakness or strength in relation to God. Man needs temptation. He needs the trial in order to reveal unto himself his own strength or weakness. Victory produces strength. Man grows by achievement. Though God may know the strength or weakness of man, it is not His to inject strength without first revealing to man his own weakness and receiving from man proper petitions. Test, trial makes this revelation to man. Knowing himself, he can then endeavor to surmount his weaknesses to attain unto

that gloriousness of communion with God that alone strengthens and qualifies him.

#### PRACTICAL APPLICATIONS

**The Anvil, the Horseshoe, and the Mechanic.** Without the anvil the horseshoe could not be produced; without the horseshoe the mechanic could not become expert. Work is a blessing—it develops the best in the worker.

Trial, temptation, is the anvil upon which the worker shows his ability and from which he perfects himself for greater service.

Jesus met the tempter unflinchingly. He used him for His own advancement. His faith, His devotion, His power, His authority were all increased by this experience.

The same is true of him who would follow Christ. Trials, temptations are necessary anvils from which to beat out Christian accomplishments and attainments.

#### SENIOR AND ADULT CLASSES

**Topic: The Second Adam Tempted.**

Jesus, the second Adam, was tempted in all points even as every man is tempted. He felt the drawing power of every desire of the flesh toward preservation and exaltation of the natural life of the flesh in self-centered selfishness even as the first Adam felt them. But, in Jesus there was none of that yielding which causes lust to conceive and bring forth acts of selfishness or sin. For in Jesus there was God's Spirit without measure opposing the drawing power of the flesh.

From the recorded laws and teachings and the experiences God had sent to Israel, from forefathers selected and specially dealt with by God, from the accumulated racial experience of all peoples, from a mother especially overshadowed by the Holy Spirit, from God, the Father Himself, upon whom Jesus was cast from His mother's womb, from all these sources there flowed into Jesus' being, wisdom, knowledge, hatred of evil, love of good, patience, love and whatever enters into the make-up of the Spirit without measure, and this Spirit opposed triumphantly the drawing power of lust toward sin. For this reason Jesus is the Savior of men—the Son of man who is also the only begotten Son of God through whom the fulness of God's Spirit, grace and truth, can be manifested and made to radiate into the hearts of men.

The Savior could not have been produced one hour before He was, for every teaching, every experience that had come to man from Adam down to Mary and crystallized into character, national and individual, were necessary to the Spiritual heritage of One who should have the Spirit without measure.

Praise God for the Son of man who is the Son of God to whom all judgment has been committed.—A. K.

#### INTERMEDIATE CLASS

**Topic: Jesus Facing His Life Work.**

The days of childhood and those of youth are merely preparation days for life. They are stepping stones by which one attains his ideal. No event or circumstance is so insignificant that it does not have its influence on later life. The structure reared is in keeping with the foundation that has been laid.

What great principle is the foundation of Jesus' childhood? Luke 2:51. If this principle were instilled into all children, how much worthier would be the structure of life work reared. As a young man, how do we find Him facing temptation? Matt. 4:1-11. A knowledge of God's Word is as mighty an armor in meeting the daily problems now as then. Do you know how such knowledge will help you in your preparation for life, in being a good teacher, a good preacher, a capable nurse, a capable doctor, an efficient housekeeper, an efficient farmer?

It has been said that a study of the biographies of great men is a very potent factor in building character. Choose one whom you admire and wish to emulate, and study and follow him. Can you think of any one so worthy of emulation as Jesus, the Servant and yet the Master of all?

In preparing for your life work, young people, study Him and His ways and methods, and then follow Him and you will succeed no matter what profession you choose.—M. G.

#### THE GOLDEN TEXT

"This is my beloved Son, in whom I am well pleased."—Matt. 3:17.

Twice did these words come from heaven, once at the time of Christ's baptism, the other at the time of transfiguration. At the time of transfiguration the words "hear ye him" were added. We need no better evidence than this to prove the Sonship of the One of whom these words were spoken. The "hear ye him" should be earnestly heeded by people of this day.

We, too, may become sons of God, "and if a son, then an heir of God through Christ." "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

—L. A. R.

**Questions on Subject.** Name two ways in which temptation may benefit. How is man benefited by the temptations of Jesus? Compare the trials in the garden (Gen. 3:1) with this one in the wilderness. Is man benefited by temptation? Why does man need to advance?

## DOINGS AMONG THE CHURCHES

### PLEASE NOTICE ENCLOSED SLIP

We are enclosing with each copy of *The Herald* a subscription blank. If your subscription is paid up, please disregard it. Look at your label and if you find you are in arrears, a remittance will be greatly appreciated.

All were shocked as they learned from Saturday midnight on through Sunday, the 29th, of the death of Sr. Frank E. Siple, of Dixon, Illinois, as but few knew that she had been ailing since December 26. In fact, she was taken acutely ill but shortly before midnight Saturday night, dying within two hours. Funeral services are being held today, Tuesday, at 10 a. m., at the Dixon Church. Interment is being made in the Dixon cemetery.

Bro. Siple and his daughters, as also his relatives and friends are deeply shocked and appalled. We will endeavor to give a more complete statement in the next issue of *The Herald*.

Bro. F. L. Austin will be the speaker for the Rockford Bereans on Friday night, January 3rd. The meeting place is at 1904 North Main St.

Bro. Sidney Jackson and wife spent the Christmas holidays with their mother, Sr. Mary Jackson, matron of Golden Rule Home.

Aunt Mary Renner of Golden Rule Home is gradually recovering from her recent illness. Her many friends pray that she may live for many years to lend cheer and encouragement to those in the Home.

The Chicago church discontinued the use of Waller Hall on December 27. At the time of writing this notice it was undecided where the next meeting will be held, but all interested can ascertain by phoning the secretary—Number, Austin 7374.

Dorothy and Harvey Krogh and Richard LeCrone of the Bible Training Class left on December 26 for a week's visit at the homes of their parents at Blair and Omaha, Nebr.

Clarence Lapp of the Bible Training Class spent Christmas with friends at Lanark, Illinois.

The Editor spent Christmas at a family reunion at his home in Chicago, his mother, Mrs. M. A. Woodward being present.

Sr. Nellie Cross of Oregon is spending a few days with her sister, Mrs. Joseph Williams, of Rochelle, Illinois. Both of them are housed in with the epidemic of cold that seems to be prevailing in this section.

The Golden Rule Home reports one of its most pleasant Christmas seasons, if not the most pleasant of its history. Numbers of gifts and cards were received from different parts of the country. A small tree was beautifully decorated in the sun parlor and a Christmas atmosphere permeated the Home.

With the exception of one or two slight colds the health of the Home is good at this writing.

### GRAND RAPIDS

It has been decided to hold our revival meetings in April instead of January. Our experience with unfavorable weather conditions last year was largely responsible for the change. This date places the meetings about three months in the future, but it is none too early to start praying for their success.

Our Christmas program was given on Monday evening, December 23rd, to a packed house. It required a lot of effort to prepare the program and appropriately decorate the building, but there is no labor too great when it comes to honoring or worshipping the Christ.

Our annual church election will be held the first Sunday in January. The present board, after going over the various phases of the work, recommended to the congregation the names of the brethren the board felt were best qualified to carry on the work.

The Grand Rapids church extends to her sister churches over the country her wishes and prayers for a prosperous and successful year in the Master's service.

Sr. Jessie Wilson, daughter of the late William H. Wilson, left her home in Chicago on December twenty-eighth for points in Texas where she expects to spend the winter.

Why not start the year by soliciting a friend to subscribe for *The Restitution Herald*.

Sr. Leta Osborn, who is teaching school near Oregon, spent Christmas with her parents, Bro. and Sr. M. J. Osborn, at Culver, Indiana.

Sr. Myrtle Hatten, who is helping at the Golden Rule Home, and her sister, Pearl, who is working in Oregon, spent Christmas with their parents, Bro. and Sr. D. Hatten, at Culver, Indiana.

Bro. Frederick Claussen, of Oregon, spent Christmas with friends at Culver, Indiana.

Bro. and Sr. Earl Thayer, of Rockford, Illinois, were with relatives near Plymouth, Indiana, over Christmas.

### INDIANA QUARTERLY CONFERENCE

The second quarterly conference of Indiana was hospitably entertained by the Rensselaer church December 6, 7, and 8. Although inclement weather conditions prevented many from attending, those who were there were greatly benefited by the sermons and Bible lessons of Brothers Anderson and Hatch. Sr. Lydia Railsback and Bro. Floyd Stilson also led classes in Bible discussions. Communion was observed in connection with the Sunday morning services.

### CHRISTMAS OFFERINGS

The following Christmas Offerings have been gratefully received at the office the past week. Loyalty and cooperation are wonderful aids in the work in which we are all engaged.

R. H. Judd	\$ 2.00
Mr. and Mrs. M. Fetters	2.00
Leota B. Hanson	10.00
Irene Margrave	3.00

### FROM THE HOLY CITY

The following is an excerpt from a letter under date of December 1, received by Sr. Mary Gesin from her aunt who is a member of the American Colony in Jerusalem, Palestine. It gives a different viewpoint to the situation there, different from the one received when reading the daily papers. It may prove interesting to some of our readers.

"You must have read in the papers about the terrible times we have had here since last August. On the twenty-third of that month a terrible uprising of the Arabs against the Jews occurred; many were killed and many more badly wounded. Of course it was an awful atrocity, but the Arabs have great provocation from the Jews. To one not living in this country, the thing seems inexplicable. There are many kinds of Jews here; some are peace-loving, minding their own business. Others are of the Bolshevick variety. The latter are those who have caused the terrible outrage.

"There is fault on both sides. In the American papers the accounts all seem to favor the Jews. This is far from right. We have suffered no violence and have had no trouble at all. The sewing class was meeting in the industrial school when the uprising began and the mob attacked the building. Sticks, stones and knives were used, and all the windows of the room were soon broken and great rocks came in. You have no idea how much harm great stones can do in the hands of an infuriated mob. Emily (one of Sr. Gesin's relatives) and her girls retired to a room opening on an inner court, not visible on the street (these inner rooms are common in this country), and stayed there all the afternoon, not knowing whether they would come out alive or not.

"When at last they came out they found that some Arab friends had stood guard at the door telling the mob that the people upstairs were Americans. Six Jews had been killed in that building. I can tell you she was a frightened woman. She was so glad there were iron bars on the windows, which is a custom in this country.

"Since then there has been trouble off and on all over the country. Just now there is a committee from England looking into the situation, and trying to find the cause of it.

"How we pray God to guard and keep us, and that His will shall be done in this city where He has set His name."

### WILLIAM E. ADAMS

Was born at Gifford, Iowa, Feb. 27, 1880, and died, Dec. 22, 1929.

At the age of four he came to western Nebraska with his parents, Elder Almus Adams and Mrs. Elizabeth Jane Adams, and then removed to Omaha in 1901, where he remained until death. He was in the employ of the Street Railway Company for twenty years. He was married to Miss Dagmar Christisen who preceded him in death thirteen years. Those left to mourn his loss are the parents; one son, William, age 13; four brothers and two sisters, Esco Adams, 5526 Fontenell Blvd., Omaha, Leo and Ray at home with his parents, Clair Adams, Mt. Eden, Calif., Mrs. Alta Thrush, Benson Addition, Omaha, Mrs. Elsie Strong, 4910 N. 38, Omaha, six nieces, five nephews.

He was laid to rest in Mount Hope cemetery.

E. E. Giesler.

## AT REST

Sarah Jane Pennington, second daughter of Samuel W. and Julia A. Pennington was born on July 25, 1858 at Keokuk, Iowa, and died on December 24, 1929, at her home near Oxford, Kansas. She and W. H. Bernard were united in marriage on January 29, 1874, and were the parents of nine children, five of whom preceded her in death. Those surviving are Leland A., of Genda Springs; Ethel Teter, of Ponca City; Bertha Tryon, of Kansas City, Mo.; Ruth Woodward, of Winfield; 12 grandchildren and 1 great grandchild. Had she lived until Jan. 29, 1930, she would have spent 56 years in the home where she passed away, having come there at the time of her marriage.

Forty years ago she was converted and joined the Church of God and has lived each day the things that she believed would give her a home eternal, and be with those again, who had gone before. She had been ill five years, confined to her bed for eleven months, but never complaining, always thinking of others, as had been her way throughout life. Her last hours were spent in prayer, and she died in the arms of her companion for the past fifty-six years.

We have laid her to rest 'mong jewels of His,  
Folded close in death's icy embrace;  
We have pressed the last kiss, we have drop-  
ped the last tear,  
On the dear and beautiful face.

Fare you well for a while, dear one from our  
home;

Sweetly sleep from all sorrow and pain  
Till the Prince of the angels in triumph shall

come

And restore your lost glory again.

The writer was called to conduct services for Sr. Bernard at Mt. Vernon Church and she was laid to rest in the cemetery nearby. A lesson was read from 1 Cor. 15:12-23, 51-57, and words of comfort were spoken from Psa. 103:13, 14. Many friends and neighbors were present, to show their respect and esteem. May her slumber be soon broken by the sounding of the last trump.

George A. Waters.

The Restitution Herald will be glad to make weekly calls upon any of those friends or neighbors who are interested in Bible study. A two dollar subscription will assure fifty-one weekly visits.

## HERALD RECEIPTS

H. H. Hawkins; Arthur C. Baker; Geo. B. Aldridge; Viola Needham; T. M. Blyth; Geo. Jones; Joseph Prosek; Sherman Robinson; Mrs. Arthur Wyatt; F. C. Stilson; Fred N. Patterson; Mrs. Irena Margrave; Mrs. A. J. Addington; Mrs. C. J. Lamberson; Mrs. P. T. Hollenback; Mrs. R. A. Miner; Mrs. T. W. Davidson; M. Fetters; James Vance; Mrs. T. J. Ellis; D. T. Leaman.

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## THE MAINSPRING OF ACTION

By Lyman Booth

**F**AITH IS THE MAINSPRING of Christian works. It is that which prompts all Christian endeavor. It is the force which causes one to act and which keeps him acting. It may be likened to a spring in a clock. At first the spring is iron and by a certain process it is changed to steel. When placed in the clock it is of no use without the other parts of the clock. The other parts also are of no use without the spring. Both are necessary and must work together to produce the results for which they were constructed. To cause them to function properly, the spring must be wound and the two adjusted to work in harmony. This requires a key, to which human power or energy must be applied before the clock will indicate one minute of time. No clock can be depended upon to keep perfect time unless regularly wound.

It is thus with the Christian. Like the iron there must be a change in his intentions, his mental desires to energize and give him the quality or property of action, after which he must be wound and set in motion. This requires a key which we call the Word of God. As the key to the clock requires the application of a human hand or power to cause the spring to impart energy to the clock, so the Christian must be energized by the unseen hand of God, who draws him unto himself, for Jesus said, "No man can come

to me except the Father which sent me draw him". John 6:44.

When the Father draws one to His Son by "the gospel of Christ: which is the power of God unto salvation to every one that believeth", he becomes imbued, impelled or energized by that unseen force called love which gives him confidence in the Word. At once he becomes active in good works. He may be considered wound like the clock. When the spring in the clock becomes weak and its strength expended the clock stops and we say it is dead. Thus when faith becomes weak and ceases to operate in good works, James says, "it is dead, being alone". 2:17. We therefore conclude that an active, living faith must be wound up to the proper tension in order that good works may follow.

The result of the operation of the clock is shown on its face where all may see. In like manner the Christian shows to the world his works of faith, not in his face alone, but in his conversation and daily labors. In other words, he must comply with our Lord's request in Matt. 5:16, where He said, "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven." The consummation of our faith is eternal life wherein we shall be blessed of Him because of having glorified Him by good and faithful works. Profession may be a bright badge of a Christian, but practice translates profession into good works, from mere speculation into active duties, from sentiment of the mind to the substantial realities of a life devoted to good works.

By our faith we may recognize Him to be our God, but it is by our obedience that we declare Him to be our Lord.

## GENTILE TIMES

*By the Editor*

IT IS GOD WHO IS SPEAKING; Daniel the prophet is His spokesman. Daniel gives thanks and praise, saying, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."—Daniel 2:23. To Daniel had been revealed the king's forgotten dream; to him also had been revealed the interpretation of that dream. Having had it "made known" unto him, Daniel spoke to Nebuchadnezzar saying, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37, 38. The head of gold was the beginning of the image of the king's vision, v. 32, the complete image following the head of gold. In the interpretation Daniel also announces that other kings shall supersede the kingdom of Nebuchadnezzar, Babylon. Daniel concludes the interpretation of the image by saying, v. 44, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Nebuchadnezzar was a Gentile; Babylon was a Gentile kingdom; Medo-Persia which succeeded it was another Gentile power; so also its successor and so also down until the present time, this Gentile period continues until the God of heaven who announced Nebuchadnezzar as the head, i. e., the beginning of this series of kingdoms shall establish anew His own kingdom on David's throne which shall "break in pieces" this Gentile rule.

Scripture is very definite as to David's throne. Its location is at Jerusalem the chosen city. God's own word was, 2 Sam. 7:12-15, "I will stablish the throne of his kingdom for ever." The city God chose in which to establish David's throne is the same city of which the Father declared through Jeremiah 3:17 that a day should yet come at which "time they shall call Jerusalem the throne of the Lord". Thus Jerusalem, the city of God, the throne of David, even the throne of the Lord is the city which is yet to be the place of God's own rule through His own chosen King. That King, declared the angel to the mother of Jesus, is to be none other than her Son, our Savior. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32, 33.

Jerusalem was overthrown, trodden down, subdued by Nebuchadnezzar, a Gentile, the head of the image. Nor will Jerusalem be freed from Gentile domination and restored back to God's chosen nation Israel, "until he come whose right it is"—Ezek. 21:27. That rightful One is Christ.

He, to whom Daniel referred at 2:44 as the One who should "break in pieces" all these kingdoms, is born. To the people of His day it was definitely announced that He was "born king of the Jews". Fearful, Herod undertook to slay Him. All the children from two years old and under were put to death in a thorough effort not to miss Him who was born for Jerusalem's King. But the Savior passed His ministry, passed through life only to say, "My kingdom is not of this world"—John 18:36. Rather He told them, "I go away", but He added, "If I go . . . I will come again"—John 14:1-3. And He also foretold, Matt. 25:31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory".

We may not then expect the close of Gentile times until the return of our Lord and Master. At that return He will occupy His throne, that throne promised Him by the angel speaking to His mother, the throne of His father David. David's throne, dominion, was the throne of Jerusalem, even "Jerusalem the throne of the Lord". As yet that throne, that city and that people Israel are under Gentile authority. Therefore Gentile times still continue, and the prophecies referring to the reestablishment of God's authority, of His chosen people Israel have not yet come to fulfillment.

As we enter into the year 1930 we are indicating that it has been 1929 years since the birth of Him who was born to become "king of the Jews". And as we enter 1930 we kneel with a prayer to the God of heaven that, should this be the year when Gentile times shall end and when the times of Israel shall be reinstated by Jesus, we may be found among that number worthy to be glorified with Him.

## PLANTS OF THE BIBLE

*By Verna Thayer*

### PALM TREE

THE DATE PALM abounds in Arabia, Egypt, in the whole of southern Asia, and in Northern Africa. It is now rare in Palestine; but when the scenes that are mentioned in the Bible occurred this tree was very common there. It is one of the most beautiful of trees, growing to a height of from sixty to one hundred feet, with no branches, strictly speaking, except the mass of graceful evergreen shoots which adorn its summit.

The fruit of the palm, the date, is an article of food; camels feed on the seeds, and the leaf fibres and sap are all valuable. The Arabs speak of 360 uses to which the different parts of the tree may be applied.

The tree was held in great esteem by the Hebrews, and hence the frequent allusions to it in the Bible. Psa. 92:12, 14; Jer. 10:5; John 12:13. In Rev. 7:9 it is used with special force and beauty, as the palm was an emblem of victory and was carried before the conqueror in triumphal processions. Read also of Jesus triumphal entry into Jerusalem.



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## UNITEDLY PRESSING FORWARD

*By F. L. Austin*

**I**N CHRISTIANITY AS IN ALL THE BUSINESS AFFAIRS of the world the New Year always brings for consideration new programs, new visions for accomplishment, new and higher aims. While the business world is reviewing past accomplishments and surveying new routes into the future, designing new methods and shoving its ideals farther forward, the church and the individual Christian should also be studying. But Christianity should be studying the problems of Christianity. It is very well to review the past; it is well to discover errors made and to detect the causes of those errors; it is also well for Christianity to survey the future. The Christian church has its duties to perform as well as does any material labor to which man sets his hands. God has placed the ultimate aim ever before the Christian. That aim may never be realized in its fullness until the Father shall have sent His Son the second time "without sin unto salvation", yet the Christian should ever advance, year after year, generation after generation, toward those ideals.

In this ever changing world the duties and opportunities of Christianity today may not be altogether the same as were such duties and opportunities before those of previous generations. The exceedingly rapid increase of knowledge in the world, the tremendous running to and fro, the drawing of the nations and races of the world together by means of communication and transportation—all of these things have rapidly changed conditions and forced new surroundings about the church.

If there ever was a time in this Christian dispensation when all Christians should stand together and unitedly labor for stronger testimony as to the truthfulness and certainty of God's Word that time is now. Also, Christianity needs more and more to manifest itself as a living, effective, active principle in the every day affairs of man. True, the first and outstanding duty of the individual is to bring self into such close fellowship with the Father and with His Son that They shall abide in him and shall lead and sustain him throughout his lifetime. If this is faithfully perform-

ed to the end there is no question as to the individual's salvation. But no individual can faithfully serve the Father by drawing himself into some snail-like shell. If he would serve God and his Savior he must do so by reaching out in his Christian efforts in every opportune direction.

The marvelous achievements in communication and in transportation have made it both possible and advisable for the business world to combine smaller industries into one organization that, with the combined strength of all, more strenuous efforts may be put forward for the accomplishment of the desired end. The results of such unification are seen everywhere. The axiom, "In unity there is strength", is true in Christianity as elsewhere. The Christian church is challenged by the circumstances of the day; it is challenged to meet the problems thrown out by the world and to solve them in a Christian way to the honor of Christ and of God; it is challenged to prove to the living generation that Christianity is what it claims for itself. There is apparently no way in which it can so effectively answer these challenges as by uniting its forces and moving unto the guidance of a single Head.

The forces of the church are, in part, as follows: first, prayer. Prayer is the greatest motive power known to man. Experience has taught all those who have properly given themselves to prayer that there is nothing in life that affords such unmistakable assistance, direction, and achievement as does prayer. As in other matters, so in prayer, the binding together of forces of different individuals increases the possibilities of all. Jesus said, "Where two or three are gathered together in my name there am I in the midst." A second latent force in the Christian world is the moral strength and standing of its people. More than any other calling in life, Christianity claims the highest ideals in this particular. A unification of the moral forces, a blending of the best, the highest, the strongest in each individual, all devoted to the Father for His guidance and for His use, would constitute a Christian force with which to meet the

*(Continued on page 230)*

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."*—James 5:8.

## THE GOSPEL

NINETEEN HUNDRED YEARS have passed since the gospel of the kingdom of God was first proclaimed to the world by Jesus of Nazareth. During these centuries the gospel remains unchanged. It stands to-day as it stood then. There are no new styles or fashions in the Savior's gospel. There may be new problems which the church must face, there may be different circumstances calling for different methods of proclaiming and of announcing the gospel, but the gospel remains the same. As we enter into another year of Christian activity, let us seek with all spiritual power, not to change or amend the teachings of Jesus in any way, but rather to present them ever more effectively, seek to apply them ever more aptly to the circumstances and needs of the time.

## PRAYER

PRAYER STANDS AMID the statutes of Christian scriptures as it has stood since the first days our Savior taught it in Galilee and Judea. The same God rules in heaven; the same strength and greatness are His; the same love issues forth from Him; the same mercy is every ready to be presented; and man to-day is weak and needy just as men were in the morning of the Christian era. Prayer is one of the fundamentals in the operation of the Christian life in 1930 equally as it was a fundamental in the year of the Savior's ministry.

Let us pray. Let us pray often. Let us converse with the Father on every little problem of life, about every serious question, about every ambition of the heart. Let us seek the Father's guidance and then seek His wisdom and His strength. "Pray always." "Pray without ceasing." "In everything give thanks."

## THE SECOND COMING OF CHRIST

JUST AS 1930 years marked off upon the calendar of time reveals that we are getting farther and farther from that angelic anthem announcing the birth of our Savior, so do these 1930 years announce that we are getting nearer

and nearer the second advent of our Savior and Lord. It is no farther from the time of His first advent to that of His second advent to-day than it was in the beginning of the era. The only way to reach the moment of His second coming is to move farther away from the moment of His first appearing. This is being done. And so, 1930, though reckoned as indicating distance from the birth of our Savior, to the hopeful Christian merely means 1930 years nearer to the time when He "shall come the second time without sin unto salvation".

## IMMORTALITY

NOT ONLY 1930 YEARS has man lived in his mortal state, but 5934 years (Usher's datings) has man traveled the mortal, thorny pathways. In those fifty-nine centuries man has not advanced one iota in the matter of making a change from mortality to immortality. He has explored the earth and made new inroads into the uses thereof; he has sought out the paths of the ocean and utilized numerous of its possibilities; he has investigated the paths of the air and benefited by whatsoever he could in these heavenly realms; he has delved deep in his study of the rocks, of the treasures within the bosom of the earth, of the unseen and mighty electrical energy of the universe. He has achieved wonders in coming to understand and solve these and many other features of God's immense creation, but he has advanced not one whit in his ability to transform mortality to immortality. Today as of all time, immortality continues to remain a gift from God. For man it is the one end sought, the one great prize, the one unspeakable ideal standing out in vision and hope. It is "the gift of God". It is offered through His Son who "brought life and immortality to light through the gospel." Though God "only hath immortality" yet He has given it to His Son, and provided that the Son should "give it to whomsoever he will". The hour is rapidly approaching when to the individual of true Christian faith "this corruptible must put on incorruption, and this mortal must put on immortality". The change will take place not by long drawn out process or through slow gradual growth from the one to the other but "in a moment, in the twinkling of an eye, at the last trump". Then and not till then will the Father's assurance become a fact—"death is swallowed up in victory".

*"O give thanks unto the Lord; for he is good: because his mercy endureth for ever."*—Psalm 118:1.

## CONTINUITY OF PERSONALITY

*The following articles, clipped from The Toronto Globe, were sent in by Bro. Judd and we reproduce them here with the thought that they may prove instructive to our readers.*

SOME CORRESPONDENTS on this profound and interesting question of continuity of life do not look upon it as a comforting thing to think of consciousness after death. Among the early heathen of primitive times they liked to think of themselves as conscious after death. Zoroaster, the founder of the ancient Persian religion, said: "The soul being a bright fire, by the power of the Father remains immortal. The soul of man will in a manner clasp God to herself." It was from these Zoroastrians descended the Magi that saw the star in the East that led them to the manger at Bethlehem to see the new-born Savior. If God could make himself known by a star to heathen minds, surely He could reveal to them something of the continuity of the soul.

Some who are not sufficiently educated in Hebrew and Greek terms in the use of the words *sheol*, *gehenna*, *ruach*, *pneuma*, *psuche*, etc, are not in a position to state any facts as to the question of consciousness or unconsciousness after death, and then as to a man who may be sufficiently learned in Hebrew and New Testament Greek, he may be so asquint in his thinking that the only thing he entertains in his thought is that he wants to remain absolutely dead in body and soul till the time of resurrection. Suffice it to say that Jesus has definitely made a distinction in an emphatic way between body and soul when He said, "Fear not them that kill the body, but are not able to kill the soul." Matt. 10:28. Jesus did not get this difference between the continuity of the soul and lifelessness of the body from Zoroaster or from any heathen source. Those who pin their faith to the dead theory after death have to resort to some kind of prostitution of reasoning to get rid of Solomon's statement that "the spirit goes back to God who gave it", and as to Elias and Moses on the Mount of Transfiguration, also as to the spirits of just men made perfect after death.

Then, as to the question of being born again, the New Testament knows nothing about a man being born again at the resurrection. There is a difference between the new birth and the resurrection. The new birth as taught by Jesus takes place right here in this life. Surely it must be plain to any reader of the New Testament that for three years our Lord and His disciples preached that the kingdom of heaven was at hand. If it was at hand, when did the kingdom of heaven come in? Answer,—On the day of Pentecost, when three thousand souls were born again in a spiritual way.

Jesus surely explains to Nicodemus what this new birth is when He said that "whosoever believeth on me hath everlasting life," and to Martha and the crowd that stood around Lazarus' grave, "whosoever believeth in me shall never die." Christ, as far as the believer is concerned,

knows nothing about death after the dissolution of body and soul. What He offers is everlasting life to them that believe. It is plain that those who will participate in the first resurrection of the body will be those who have been born again.

The teaching of Paul is taken up with this one thing, life in Christ; an experimental religion from start to finish. There is "no condemnation to them who are in Christ Jesus." "It is no more I that live, but it is Christ that liveth in me." This is the new birth, and then on reaching the end of the journey Paul says: "To be absent from the body is to be present with the Lord."

(Rev.) John Lennox.

TO THE EDITOR OF THE GLOBE: I notice a letter in today's issue from Rev. John Lennox of Havelock, advocating conscious continuity of personality after death. One is somewhat surprised that a minister of the gospel should quote other than Scripture authority for his belief, especially when he knows that there is not scientifically one iota of proof in his favor. Scripture statements regarding man in death are so emphatic that one marvels that any professed believer in the Bible can see his way to discredit them. Statements such as the following cannot admit of two meanings. They are straightforward, simple statements, and their meanings are obvious.

"The living know that they shall die, but the dead know not anything."

"David is not ascended into the heavens, he is both dead and buried . . ."

In the day that a man's breath goeth forth, "in that very day his thoughts perish."

Both Old and New Testament Scriptures represent the dead as asleep: "Them that sleep in Jesus." No fair-minded person will deny that fact, nor can they deny that "sleep" is incompatible with active conscious personality.

Let us look for a moment and see whether Mr. Lennox's reasoning is as sound as he appears to think when he says that reason needs to be prostituted to make Eccl. 12:7, "Then . . . shall the spirit return to God who gave it," compatible with the theory that a man is dead when he dies. The "spirit" here is in the neuter gender. It is given to whom? To the man surely. Then emphatically it cannot be the man. If your correspondent's reason is carried to its logical conclusion he is an advocate for the preexistence of all mankind. The Bible teaching on *sheol* is distinctly clear. Good and bad alike go there. It is gravedom—the place of corruption and death. The worm and the maggot are there. Trees, tents, swords, sheep and dead bodies and the souls of men go there. They are companions "in the dust of the earth."

"Absent from the body, present with the Lord", true, but Paul had no conception of going to be with the Lord without a body. There are no spirits of men now made perfect, for the same authority (Paul) testifies that "they without us shall not be made perfect." That the dead do not live, in the sense of active living life, is clear from Isa.

(Continued on page 231)

## QUESTIONS

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You ask me *when* I gave my heart to Him?  
 'Twas years ago.  
 The flowers of spring, the summer's heat,  
 The winter's snows  
 Have passed so many times, and yet  
 He dearer grows.

You ask me *how* I gave my heart to Him?  
 I cannot tell.  
 I opened wide the door; He entered in,  
 With me to dwell,  
 And taught me how to trust; His wondrous love  
 To others tell.

You ask me how these marvelous things can be?  
 I do not know.  
 I only know He walks and talks with me  
 As on we go,  
 And brightens all the way, because  
 I love Him so.

—Mrs. W. W. McCloud.

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## THE SECOND BOOK OF THE KINGS

SOMETIMES CALLED

### THE FOURTH BOOK OF THE KINGS

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*By Lyman Booth*

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**T**HIS BOOK IS PRINCIPALLY a continuation of the First Book of the Kings, to which it is joined in the Hebrew canon, therefore the remarks made concerning the first may, in a manner, apply to the second. It contains the Jewish history for more than three hundred years. In Israel the kings were mostly idolatrous and wicked and totally unworthy of the positions which they occupied. And though Elijah and Elisha and other prophets were prospered in preserving a considerable number of the people from idolatry, yet the measure of their national iniquity was soon filled, so that they were conquered and carried away captive by the Assyrians. They were dispersed among Gentiles, and ever since then they have been a nation without a king, and a people without a country. Their home land was soon planted by the conquerors with a mingled people, who established a corrupt and partial worship of God, from whom originated the nation and religion of the Samaritans. These events began to take place considerably more than one hundred years before the Babylonian captivity.

Some very remarkable revivals of religion took place in the land of Judah under the pious prince of David's family, and by means of the faithful labors of the prophets; but these were of very short duration. Not only were the kings idolatrous and wicked, but the priests and the Levites shamefully neglected their very important duty, so that the people generally were given over to idolatry and to iniquitous practices. After the death of the pious

Joshua, the nation became almost universally corrupt. The account closes with a melancholy picture of the destruction of the temple and the city, the desolation of the country, and the enslaving and carrying away of the inhabitants by the Chaldeans, as all of the prophets who lived in the latter part of this period have written. These writings have been preserved, and as they oftentimes referred to the facts recorded in this brief history, we may justly consider their predictions as sanctioning the divine authority of the narrative. It does not contain any direct prophecy, the completion of which extended far beyond the return of the Jews from the Babylonian captivity, and the rebuilding of the temple.

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## BAPTISM

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No. 3

*By S. J. Lindsay*

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**T**HE ONLY SCRIPTURAL water baptism is by immersion. John baptized where there was "much water". John 3:23. Could there be any excuse for this statement if sprinkling or pouring, either of which would not require "much water", were authorized or practiced? If either of the latter named actions were practiced, would it not be much more likely that where many were to be baptized it would be easier to bring the necessary water to them rather than to take so many to the water? Baptism is called a "burial", a "planting", Rom. 6, and it is spoken of as "going down into the water and coming up out of it again", Acts 8:38, 39.

Furthermore, in the word, "baptism" we have a Greek word transcribed and not translated. Elsewhere this same Greek word is properly translated "dip", where it has no relation to water baptism. In Luke 16, in the parable of the rich man and Lazarus, the rich man is made to say, "Send Lazarus that he may DIP the tip of his finger, etc." Again Christ said to those who asked Him who it was that should betray Him, "It is he that DIPPETH with me, etc." Again we read of one whose "vesture is DIPPED in blood." In each instance the word "dip" is translated from some form of the Greek, *baptizo*.

We have at hand a German Bible. In it we find the first verse of Matthew 3, the following: *Zu der Zeit kam Johannes, der Tauffer*, etc. The English of this is, "In those days, came John the Baptist." Ask any German to give you the meaning of "tauffer", and see what he will tell you. I asked one once upon a time what it meant when he didn't know what my design was in asking it, and he said, "Id means dat you get soaked."

In type this idea of immersion is sustained. The children of Israel were buried in a watery grave in their passage through the Red Sea. Paul refers to this as a national baptism unto Moses in the cloud and in the sea, Rom. 10. The Israelites were entirely hidden from the Egyptians under water, for a cloud covered them and hid them. Baptism is also given as a figure of burial. As Christ was

buried and arose, so we are buried in baptism with Him to arise to walk in a newness of life.

What purpose can people have in wishing to discuss the subject out of the Bible? Why do they seek to change God's plans and purposes? Do they not know this is a dangerous proceeding? Saul tried it only a little, for while the commandment had gone out to destroy EVERYTHING, yet Saul kept back only a little alive, and that only for an apparently good purpose if we are to believe his story; yet it cost him a kingdom. The prophet was told to eat nothing while in the land of the enemy. Yet with good purpose, so he thought, he ate and lost his life. How dare people be so careless about the ordinances of God? Is it because vanity takes hold and molds their actions? We need to flee vanity. It is as poison to us. Let us seek rather a state of deep humility, for in its atmosphere alone can we develop best that character which God purposes for us.

As against baptism it is urged that the winters of our latitude make the thought of being immersed in the extremely cold water of our winter time out of the question. We know of instances where candidates applying for immersion in the winter time have been told by the "shepherds" to wait until warmer weather. Recently when the water was full of slush ice, we were called upon to baptize a sister whose health was far from rugged. She went through the ordeal without a fear and came out of the water knowing that she had been obedient to that form of doctrine which had been delivered her. We have never heard of a case where severity of the weather ever brought harm to the willingly obedient. Let us not seek excuses to avoid what God commands, but rather let us seek to do His will, knowing that He will ask nothing of us in the performance of which He will not protect us.

More could be said upon this subject, but we feel that the matter has been covered sufficiently for this time. We shall be pleased to answer questions that may reasonably arise out of these articles in so far as they may be asked for information and for discussion.

## FOLLOW HIM

- Does Christ save you from your sin?  
Call Him Savior!
- Does He free you from the slavery of your passions?  
Call Him Redeemer!
- Does He teach you as no one else has taught you?  
Call Him Teacher!
- Does He mold and master your life?  
Call Him Master!
- Does He shine upon the pathway that is dark to you?  
Call Him Guide!
- Does He reveal God to you?  
Call Him the Son of God!
- Does He reveal man?  
Call Him the Son of Man!
- Are your lips silent?  
Follow Him!

—Adapted.

## CONGREGATION OF THE DEAD

By T. A. Drinkard

*"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."*  
—Proverbs 21:16.

THIS PASSAGE OF SCRIPTURE seems to teach the final doom of those who refuse to accept the gospel of Christ in this age. We cannot refuse to consider this verse, one which I have often used to prove that man, while in death is silent, unconscious, and will remain there until the time of resurrection. The congregation herein mentioned embraces the dead. The man who wanders away from the way of understanding is said to be a member of this congregation.

But *the dead* are promised a resurrection, whether it be "of life" or "of damnation". Isa. 26:19; John 5:28, 29. Man of himself can do nothing, even Jesus Christ made this confession. Let us behold man in his weakness, with his shortcomings, and failures. He is unable to come forth from the death of Romans 5:12 once he is in its embrace. He is helpless, unable to do for himself what he would like to do. Without other help, would he not remain with this vast congregation in death?

Job, the man of suffering, who at one time felt that life held very little that was worth while to him, so viewed the matter when he said, "Are not my days few? Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death."—Job 10:20, 21. Notice his despondent cry, "I shall not return." He, of himself, could not come forth. He would have to remain there until God's due time to resurrect him. Though he said, "I shall not return," yet he also said, "In my flesh shall I see God.", 19:26. Job could enter into death but could not come out.

It was a wonderful provision on God's part to arrange a plan whereby through Jesus Christ resurrection would be possible. Job and other men of God knew about this plan of God and each one has seen fit to tell us about it. It may baffle you and me to know just how God is going to do these things, but perhaps we are no more puzzled than was Ezekiel when God asked him if all the dry bones could live. Ezekiel said in so many words, "I don't know! Do you?"

Jesus tasted death for you before you obeyed the gospel call. (Rom. 5:6, 8; Heb. 2:9; 1 Tim. 2:5) Provision was made to care and provide for every one who will accept the gospel of Christ. If you are in the way of understanding remain there. But whether you remain or stray away, if you die ere Jesus returns, you will remain in the congregation of the dead. God has decreed it. You cannot make it of none effect. You will remain in that silent condition until the morning of resurrection.

May God hasten that day of redemption,

## UNITEDLY PRESSING FORWARD

*(Continued from front page)*

current problems of life.

A third force in the Christian field is financial power. The world has moved on marvelously rapidly in financial matters. It is readily seen that those industries which have advanced most and have thus gained most for themselves are those which have apportioned wisely but most liberally large budgets with which to teach the public the uses of their products. Their advertising campaigns run into hundreds of millions of dollars. These amounts are merely invested with the expectation of being returned in newly developed business. Christianity too has large resources in its financial ability. We seem to be speaking of Christianity as a business problem. While this may be true in a sense, yet really this is not the case. The church of tomorrow will be stronger than the church of today in some such ratio as the budgets of today are carefully and wisely given with which to teach and disciple others, bringing them into true consecration of service to Christ. A thousand true consecrated converts bring with them a thousand new plans, a thousand added moral standings, a thousand added purses for the activities of the church.

As a church let us unite all of our strength in making 1930 the best year of activity and of service in the history of those now living. Let us remember the ever fundamental truths of the gospel and hold them with increasing strength of faith. In view of all of the surrounding circumstances of life let us ever seek the best way of applying these truths to the problems of today and working together as one individual, all under the leadership of Christ the Lord. Let us put forth every effort to make this, 1930, the most effective year for gospel work thus far in our lives.

## SCATTERING CRUMBS

I threw some crumbs from my window  
 At the falling of the night,  
 And I thought no more about them  
 Till, at break of morning light,  
 A ceaseless chirping and twitter  
 On the frosty air I heard;  
 'Twas the sparrow's morning blessing,  
 And my heart to joy was stirred;  
 For 'tis something to make happy  
 Even the wee heart of a bird.

It gave me a pleasant keynote  
 For the music of the day,  
 A song of thanks for each blessing  
 I should find along the way;  
 A thought for the joy of others,  
 And how oft with little care  
 I might give some crumbs of pleasure  
 To another heart, and bear  
 In my own a double measure  
 For the sake of another's share.

## TREE RINGS TELL HISTORY

**S**OLUTION OF THE MOST BAFFLING question in the study of the pre-Columbian history of the United States—the dating of the scores of important Indian ruins of our Southwest—has been announced by the National Geographic Society.

The answer is given in a unique form, a tree-ring calendar, worked out from the study of more than 5000 cross sections of living trees and timbers from scores of the major Indian settlements of our Southwest.

The quest for the missing dates extended over years. It ranged from astronomical study of sun spots, through geology, archaeology and kindred sciences, until it culminated in piecing together the fragmentary clues of timber and tree-rings—evidence as conclusive as finger prints.

### TWO EXPEDITIONS INVOLVED

Two series of National Geographic Society expeditions were involved in the results. One series, comprising eight expeditions led by Neil M. Judd, explored the world-famous Pueblo Bonito ruins in Chaco Canyon, New Mexico, and patiently dug from tons of earth hundreds of art objects, household utensils and ceremonial appurtenances. The other series, led by Dr. A. E. Douglass, studied tree rings from Pueblo Bonito and dozens of other ruins.

Of the daily lives of the people at the giant pre-Columbian apartment house at Pueblo Bonito, as at many other Indian ruins in the Southwest, which was North America's metropolis before Columbus came, we long have known as much as we do of the early Egyptians, Babylonians, or Persians.

As travelers stood in amazement before one or another of the ruins of these marvelous civilizations of our own continent their almost invariable question has been, "How old is it?" And that has been the one question which archaeologists could not answer.

### SCIENTIFIC VALUE OF FINDS

Dr. Gilbert Grosvenor, president of the National Geographic Society, in assessing the value of the finds of the expedition says:

"They have pushed back the historic horizons of the Southwestern United States to a period nearly eight centuries before Columbus crossed the Atlantic. They have discovered not only the age of the great communal dwelling of Pueblo Bonito, metropolis of our aboriginal Southwest, but also have dated some 40 other ruins whose time of occupancy hitherto had been unknown.

"Moreover, they have developed a tree-ring calendar which can be applied to all early ruins in which datable timbers exist. A collateral finding of great interest, yet to be developed, is the possible relation between the weather cycles clearly revealed in this tree-ring calendar of the Southwestern United States and similar cyclic variations being recorded by a third National Geographic Society Expedition (in conjunction with the Smithsonian Institution), an expedition which still is in the field, at Mount Brukkar-

os, Southwest Africa, making daily observations of solar radiation."

#### 1200-YEAR WEATHER CHART

Dr. Douglass, in his report to the Society, writes:

"Just as the far-famed Rosetta Stone provided the key to the written mysteries of ancient Egypt, so the collection of an unbroken series of tree rings has made clear the chronology of the Southwest. These researches have carried the calendar back to A. D. 700 in the Southwest and they have provided the beginnings of a continuous weather chart for 1200 years.

"Through this work we have learned of some outstanding events in America which were contemporaneous with the conquest of Spain by the Moors, and we know that certain Pueblo Indian settlements were enjoying their golden ages when William the Conqueror faced Harold the Saxon at the battle of Hastings.

"The earliest beam we recovered from Pueblo Bonito was cut A. D. 919 from a tree that was 219 years old when cut. Pueblo Bonito had reached its golden age in 1067 and was still occupied in 1127."

#### SOME MESA VERDE DATES

In many instances, Dr. Douglass' report points out, one group name is applied to several ruins. The "talkative tree rings" enabled the explorers to date each ruin of the groups studied. Thus, in the Mesa Verde group, Cliff Palace is dated 1073; Oak Tree House, 1112; Spring House, 1115; Balcony House, 1190-1206; Square Tower House, 1204; and Spruce Tree House, 1216 and 1262.

Dr. Douglass explains how the tree-ring calendar was worked out:

"The method which we have used in extending the historical calendar of the Southwest is the outcome of a long attempt to read the diaries of trees. Every year the trees in our forests show the swing of time's pendulum and put down a mark. They are chronographs, recording clocks, by which the succeeding seasons are set down through definite imprints. Every year each pine adds a layer of new wood over its entire living surface of trunk and branches.

#### HOW A TREE REGISTERS TIME

"If every year were exactly the same, growth rings would tell the age of the tree and little more. Only in rare cases would they record exceptional events of any interest to us. But a tree is not a robot; it is a living thing, and its food supply and adventures through life all enter into its diary. A flash of lightning, a forest fire, insect pests, or a falling neighbor may make strong impressions on its life and go into its diary.

"But in the arid regions of our Southwest, where trees are few and other vegetation scarce, the most important thing to man and trees is rainfall. This fact has helped vastly in our dating work, for certain sequences of years become easily recognized from tree to tree, county to county, and even from state to state."

From sun spots to tree rings seems a long scientific jump. But it illustrates how one fact of science may have far flung results in other fields. Dr. Douglass is an astronomer.

#### A DRAMATIC CONFIRMATION

"Originally my work was a study of sun spots," he writes. "It is known that there is a periodicity in their occurrence; they are most numerous at intervals of 11 years. As an aid in that astronomical investigation, I studied trees, for solar changes affect our weather, and weather in turn affects the trees in Arizona's dry climate, as elsewhere.

"The first confirmation of our general interpretation of a relationship between tree rings and sun spot periods came in a most dramatic way. Evidence of the 11-year sun spot cycle had been easily found in Arizona pine trees. The regularly recurring periods had been recorded for 500 years by tree rings, except for the interval from 1650 to 1725. During that 75 years the tree rings gave no evidence of periodical changes in the weather as were to be expected.

"Several years after we had encountered this puzzling fact the late Dr. E. Walter Maunder, an eminent English astronomer, unaware of my findings, wrote to me that he had discovered that there were no sun spots between 1645 and 1715, and that if my tree rings did not indicate some effect of this absence of sun spots, my work was being conducted on an erroneous hypothesis.—*Selected by Sr. Gertrude Logan.*

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## CONTINUITY OF PERSONALITY

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(Continued from page 227)

38:1, "Thou shalt die and not live." Paul, when writing to the Corinthian Christians was no believer in the resurrection of the body, for he declares definitely: "Thou sowest not that body that shall be." "God giveth it a body, and to every seed a body of its own." The oak is the body that God gives to the acorn. The former has living, active life resultant from the dormant (sleeping) life of the latter.

John 3:5 is our Lord's testimony parallel with that of Paul's, that the second birth takes place at resurrection. "It is sown a natural (soul-ical) body, it is raised a spiritual body." Men and women are now "begotten" into Christ. Let Mr. Lennox ask himself the question, "If Christ had not been raised from the dead, would He have been living today?" The answer must be "No". Again let him ask, "If Christ had not been raised, would any of us awake to everlasting life?" Once more the answer must be an emphatic "No". David said, "I shall be satisfied when I awake in his likeness," and David was not asleep when he said that. That there is dormant ("sleeping") life, the writer believes, in every child of God who dies and "sleeps in the dust of the earth," but Mr. Lennox cannot find a single statement in the Bible or in science (proved knowledge) that contradicts the Scripture statement that, "In the day that a man's breath goeth forth, in that very day his thoughts perish." Mr. Lennox has taken the statement, "Whosoever believeth in me shall never die", out of its setting, and unintentionally makes our Lord's words of none effect, for nothing is more sure than the fact that men, even Christian men, do die.

R. H. Judd.

## THE PARACLETE

John 14:16

By C. W. Dean

THE WORD "COMFORTER" which is found in the gospel according to John is translated from the Greek word, *Parakletos*, or *Paraclete* as it is sometimes termed. Some say that a knowledge of ancient languages is not essential to the understanding of the Word of Truth. But for one to understand the truth of any subject, a knowledge of the meaning of the words upon which that subject is founded is very beneficial. The apostle Paul admonished Timothy to rightly divide the Word, and to distinguish the things that differ. Many teachers and ministers use that text and many fail to understand the admonition. In order to rightly divide the truth we have to first note who is speaking; second, to whom the words are spoken; third, what is the subject, the time and place. When the subject is written, we should know who the writer is, to whom it is written, and when it will take place.

The word "Comforter" found in the gospel according to John is translated from the Greek *Paraclete* and in the original means, "One called, a helper, or an advocate." Its appellation involves a personality, and a notable representative sent from God in the name of Christ. The apostle John is the only writer of the Greek scriptures, or New Testament, who writes or speaks of the Comforter translated from the Greek, *Paraclete*.

All translators agree on the Greek, *Paraclete*, or *Parakletos*. The Revisers of the 1611 and 1881 editions agree with the Greek New Testament that the established term "Comforter" as the appellation of the Holy Spirit in the fourteenth chapter of the Gospel of John is a notable representative. The personal pronouns, he, himself, and him, are used by all translators, except the Concordant Version. And the Douay Version uses the word *Paraclete* instead of the word "Comforter". All agree on the masculine gender of the *Paraclete*, be it he, or it.

Jehovah God knows the intent and heart of man and he knows that there is a motive behind every act of mankind. God looks at the motive behind the act, oral or written. We all have to appear before the dais of Christ to be requited for the deeds put in practice through the body, or the deeds done in the body, whether they be good or bad, and there is no partiality. With these thoughts in view, the writer expresses his thoughts upon the subject *Paraclete*.

"And I will pray the Father, and he shall give you another Paraclete, that he may abide with you for the age, or eon." John 14:16. Here we find Christ is speaking, and that it is to His disciples. The subject is another *Paraclete*, and the time is at the close of the age or eon. All will agree that Christ was the first *Paraclete*. He had finished His ministry on earth, His departure was at hand and His disciples were troubled at heart. However He must depart to prepare a place for them, and while He was gone He would make request of the Father that He would send another *Paraclete* to abide with them for the age. This in no sense

indicates that they should look for an influence without a personality. Christ, their first *Paraclete*, was sent from God and His disciples knew it. John 17:8. Why should His disciples look for an influence, or a power without the personality of another *Paraclete*? The answer is, tradition looks for an influence or power without a personality. His disciples expect a personal *Paraclete* to guide them into truth and to lead them through the great tribulation.

Christ, in speaking to His disciples who are the sons of Israel, told them to rightly divide the word of truth and we should read no other thought into the text. Christ never went to the nations. He said He was sent only to the lost sheep of the house of Israel. He ministered to only two Gentiles, one Roman centurion, and one Canaanitish woman, who was admonished that it was not meet to take the children's bread and give it to dogs. Her faith being so great, she was healed, that is, her daughter was healed.

The promised *Paraclete* is to the sons of Israel and not to the nations or Gentiles. We do not come up through great tribulation. The *ecclesia* which is His body will have been taken out seven years before the mobilization at Harmageddon. No class or *ecclesia* of the Gentiles will come up under great tribulation. The great tribulation is applied to the nation of Israel or the sons of Israel and not to the Gentiles. When the *Paraclete* comes to the world, he is to convict it on three accounts: "of sin, of righteousness, and of judgment".

"That he may be with you for the eon." Here we have a specified time in which the *Paraclete* will be with those to whom he is promised. Seventy sevens (weeks) are decreed upon the people of Israel, Dan. 9:24. Sixty-nine sevens, or weeks have had their fulfillment; one seven, the seventieth, still future, includes the time of God's future indignation, and the time of the great tribulation. Before the days of great tribulation come upon the sons of Israel the abomination of desolation is set up in the holy place, Matt. 24:15. Therefore we have to turn back to the prophecy of Daniel to learn how the age in which the *Paraclete* will come shall pass out. There we learn that the desolator will empower a covenant with many of Israel in the land of Palestine for seven years, the seventieth seven which closes the eon of John 14:16.

In the midst of these years the desolator will break his covenant made with Israel, causing their sacrifices and gift offerings to cease and he will inaugurate a time of trouble such as never was since there was a nation up to that time. Dan. 12:1. This is confirmed by Christ, Matt. 24:21, and inasmuch as Michael is standing up for Israel at that time, Christ himself will not come until the end of that age. The time period from the breaking of the covenant to the unveiling of Christ at the end of the age is three and a half years and is designated in the Scriptures as "a season, and two seasons, and the distribution of a season," Dan. 2:25; "a season and seasons, and half a season," Rev. 12:14; "forty-two months," Rev. 11:2; "twelve hundred and sixty days," Rev. 11:3 and 12:6; and refers to the last half of the seventieth seven (week) of Daniel's prophecy.

(TO BE CONTINUED)



# DAILY SCRIPTURE READINGS

## THE MINISTRY OF JESUS

### HIS PREPARATION

Sunday, January 12—Isaiah 61:1-6.

*"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."*—Lu. 4:18-19.

IT WAS THIS prophecy of Isaiah which Jesus read in the synagogue, Luke 4:18-19. He applied the prophecy to himself. Let us note both the ministry of Jesus and preparation therefor. He was anointed to preach—anointed with "the Spirit of the Lord God". Thus His preparation was complete. His proclamation was of good tidings to the meek. These good tidings were balm for the broken-hearted. He brought liberty to the captives, even the captives of sin; announced the opening of the prison house of death, in that He himself was the resurrection and the life; proclaimed "the acceptable year of the Lord". This was a time when God would once again accept of Israel's repentance, accept of Israel as a kingdom people; a time when the kingdom was again offered to them.

### JESUS IN GALILEE

Monday, January 13—Matthew 4:17-25.

*"Repent: for the kingdom of heaven is at hand."*  
Matthew 4:17.

Not in Judea, nor in its capitol city, Jerusalem, but in Galilee, did Jesus begin His proclamation from God to man. His first teachings directed others to follow Him. This was the kernel of truth included in every instruction of our Lord. To follow Jesus is the only God-appointed way for the individual or the race to be released from the dark jungles of sin and to escape unto the peaceful, sunlit fields of righteousness.

Immediately following this instruction Jesus began the proclamation of the gospel of the kingdom of God. The kingdom was the one emphasized, repeated, much dwelt upon theme of our Lord. This theme includes every other teaching: salvation of the individual, as also of the nation; the resurrection; the second coming of the Master; the establishment of His throne; His world-wide sovereignty. These and all other teachings of our Lord are included in the one great subject, the kingdom of God.

### JESUS IN NAZARETH

Tuesday, January 14—Luke 4:16-21.

*"This day is this scripture fulfilled in your ears."*  
Luke 4:21.

In the city where His childhood had been spent, in the city where He had been known as the carpenter's son

and at the beginning of His ministry, Jesus entered into the synagogue of the Jews, there occupying the position of teacher. He opened the sacred scroll to Isaiah 61 and read. Completing the reading, He folded the scroll, gave it to one by His side and sat down. Then with one word of explanation that applied the scripture to Himself, He said, "This day is this scripture fulfilled in your ears."

Like the new blades of corn bursting forth from the ground, so His ministry in its beginning, as commenced in Nazareth and Galilee, was destined to a rapid growth and to a large fruitage in maturity.

### JESUS IN CAPERNAUM

Wednesday, January 15—Luke 4:31-37.

*"And they were astonished at his doctrine: for his word was with power."*—Luke 4:32.

Back to the shore of Galilee in the city which He afterward made His home, Jesus continued His ministry. Having taught in words that greatly astonished the people, He testified to the accuracy of His word by works of wondrous miracles. The works which He wrought bore evidence of His authority. Throughout His life, Jesus' ministry both in word and work emphasized the goodness of God, His excellency, His sovereignty.

### JESUS BEGINS HIS MIRACLES

Thursday, January 16—John 2:1-11.

*"Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept back the good wine until now."*—John 2:10.

Nestling among the hills a few short miles northeastwardly from the city of Nazareth was Cana, the scene of this first miracle of our Master. This miracle was more than a mere service to the people gathered together at the banquet. It revealed that He, through God, was given power over nature itself.

Some question miracles as being out of harmony with God's unbreakable laws of nature. This is not necessarily the case. The great law of gravity is overcome even by the little child who stoops down and lifts the toy from the floor. The mighty airship lifts itself against gravity far up into the clouds, as do the birds. In some way unexplainable to man God vested in Jesus ability, power to turn water into wine, accomplishing in a moment that which ordinarily would require perhaps a year for the vine to assimilate the water from the ground, carry it to its branches, develop and ripen fruit from which wine could be made.

It is this way that the miracles of the Savior testify of the God-given authority committed to Him.

## JESUS CLEANSSES GOD'S TEMPLE

Friday, January 17—John 2:13-22.

*"Take these things hence; make not my Father's house an house of merchandise."—John 2:16.*

Since the days of Moses the temple had been God's abiding place in the midst of His people. It was there that He might be approached by the high priests; it was from thence that His words of blessing were frequently proclaimed to the people. The Passover service required the gathering together of the Jews from every region. Having gathered, they were required to offer a lamb. Profiteers were also present, not only to sell lambs at exorbitant prices, but to charge exorbitant rates of exchange on money which these people brought from distant lands. They compelled those who would worship God to pay excessively for the privilege of so doing. It was this unjust practice in merchandising which our Savior condemned.

## JESUS THE GREAT PHYSICIAN

Saturday, January 18—Luke 5:27-32.

*"They that are whole need not a physician, but they that are sick."—Luke 5:31.*

As a medical man goes to the bedside of one who is prostrate even with the most dreaded disease, he does so that he may give of his strength and ability unto the one who lies in need. The physician qualifies himself purposely that he may minister not to the hale and hearty, but to the weak and to those overcome. The secret of our Savior's life before man is that He answered the Father's call and accepted of those qualifications which especially fitted Him to raise the fallen and to cheer the faint. The way to raise the sinner from his sin is to go where the sinner is, leading him from the way of sin to the way of righteousness.

—o—

WHAT A PITY THAT THE HOME should have fallen into such disrepute as it seems to have done today. Many of the virtuous characteristics of the past are sadly lacking now, and as a result, its foundation seems shattered and broken. We almost look in vain for the faithful homemaker and homelover of the past. The present trend is away from the home. In many places it seems to be only a place to eat and sleep. Modern life was born in haste and it is to blame for the present condition of our homes. As a result our present institutions are not built upon a solid foundation. Hence the members of the home have suffered.

The result of the voice that has been lifted up as a cry of alarm has been feeble indeed. But to those who are willing to leave all the glory and glimmer of our day behind, there may still be heard that "still small voice", like the voice of a good shepherd calling us to "walk in the old paths" if we would find rest for our souls. God's ways are always best.—Mrs. H. H. Kent.

## WHO CAN SOLVE THESE?

QUERIES 19

## SCRIPTURE ALPHABET

When you have found them, read and remember:

- A was a monarch who reigned in the East.
- B was a Chaldee who made a great feast.
- C was veracious when others told lies.
- D was a woman, heroic and wise.
- E was a refuge where David spared Saul.
- F was a Roman accuser of Paul.
- G was a garden, a frequent resort.
- H was a city where David held court.
- I was a mocker, a very bad boy.
- J was a city preferred as a joy.
- K was a father whose son was quite tall.
- L was a proud one who had a great fall.
- M was a nephew whose uncle was good.
- N was a city long hid where it stood.
- O was a servant acknowledged a brother.
- P was a Christian greeting another.
- R was a damsel who knew a man's voice.
- S was a worker who made a wise choice.
- T was a seaport where preaching was long.
- U was a teamster struck dead for his wrong.
- V was a cast-off, and never restored.
- Z was a ruin with sorrow deplored.

QUOTATION: Where found?

*"He that ruleth his spirit is greater than he that taketh a city."*

## ANSWERS—QUERIES 17

A NEW YEAR'S THOUGHT FOR DAILY LIVING:

*"Draw nigh to God."—James 4:8.*

1. D-aniel, 1 Chronicles 3:1.
2. R-iblah, 2 Kings 25:6.
3. A-haziah, 2 Kings 11:1.
4. W-ell, 2 Samuel 17:18.
5. N-ob, 1 Samuel 22:19.
6. I-shibi-benob, 2 Samuel 21:16.
7. G-oliath, 1 Samuel 16:23.
8. H-anani, 2 Chronicles 16:7.
9. T-hebez, Judges 9:50-54.
10. O-rpah, Ruth 1:14.
11. G-adara, Mark 5:1-9.
12. O-rnan, 1 Chronicles 21:18.
13. D-othan, 2 Kings 11:13.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
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*"Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all things that may be desired are not to be compared to it. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness."*—Proverbs 8:10, 11, 20.

## WHAT ARE TRUE VALUES?

FROM TIME TO TIME we come in contact with incidents in life which result in some of the thoughts given on last week's page, and we have continued to think this week along the same question, "What is worth while?"

What does a career in life mean? Is fame worth the price? We asked some Illinois Bereans these things and we are sharing a few of their thoughts with you. Perhaps we shall later take up this subject again, and in the meantime we would welcome any expressions from other Bereans as to this question of so much importance to young people.

HOW FREQUENTLY it is that young people are called upon to face the problems of which side of life should be pursued! A young man may have ability in some certain line and may realize that by pursuing that particular course he could make a prominent place for himself in the world. But it is possible that he may also realize that to make such success he would have to sacrifice much of the simplicity of life, the enjoyment of home and family, and the giving of proper time and thought to the best things which life affords. Here then is a real problem for the young man.

Likewise do we find thousands of girls facing a decision that is just as important. Perhaps a young woman has talent that she knows could by years of work and study be developed to the place where the world would recognize her. On the other hand she knows that to follow out such a career would prevent her from being a wife and mother and giving time and attention that would be necessary to make a true home. And that to many a girl is a real problem.

After all is done and said, however, the decision should not be hard to make after a little quiet thinking. What are the worth while things in life after all? The one side makes its appeal to the desire for worldly honor or success; the other from the standpoint of loving service. And the latter always returns the larger dividends in happiness.

Even with men he is not the greatest who makes the most outstanding success in his profession, but he who makes true friends and serves mankind most. And among

women there is no calling on earth so high and noble as that of being a wife and mother to maintain a clean, loving home and to mold the minds of childhood toward true manhood and womanhood.

## HECTOR, MINNESOTA

We have been glad to learn recently of the faithfulness of a little group up in Minnesota who, although few in number, have been meeting perseveringly for years. There are two classes in the society at Hector, consisting of nine members, and they meet weekly in different homes.

The sincerity and faithfulness of this group of Bereans are worthy of emulation by some of us who have fewer obstacles to contend with than they have. Our prayers are that God may lend courage and strength for their continuation in faith. We would be glad to hear often from the Hector classes.

We gain spiritual strength and encouragement for our work through associating with those of like faith.

—Sam Bottolf, Louisiana.

"HAVE YOU EVER HAD your pathway suddenly turned sunshiny because of a cheerful, encouraging word or smile? Have you ever wondered if this could be the same world, because somebody has been unexpectedly appreciative and kind to you? You can make today the same for somebody else."

"Be a friend. You don't need money,  
You need a disposition sunny;  
Just the wish to help another  
To get along some way or other;  
Just a kindly hand extended  
Out to one who's unbefriended;  
Just the will to give or lend—  
This will make you someone's friend."



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### JESUS BEGINS HIS MINISTRY

**I**N PALESTINE, where Jesus lived was a beautiful lake set in the midst of rugged mountains. It was called the Sea of Galilee. One day as Jesus walked beside this beautiful lake He saw two brothers, Andrew and Peter, casting their nets into the water to catch fish. They were lowly, unlearned men, but kind-hearted and clean-minded. Jesus wanted them for helpers in the great work He was about to begin—His ministry. He knew they were dependable as far as human beings could be and trustworthy, grateful.

So Jesus stopped and said to these two men, "Follow me, and I will make you fishers of men." Now, they did not stop to ask Him to explain what He meant or what they were to receive, but immediately left their nets and followed Jesus. Wasn't that wonderful faith?

Walking on a little way, Jesus saw two other brothers, James and John, and their father, Zebedee, sitting in their boat mending their nets. Jesus called James and John to come with Him; and like the other two fishermen, they left their boat and even their father and followed Jesus.

With these humble helpers and others chosen elsewhere, Jesus went about Galilee teaching in the synagogues or churches, preaching the gospel of the kingdom and healing everyone that was sick or diseased. So much joy and cheer were brought to these people that they told others and these others brought their sick and afflicted to Jesus. They came from all over Syria, and Jesus healed everyone of them. Crowds came from Galilee, from Decapolis, Jerusalem, Judea, from beyond the Jordan River. Was that not a great work?

We, too, can be helpers in this work. Jesus wants us to bring our troubles to Him and He will help us bear them. And we can help bring others to Him and help others bear their burdens. We can tell of the kingdom and the great healing power of the loving Master. What else can we do?

#### THINK!

Are we as ready to follow Jesus as the fishermen were?  
Do we have as much faith?  
Are we as willing to help?

#### WINTER PRAYER

Loving Friend, oh, hear our prayer!  
Take into Thy tender care  
All the leaves and flowers that sleep

In their white beds, covered deep;  
Shelter from the wintry storm  
All Thy snow-birds; keep them warm.  
Help me in my heart to thank Thee;  
Help me with my lips to praise Thee;  
May I to each playmate be  
Kind, as Thou hast been to me.

#### SOMETHING TO DO

1. Trace the outline of the Lake of Galilee.
2. Find on a map the places mentioned in the story.
3. Read about the choosing of the other disciples. Learn their names.
4. Make a list of all the ways you can be helpers for Jesus.

#### WHO SAID?

"They that are whole need not a physician; but they that are sick."

#### FACT

Gospel means "good news".  
Apostle means "one sent forth".

#### NATURE

1. Representations of pomegranates adorned the robe of the high priest.
2. What bird was first sent out by Noah?

Hebrews 10:23—"He is faithful that promised."

#### BLOCK I.

#### DEPENDABLE

Are you dependable?  
Can people depend upon you?  
Do you keep promises?  
If you say you will do something, do you always do it, if possible?

Some people talk much about what they will do, and thoughtlessly make promises, but when the time comes they fail to appear, or find excuses to cover their failure. Let us try to do the things we undertake the best that we can.

"I would not want Marie or Jack  
To talk 'bout me, behind my back.  
And so I must not talk, you see,  
That way 'bout Jack or 'bout Marie."  
—Little Learner.

# With Our Sunday Schools

LESSON III.—January 19, 1930

## JESUS BEGINS HIS MINISTRY

Matthew 4:12-25

Devotional Reading: Isaiah 9:2-7

### GOLDEN TEXT

Repent: for the kingdom of heaven is at hand.—Matthew 4:17.

#### A STUDY OF THE SUBJECT

**Topic.** The Comprehensive Program of Jesus.

**Basic Truth.** That God's words might be fulfilled.

**Outline.** I. His Ministry Four-fold. II. Jesus reveals to the People the Advantages of the Kingdom. III. His Welcome by the People.

**I. His Ministry Four-fold.** From Matt. 4:12 to 7:29 the ministry of Jesus proclaims the kingdom; from 8:1 to 16:20 the King is revealed; 16:21 to 20:34 reveals the rejection of the King; while 21:1 to 26:35 shows the rejection of the kingdom.

**II. Jesus Reveals to the People the Advantages of the Kingdom.** Jesus began His work in a far off corner of darkness. His work at once illuminated the people and revealed to them benefits and blessings in the name of God not previously recognized. By that time the light became so bright that multitudes even from far off regions and from Jerusalem, the Holy City, hastened unto Him, following Him from place to place. He was not only preaching by word of mouth, but also by service and accomplishment impossible to be denied. He announced it as the gospel of the kingdom; He urged all to repent. Only by such repentance could they accept, at heart, the truths which He taught and worked. It was a marvelous demonstration of the benefits of God's hand and authority on the people. No manner of personal ill excluded them from the full benefits of Heaven's kingdom.

**III. His Welcome by the People.** He who would secure the applause of the people had but to touch them beneficently, omitting all reprimand. So far Jesus had only benefited them. Jews and Gentiles alike brought their ailing ones to Him and whole multitudes journeyed with Him from place to place. Had He continued in this course, making no conditional requirements, He might have covered the earth in His journeys and never been molested. The people thought ever so little beyond that which immediately benefited their persons. They were glad to welcome the fruits of His word, but later showed themselves loath to pay the price requisite for the continuance of His benefits.

#### PRACTICAL APPLICATIONS

**Flying Kites.** The boy who would hang his kite far up against the blue of heaven must first make preparation. He must gather together all materials, assemble them, and balance them. He must then discern the proper wind and proceed.

Jesus was to sound the good news of the kingdom throughout the arch of heaven, echoing to all the earth. His first necessity was to gather workers, prepare His announce-

ments, and then meet the currents of logic over which His eternal truths would rise and poise triumphantly.

What was true of the Master is true of His disciple. Like boys ardently zealous with the prospect before them, so the Christian should zealously set himself unto the task of being a true disciple of his Lord. He, too, should gather his material and seek the winds of life, through and over which he may cause to rise the great truths of the Savior.

#### THE GOLDEN TEXT

"Repent: for the kingdom of heaven is at hand."—Matt. 4:17.

The "kingdom of heaven" is one of the favorite expressions of Matthew. He uses it thirty-two times and it is not used by the other gospel writers. The Diaglott translation of this is, "Reform; for the ROYAL MAJESTY of the HEAVENS has approached"; and truly Christ was among them, proclaiming the kingdom.

The reason for their repenting was that the kingdom was near at hand in that the Ruler of the kingdom was among them. The burden of Christ's message was the kingdom in its different phases and the preparation for it that they might enter in.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic: The Savior of the World.**

"The Kingdom at Hand" in word and deed was Jesus' message as He traveled from city to city. It presented the grace of God working victoriously through the Christ against every phase of evil among men. It therefore carried with it the conviction that Jesus is the Savior of the world.

To-day this same message, recorded in the written Word, carries with it this same conviction, but how fearfully and meagerly the church enters into it. It cants about Jesus, the Savior of the world, into whose hands all power in heaven and earth has been given, but it keeps its eyes on the past and present work of Jesus, and, seeing few who have been redeemed and many who have gone down abject victims to the forces of evil, its cant has no conviction.

The church does not enter into the conviction of the message of the kingdom at hand. It does not know the assurance and joy of worshipping a Christ fully equal to the work assigned to Him. The church believes in a pleading Christ, not in a victorious aggressor, as God's opposer to the forces of evil. She believes in a Christ who accepts colossal defeat at the hands of the flesh in the mighty struggle between the Spirit and the flesh. Under such a "Captain" of salvation the church cannot be otherwise than a shameful failure both in her individual and in her group life.

Hear to the message of the kingdom at hand and know Jesus the Savior of the world gloriously victorious over all that is of and in the flesh order of the world. Herein lies the greatest of all motive powers to spiritual service.—A. K.

#### INTERMEDIATE CLASS

**Topic: How Jesus Began His Ministry.**

Jesus had passed through the preparation days of childhood and youth. He had reached the days of manhood and was entering upon His life's work. He knew that His was no little task in life. He realized that He was born for a great mission, for He was to be the Savior of men. Did all this knowledge turn His head?

Read Matt. 4:18-22 and find out what was His first great undertaking. Because He knew the importance of His work, He chose helpers to assist Him. Can you name them? From what class mainly did He select them? What was His reason for this?

After choosing these helpers, He immediately set out on His mission to the world. What was it? Matt. 4:23-25. Three wonderful activities are named—teaching, preaching and healing. Why did one naturally follow the other in Jesus' program? Why could He get the common people to listen to His teachings so readily?

What was the gospel of the kingdom named in Matt. 4:23? Is the healing that Jesus accomplished a part of that same message? Will there ever come a time when not only a few from Galilee and some from beyond the Jordan will feel His healing hand, but when all who believe will experience the miracle of His power?—M. G.

#### JUNIOR CLASS

**Topic: Jesus Begins His Work.**

Shortly after His baptism and temptation, Jesus began His life's work. He knew He had a great task before Him. In order that He might be able to do all the things that were necessary for Him to do, He must have some helpers.

One day as Jesus was walking along the shore of the sea of Galilee He saw two men. These brothers, Peter and Andrew, were fishing with a net in the sea. They had just cast their net into the sea when Jesus said, "Follow me, and I will make you fishers of men."

No doubt this seemed rather strange to these men. "Fishers of men," what could it mean? This is what Jesus meant. They were to go out and teach men of Him and His coming kingdom. They left their nets at once and followed Jesus.

Jesus' work is not yet completed. He still needs helpers. Let us all be helpers with Jesus to teach people of Him and His great kingdom which is to come.—V. C. T.

# DOINGS AMONG THE CHURCHES

## CALIFORNIA

Bro. J. E. Hammond of Anaheim and Sr. Ruby Smead of Los Angeles were married on December 14. They are making their home at 735 Zeyn St., Anaheim, Calif. A host of friends join in wishing them both many years of happiness and usefulness in the Master's service.

The prevailing opinion seems to be that the Christmas program given December 22 was the best ever given by the Los Angeles Sunday School. Much credit is due Sr. Marsh in the efficient manner in which she drilled the children.

Bro. Lewis Rahn and family who have been sojourning in Sacramento for several months past have decided to try the climate in the southern part of the state and are locating in El Centro.

Bro. George Rahn is moving his family to El Centro. The church will miss them very much.

Bro. Norman McLeod and family spent the holiday vacation in and around Los Angeles.

Born to Mr. and Mrs. John Taylor, of Inglewood, a son, November 3, who will be known as John Milton Taylor. Mrs. Taylor was formerly Sr. Rena Blackwell, daughter of Sr. Emily Blackwell, of 211 E. 29th Street, Los Angeles.

Bro. and Sr. Howard Moore and little son, Dean, of Corning, California, some six hundred miles north of Los Angeles, were in the city for a short stay and were able to attend our Rally Day services. We rejoiced to have them with us again.

The last two items should have appeared in the issue of November 26, but through an oversight were omitted. We are sorry for the error, but appreciate greatly the courtesy of our many readers in just such instances.—M. G.

The Golden Rule Home family are all reporting good health at this writing.

Correspondents of Bro. R. H. Judd should take notice that his address is changed to 111 Milverton Blvd., Toronto, Ontario.

About twenty of the Rockford, Illinois, brethren gathered last Friday evening in the W. C. T. U. hall at 1904 N. Main St., for regular weekly worship, Bro. F. L. Austin speaking to them. These brethren have recently rented this hall with a view to banding themselves together for a larger effort in Rockford. We pray God's blessings to attend them.

If the Lord so wills, Bro. F. E. Siple will be with the Ripley (Illinois) church for next Saturday night and Sunday, January 11 and 12. On Friday night preceding he will stop in Kewanee to speak to the brethren there.

Sr. M. A. Woodward may now be addressed at 5439 Ohio St., Chicago, Illinois, where she is making her home for the winter. We are glad to state that her health is much improved.

Friends from St. Louis, Mo., Ripley, Kewanee, Chicago, Rockford, Pearl City, Adeline, Freeport, Illinois, and other points were in attendance at the recent funeral of Sr. F. E. Siple at Dixon, Illinois. The pastor of the Christian Church kindly proffered the use of their larger church building for the service. The offer was thankfully accepted and the house was filled with friends extending their heartfelt sympathies to Bro. Siple and his family.

## BERTIE ELLEN SIPLE



Bertie Ellen Siple, beloved wife of Bro. F. E. Siple, came to the close of her too brief life at her home in Dixon early Sunday morning, December 29, 1929.

She was the daughter of Mr. and Mrs. F. E. Smith of Adrian, Michigan. She was raised in a Christian home, and after giving her heart to God in girlhood lived a true Christian life to the end.

Sr. Siple was a beautiful wife, an ideal mother, a loyal worker in the church. Although her life ended early she had given her strength and talents in faithful service to her home and church, so that the memory of her will be sweet and her influence will be felt for years to come.

Besides her husband and children she leaves her mother and one brother in addition to numerous other relatives and a multitude of friends.

She sleeps. May her sleep not be long till the resurrection morn.

## IN APPRECIATION

To the scores of brothers and sisters, loved ones and friends throughout the country who, in our period of deepest sorrow, so beautifully expressed their sympathy by telegrams, flowers, letters, and otherwise we wish to express our sincere appreciation. Our faith in God and the love and trust of the brotherhood are our consolation at this time.

F. E. Siple and Children.

The Golden Rule Greenhouse did a very pleasing business through the month of December. The cloudy weather of nearly three weeks' duration prohibited the bloom of carnations and flowers in general for the Christmas season, and purchases had to be made elsewhere in order to supply the trade. The Greenhouse did a good business in potted Poinsettias, cyclamen, lilies of the valley, primroses, ferns, etc.

## BIBLE TRAINING CLASS

The Bible Training Class took up its work again yesterday morning after the holiday vacation. Since October 1, the Bible study has covered the first four books of the Bible. An effort is being made to make a study of Deuteronomy and Joshua by the end of the first semester. Beginning with the second semester the Bible study will commence with Matthew and an effort will be made to go through the Gospel and Acts by the close of the class year.

In the History class a study has been pursued of the four universal kingdoms of ancient history and the lesser kingdoms covering the period from a prehistoric date, 800 A. D. A study of church history will be taken up in the second semester. Good progress has also been made in English and grammar.

We are very much pleased with the earnest study in all departments that is being given by the members of the class.

## INDIANA REPORT—DECEMBER

Services: Pleasant View, 2; Rensselaer, 3; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 2; Blush, Mo., 5; St. Louis, Mo., 1.

Money received in Indiana: Pleasant View, \$21.00; Rensselaer, \$30.00; Plymouth, \$1.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$24.17; Conference Board, \$9.00. Expense: \$15.17.

J. H. Andersen

## CHRISTMAS OFFERINGS

Hanna Barber,	\$1.
Mrs. H. C. Starbuck,	1.
Lilian Railton,	15.
Myra T. Renner,	5.
Mrs. T. Pascoe,	25.
A. J. Eychaner and Wife,	
Thank Offering,	20.

## NEW YEAR OFFERINGS

Mrs. Laura Pascoe,	\$32.
A. J. Reynolds,	48.
Miss Mary Hogarth,	10.
George Jones,	1.

In the list of Thank Offerings, \$10.00 was credited to Icel Stedman which should have been credited to the Willing Workers of the Holbrook church. We gratefully acknowledge the cooperation of this class.

## CORRESPONDENCE

Dear Bro. Austin:

This Twenty Dollars will be our Thank Offering. Sorry it is so belated. We are much pleased with the "make up" of The Restitution Herald. We enjoy its pages. May the New Year bring you health, happiness, and prosperity.

As ever, yours in the faith,  
Mr. and Mrs. A. J. Eychaner  
303 Zack St., Tampa, Florida.

Elder N. H. Geiselman has just closed a series of five lectures on the Signs of the Times given in the Lynn Avenue Advent Church, this city. Bro. Geiselman is the best lecturer on the above mentioned subject that the writer has ever heard. He surely knows the Bible and especially from a prophetic standpoint. The great prophecies as brought out by the speaker herald the soon coming King; each and every prophetic fulfillment was stressed and the hearers were held spell-bound as the great stream of language flowed from the lips of this true man of God. Bro. Geiselman has made a life study of prophecy and is able to deliver it as few people can. I have had the privilege of hearing him on four different occasions along the same line and each time he has brought down to date those things that have transpired in the meantime. I am writing this thinking that there might be some other church about over the country who would be interested in this line of thought. If any who chance to read this article are interested I would advise them to communicate with Elder N. H. Geiselman, No. 212 West Hillsborough Avenue, Tampa, Florida, and no doubt some arrangement can be made to have these important lectures given. May the hand of God rest with Bro. Geiselman in preserving him to carry forward this judgment message.

C. M. Miley, Box 212, Tampa, Fla.

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

THINGS THAT ARE WORTH WHILE

By Dorothy Krogh

*The English class of the National Bible Institution Training Class was asked to write a theme on "Things That Are Worth While," illustrating certain rules in grammar. One of these is given here, and we hope it will be interesting to our readers.—M. G.*

THERE ARE MANY THINGS in this life that are worth while, some things more than others. The thing that to me is the most worth while is leading a Christian life. The path of a Christian is often rough but it is worth our while to travel it. Having crossed the rough spots, we will receive our reward. The hardships, although they may discourage us at the time, we often find were for our own good.

Leading a Christian life is accepting Christ and serving Him. In leading such a life, we shall find that the things we must do to serve Christ are worth while in themselves. One of the things which are necessary for us to do to serve Christ is to serve others. Giving a helping hand to one who we think needs it; being kind to whoever comes our way; cheering someone who looks sad, these are all good ways in which to serve Christ. If we can do something to make life happier for those with whom we come in contact the joy resulting well repays the effort. The happiness we receive from the knowledge that we are serving Christ, as well as the joy of serving others, makes it worth while. This happiness is far greater than any pleasure one receives in gratifying his own selfish desires. Everyone who wishes to find true happiness must spend his time doing things for others, things that are worth while.

THE UNTIRING GOD

OVER AND OVER, again and again, God has extended His unbounded mercies and kindnesses to one generation after another. Man would weary. The school teacher, instructing the same grade year after year, one year to one class, the next year to a new class that has been advanced into her room, wearies in the course of a score or two of years. But God has been doing thus since the beginning of time. One generation follows another generation in rapid succession. Every new-born, new-growing generation needs the same tenderesses and kindnesses from the Father. Each reveals weaknesses, needs, like unto those preceding. God in His untiring, always patient love and kindness waits upon each oncoming generation with the same tender service. As we start into 1930 the Father must repeat again and again what He has so often in the past, and yet His love endureth forever; His righteousness is everlasting. He serves on; He rests not. No single generation, no single day finds the Father out on vacation allowing His subjects to drift without His watch care.

Let us drink deeply this marvelous truth. Let us approach the Father much. Let us listen carefully to detect His will, His wish in us. And when finished may 1930 bear the record of true, deep loyalty and devotion of you and me toward God.—F. L. A.

Money and material gain will shift as the wave-swept sand; power falters and falls from an aging hand. They mean nothing to us when our eyes are wet. It is home, and friends, and the good we do that are more to us than the wealth of kings.

# A CLEAN WHITE PAGE

By Mary A. Gesin

NINETEEN HUNDRED and TWENTY-NINE, with all of its joys, all of its sorrows, all of its failures, and all of its successes is only a memory. We cannot recall one moment of it; we cannot add to nor subtract from the sum total of its activities. We can only profit by its lessons as we reflect upon its varied scenes.

A spotless page has opened up before us, a New Year, clear of imprint, and rich in possibilities, luminous and entrancing, alluring our footsteps forward into its hours, days and months. Not one of us knows what the future holds, how much of sorrow or joy, except that it is filled with fresh opportunities.

Let us steal a few moments at the end of the busy day to reflect upon life and to ask ourselves some questions. Perhaps we can discover some of our unexpected weaknesses and find a hidden strength.

*First, What do I do with my time?* Do I fritter it away in unimportant things? Do I keep busy doing nothing? Do I lavish every spare moment on myself, pursuing my own inclinations? Or do I decide what are the worthwhile things in life, the things that make for clean, upright, Christian character, and choose them, disregarding the vain and empty honors that the world might bestow?

*Second, Do I choose my closest companions wisely?* Our friends are not thrust upon us; we seek them out of our many acquaintances because of their appeal to our inmost natures. Do I choose those who appeal to the best that is in me, those who inspire me to noble deeds and pure actions? Or do I select my friends because I crave worldly popularity, empty social honor or questionable pleasure?

*Third, Am I honest and fair with myself and my friends?* Do I frequently look down into my inmost heart and ask myself this searching question? Do I weed out the flaws in my own character before I try to discover those of my friends? Do I yield to them the credit that is due them for unselfish service, without a trace of envy or malice?

*Fourth, Am I courageous in the face of difficulties or sorrows?* Do I bear pain bravely, not physical pain, but the denials that life brings to all of us, the things that we think would make life complete, but which are often denied us by an all-wise and all-loving Father? Do I seek to see what the future holds, or am I content to bravely take each day as it come to me, trusting Him who watches over all?

*Fifth, Am I kind, considerate and courteous to all with whom I come in contact?* Do I do the little things that sometimes we think are too trivial to consider, that bring a smile to a sad face, that cheer the lonely, that lift the burden on shoulders already bowed down, that mean so

little to me and so much to another? Do I forget to tell by word and deed my love for those nearest and dearest to me?

*Sixth, Do I cheerfully take my part in God's service?* Do I gladly give up my own inclinations and desires and serve Him by serving others? Do I do the insignificant things in church work, the things that no one notices, just as willingly as the bigger things that bring the praise of all? Or do I shift the responsibility upon shoulders already weighed down with duties, leaving me free to seek my own pleasure?

*Seventh, Do I daily draw near unto the Source of all strength?* Do I acknowledge before Him my weaknesses and ask Him for strength to overcome? Do I go to that never failing Friend for help and consolation when life seems just a little too hard for me? Do I seek His guidance and leadership in all the affairs of life?

Let me determine during this New Year just opening to my vision to occupy my time in the best things of life, selecting my work and my recreation with a view to building upright Christian character. Let me choose companions who will aid me most in attaining these ideals. Let me be honest and brave in every experience, considerate and courteous to all. Let me cheerfully assume responsibility in the service of God, doing just the things for which I am most fitted, harmoniously cooperating with others in their departments. And above all let me daily draw near unto the One who never fails, who is ever listening to hear His children call.

If I do not fail on the seventh point, I will be very apt to succeed on all the others, for He is the only true Pattern and Guide. If I earnestly endeavor to take the Savior as my Example in all things, then the record I will write for nineteen hundred and thirty will be one of which I need not be ashamed. Dotted though it may be by weakness, it will shine forth clear and radiant because of a steadfast purpose and an abiding faith.

I F

If we'd notice little pleasures  
As we notice little pains;  
If we'd quite forget our losses,  
And remember all our gains;  
If we'd look for people's virtues,  
And their faults refuse to see,  
What a comforting, delightful,  
Cheering place this world would be!

—The Mentor.



# THE RESTITUTION HERALD

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## THE ETERNAL NOW

By G. Eldred Marsh

WITH ITS JOYS AND SORROWS, its successes and failures, its riches and its poverty, its good and its evil, the year of grace, 1929 has run its course and passed into the infinite ages of the past!

Did you ever stand on the observation platform of a rapidly moving train and watch the receding landscape as it swept by in an ever-changing panorama? For a moment you saw distinctly the translucent wings of a butterfly shimmering in the sunlight as the insect fluttered from flower to flower, but it was lost instantly from your sight as the train sped on! You observed a beautiful, verdure-clad hill in the distance whose peculiar formation caught and held your attention as you passed. You would have been glad to have lingered a little beside that singing brook over which your train rumbled so speedily; but you could not!

Nothing but memory of vanished beauty, of cool, green vistas, of softly tinkling water bubbling over the glittering sand remained to assure you of the reality of those scenes upon which you had gazed with so much pleasure! And so it is with *life*—the life we live, for life is made up of instants, moments, seconds, infinitesimal fractions of time. And it is only THIS INSTANT that we actually live. A moment ago we *were* alive; a moment hence we *may be* alive; but it is only NOW—this instant—that we may be said to actually LIVE!

Permit me to explain. We have control over our lives but from one instant to the next. The life we lived an hour ago has passed forever beyond our reach. We can no longer govern our words or actions during one second that lies in the past. It is gone, never to return.

Neither have we any control over the moment that lies just beyond the NOW. It is quite as remote from us so far as our power to regulate it is concerned as is the moment already fled. But now—(Continued on page 245)

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."—Psalms 50:23.*

## THE JUST SHALL LIVE

"THE JUST SHALL LIVE by faith" is Paul's quotation from Habakkuk 2:4. This word "just" is the same word which Paul uses where the English translation uses the word "righteous"; i. e., "just" and "righteous" are two English words used to translate one Greek word. Therefore the text might well read—the righteous shall live by faith.

Two important points are contained in these six words. First, the righteous shall live. God has so ordained. It was unrighteousness, sin, which introduced death and which has continued death. In spite of such introduction God still avers that the "just shall live". Second, they live by faith. Caution must be observed and the word "by" correctly understood. This little word has a great variety of meanings. We can get the meaning intended here by going back and finding the little word which Habakkuk used and again which Paul used. It means, *as originating in, and proceeding from*. That is to say, the righteousness referred to in Rom. 1:16 is righteousness that originates in and proceeds from faith—as the oak proceeds from the acorn. In harmony with this Paul says, "The gospel is the power of God unto salvation to everyone that believeth". Belief, faith, is the exercise of the individual. From it God develops for His own use and for man's benefit, righteousness.

"The just (the righteous) shall live".

## NONE RIGHTEOUS

*"There is none righteous, no, not one."—Rom. 3:10.*

*"Not one is just—not even one."—Concordant.*

*"There is none righteous, not even one."—Diaglott.*

RIGHTEOUSNESS IS THE NAME GIVEN to one's accomplishment. He who accomplishes righteousness and never accomplishes the reverse is righteous. But none so live, for he that offends in one point has scarred his life with the imprint of unrighteousness. Therefore Paul quotes Psa. 14:1 and reveals God's wisdom that, "There is none righteous, no, not one". From whence then can man become righteous? It is an all important question, for "the righteous live". Paul has clearly answered this question in Rom. 4.

He says, v. 3, "Abraham believed God, and it was counted unto him for righteousness". Abraham's faith was *imputed* by God as righteousness. Notice well that Abraham's faith, belief, was genuine. Do not read into the text the thought that it was imputed faith. It was imputed righteousness but the faith was a fact, it was present. And God "counted", "reckoned", that faith "for righteousness".

"For righteousness". Not that the faith *was* righteousness. Such is not the thought conveyed by the Greek original. Rather, that the faith led out toward righteousness with a view of reaching it and attaining it, and God imputed to Abraham that, because of his faith, tested faith, he had reached, attained unto that which he aimed for—righteousness. Though he undoubtedly erred by the way, though he missed the mark, yet in view of his faith God figured, computed that he was just.

Likewise God reckons righteousness unto us; reckons us righteous, just, "if we believe on him that raised up Jesus our Lord from the dead". Rom. 4:24. The gospel reveals this righteousness imputed by God, Rom. 1:17. It opens the way to man for belief in Christ, Rom. 1:16, and becomes "the power of God unto salvation to everyone that believeth".

## A SEAL OF RIGHTEOUSNESS

COMMENTING UPON THE LIFE of Abraham, Paul by inspiration wrote in Romans 4:11 that, "he received the sign of circumcision, the seal of the righteousness of the faith which he had yet being uncircumcised". A seal is not only a sign of approval and acceptance but also a token of assurance. In Abraham's case circumcision was the sign. It was also the seal. It was a seal of his righteousness. In no sense was it a seal of his faith. Paul does not so state. He is emphatic in the statement that circumcision was the seal of righteousness to one who, like all others, was not in himself righteous. It is for this reason that the seal was most appropriate, to assure him of that which none other at his time enjoyed, viz., righteousness credited to him by God. That righteousness, Paul said, was the "righteousness of the faith". That is, it was the righteousness that sprang forth from, out of, by way of faith. These are genitive phrases and show the origin of the righteousness, viz., from faith. Verse 13 is even more explicit: "The righteousness of faith". This may properly be worded, faith-righteousness.

God's provided seal to Abraham, His imprint upon him was circumcision. To the Christian that circumcision, i. e., the open seal of God, is baptism. Col. 2:11, 12.

## FORTY-TWO GENERATIONS

*The following personal letter was received from Brother C. W. Dean, of Norfolk, Virginia, in comment upon a brief paragraph which the writer recently gave through The Herald. There is too much of thought and study in the letter for it to stop at the door of one person only and it is therefore being published in full that Herald readers may be able to take up the points and study them each for himself.—Ed.*

REFERRING TO YOUR comment, "Forty-two Generations", it is more than a coincidence that those generations are evenly grouped. I have often pondered over this recording as compared with that of Luke 3. The account of Matthew is the royal lineage of the Son of David as well as the title to the land granted to Abraham. In contrast to the genealogy given by Luke, we are given the actual physical descent by the male line to Joseph the husband of Mary, the mother of our Lord. The three sections bring us three distinct phases of rule and the failure of each. First we have the theocracy until David which ended when the people clamored for a king, 1 Sam. 8:6-22. Then comes the period of the kingdom which was a series of failures until the Babylonian exile. Since then the nations ruled Israel until the birth of the Messiah, when they were under the Roman yoke, a dismal descent which proved conclusively that no male issue of this line would ever be competent to sit upon the throne of Messiah.

David was the greatest of the kings, yet his son Solomon was a living-evidence of his terrible sin. And so degenerate did the line of his sons become that at the time of the exile Jechoniah drew upon himself the curse of God. Jer. 22:30. Neither Joseph nor any of his progenitors since the exile were eligible to the throne. If Christ were his natural Son, He too, would be debarred. The Messiah cannot be of the seed of Jechoniah, hence the necessity of the virgin birth. Being begotten by God, the sins of progenitors did not taint His blood and the curse of Coniah, Jer. 22:24, had no claim on Him. Yet as the Son of Joseph, He inherited all the honors of the house of David.

Between Joram and Ozias there were three kings, but their names were blotted out according to the law, Deut. 20:20. They introduced idolatry into Israel. Ahaziah (or Azariah or Jehoahaz) walked in the ways of Ahab and was slain by Jehu, 2 Chron. 22:3-9. Joash served Jehovah as long as the priest Jehoiada lived but afterward the princes of Judah served idols. He slew the son of Jehoiada who remonstrated, and the servants of King Joash slew him and would not bury him in the tombs of the kings. Amaziah also bowed down to the idols of the sons of Seir and was slain by the people of Jerusalem, 2 Chron. 25:15-28.

Jehoiakim (Shallum) is omitted from the list of kings because he refused the warnings of Jeremiah, forsook the covenant, and turned to other gods, Jer. 22:1-8. In Chronicles mention is made of his abominations or idolatry which were found on him, 2 Chron. 36:8, having made marks on his flesh as a sign of his allegiance to other gods, Lev. 19:28. Hence he was denied human burial and his

name is blotted out of the register of kings, Deut. 29:18-21. Jechoniah's (Jehoiachin's) name is shortened to Coniah, Jer. 22:24. Jehovah withdrew His support from him; he is not included in the line of kings and none of his seven sons, 1 Chron. 3:17-18, succeeded to the throne. As no man of his seed can prosper sitting on the throne of David, yet the regal rights are in his line hence Messiah must be the Son, but not his seed.

In each group, Matt. 1:17, there are fourteen generations. From Abraham to and including David are fourteen. From David to and including Josiah are fourteen. From Jechoniah to and including Christ are fourteen. This Hebrew system of enumeration emphasized true spiritual values. David as the most important progenitor is named twice. By substituting an event in place of a man for the link between the second and third group, Jechoniah is degraded to a place among the private persons of the third group. As a result the twenty kings of Judah are divided into two groups of ten each, the first seven are counted, the last three blotted out.

In Luke the genealogy does not deal with birth or begetting, but with son-ship. Christ is here introduced when He arrives at manhood, and God himself claims Him as His Son. The pedigree of Luke 3:23-38 is not intended to prove Christ as a descendant of Adam, but rather to show that this line, through which He came in the flesh, was absolutely incapable of producing the Sinless One, apart from His divine Paternity. This genealogy gives us the seed of the woman who shall crush the head of the serpent, Gen. 3:15. Unlike Matthew's pedigree, it does not trace the physical male ancestry, but the legal line, through Mary, back to Adam.

In Luke Christ is first proclaimed as the Son of God; then He is shown to be the legal (not natural) son of Joseph. Joseph is not the offspring of Heli, whose son he is said to be. According to Matthew 1:16 Joseph was begotten by Jacob. Joseph was the son-in-law by his marriage with Mary, Heli's daughter. As Heli had no son of his own, his allotment passed to his daughter's husband, Numbers 27:8, and so Joseph is the legal son of Heli and the natural son of Jacob. The lines meet again in Zerubbabel and Salathiel, Luke 1:27, Matt. 1:12, just after the captivity. The line of Nathan died out in Neri so that Jechoniah's son Salathiel was also the legal son and heir of Neri. It is then traced back to the second son (surviving son) of Bathsheba the wife of David, from David back to Abraham which corresponds with Matthew's genealogy.

The Seed was not to be the Seed of man, "Adam," but the seed of the woman. This lesson is emphasized again when the male line dies out in Neri, and the allotment passes through a woman to a legal son, and this is repeated when Joseph becomes the son of Heli through his wife, Mary. Not a single man in the whole list was capable of generating the One who was to bruise the serpent's head. It is a broken and sinful pedigree. He could not come from the loins of man, hence He is not or was not in Adam. It was absolutely necessary that He should be begotten, not of man, nor by the will of the flesh, but of God, and that a virgin should bring forth Emmanuel.

## BITTER BEFORE SWEET

*By Cecil Smead*

THERE IS AN ORDER FOR EVERYTHING in this great universe, from the smallest atom of matter to the greatest orb of heaven. God has ordered it all. He has laid down certain rules and regulations to govern everything. A certain cell of a certain species of plant will perform its certain duties whatever they may be, and will reproduce countless other cells exactly like the first, all in accordance with God's plan and purpose and His set rule of procedure.

The sun follows a certain pathway with the planets revolving around it. What holds the planets to the sun? Why do they not fly away into space to become frozen ice balls? Or, on the other hand, what keeps the sun from pulling them to itself to melt them in fervent heat? The answer is, it is God's law and order. He has ordered it to be that way and it is that way.

Now if the eternal, immutable God of heaven has laid down set rules for everything else, why should He not lay down certain rules for the guidance of His people? He has laid them down, and His people must conform to them.

God's people are those who, having studied His Word, have come to have faith in Him and are willing and ready to follow His commandments. After they have obeyed God and accepted Christ, then God will mold them to fit them for that glorious life which He has promised for His people. He has an order for the molding of His people, too. We can dig that order out by a study of the Scriptures.

God has been molding His people from the foundation of the world. Take the notable example of the children of Israel who were the chosen nation of God. A study of their history will show that God has continually been purging and cleansing them from sin. He would give them hard and bitter experiences to contend with. Then when they had mastered those bitter experiences, He would reward them by giving them the sweet experiences, peace and safety. It always seemed to work that way throughout their history. They were given bitter water before they received the sweet wells of water. They endured the hardships of the wild, desert wilderness before He gave them the land that flowed with milk and honey. They are now scattered among the nations, but their redemption draws nigh.

Even Christ, the perfect Man, was not an exception to that rule. He was sinless himself yet He bore the sins of many, wore the crown of thorns, was nailed to the cross, and suffered and died. Now He is sitting at the right hand of God in heaven, exalted above everyone else and with glory inconceivable. He it is who will rule this old earth with a rod of iron, judging and rebuking many people, and He went from the cross of shame to crown of glory.

Now let us consider ourselves. We say we are God's people. Do we bear hardships unflinchingly, looking toward the result which is the upbuilding of our character to the end that we may become part of that glorious gathering

of God's chosen people which is yet in the future? Do we believe, and act accordingly, that if we endure tribulation now we will be blessed in the future? If we do so believe and act, we are God's own children as Paul states in the twelfth chapter of his letter to the Hebrews. Whom the Father loveth, He chasteneth. Divine principle or regulation for the training of God's people is this: to give them the bitter before the sweet; the cross before the crown; and tribulation before glory.

## WHEN WILL THE LORD COME?

Will He come in the solemn midnight,  
When the world is wrapped in sleep?  
While the church of Christ is slumbering,  
Only angels vigil keep?  
Will He come when sorrow steepeth  
Thousand hearts in thrilling woe?  
When the power of sin is deepest,  
Darkening every home below?  
Prepare your hearts, and make Him room,  
At any time the Lord may come.

Will He come when glorious morning  
Floods the earth with blaze of light;  
Every prospect fair adorning,  
Will the Lord appear in sight?  
Will He come while men ignore Him,  
Asking o'er their hoarded gold.  
"Where's the promise of His coming?  
All continues as of old."  
Prepare your hearts, and make Him room,  
At any time the Lord may come.

Will He tarry till the evening  
When the shadows fall apace?  
Will He turn their gloom to brightness  
By the shining of His face?  
Will He come while earth rejoices.  
Gay with music, feast and dance,  
Singing with a thousand voices,  
Heeding not the Lord's advance?  
Prepare your hearts, and make Him room,  
At any time the Lord may come.

Will He come while war is slaying?  
Will He come while mourners weep?  
While ten thousand souls are praying,  
Will the Lord His promise keep?  
In the midnight, and the morning,  
At the eventide and dawn,  
Heed your Savior's words of warning—  
"Watch," He saith, "I quickly come."  
Prepare your hearts, and make Him room,  
At any time the Lord may come.

—The London Christian.

## STUDYING TO DIVIDE THE WORD

By F. L. Austin

TO RIGHTLY DIVIDE THE WORD is the most difficult task of a Bible student and it must be carefully done. To subdue one's own preconceived thought and to receive the Word as God wishes to have it understood is the effort of the writer. Wherein I fail in this—and it is impossible but that all finite ones fail in part—it is unintentional and unknown. Furthermore, I take pleasure in attributing to all other Bible students a like earnest desire, unless I find evidences convincing me to the contrary.

There were some earnest, candid thoughts presented on page 232. In studying the "Paraclete or "Comforter", I feel that another point or two should be kept in mind by Herald readers. One of these thoughts is that whatever the Comforter may be (John 14:17, 26; 15:26; 16:7, 13) John instructs that it is "the spirit of truth", "the Holy Ghost". The word "ghost" is from the same Greek word as is the word "spirit", viz., *pneuma*. I have been unable to find in any Lexicon or in any translation an indication that the word "spirit", in its root form, ever has any suggestion of masculine gender. One would never gather from reading the word in its root form that the word "spirit" has any reference to masculinity any more than does the word "earth", or "mountain", or "water", or "wind", or any other one of such class of words. Indeed it is the word *pneuma* that is called "wind" in John 3:8. All of the translators that I have access to have used the word here as though it were of neuter gender. Let us then keep in mind that the word "spirit", whether Holy Spirit or otherwise, always in and of itself in the root form, suggests neuter gender, that the thought of masculinity which is attributed to it by so many *must be gathered from some other source than from the Word itself*. Nor, in referring to the Holy Spirit is the word ever spelled in the masculine form. Therefore, again, such thought must originate elsewhere than in the Word.

Again it should be known by all that there is no particular Greek word for our English word "he". "He" more than 1500 times is written in the English New Testament from the Greek definite article "o", meaning "the". When "he" is the translation of any given Greek word, it is one of several such words which refer to that or this thing or person, that is to say, these given Greek words do not necessarily refer to persons. They may, and frequently do, refer to things. The way that gender is usually indicated is by the spelling of the word. The words are spelled one way for one gender and another way for another gender, just as our masculine gender is spelled "he", while these letters are preceded by "s" to spell the feminine gender, "she". So far as I am able to study there is nothing in the pronouns of the Greek, as used in connection with the word "spirit" to indicate or even suggest that "spirit" or "Holy Spirit" refers to a person at all, nothing to indicate that the object referred to is masculine. Such thoughts it would seem must be gathered from some other source than from

the nouns themselves or from the Greek from which we get their pronouns. The pronoun "it" (in the neuter gender) in John 3:8 referring to wind (*pneuma*) is the same pronoun that in John 14 is translated "he" referring to "spirit". Unless the translator has in some other place in God's Word discovered that "spirit" refers to a person of masculine gender, the writer sees no excuse for ever so translating it in John 14.

The same analysis is true with reference to the word "Comforter" or "Paraclete". While the word as used in classic Greek many times refers to a helper such as a lawyer or advocate, yet it also, according to its meaning, equally applies to inanimate things for help or aid.

If one suggests that the predicate used with it is in the active voice and that the noun therefore refers to a person able to act, we must refer him again to John 3:8 where "the wind bloweth where it listeth". Here it is not only in the active voice but, by personification, it exercises its will-power and blows where it wishes to blow. Nevertheless all translators translate the whole phrase as in the neuter gender and as being inanimate.

Every repeated perusal of the Word in the study of this large and important theme confirms me in the thought that the Spirit of God, or the Holy Spirit, or the Comforter is not a person.

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## THE ETERNAL NOW

(Continued from front page)

NOW—I can speak and act and live! NOW I can say and do those things which will make the past a pleasant memory, and cause me to scan the future without misgivings. NOW is the day, the hour, the moment that determines our eternal destiny.

We have torn the last leaf from the calendar of 1929. It is of no further use to us. And here we are in January 1930. We can no longer live in 1929. We have not reached 1931. We are HERE and here only—JANUARY, 1930! All the strength of the mighty, all the wisdom of the wise, cannot carry us backward one instant into the past nor bear us forward a single moment into the future! We must live forever in the eternal NOW, for now is eternal, because it is always NOW. Yesterday is never with us, and tomorrow never comes.

"The moving finger writes; and, having writ,  
Moves on: nor all your piety nor wit  
Shall lure it back to cancel half a line,  
Nor all your tears wash out a word of it."

We cannot change the past. By our own power and foresight we may not be sure of the future. We can only *know* and *act* now. So may God help us to put into action TODAY that which we had wanted to do yesterday, and still had in our minds to accomplish tomorrow. The past may be blemished—but it cannot be changed. But the FUTURE—ALL the future—lies before you clean and pure and spotless. Now, in the NOW, in the present moment, in the present thought, in the present action, you have the power to keep that future always free from stain!

## THE PARACLETE

### PART 2

By C. W. Dean

THE LATTER HALF of the seven years (three and one-half years) is the great travail (John 16:21; Isaiah 66:7). This woman is in contrast with the false woman in the city of Babylon (Rev. 12:1-2) and is the faithful woman traveling in pain, hence is a sign of the faithful city, Jerusalem. "Clothed with the sun" indicates the possession of authority to rule in the day of Jehovah. The powers of darkness are under her feet (Gen. 1:16). The twelve stars signify the twelve tribes of Israel, as in Joseph's dream (Gen. 37:9). Her condition is like that of Isaiah 26:17-18. Unparalleled persecution will be her portion, which is directed especially against a select company out of her which seem to have a safe asylum in the temple (Rev. 11:1) on Mount Zion (Rev. 14:1). They are celibates, hence are called male sons.

At that time Michael the great prince will stand up for the people of Israel (Dan. 12:1), which will be in the days of the great tribulation. At that time the people of Daniel, "Israelites", every one found written in a book, will be delivered. Christ will not come until immediately after the days of great tribulation. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, . . . and then shall appear the sign of the Son of man." Matt. 24:30.

We are next presented with a period of one thousand two hundred and ninety days with reference to the resumption of the offerings which were made to cease at the breaking of the covenant by the desolator. We are not to add these days to the twelve hundred and sixty, but to compute them from the middle of the seventieth seven when the covenant was broken and the offerings taken away. It reads: "From the era the continual offering is taken away and the abomination that maketh desolate set up, one thousand two hundred and ninety days." Dan. 12:11. This carries us thirty days beyond the days of tribulations and the time of Matt. 24:30.

In Daniel 12:12 we are given a statement of greater importance concerning the faithful in Israel, which reads: "Happy is he who tarries and attains to a thousand three hundred and thirty-five days". Remembering our point of computation—the breaking of the covenant in the middle of the week (seventieth seven), the one thousand three hundred and thirty-five days carries us two and a half months or seventy-five days beyond the days of great tribulation, and the time of Dan. 12:2. The resurrection of the saints in Israel marks the beginning of the millennial kingdom. Satan is then bound in chains, cast into the abyss, and a seal set upon it. Then Christ will enter the strong man's house and despoil him of his goods (Mark 3:27).

Israel as the favored nation of God has always been led by some personal leader appointed of God. Abraham, Isaac and Jacob were guided by the angel of Jehovah. The an-

gel of Jehovah went forth and smote in the camp of the Assyrians a hundred and eighty-five thousand in defense of Israel. Daniel tells us that Michael will stand up for Israel during the great tribulation, and Christ said that He would make request of the Father and He would send another Paraclete to guide them through that age. The allotted time to Israel was seventy weeks, or sevens. Sixty-nine sevens having run their course, there is one seven still future, and it will not be a blind influence which will guide the faithful Israelites through those days. It will be a notable representative of God sent in the name of Christ to guide Israel through the days of great tribulation. Christ himself comes immediately after the great tribulation of those days.

The Paraclete is not promised to the saints of the nations or Gentiles. When the Lord himself descends to some point in the air, He is accompanied by the voice of the archangel, who is Michael. Christ Jesus, exalted above every name in heaven and earth and all things in heaven and earth subjected to Him, is not Michael. But when He comes for His ecclesia which is His body, the voice of the archangel will be with Him. So will be the personal Michael, the great prince. The voice of the archangel Michael, the trump of God does not do away, or make void the personality of Michael. The Lord himself will descend to some point in the air and Michael will be with Him. The dead in Christ shall rise first, and those in Christ living at that time will be changed, and together they will be caught up in the air and meet their Lord, and they shall always be with Him (1 Thess. 4:16-17). This resurrection follows the Lord's presence in the air long before His coming to the earth. It precedes the great judgment era which ushers in the day of Jehovah.

Being justified in the blood of Christ, the Gentile saints will be saved from God's indignation through Him (Romans 5:9). God has not assigned His Gentile saints to indignation, but to procuring salvation. This revelation is further unfolded by Paul (1 Cor. 15:51), where the secret is disclosed that the living, as well as the dead will be changed. Both will be given incorruptible, spiritual and celestial bodies, without which they could not meet Him in the air. The crowning glory of this blessed expectation was made known to the Philippians. These bodies of humiliation will be transfigured to conform to that glorious body which blinded Paul when he first saw Him (Phil. 3:21).

The ecclesia which is His body has a prior expectancy, and will be snatched away to meet the Lord in the air before the desolator is unveiled or revealed (2 Thess. 2:6, 7), which will give us a period of seven years from the ascension of the body ecclesia to the end of the great tribulation days. The resurrection of Jesus is the guarantee that all who are His will likewise be raised. Until Paul received this revelation, the only resurrection of the saints was that of Dan. 12:2 and the resurrection of life (John 5:29) called a former resurrection (Rev. 20:5), at the beginning of the thousand years after the judgment period. Then the Lord comes down to earth. The place prepared for the twelve circumcision apostles is in the holy Jerusalem (Rev. 21:14; Luke 22:28-30). Until that time, the Paraclete will

guide the faithful sons of Israel through the great tribulation days and abide with them for the seven years closing that age, their allotted time.

In John 14:26 the Paraclete is called the Holy Spirit. This does not make void the personality of the Paraclete, Helper, or Advocate. Those who call themselves Bible students and disciples of Christ are not distinguishing the things that differ when they couple the *Paraclete* with *Hagion Pneuma* and call both an influence or power without a personality. The Holy Spirit is translated from the Greek words *Hagion Pneuma* and it is the power of the Most High. Luke 1:35.

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## THE FIRST BOOK OF CHRONICLES

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By Lyman Booth

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IT IS GENERALLY believed that the books of the Chronicles were compiled by Ezra after the Babylonian captivity, and that they contain extracts from the public records of the Jews, and the writings of the prophets. Some parts appear to have been inserted in the same words of the original record which was written before the captivity, and a few names added to the genealogies after Ezra's death. The First and Second Chronicles form one book in the Hebrew and bear the name "The Acts or Annals of the Days," from which the title, "Chronicles", arises. It is not improperly rendered the "Chronicles or Records of the Times."

The Greek title in the Seventy translation is *Paraleipomena*, or "The Things Omitted", a title which would imply that the Chronicles is supplementary to the books of Samuel and the Kings, and supplies that which was omitted in the earlier history. The Latin has followed the Seventy in its division, but retained the title, *Paraleipomenon*. The Seventy calls them, "The Books of the Things which had been left out"; but that is not so appropriate as the original name, for there are many repetitions of facts recorded before. These repetitions must not be considered superfluous, for they serve to make clear the preceding history. And those that seem out of place are well suited to connect the whole into one complete narrative without having to refer to other books.

In the genealogies there are several literal or verbal variations from those found elsewhere in Scripture; but it is evident that many persons had more than one name and were known and called by either, and we know from experience that spelling and pronunciation changes considerably in the course of years. We are led to believe that some trivial error of the translator had been made, but there is no variation so great that, in the least, weakens our faith in the external or internal evidence of the divine inspiration of the Scriptures in general, or in the books in particular.

The compiler, whoever he was, seems to have employed the words, the "History of Samuel the Seer", for the "History of the Reign of David," and "The History of

Gad the Seer" for the "History of Nathan the Prophet," 1 Chron. 29:29, R.V. "The Visions of Iddo the Seer" was substituted for the "History of Abijah the Shilonite, 2 Chron. 9:29; and for the latter kings, "Histories of Shemaiah the Prophet", Chron. 12:15, the "Book of the Kings of Israel and Judah", 2 Chron. 27:7. We find also the acts of the kings of Israel, 2 Chron. 23:18, and the history of John, the son of Hanani, 2 Chron. 20:34.

The compiler mentions the history of Azariah (Uzziah) by Isaiah the prophet, 2 Chron 26:22, also the acts and good deeds of Hezekiah by the same prophet, 2 Chron. 32:32. In the period from creation to the death of Saul he appears to have used the historical book of our present Scriptures from Genesis to Ruth, also various records, genealogical and historical, which had been preserved even through the captivity.

The writer evidently had one design in view, namely, to relate briefly those things which related to the nation of Israel and especially to each of the twelve tribes, and to the family of David with reference to the settlement in the land after the captivity, and to ascertain the descent of the promised Messiah, for in both the genealogies would be very useful. Until Christ came all the genealogies were accurately preserved; but since that period we have none that are dependable. The types were then fulfilled in the great Antitype, the Kingship and Priesthood were permanently centered in Him. The nation by rejecting Him forfeited their temporal advantages and opportunities and hence their genealogical records were of no further use, and were allowed to pass without being kept as before.

As to the author of this book, Jewish tradition credits it to Ezra, who, no doubt, obtained his information from various annals of the monarchy. While this is considered improbable by some, still the fact remains that Second Chronicles ends with the same passage with which the Book of Ezra begins. This would suggest the same author, and favors the idea that the Book of Chronicles and Ezra were originally one.

The book is easily divided into four parts. The first consists of genealogies from Adam, and we trace the line from Adam to Abraham (1 Chron. 1-9); the line of Judah to Elishama; the kingly line of David through Zerubbabel; the line of priests to the captivity; and the three leading lines of singers, one of which represented the line of Samuel. The second gives the history of David (1 Chron. 10:29) and is remarkable for the omissions which are noted in reading the narrative, also for many new facts which are not given in the Book of Kings. The third contains the reign of Solomon (2 Chron. 1:9). The fourth (2 Chron. 10:36) gives the history of the kings of Judah to the captivity.

There is in this book a great tendency to dwell on the details of the temple worship, the arrangement of the courses of the priests, a bent for genealogical tables and for keeping on record the names of persons engaged in all events narrated; a desire to credit all the events to divine agency, also to represent the divine favor as dependent upon the faithfulness of their rulers and of the people of the

(Continued on back page)

## LIGHT BEARERS

By Rufus A. Curtis

"**Y**E ARE THE LIGHT of the world," said Jesus, when speaking to His disciples on the mount of beatitudes. He likens them to "a city that is set on an hill," whose light pervades the surrounding darkness and scatters its gloom. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

Words and actions should be in perfect accord. Jesus warned against those who "say, and do not." Matt. 23:1-3. Conversation that is "honest", and works that are "good", form a combination that even the forces of evil cannot overthrow. (2 Peter 2:12, 15.)

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3:10-13.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

It is no insignificant matter for a professed religionist to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Actions speak louder than words, for

"A man of words and not deeds  
Is like a garden full of weeds."

Christianity can be judged by the fruits that follow in its wake. The Master has said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:16-20.

Out of "the abundance of the heart", the good or evil treasure, hidden therein, finds expression, not only in words, but also in actions. (Luke 6:45-49.) Practical Christianity will move its possessors to be "doers of the word, and not hearers only". "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James 1:22-27.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things

which are needful to the body; what doth it profit? Even so faith if it hath not works, is dead, being alone." James 2:14-17.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32.

Momentous events are impending. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." James 5:8, 9.

## THE LAND OF TIME ENOUGH

**I** KNOW A LAND of vast and silent places, a land where the mountains, pine-clad and well watered, break up into foothills and go down to meet the desert; where the cottonwoods mingle with the pinions and cedars, and the sage grows rank on the mesas; a land of all-encircling and never-failing sunlit skies, of sunsets that fling upward all the colors of the spectrum in faultless blendings to light the sapphire dome of God's own Taj Mahal, and where the moon, like a galleon of enchantment, floats upon a shoreless silver sea. . . .

There is another Paradise Valley lying just over the rim of life. I have called it the Land of Time Enough. From the heat of the day, from the toil and the grind, from the long hours of pain, from the disappointment and sorrow, from the deep mystery of human existence, I lift my eyes where the eagles soar over the crest, and ride on toward the Land of Time Enough.

Time enough to do the many things we never yet have touched; time enough to finish all those things that are but half begun; time enough to read the books that call to us from their shelves, to sit before the pictures we have hurried by, to hear the master songs we never yet have heard; time enough to romp with children down their paths of play; to listen to the dreams of daughters and the hopes of sons; to ramble in the fields of memory with those we "lost awhile"; time enough to know our friends; to walk with kings of thought, to dare and do, to live and move; time enough to walk and talk with Christ himself.—*Adapted.*

## FOUR THINGS

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-man sincerely;  
To act from honest motives purely;  
To trust in God and Heaven securely.

—Henry Van Dyke.



# DAILY SCRIPTURE READINGS

## KINGDOM STANDARDS

### REPENTANCE ESSENTIAL

Sunday, January 19—Matthew 4:17-35.

*“Repent: for the kingdom of heaven is at hand”*.—V. 17.

WHATEVER IT WAS THAT JESUS found as He began His ministry needed to be repented of by the people. The reason for that repentance was that the kingdom of heaven was at hand. In order for them to receive the kingdom of heaven with the fulness of its benefits it was essential that they should turn from the standards of their then present government and accept the standards of God's own kingdom.

### PERSONAL ESSENTIALS

Monday, January 20—Matthew 5:1-12.

*“Blessed are the poor in spirit: for their's is the kingdom of heaven”*.—V. 3.

The beatitudes were all contingent upon personal standards. They were assured to those who were “poor in spirit”, who mourned then present conditions, who were “meek”, who sought righteousness, who were “pure in heart”. These were essential conditions of personal life in order to be recipients of God's blessings. These blessings were promised as a fruit of God's rule, God's kingdom.

Christianity as revealed to and by the church of God requires, if anything, more of the individual than did Christ require of them with a view to the kingdom.

### CHRIST CAME TO FULFILL

Tuesday, January 21—Matthew 5:17-26.

*“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”*—V. 17.

In offering to the sons of Israel unto whom He came, the fulfillment of the kingdom, the Savior explicitly taught that it was not His to destroy the law or the prophets but rather to develop, to bring to pass that which had there been taught. The restoring of Israel from her wayward, rebellious position and then the development and perfection of her unto such status as would be acceptable by God and as would assure her establishment as God's kingdom people, required that her people should, under Christ's leadership, fulfill the teachings of the law and of the prophets. Some of these Jesus pointed out at this place.

### DIVINE PROGRESSION

Wednesday, January 22—Matthew 5:38-48.

*“Ye have heard that it hath been said, . . . But I say unto you . . .”*

The quotations from Moses cited by Jesus were God-given. They were proper and righteous. Jesus, addressing Israelites who too much ignored God's earlier word, as

God's Spokesman said, “But I say unto you”. He did not change the law in the sense of annulling it but in the sense of more fully revealing it. He carried the principle forward to a larger and fuller interpretation, thus asking His hearers to take a position much in advance of the position God directed in His earlier word to Moses. The centuries intervening and the altered conditions required progression upon the part of the people. The letter of the law had convinced the people that their interpretation of it was futile. Jesus introduced the spirit, the real principle underlying God's word to Moses. It was this that was essential for the establishment and perpetuity of God's kingdom.

The same is equally true as the teachings apply to the Christian church.

### ATTAINED STANDARDS

Thursday, January 23—Matthew 20:20-28.

*“Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?”*

Jesus was not only appointed to become King of God's kingdom, He was also under the necessity of living the truths requisite for the development of it. The farther He progressed in the development of those truths in practice the more truly and fully did He become the Minister of God, serving, sacrificing for the development and the progression of those who would attain acceptable kingdom standards.

The same in principle is as emphatically true pertaining to the Christian church and to the Christian as an individual. Just as the King is greater than the kingdom which he builds and over which He rules, so the church which is His body and His helper is proportionately greater than the kingdom which it unites with Christ to accomplish.

### BODY FELLOWSHIP

Friday, January 24—Romans 12:9-21.

*“Be kindly affectioned one to another with brotherly love”*.—V. 12.

Today's selection for reading was written to the church of God rather than to the kingdom of God, but as the principles underlying the former selections of the week pertaining to the kingdom are similarly true with reference to the church, so the principle of this instruction to the church is similarly true as applied to the kingdom. The apostle teaches the righteous necessity of all the members of a given body exercising themselves in thorough, mutual fellowship. This principle is always true regardless of the nature of the body of people.

## THE STRONG AIDING THE WEAK

Saturday, January 25—John 2:2-11.

*“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”—V. 11.*

He who was King to be, who was to be the resurrection and the life, who was to become all in all, used of His ability to express mercy and aid unto the weak. This He did not only at the marriage feast but throughout His life, regardless of the sinful appropriations which many made of His blessings. As King, Christ's standard of service to the people of His kingdom always carried the lesson of kingdom standards. To those standards His people should aspire.

## A CHANCE FOR THE BOYS

## QUERIES 20

QUOTATION: Where found? “A merry heart maketh a cheerful countenance.”

OCCUPATIONS: Give the names of one or more mentioned in the Bible as being—

1. Chronicler
2. Commander
3. Coppersmith
4. Counselor
5. Cup bearer

## NEW TESTAMENT PLACES

1. Where was the seat of the ruling power of the world at the time of Christ?
2. Where did Jesus perform the miracle of the draught of fishes?
3. What place was referred to, and to whom did Peter say, “It is good for us to be here”?
4. What place is mentioned only once in the Bible?
5. What city was supposed to produce nothing good?

## NEW TESTAMENT PERSONS

1. Who said, “God is not the God of the dead but of the living”?
2. Who were said “to strain at a gnat and swallow a camel”?
3. The martyrdom of what prophet did Jesus relate when censuring the scribes and Pharisees?
4. What national soldiery is symbolized by eagles in the New Testament?
5. Whose words shall not pass away?

Some one asked about the derivation of the word Christmas. Compton's Encyclopedia gives the following:

“From the early centuries of Christianity, the anniversary of the birth of Christ has been celebrated by a special church festival. In early England this festival was called

*Christes messe* meaning ‘Christ's mass’, whence we get our word ‘Christmas’.”

## ANSWERS—QUERIES 18

## SCRIPTURAL CAKE RECIPE

- 4½ cups flour, 1 Kings 4:22 (first clause)  
 1 cup butter, Judges 5:25 (last clause)  
 2 cups syrup or sweet cane (sugar), Jeremiah 6:20  
 2 cups water, Exodus 17:6  
 2 cups figs, Nahum 3:12  
 2 cups almonds, Numbers 17:8  
 3 teaspoonfuls honey, 1 Samuel 14:25  
 6 eggs, Jeremiah 17:11  
 ½ cup milk, Judges 4:19 (last clause)  
 2 teaspoonfuls leaven (baking powder) Exodus 12:19  
 Season to taste with spices, 2 Chronicles 9:9

## OCCUPATIONS FOR WOMEN:

Breadmaking, Cooking and Confectionery, Church Worker, Gleaning, Household Duties, Maid, Needle Work, Nurse, Saleswoman, Singer, Spinning.

QUOTATION: Moses to Asher, Deuteronomy 33:25.

All you hungry people take notice that the following are good cooks, at least, they solved the “scriptural cake” problem: Ruth Tomlinson, Mrs. Hugh Glover and Hazel Titus. The Queries Editor would like a piece of the cake. Thank you.

In naming the “Occupations for Women”, Mrs. Hugh Glover includes, “Comforter and help to any we may reach who are in need of our help.”

It makes one happy to realize that there are so many ways in which one may be a “real” woman, doesn't it? Let us concede to the men their right to be head of the nation, the state, the community and the home. And let us, the women and girls of the land, be the home makers, who help to make home a place where our men and boys will want to spend more and more of their time.

## THE BOOK OF BOOKS

“Study it carefully, think of it prayerfully:  
 Deep in thy heart let its pure precepts dwell,  
 Slight not its history, ponder its mystery,  
 None can e'er prize it too highly or well.

“Accept the glad tidings, the warnings and chidings,  
 Found in the Volume of heavenly love;  
 With faith that's unfailing, and love all prevailing,  
 Trust in its promise of life evermore.

“May its message of love from the Father above,  
 To all nations and kindreds be sent,  
 Till the ransomed shall raise glorious anthems of praise:  
 Hallelujah, when sinners repent!”

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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## THE SERENE LIFE

### PRETENSE, WORRY, DISCONTENT, SELF-SEEKING

*These Four Things Hinder True Christian Living.*

*Let's Do Away with Them.*

**L**IFE IS LARGE. We cannot possibly grasp the whole of it in the few years that we have to live. What is vital? What is essential? What may we profitably let go? Let us ask ourselves these questions today.

To begin with, what may we let go? Who shall say? By what standard shall we measure? By what authority decide? Each of us must answer that question for himself. In looking about for an answer, I find only one that satisfies me. It is this: *We may let go all things which we cannot carry into the eternal life.* To me this is a deep truth, and a positive one. Surely it is not worth while for us to cumber our lives with the things which we can grasp at best for but a little time, when we may lay hold of things that shall be ours for ten thousand times ten thousand years.

We may drop pretense. Eternity is not good for shams. In its clear light the false selves that we have wrought about us like a garment will shrivel and fall away. Whatever we are not, that let us cease striving to seem to be. If we can rid ourselves of all untruth of word, manner, mode of life and thinking, we shall rid our lives of much rubbish, restlessness and fear. Let us hide nothing, and we shall not be afraid of being found out. Let us put on nothing, and we shall never cringe. Let us assume nothing, and we shall not be mortified. Let us do and say nothing untrue, and we shall not fear to have the deepest springs of our lives sought out, nor our most secret motive analyzed. Nothing gives such upright dignity of mien as the consciousness, "I am what I pretend to be. About me there is no make-believe."

We may drop worry. The eternal life is serene. It is not careworn, nor knows it any foreboding of future ill. Can we not take to ourselves its large spirit of serenity and cheer? For only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision sweeps the universe and sees things in their right proportion. The finest landscape of Corot viewed asquint or out of focus would appear distorted and untrue. Let us hang life on the line, as painters say, and look at it honestly.

We may let go discontent. In all the eternal years there is no word of murmur from any restless heart. In its vast

silences how trivial would sound the complainings of our harassed days! In its great songs of praise how our frettings would be overborne!

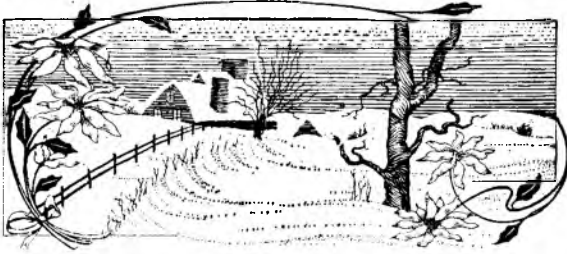
In life I find two things that make for discontent. One is lack of harmony with one's environment. The other is dissatisfaction with one's present opportunities. Of these, the first may be overcome; the second may be put out of one's life. A congenial environment is not one of the essentials of life: present opportunities, if rightly used, are as great as the soul need ask. Which of us can sit down at the close of a day and say, "Today I have done all that was in my power to do for humanity and righteousness"? Ah no! We look for large things, and forget that which is close at hand! To take life "as God gives it, not as we want it", and then make the best of it, is the hard lesson that life puts before the human soul to learn.

One's environment may be very disagreeable. It may bring constant hurts of heart, mortification, tears, angry rebellion, and wounded pride—but there is a reason for that environment. To become strong, the soul must needs fight something. A great part of the strength of life consists in the degree in which we get into harmony with our appointed environment. So long as we are at war with our surroundings, so long will much of the force of our lives be spent uselessly, aimlessly. A good way to get into harmony with one's environment is to try to understand it first, and then to begin to adapt ourselves to it, so far as possible.

Let us say, "God put me among these scenes, these people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place He means me to be in, the place I am capable of filling: there is no mistake. My life is in its proper setting."

We may let go of self-seeking. In the eternal life there is no greed. One hears of neither "mine" nor "thine". All things are for all. As the waters fled away from Tantalus, so do the good things of life flee from the grasping and selfish spirit. The richest experiences of life never come to those who try to win them selfishly. If they do gain their desires, they find them as ashes to the taste. But all blessings are in the way of him who, forgetful of self, tries to be helpful to the world, and who spends his life in loving deeds.

Pretense, worry, discontent, and self-seeking—these are the things that we may let go.—*From "What Is Worth While?" by Anna Robertson Brown, Ph. D.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### STANDARDS OF THE KINGDOM

**H**AVE YOU EVER heard of *The Sermon on the Mount*? You may read it in Matthew, chapters five, six, and seven. And who was the Minister that delivered this sermon? Jesus. Why named "*on the Mount*"? Because when the crowds followed Jesus, "he went up into the mount, and when he was set his disciples came unto him" and "he taught them."

Jesus taught them how to live, what they should do, and what they should not do if they were to be Christians and become a part of God's kingdom. He began by telling them who were blessed and what the reward was for each class. We call these "blessed" verses the beatitudes. The first class includes those who are "poor in spirit" or humble and theirs is the kingdom of heaven. The second are those who mourn. How can anyone be happy when he is sorrowful or mournful? In the new kingdom yet to come he shall be happy, although I am sure God will comfort those today who sorrow and ask His comfort or help. The meek shall inherit the earth. What does it mean to be meek? Does it mean fight for your rights, resent all imagined wrongs?

Jesus says those who hunger and thirst after righteousness shall be filled. Those who really want to learn right and live righteously shall be satisfied. The ones who are merciful or kind to others will receive kindness in return.

And what a wonderful promise Jesus made to those who have pure hearts (and minds)! They shall see God! Imagine seeing God! Who has never wondered about God's appearance? Let us strive above all else to keep clean hearts within a clean body.

Then the peacemakers shall be called the children of God. What an exalted position to attain unto! How does that dispose of quarreling and fighting?

Jesus says that those who are persecuted for righteousness' sake shall receive the kingdom of heaven, and if any are reviled or *falsely* accused they shall be rewarded when Jesus returns. Several of those followers of Jesus did really suffer terrible persecution for His sake. Great reward will surely be theirs.

Many years before, God had given Moses many laws for the children of Israel, telling them how they must live. Now we might say that these beatitudes are another set of laws for the children of God.

However, Jesus explains that these new laws do not take the place of the old ones. If one keeps these laws he really

keeps the Mosaic laws. Also, Jesus said He did not come to destroy the old law or the prophets, but to fulfill. Not one small part of the law should be left out, but every bit fulfilled. If anyone breaks any of these laws he shall be called least in the kingdom of heaven, but if he obeys and teaches these laws he shall be called great in the kingdom.

The Pharisees kept the letter of the law, but did many cruel deeds. So Jesus warns against that kind of law-keeping. Their hearts were not right, and Jesus wants loving hearts

The law had said, "Thou shalt love thy neighbour." Now Jesus says, "Love your enemies, bless them that hate you, and pray for them that despitefully use you, and persecute you." Jesus did every bit of this. God, too, is kind to the evil as well as the good, for He sends His blessings, rain and sunshine, upon all. And we must try to be kind to all—follow the golden rule. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

### FACT

The word "beatitudes" means blessedness, happiness.

### SOMETHING TO DO

1. Read all of the "Sermon on the Mount."
2. Read Luke 6:20-26.
3. Copy the beatitudes.
4. Copy the qualities outlined.
5. Find instances where Jesus really lived. Matt. 5:44.
6. Read Psalm 15.

### NATURE

2. Noah sent a raven first from the Ark.
3. What tree is symbolic of the prosperity of the wicked? Psalm—?

Who said, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace"? Psalm 37:11.

Do you know the story of "The Leak in the Dyke"? What would have happened if Peter had not been dependable?

"Hands were made to be useful,  
If you teach them the way.  
Therefore for yourself or neighbor,  
Make them useful every day."

# With Our Sunday Schools

LESSON IV.—January 26, 1930

## STANDARDS OF THE KINGDOM

Matthew 5:1-48

Devotional Reading: Psalm 24:1-6

### GOLDEN TEXT

Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

#### A STUDY OF THE SUBJECT

**Topic.** A Christian According to Christ.

**Basic Truth.** To be like Christ one must follow Him obediently.

**Outline.** I. An Explanation. II. The Standard Is Set. III. Attaining unto the Standard.

**I. An Explanation.** We must remember that this scripture was given to the Jews showing them how to follow the law. Jesus had not yet introduced that Christianity which would make one "a new creature" in Christ, 2 Cor. 5:17. He was not teaching the Jews to rise above the law, but to grow into the fullness of it. Later He commanded His gospel to all the world, to Gentile as well as Jew. He then taught, as did also His apostles, that the Christian should rise to "walk in newness of life", even in the life of the resurrected Christ. Rom. 6:1-4. Thus, Christianity today is higher in its standards than was that taught by Jesus in the beginning of His ministry. There He taught with reference to the people of the kingdom, while later He taught with reference to the people of His church, even of His body. Eph. 5:30-32.

**II. The Standard Is Set.** God, through His Word, has set all the standards. He has defined the standard for Israel. He has defined the standard for the Christian. Man has never been authorized to modify or amend God's prescribed standards. Jesus, in Matt. 5, revealed standards to the Jews far beyond what they had realized. He thus revealed to them the way for them to attain unto the kingdom of heaven.

**III. Attaining unto the Standard.** A Christian, according to Christ, must attain unto the standards set by Him. Those to whom the kingdom of heaven was offered could reach it by living the truths of the sermon on the mount. A Christian, in the sense in which that word was later used, must grow up into Christ in all things. His Leader is the risen Christ. He "is subject unto Christ".—Eph. 5:24. His ideals are those of the risen Lord.

#### PRACTICAL APPLICATIONS

**A Hyphenated Citizen.** The man who, born in one country, moves to another for his citizenship, quickly finds himself in ill repute unless he lives to the interests of the country in which he has chosen his home. He, who moving to a new country to become possessor of its benefits and advantages, but who insists upon maintaining his native tongue, his native interests, and his native ideals; who

insists upon utilizing the advantages of his newly chosen home in order to maintain his native ways, is usually called untrue and unfaithful to the country of his choice.

Hyphenated Christians are no different. That man who, born in sin, born of the curse, turns to his Lord and Master in order to obtain the advantages thus afforded would do well to leave his native ways of sin and of carnality, cut himself free from all such and become Christian in deed and in truth. Such are Christians according to Christ.

#### THE GOLDEN TEXT

"Blessed are the pure in heart: for they shall see God."—Matt. 5:8.

Blessed in these verses means happy, and represents the Hebrew word, *ashrey*. This word occurs in nineteen of the Psalms twenty-six times; elsewhere only in eight books, viz., Deuteronomy, 1 Kings, 2 Chronicles, Isaiah, Proverbs, Job, Ecclesiastes and Daniel. C. B. Then, happy are the pure in heart, because they shall see God. A wonderful reason for their happiness.

To be pure in heart, one must be consecrated to God, and fitted for holy service. This condition fits one to enjoy what God has in store for His children.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Entrance into the Kingdom.

All governments that have ruled mankind have been composed of men who have manifested some or all of the works of the flesh. But Christ's kingdom is to be unique in that the men who shall compose it are not to be tainted in the least degree by the works of the flesh. Paul says "they which do these things"—"adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like"—"shall not inherit the kingdom of God." Anyone who finds himself yielding to these works may know with assurance that he cannot inherit the kingdom. For centuries God has been developing men into the fitness that shall enable them to rule in righteousness and justice and He will not permit one iota of anything contrary to righteousness to enter in. Let us not deceive ourselves. These things must be put aside, not merely because we want a place in the kingdom, but because we hate and eschew all things that are contrary to love.

If we find one work of the flesh holding sway in our lives, we must turn from it to Jesus and yield to His power for cleansing.—A. K.

#### INTERMEDIATE CLASS

**Topic:** Accepting and Following the Highest Ideals.

Every worth while business or profession in life has certain aims and ideals in view which its executives desire to attain. Some of them are purely mercenary, it is true, but many of them are planned with the thought in mind of the elevating, in one way or another, of those who serve.

Jesus was the Head of a great business, in fact, the greatest business of all time, that of saving sinners. He chose twelve men to assist Him in this great work and in our lesson of today we find some of the foundation principles which He laid down for His helpers.

Let us see how many of these we can repeat from memory. What wonderful promises they contain! Happy indeed will be the ones who heed them. The mourners shall be comforted; the meek shall inherit the earth; the pure in heart shall see God, etc.

The standards that Jesus set for His "business" are the noblest known to man and are summed up very tersely in Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Let us acquaint ourselves with these ideals and make them our ideals, and great will be our reward.—M. G.

#### JUNIOR CLASS

**Topic:** Rules for Membership in the Kingdom.

The greatest sermon ever preached was preached by Jesus on the mountain to His disciples. We have for our lesson a small part of this great sermon. Perhaps some of you have learned a part of this sermon. That part is called "The Beatitudes", and is found in Matthew 5:3-11.

The great subject about which Jesus preached was His coming kingdom, when He would be King over all the earth. Jesus said that we may be rulers with Him if we choose. But there are certain things we must do before we can secure such a great position. Several things are mentioned in our lesson. We must do as Jesus commands or tells us to do. We must be willing and ready to teach others about Jesus.

Above all we must love Jesus. Then, we must love our neighbors and friends, but further yet, our enemies as well. The last is not so easy to do, but if Jesus says we should do it, we must. We'll be much happier in this life if we do, and not only that, but think of what it will mean to live and be with Jesus in His coming kingdom.—V. C. T.

## DOINGS AMONG THE CHURCHES

The several contributions for the last two or three months have lightened the work in the N. B. I. office materially. Several of the bills that had accumulated throughout the past summer have been taken care of. This allows us to face the new year with a little less heart-load than we otherwise would be carrying. There are other items to be met as quickly as possible as well as the current expenses which can be taken care of only from contributions. With continued cooperation like unto the recent past, we will be able to devote more mental energy upon the Bible work and upon the cause in which we are all interested.

As rapidly as the books for the year 1929 are closed and the totals are known, statements will be published from week to week for the information of all.

F. L. Austin, Secretary.

Word reaches The Herald office that Sr. Pheobe Brewer, near Byron Center, Mich., is quite low. Sr. Brewer passed her eightieth birthday anniversary last September and her continued sickness at such age is causing considerable anxiety on the part of those near her.

The heavy snow storm of Thursday night made it impossible for many to attend the annual business meeting at the Church of God, Oregon, Ill. The meeting was therefore adjourned until Thursday evening, January 16, when all members are urgently requested to be present.

Sr. Nellie Cross, of the Oregon congregation, is visiting her son, Clarence, and family at Berlin, Wisconsin.

On Wednesday, January 8, Bro. and Sr. J. H. Williams, of Rochelle, Ill., were celebrating the forty-fifth anniversary of their marriage and accordingly a number of the members of the Oregon church quietly hid themselves over there and surprised them. Bro. and Sr. Williams appreciate deeply the good wishes thus extended them at this milestone of life and we trust they may be spared many more years for the service of the Master.

Bro. Paul C. Johnson expects to be with the congregation at the Plum River church, northeast of Mt. Carroll, Ill., next Sunday, January 19, in the morning, and with the brethren at Adeline in the evening. May it be that the roads will be passable.

Sr. Victor D. Smith desires to thank one and all for the beautiful cards which they have sent to her mother, Sr. Sarah A. Hook, of Bristol, Indiana. She states that they are a real joy to her mother who looks over them day after day. They help to keep her mind busy. Sr. Hook suffered a bad fall early in December and it is feared that this aged sister will not walk again.

### BAPTISM

On Sunday afternoon, January 5, we had the privilege of holding a prayer and devotional service in the McGinnis home at 106 Grant St., Savanna, Ill., and of baptizing Mrs.

Ruth McGinnis in the name of her Savior. Sr. McGinnis is in poor health, and having more faith in the Great Physician than in human doctors, she desired this relationship with her Lord. May God sustain and comfort her in our prayer.

F. E. Siple.

### CORVALLIS, OREGON

Bro. Platt G. Hathaway and Miss Evelyn Johnson were united in marriage at a quiet ceremony at the bride's home, the Rev. Fred R. Morrow of the First Congregational Church officiating. Mrs. Hathaway has been employed as statement and remittance clerk at the Benton County State Bank. Bro. Hathaway is a son of Bro. H. B. Hathaway and resides on a farm near Corvallis. We pray God's blessing may rest upon this newly established home.

Bro. J. C. Wilson has been laid up with an attack of rheumatism. He is staying with his sister, Sr. Edith Barber, until able to return to his home at Lebanon.

Sr. Minnie Kerr has gone to California to spend two weeks visiting friends and relatives.

Late hours are kept by those seeking answers to the queries which appear weekly in The Restitution Herald. This is an interesting way to spend those spare moments and to become better acquainted with the Book of books.

The wedding of Miss Viola A. Hogue and Florain E. Powers occurred Sunday, December 29. Mrs. Powers is the daughter of Mr. and Mrs. J. Hogue, and is a student at Oregon State College. Mr. Powers is a 1929 graduate of O. S. C. They will make their home in Corvallis. We extend our best wishes to these young people.

### GRAND RAPIDS, MICHIGAN

The good Word tells us that there is "joy in heaven over one sinner that repenteth." We have been experiencing some of this joy of late. At the close of the Sunday evening service, Dec. 29, three came forward when the invitation was given and yielded their lives to the Master. On January third we assembled at the church and assisted them in putting on Christ by baptism. Preceding this service a talk was given by the pastor, after which two more came forward and accepted Christ. These will be baptized tomorrow night. At least six will be received into church fellowship Sunday morning.

All five of these baptized are parents ranging around thirty-five years of age. What a wonderful example for their children! The Lord is wonderfully blessing the labors of the church. Several others are seriously considering this same step. Brethren, pray for this work. Pray earnestly for a spiritual awakening. We don't want to be selfish—pray for a general revival among all our churches. We need it and we need it BADLY. Let us concern ourselves more about the salvation of people than the securing of superficial knowledge of God's Word.

The names and addresses of those baptized are: Mr. and Mrs. Myron Vanportfleet, 136 Webster St., Rt. 11; Mrs. Minnie Eaton, 147 Walter St., Rt. 11; Mr. and Mrs. Paul Woodburn, 119 Abbie St., Rt. 11. Mrs. Sofa Tay-

lor, Jordan Dr., Rt. 11, was baptized some time ago and will be extended the right hand of fellowship with the other members. The Post Office address of all the above is Grand Rapids. Send them a line of welcome and encouragement.

Our annual church meeting was held on Wednesday evening, Jan. 8. There was a splendid turnout of the membership and the business was transacted with an excellent spirit prevailing. The work accomplished during the past year shows some very encouraging results. Eighteen have been baptized, three have been received from other of our churches and one has asked admission from another denomination and will come forward at our next regular service. We rejoice over this victory for the Master.

We are going to have special service for the installation of our church Berean officers recently elected. Announcement of this will be made later.

The first Sunday of the year we had 151 at Sunday School. This doesn't mean much, however, unless we can teach them the ways of the Master and get them to actually practice the same. There is too much sowing for what reaping we do as a denomination.

At a recent Sunday School period the superintendent of the Kent County Sunday School Association visited our school and he remarked that out of the two hundred schools in the county we had the "peppiest" one of all. The Spirit, if allowed to work freely in the life and being of each leader, teacher and member, will make "peppy" organizations, classes and congregations regardless of the size, or place.

Each year the Sunday School gives a Bible to the pupils that attend Sunday School every Sunday of the year. Last year Darlene Scott, 127 Liberty St., S. E., Rt. 11, was the faithful one. She is a girl of about thirteen years of age. Drop her a short letter urging her to always be as faithful to the Master. Several others were absent only a Sunday or two. Regularity and faithful attendance is a big part of true Christian work.

### CLEVELAND, OHIO

The Ladies Aid Society of our church have sponsored their second annual Bazaar and Supper on December 11, 1929, and realized a net profit of \$85.00. We feel very much elated over the results of our bazaars, as we are just new at the game, and possibly each one will bring in more than the previous one.

The Christmas entertainment, which was put on by the Sunday School, was very good and was well attended, as our auditorium was filled almost to overflowing. The small children just seem to have a wonderful time, especially when Santa Claus appears on the scene.

Yours in the Faith,

CHURCH OF THE GOLDEN RULE,  
Effie K. Jones, Clerk.

On two Friday nights of each month the Rockford Berean class has a speaker for the occasion. Next Friday night, January 17, is the next meeting of this kind. Bro. F. E. Siple expects to be there to address them. The meeting place is at 1904 N. Main St.

**A TICKLER**

Here is a line you will enjoy:  
Dear Restitution Herald: I hope the little yellow slip sent with the last Herald jingled every delinquent's memory as it did mine and that the office will get a regular deluge of dollars to start the New Year!

Permit us to say that while we are very grateful for the dollars that are coming in, we are still able to keep our heads above the deluge. **Just try to cover us up.**

**KOKOMO, INDIANA**

The Church of God, 1244 S. Jay St., meets every Sunday morning for Sunday School at 9:30, with an average attendance of 35. On the first Sunday of each month Bro. Vaughn Long preaches for us; every fourth Sunday Bro. Cantwell Drabentstott; the remaining Sunday evenings for Berean study at 7:30. We have a fine class of young people with about 25 enrolled, but an average attendance of only about 12. The class is taught by D. G. Harvey. Adult class attendance average is about 9, and the class is taught by O. J. Parker.

On Sunday morning, January 5, a young Berean student, Charles Martin, came forward for baptism. We went to the water after morning services and Bro. Long baptized him in the all-saving name of our Master. We beseech the brethren everywhere to pray that he may walk worthy of the vocation he has been called to perform.

In the evening Bro. Long gave us a wonderful sermon on "Signs of the Times". At our evening service we were pleased to have with us Mrs. Milfred Jenkins, of Alexandria, Mrs. Effie Eikenberry and daughters Mary and Betty, Mrs. Elka Sheets and daughter of Beard.

Yours in hope of eternal life,  
Mrs. Omar J. Parker.

**NEW YEAR OFFERINGS**

The following New Year Offerings have been received the past week. The loyalty and co-operation of the brotherhood at large is a source of strength and encouragement to the workers.

Mrs. Jane Glass	\$1.00
Mrs. Howard Huey	3.00
Mr. and Mrs. P. N. Benn	6.00
Miss Abbie H. Fiske	5.00
Carl F. Stuhler	1.00
Mrs. Ed. Tomlin	1.00
Mrs. Geo. Cleek	4.00
Mr. and Mrs. N. S. Westfall	5.00
Mrs. H. E. Russel	2.00

**CHRISTMAS OFFERING**

Mrs. M. A. Woodward \$10.00  
(Delayed in transmission.)

**HERALD RECEIPTS**

Leland Hanson; Mrs. Anna Baner; Mrs. Howard Huey; Mrs. Jane Glass; Sylvester Logan; Wm. Fey; Miss Emma Niesley; John Fyfe; Mrs. S. A. Horn; S. S. Claussen; Madeline Gardiner; Mrs. Lucy Robinson; G. A. Carpenter; Mrs. George Siple; James R. Moore; Mary F. Cox; Mrs. Dewitt Dauntler; Mrs. George Cleek; Mrs. Ed. Tomlin; Mrs. Ada Huff; Mrs. Elmer Winfrey; Dorothy Lyon; Mrs. Cliff Restrim; Mrs. P. N. Benn; E. E. Giesler; Frank C. Dielman; Anna E. Sleight; Mrs. J. E. Laurence; Sydney E. Magaw; Mrs. M. A. Woodward; Herman Laning; Chas. Anderson; Carl F. Stuhler; Mittie Chandler; Mildred Chapman; C. W. Dean; Mrs. Rose Barton; Mrs. G. R. Booth; Mrs. Newton Davis; Mrs. Nettie Daharsch; S. G. Elton; Mrs. J. H. Davis; Mrs. D. W. Brown;

Watson Weinberg; Mrs. Calvin McGraw; John Threalkill; Mrs. George Young; Ernest Drabentstott; Esther Sealine; D. Hatten; S. E. Boyer; J. W. Williams; Lee Sutherland; Mrs. O. George; Mrs. W. H. Allard; Mrs. Alida Ritchey; Mrs. Lena Drew; D. S. Kirkpatrick; A. M. Jones; T. C. Eggerking.

**FOR LOVE'S SAKE**

Just before I left Dutton (Mich.) for Lansing, Bro. Randall drove to Mr. Leatherman's where I make my home while in Dutton, and took me to see dear Sr. Brewer, who has been a great sufferer. Although she was very weak she seemed glad to see us and we had a pleasant visit with her. As we talked with her we found her strong in the faith of the coming Christ and the hope of the resurrection. We were very sorry we had not thought to bring the Lord's Supper with us that we might have partaken together once more. As we prayed with her we felt the strong ties of love tighten and we believe she felt a little happier even in her weakness for renewed friendships and stronger love ties. A recent letter from her niece says she has had several hard spells since we were there and is very weak. May God be her hiding place and strength during these painful days, and if it be His gracious will, may she be restored to comfortable health and strength. Sr. Brewer has a beautiful home; has lived eighty years of her life doing her part faithfully. She was baptized at Coats Grove many years ago by Bro. Woodward and has been faithfully clinging to the truth and living a Christian life, and is now just waiting God's will in her case. Show your love to her, dear ones, by visiting her. Though she may not be able to see you or talk with you, she will appreciate it.

Later Bro. Randall took Sr. Huff and myself to visit Sr. Hewett and her husband in the Doyle Home, at 343 Union St., S. E., Grand Rapids, Mich. We found them both in the same room with their beds turned so they could see and talk with each other, but neither of them can move without help. We talked of the blessed hope and found Sr. Hewett strong in the hope of seeing her Lord when He shall return to claim His own. The nurse came in and helped her to a sitting position; we then set a little table with the emblems and Bro. Randall read a Scripture lesson. After prayer we all partook of the emblems with them. Their faces were wet with glad tears as we worshiped together.

I thought of the wonderful parable of the last judgment given by our dear Master and its lesson for us today. I wish you would all get your Bibles and read Matt. 25 from the 31st verse to the end of the chapter and determine if we as Christians are doing all we should, and all we will need to, to gain eternal life when the King comes. Let us read part of it: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer them and say unto them, Verily I say unto you, Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

We perhaps will never be called on to do all or any of the hard things mentioned in this parable, unless they come our way, but the least little kindness done in His name counts for Him. And it is the little things we so often neglect doing. O, beloveds, beloveds, could we but realize the just judgments of God resting on us for neglecting these every-

day duties, we surely would be more careful and anxious to do them in His name. The pleasant little smile to the ragged urchin we have just passed; the kind word to the vendor of those good fruit cakes which we perhaps cannot buy; the appreciative word to the pastor, or editor, the visit to the alone ones, leaving an orange, a flower, a small box of candy, a good book, an appropriate text of Scripture—all these in His name—count for Him. Do not allow the old excuse to come to your lips, "I just have not had time, you know." If it were any place where you really desired to go you could leave everything and GO. When you know of some lonely, discouraged, heart sore one, leave everything and go and come home with a light heart and a happy face, for you have done it for Him, and it counts.

Let me say here that Sr. Randall could not make any of these visits with us as she herself is suffering from neuritis, and these cold days she has to be careful about exposure. The sisters in the Grand Rapids church realize this and often go to her and lighten her burdens. God bless them. Sr. Hewett told me of a Christian man who comes to their room every week, and reads the Bible to them and talks to them. They appreciate this very much. It helps to brighten many a lonely day. Brethren in Grand Rapids, appoint some sweet loving person with love so strong that it shows in the face to go to these shut-ins and read and pray with them. Leave some little token of love, they will appreciate it so much. You will surely receive a blessing in return. Bro. Randall is always ready to do his part with his car, to go to these places to bring sunshine and cheer. Go, for love's sake.

In His name,  
M. A. Woodward.

**THE RESTITUTION HERALD**  
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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## THE FIRST BOOK OF CHRONICLES

(Continued from page 247)

national covenants. Hence the history of the Chronicles has been called ecclesiastical, that of Samuel and the Kings, political.

The student will observe that a large portion of Chronicles is common with the books of Samuel and the Kings. While it is a separate history, it is not intended to supercede the Books of the Kings. Many passages agree almost exactly in word with those of the Kings. Still others are peculiar to themselves, for instance, certain songs at the bringing up of the ark by David, the account of the organization of the temple ritual and the Levitical order, also many of the civil offices of Solomon's reign (1 Chron. 23:27). There are found various incidents in the history of the kings concerning the introduction of some of the prophets (2 Chron. 24, 25). The account of the great passover feast kept by Hezekiah and Josiah is given (2 Chron. 29, 30, 35). Some important matters are omitted, among which are almost all the incidents relating to the northern kingdom. In the history of the southern kingdom are all the records of the sinful acts and consequent misfortunes of David's reign, viz., the affairs of Uriah and Bathsheba, Amnon, Absalom, Sheba, Adonijah, Solomon's judgment administration and sin; and the account connected with Hadad and Rezin.

Many things in this book may have been very interesting to the ancient Jews; but which seem otherwise to the present generation. If any portion of the Scriptures were profitable to the church in some remote age or place, and not at all to others, it would not impeach the wisdom and love of the Father; and if we cannot understand or derive any benefit from those portions it would better be charged to our dullness of apprehension.

The first book begins with genealogies from Adam till long after the captivity, some of which are collected from other parts of Scripture. The advancement of David to the throne is next related and a fuller account is given of his government of the kingdom, especially in the regulation of the priests and Levites, in the service of the sanctuary, in the preparation he made for the building of the temple, and his exhortations to Solomon and to the elders of Israel with which he closed his days.

The sacred writer seems to have dwelt on these subjects to stir up a holy and reverent emulation in his countrymen in restoring the temple worship to its former order and purity, so that in the book the man after God's own heart shines brighter, than in the second book of Samuel.

The genealogies given by Matthew and Luke may be supposed to refer in many respects to this book. When it is said that Zacharias was "of the course of Abia," the reference becomes indisputable, Matt. 24:10; Luke 1:5. The prophecies contained therein agree with those in 2 Samuel and in the Psalms, and therefore cannot be said to be absolute proof of divine inspiration, but the thoughts which pervade it are altogether scriptural. We may feel certain it formed a part of the Jewish Scriptures, for our Savior and His apostles referred to it as the oracle of God.

## HAVE YOU READ?

NO, I HAVEN'T READ HIS LATEST BOOK, have you? But you read all the newest books, you say. Then you have read the book of Genesis—the only new, really new book there ever was. Oh, haven't you? Then perhaps you have read that very old book, Job? Oh! it's fine, you must have read it. Or perhaps you like books of travel. Have you ever read the journeyings of Abraham, or the trip of the Israelites, or the voyages of Paul? No? Do you like biographies of successful men? Have you read the life of Joseph, or the life and death of Moses, the great organizer, or the life of the great soldier, Joshua? You haven't?

Maybe you like stories. Have you ever read that wonderful story of Gideon and the Midianites, or the story of the fall of Jericho? Oh, that's thrilling! The story of Ruth and Naomi is very beautiful—have you ever read it? So also is the story of Esther and her uncle, Mordecai. Did you ever read that marvelous story of Daniel and his three friends?

The sweetest story ever told is the story of the Babe of Bethlehem. The saddest of all stories—the story of Calvary—have you read that? The most gloriously triumphant story the world has ever read is the story of The First Easter Morn.

If you enjoy good reading, you must not miss these stories of the ages from the Book of books.—*Adapted.*

## DECREASE OF ISRAEL IN THE WILDERNESS

By Cecil Smead

MOSES NUMBERED ISRAEL in the wilderness of Sinai after they had been gone from Egypt a year and a month. All males from twenty years old and up who were able to go forth to war were numbered. The number was 603,550. Then, because of sin, God condemned them to wander in the wilderness until all were dead excepting two. At the end of forty years of wandering the succeeding generation numbered 601,730 which is a decrease of 1820 as set forth in the book of Numbers, and as shown in the following table:

	Beginning	End	Decrease	Increase
Reuben	46,500	43,730	2,770	
Simeon	59,300	22,200	37,100	
Gad	45,650	40,500	5,150	
Judah	74,600	76,500		1,900
Issachar	54,400	64,300		9,900
Zebulun	57,400	60,500		3,100
Ephraim	40,500	32,500	8,000	
Manasseh	32,200	52,700		20,500
Benjamin	35,400	45,600		10,200
Dan	62,700	64,400		1,700
Asher	41,500	53,400		11,900
Naphtali	53,400	45,400	8,000	
Total	603,550	601,730		
Total decrease			1,820	



# THE RESTITUTION HERALD

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## GOD'S PROMISES

By C. E. Randall

*"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:4.*

THESE GREAT PROMISES have been made by God to His children. They are many. Some have been fulfilled; others are in the process of fulfillment; while still others remain to be fulfilled in the future. These promises are dependable. Every jot and tittle will be fulfilled. God never breaks a promise. He doesn't exaggerate the truth. He cannot lie. "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. All of God's promises are true. He hasn't lied about a single one. We can implicitly and fully rely upon and believe every one. He is a covenant-keeping God, and as such is able to keep every promise He makes.

Man makes many promises. He keeps some of them; others, circumstances and conditions make it impossible for him to fulfill. Not so with God. He is Master of every circumstance and situation, and there is not anything or any person that can prevent Him doing all that He has promised. Your attention is called to a few of these "exceeding great and precious promises".

*"Blessed are the meek, for they shall inherit the earth."* This promise, like nearly all of God's promises, is for the righteous. This promise has been made and re-made several times. Its fulfillment is still future. God first promised Abraham and his seed the earth for an everlasting possession. Gen. 13:14-16. Abraham did not receive the promise, no, not so much as to even set his foot on. But his faith remained firm and he believed God would give it him, and his faith was counted for righteousness. Rom. 4:3.

God will make this promise good. It is far-reaching. Abraham's seed are multitudinous. Abraham couldn't be made perfect without his seed. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. The "us" needed to be developed before the prom-

ise could be realized. The "us" are Abraham's seed and heirs. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29. This promise will be fully realized through Christ's coming and the resurrection. Then will we come into the full possession of our promised inheritance. This promise is a wonderful one, yet there are greater ones.

*Though our sins be as scarlet, "they shall be as white as snow; though they be red like crimson, they shall be as wool"*, is a greater promise than the land promise. God has never failed to keep this promise, when man sought earnestly and prayerfully for its fulfillment. God has done more to provide for the carrying out of this particular promise than of any other. The tabernacle and temple service and all of the sacrificial rites, and greatest of all the "unspeakable gift" were for the cleansing of man from sin.

God is willing and anxious to hide His face from our sins and to blot them out from the "book of remembrance" if we will but confess them. Don't be afraid to talk about the confession of sins, and above all don't fail or hesitate to confess them. 1 John 1:8-10. Our sins will never be removed from us as far as the "east is from the west" unless we, from the depths of our hearts, renounce the "hidden things of darkness" and make full confession of all guilt. Don't try to live on the great promises of God unless you have claimed this one. It comes first. No one will ever become the seed of Abraham with his garments smeared and stained with sin.

*"Come out from among them, and be ye separate, saith the Lord . . . and I will receive you."* If you are interested in the promises of God put this last one to work, and partake of some of its fullness before you try to measure and understand the "deeper things of God".

Next week we will call again and tell you about some of God's other promises.

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*“And the Lord make you to increase and abound in love one toward another, and to all men, . . . to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”—1 Thessalonians 3:12-13.*

## THE COMING OF CHRIST

IF THERE IS one promise in the Scripture more frequently stated than another promise it possibly is the assurance of the second coming of our Lord and Master. Jesus himself said, John 14, “If I go away, I will come again.” He also taught, Matt. 16:27, “The Son of man shall come in the glory of the Father with his angels”; and again, Matt. 25:31, “when the Son of man shall come in his glory, and all the holy angels with him, . . .” It was the first promise following our Lord’s ascension to the Father’s right hand: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:11. It is also the last recorded promise of Scripture, “Surely I come quickly.” Rev. 22:20.

## THE CHRISTIAN AND CHRIST’S SECOND COMING

THERE ARE BLESSINGS unnumbered, there are benefits invaluable, there are joys unspeakable, accruing to the Christian from day to day, but the crowning blessing, the crowning good awaits the return of Him who is Captain and Savior. The gift of life, even of life eternal, immortal, awaits His return: “When Christ who is our life shall appear then shall ye also appear with him in glory.” Col. 3:3. The change of the Christian’s corruptible body like unto the glorious body of our Lord and Savior, Jesus Christ awaits His second coming: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, . . .” Phil. 3:20-21.

Thus to the Christian the second coming of Jesus Christ is far more than a mere event; it is the dawn of a new day; it is the beginning of a new era of existence. It is the dawn of immortality, the dawn of incorruptibility of a glorious body. The second coming of Christ introduces eternity. It is heaven’s joy-bell announcing to the Christian the opening of a day altogether new to creation.

With these many gifts from God, the Christian is equip-

ped for the grand work that opens up with this new era. Like Israel crossing the swollen Jordan into the land of promise, the entering of that land, the realization of the long-waiting promises of God was not a day of cessation but a day of new beginning. So will it be at the second coming of Christ with the Christian.

## THE DEAD AND CHRIST’S SECOND COMING

UNNUMBERED HOPES lie buried with the dead. Neither God nor man has ever revealed how such hopes can be renewed, how the dead themselves can again take up the activities of life without the resurrection. Many schemes have been invented by agonizing man in an effort to make possible the realization of some of these long-buried aims. The Bible comes bounding to us with the joyous proclamation that our Lord and Master, after He leaves the Father’s throne for His second advent to man, will while yet in the heavens issue forth His powerful call to those who sleep in Christ. The inspired apostle writing to the Thessalonians says, “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.”—4:16. Here is another joy-startling event that awaits the second coming of Christ for its accomplishment. Then, and not till then, according to the words of Scripture the hopes of the buried faithful may be renewed by a resurrection from the dead.

So, again, the second coming of Christ is more than a mere event. In this instance it is the opening of the graves of the faithful ones; it is the entrance upon a new life; it is the gathering together of the faithful in Christ of all times, no longer to wander in the wilderness of sin, but to enter into the glories of the golden age and to engage anew in life’s activities, activities not like unto the activities of mortality, but activities with God’s Son, activities unto the thrill of incorruption of spiritual nature, activities mapped out and directed by Him who is the King of kings and Lord of lords.

Such is part of the meaning of John’s closing words in the book of inspiration, “Even so, come, Lord Jesus.”

## SOME PROPHETIC STUDIES

No. 3

By R. H. Judd

THE NEARNESS OF GOD and approachability unto Him were veritable realities to the Hebrew prophets. To them the people of Israel were undoubtedly God's chosen people. They continually recognized a personal relationship between God and the people, and between the people and God; yet bearing in mind the great sovereignty of Jehovah they were unremitting in their endeavors to remind their fellows of the allegiance they owed to Him. That God himself recognized this relationship is clearly indicated by the promises, rewards and warnings conveyed through the prophets concerning obedience or disobedience to His commands. Thus we find pervading the spirit of each of the prophets a keen sense of righteousness and intense aggressiveness against sin, especially the sin of disloyalty to Jehovah who was the direct Source of every blessing which they enjoyed.

The essential marks of a prophet were:

1. Consciousness of a divine call.  
Isa. 6:1-8; Jer. 1:4-10; Ezek. 3:10-14; Micah 3:8. Note the certainty of consciousness in this instance in the contrast he draws between himself and the false prophets of vv. 5-7.
2. Communion and communication with Jehovah.  
Amos 3:7-8.
3. Faithfulness.  
Jer. 23:28.
4. Sanctity of character, purged with the fire of trial and personal testing.  
Isa. 6:5-9.
5. Watchfulness.  
Hab. 2:1-2; 1 Kings 22:14.
6. Prediction.  
General as Deut. 18:21, 22.  
Particular as 1 Kings 22:15, 16, etc.

The word "prophet" has in common use today come to mean "one who foretells the future". This is possibly owing to the outstanding uniqueness of predictive prophecy and its distinctive and exclusive relationship to the Hebrew prophets who were without parallel among any people in any age of the world's history. They were, however, first and foremost, preachers *to their own times*. In short, they were witness bearers and their work was testimony for Jehovah, just as in Rev. 19:10 John significantly says, "The testimony of Jesus is the spirit of prophecy." The great spirit of prophecy is not prediction, though it may contain it, but testimony, and in Old and New Testament alike the *testimony* of Jesus is its essential theme and the predictive details are providential beacon lights along the way.

That Moses was recognized as the first and greatest of the prophets is apparent throughout the whole history of the chosen people. Predictive utterances, it is true, were made before his time, but these, though doubtless in-

spired, were not then regarded as uttered by authority delegated to one distinctly representative of Jehovah for the express purpose of acting as God's messenger. Moses seems to be the first thus set apart and as such he stands without a peer in the whole history of the Israelitish nation. That Christ himself placed His seal upon this estimate of Moses will not be questioned by those who are familiar with the life and history of our Savior.

Moses was great as a leader, philosopher, lawgiver, poet, and king in all but name, yet undoubtedly as a true prophet of God he was greater still. Probably Moses himself considered this service greatest, for in his remarkable prediction concerning the Messiah he says, "The Lord thy God will raise up unto thee a prophet, like unto me . . ." Thus to him, to be spokesman for the Most High God was the greatest honor given to man, and he could not think any other honor more fitting to bestow on the One of whom he was only a representative type.

The very fact that Israel's prophets dared to utter prophecies concerning individuals and nations, stating the rise of one and the fall of another and staking without fear the sure fulfillment of what they uttered, is amazing proof that they were conscious of an upholding and inspiring wisdom not their own. Under no other conditions can their lives and their actions be accounted for. Neither were these prophecies spoken only, for in many instances they were committed to writing, thus rendering themselves doubly responsible for what they spoke. The writings of the Hebrew prophets abound in detailed pronouncements of the destinies of various nations which surround them, with which they continually came in contact. Boldly they told the fate of huge overshadowing empires such as Egypt, Assyria, Chaldea and even of nations yet to be.

How do the unbeliever and the infidel account for the remarkable, outstanding fact that no other kingdoms of the world, past or present, have ever presumed to embody in their national records literature of such a kind? Yet this fact is made still more remarkable when it is remembered that though centuries have intervened since these prophecies were uttered and the nation itself scattered to the four winds of heaven, these records have been preserved and are still bearing ever widening testimony to the truth of these servants of Jehovah who dared to put their trust in Him.

## THE NEED OF DIVINE HELP

PSALM 127:1-2

WITHOUT THE HELP of God, all human toil is vain. Be it the building of a house or the watching of a city, unless Jehovah be there to help and inspire, it is all in vain. Ye must not wear your strength out, as if all depended upon you. It is idle for you to rise so early and to sit down so late to the evening meal, thus eating the bread of sorrow. For the best gifts do not go to the busiest hands. Jehovah bestows his gifts upon those whom he loves, when they rest and are still. —*Rendered in Paraphrase by John Edgar McFayden.*

## A LITTLE WHILE

A little while, our trials shall be over;  
 A little while, our tears be wiped away;  
 A little while, the presence of Jehovah  
 Shall turn our darkness into heaven's bright day.

A little while, the fears that oft surround us  
 Shall to the memories of the past belong;  
 A little while, the love that sought and found us  
 Shall change our weeping into heaven's glad song.

A little while! His presence goes before us,  
 A fire by night, a shadowy cloud by day;  
 His banner, love inscribed, is floating o'er us,  
 His arm almighty is our strength and stay!

A little while to live and work for Jesus,  
 To gather with the reapers till He come;  
 Oh, let not faithless fears and doubting seize us—  
 A little while, and then the harvest-home!

A little while! 'Tis ever growing nearer—  
 The wished-for dawning of that glorious day.  
 Blest Savior, make our spirit's vision clearer,  
 And guide, oh, guide us in the shining way.

A little while! Oh, blessed expectation!  
 A little while! "Lord, tarry not," we cry;  
 Our hearts up leap in fond anticipation;  
 Rejoice! The coming of the Lord is nigh!

—Unknown.

## THE SPIRIT OF SACRIFICE

By Sydney E. Magaw

**T**O SACRIFICE is to give to another what one might well use for himself. One will hardly sacrifice for another not loved, and the volume of sacrifice is the measure of love.

Sacrifices will be made to God where there is love for God. In these is a double purpose. First, God is in this way given honor, and His work advanced. Second, there is the confession of need and of having faith in receiving that need. Especially is this latter thought shown in the sacrifices of slain animals of the ancients. Abel, in slaying a lamb as an offering to God, not only showed reverence to the Creator, but more exactly confessed that his sins deserved death and that he needed the blood of atonement which his sacrifice typified. Not until man's fall was there an animal slain for sacrifice. Then is the first that we read of skins being used for the clothing of man. Sin needs cleansing. There must be a sacrifice.

The Jewish people could not offer their own sacrifices, but they were to bring them to the priest and he offered

them to God. This typified the way in which God will receive offerings today. God accepts sacrifices only through Christ, the High Priest. All who would give to God must make those gifts to Christ. He is Mediator and there is just one. Jesus said, "I am the door," and "he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber"; and again, "I am the way, the truth, and the life, no man cometh unto the Father but by me." The Jewish leaders continued to sacrifice, but God cursed the nation because they would not make those sacrifices through Christ.

The Christian will sacrifice, for he is one with Christ and Christ sacrificed. The Lord was rich in wisdom and power. His enemies, even, were astonished at Him. Waves were quieted; sick were healed; hungry were fed, and the dead lived again. With all this power the Master was unselfish. He sacrificed; no man's possessions did He covet; and, speaking of His own life, He said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." With all miraculous power, and knowing himself to be God's appointed King over Israel He "gave himself a ransom for many". His sacrifice was the giving of blessings to others and the taking for himself a chair for a throne, a reed for a sceptre, and thorns for a crown. Alone, upon the cross, listening to the taunts of mockers, He was not only obedient unto the Father's will, but He sacrificed His own life blood. No longer need there be the killing of animals as sacrifices in type of the Lamb of the world. The atonement was made, as He said, "It is finished." "The good shepherd giveth his life for the sheep."

How can one claim this Christ and yet never sacrifice? How can one have hope of reward at resurrection with no gifts for the King? How can one be unashamed and keep his talents all for self and worldly gain?

Jesus taught us to sacrifice. His life spoke sacrifice. What a lesson of humility, of loyalty and service was that of the Savior's as He washed the feet of Peter! He said to all, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The parable of the poor widow giving all she had is a challenge to me.

There is reward that can be gained only in one way. It is through service to Christ. The reward is one much sought for, not only life, nor eternal life, but a new life in which this vile body shall be fashioned like unto His own glorious body. That reward is one worth all the gifts, all the consecration one can give in a short span of activity. In giving we gain; to lose is to find. Cast thy bread upon the waters, and after many days it will return. The Lord said, "He that loseth his life for my sake shall find it, . . . and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

We are only servants. We cannot give too much to the Lord. He sacrificed for us and let us sacrifice for Him. Let us have the true spirit of sacrifice, and put into His service what we could well use for ourselves.

## THE VALUE OF PRAYER

By Harvey Krogh

**D**ID YOU EVER hear a little boy ask his father if he could go outdoors to play? Surely you have, and the father has given his consent if it is well for the boy that he play outdoors. Maybe you have heard a child say, "Daddy, how can I fix my wagon?" The father of the child will tell him how to fix the toy or may even help him do so. When you were a child you asked your father what to do and how to do it. You asked him if you were doing your work right; you talked with him frequently and with confidence.

We are yet children and we have a Father in heaven who is even more willing to help us than are our earthly fathers. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:10-13.

It may be well to give a definition of prayer at this time. Cruden says, "Prayer is an offering of our desires to God for things lawful and needful, with an humble confidence to obtain them through the lone meditation of Christ to the praise of the mercy, truth, and power of God."

Do we doubt the answering of prayer? If so, we are doubting Christ's words: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

If our prayer fails it may be for the reason that is given in James 4:3: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 1:6 says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." Therefore we must have faith.

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things so ever ye desire, when ye pray, believe that ye receive them and ye shall have them."—Mark 11:22-24. If these mountains be obstacles or temptations in our path, if we ask believing that God will move them, they will be moved. We believe it, but I am afraid that we lack faith.

The question may arise: For what shall I ask? In 1 John 5:14, 15 we find that if we ask anything according to His will it shall be given us. What is His will? Is it not that we should walk in paths of righteousness? He will guide us if we only let Him. We are to ask for wisdom according to James 1:5. We need wisdom to choose be-

tween good and evil. We are also told to pray for the sick. God will make them well, for His love and mercy are unmeasured.

Christ told His apostles, "Watch and pray lest ye enter into temptation." Mark 14:38. While we are praying to God, communing with Him, we will not think of evil. Paul, in his letter to the Thessalonian brethren, says, "Pray without ceasing." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." We cannot measure the joy that comes to us when we ask and receive. It is a joy far beyond the joy that we have in temporal things.

"Lord, teach us to pray," for it is only through prayer that we receive daily guidance of our Father in heaven.

## THE PARACLETE

PART 3

By C. W. Dean

**T**HE WORD, HOLY SPIRIT, Greek, *hagion pneuma*, appears in the Greek Scriptures or New Testament ninety-two times, and in every case it involves a personality. Its operation is three-fold, baptism, power and gift. The Holy Spirit which we receive through belief is not that which was given after Jesus was glorified, John 7:39, or that is, the Spirit they that believed on Him were to receive was not the *hagion pneuma*. Christ, being exalted at the right hand of God, received the promise of the Father, the Holy Spirit.

We have heard it said that the Holy Spirit is the power of the Most High God and emanates from Him only. We have seen it written that if it were possible that the Holy Spirit be actually demonstrated as a third person, it will also demonstrate that Almighty God himself was devoid of power. Let us remember that Paul said that in the latter days some would be holding a form of godliness, but would deny the power thereof, and that Jesus said that all manner of sin shall be forgiven unto men, but to sin against the Holy Spirit hath no forgiveness in two ages. Then let us thank God that this does not apply to nations, but to Israel in this age. And in the age to come it applies to ALL.

Now let us see what the Scriptures say of the Holy Spirit concerning its baptism, its power and its gift. First let us distinguish this fact, which is hard for Christendom to apprehend, *that all things are of God*, Rom. 11:36, 1 Cor. 8:6; 11:12; 2 Cor. 5:18. God is the great Cause, Source and Origin of *all things*, by and through which He will eventually effect His eonian purpose which He made in Christ Jesus. When God's eonian purpose has been completed, He as Father will be All in All, 1 Cor. 15:28, and it is through the cross, Col. 1:20. All is out of God, all is through God, and all is for—into—God, Rom. 11:36. His eonian purpose hid in Christ Jesus will have its fulfillment. God has highly exalted Him above every name

in heaven and in the earth. All things are subject unto Him, 1 Cor. 15.

The universality of Christ's subjection of all under His feet is evident from the one exception, God himself. God is all in Christ now; He will be all in His saints when they are made alive. He will be All in All when death is abolished at the consummation. Who but Christ can accomplish universal reconciliation? God is not dealing direct with human beings, not the Adamic posterity. All is done through Christ, 1 Cor. 15:22.

Having been exalted at the right hand of God, Christ Jesus received the promise of the Father, the Holy Spirit. John the Baptist had foretold that Jesus would baptize in or with the Holy Spirit, Matt. 3:11. Christ himself confirmed it after His resurrection, Acts 1:5, and promised power in the Holy Spirit, Acts 1:8. On the day of Pentecost they were baptized with the Holy Spirit, Acts 2:4, and they spoke with other tongues as the Spirit gave them utterance. There were about 120 gathered together, Acts 1:15. They cast lots to select an apostle to take the office of Judas, the lot fell upon Matthias and he was numbered with the eleven. Peter, standing up with the eleven, declared that Jesus did God raise from the dead and by His right hand did exalt Him. And Christ, having received the promise of the Father, the Holy Spirit, hath poured forth this, which ye now see and hear.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost." The apostles, only, did signs and wonders, but those that believed were together, and had all things in common. They sold their possessions and goods, and parted them to all accordingly as needed, and day by day continued steadfastly with one accord in the temple, and breaking bread at home. And the Lord added to them day by day those that were saved. Such is the gift of the Holy Spirit.

Peter was the first apostle to show his power in the Holy Spirit after it had been given, Acts 3:1-8. The Holy Spirit has a voice, Heb. 3:7. Surely we cannot doubt a personality here. The Holy Spirit spoke before by the mouth of David, Acts 1:16. The Holy Spirit of the Old Testament scriptures, Psa. 51:11; Isa. 63:10-11, is translated from the Hebrew word *godesh*, and in its original language means, "an object set apart". The Holy Spirit spoke through Isaiah the prophet, Acts 28:25.

Saul, after being severed from the twelve circumcision apostles by the Holy Spirit for a special work, has a change of name and becomes Paul, the apostle to the nations. Acts 13:3-13. Here Paul encounters a Jew who is a false prophet and by the power of the Holy Spirit he pronounces blindness upon him for a season in the name of the Lord. In fact all miracles, signs and wonders performed by the apostles in the power of the Holy Spirit were done in the name of Christ, or Jesus Christ, or Lord Jesus, plainly showing that the Holy Spirit, be it influence or power, emanated from Jesus Christ to His apostles.

## EVERY DAY MIRACLES

By Clarence Lapp

King WINTER is once more in our midst, bringing with him cold and ice. He has covered old Mother Earth with a warm blanket of snow. Over night she has been transformed from a thing of somber blackness into a bright and dazzling beauty. We see the snow fall from God out of heaven in all its purity and freshness, and little do we think of the lesson we can gain from it. Some snow falls in the street and is trodden under foot of man or beast and soon becomes dirty and polluted with filth. No longer does it show forth in all its radiance and beauty, in all its whiteness and purity but is looked upon rather as a thing undesirable. Soon warmer days come and the warmth of God's sunshine comes forth in all its glory and power. A miracle is performed as the snow is melted and in the form of vapor rises toward the Creator of all.

How similar we find life to be! As we look into the innocent face of a babe, pure and spotless, without the slightest thought or knowledge of sin, we all say there is nothing more beautiful. All too soon the babe is a youth and steps into the realm of manhood or womanhood. Some choose the strait and narrow way, the way to life eternal. Others choose the broad way, the way to destruction. Some make their choice voluntarily, others because of ignorance. Time and sin leave their mark and again we see this life. It is the same life, but what a vast difference! First it was pure and spotless as the new-fallen snow, but now the marks of sin have time and again besmirched it; time and again sin has dragged it into the gutter until there is no resemblance of its former self. It is now filthy and dejected, something repulsive and without hope.

But wait! We see on the distant horizon a great light appearing. Closer and closer it comes, shedding its piercing beams into every nook and corner of the whole earth, giving life and hope to all who will receive it, dispelling darkness and warming every creature by its power. Then we hear a voice, even Christ, say, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

He also says, "Though your sins be as scarlet they shall be as white as snow." Life is once more given hope through Christ and as the snow is melted and rises in vapor out of the filth of the street by the power of the sun, so Christ by His mighty power to save and cleanse from all unrighteousness, lifts man from the squalor of sin to the beauty of righteousness and hope. And once more we see another miracle performed through Jesus Christ our Savior, the Life and Light of this world.

It's worth knowing, that there are about 310,000,000 cubic miles of water in the sea. If this were spread uniformly over the entire earth instead of being collected in ocean basins it would make a sea a little over one and a half miles deep.—S. E. Haney.

# DAILY SCRIPTURE READINGS

## FIRST THINGS FIRST

### GOD OVER ALL

Sunday, January 26—Matthew 22:34-46.

*"I am the Lord, and there is none else, there is no God beside me."*—Isaiah 45:5.

THE CHIEF or first of all the commandments given unto man is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." In man's love and service and adoration he is to look upon God as chief or first in everything. Man's Creator, man's Provider, man's Savior is, from every possible viewpoint of reasoning, of first importance to man. How can he possibly reason differently, be his circumstances what they may?

To this outstanding truth the Christian especially should bear daily testimony in thought, in word, in deed. No single word of life should be spoken, no single act of life should be performed without due consideration of the great truth that God is over all, there is none else. It is "in him we live, and move, and have our being." Acts 17:28.

### HALLOWED BE THY NAME

Monday, January 27—Matthew 6:5-15.

*"Pray without ceasing."*—1 Thessalonians 5:17.

IN THE FIRST recorded sermon of our Savior, He emphasized the value and meaning of prayer. He told His disciples, "Thy Father which seeth in secret shall reward thee openly." "Thy Father" is the Creator, the Almighty, the great Covenant God; His every word is as faithful as the sun in heaven.

Jesus taught His disciples to submit in prayer to every authority, to every will of the Father; to commit in prayer every problem of life. He led His would-be followers into the very throne presence of Him who is Head and Sovereign over the fullness of the world. Thus the Savior exalted prayer to the place of first importance in the Christian's life and in such prayer led the Christian without ceasing before Him who is first or chief in all the world.

### TREASURES IN HEAVEN

Tuesday, January 28—Matthew 6:19-25.

*"Where your treasure is, there will your heart be also."*—Matthew 6:21.

Safely behind the guarded and locked gratings, in behind the huge steel doors, farther in within the cautiously locked fire-proof drawer, one deposits his treasures of valuable papers, coins and precious gems. They represent the accumulated gatherings of a lifetime; they are the treasures of a man's heart. It is there that many a man stores his heart, that is, his heart's interest; not that he ever expects to live behind that door which is behind the heavy gratings, but he places them there that they may be accessible whenever wanted.

But with far greater safety, and looking unto eternal needs, the Savior taught His disciples to so live, pursue and accomplish that the things of first importance in life's matters might be treasured beneath the protection and guardianship of the Creator himself. That is, man's chief conduct of life, his first and foremost aim should be to so live that his life's attainments will be acceptably treasured and protected by the individual for his use and reward throughout eternity. First things first were ever the Savior's teachings.

### HEAVEN'S TIME-LOCKED TREASURE

Wednesday, January 29—Luke 18:18-25.

*"The gift of God is eternal life through Jesus Christ our Lord."*—Romans 6:23.

*"When Christ who is our life shall appear, then shall we also appear with him in glory."*—Col. 3:4.

Safely guarded by the Creator of life, hidden ever from the direct vision of mortality, may one lay up in the keeping of God's Son, eternal life. The ruler asked the "Good Master" how he could provide this treasure. The Savior's answer revealed that it could be provided only by service, by that service prompted by affection for one's fellows, God's children, those for whom the Savior died. Such service, such active rapport with God will by the Father be treasured away in terms of eternal life. This treasure is to be presented to its worthy recipients at the glorious appearing of our Lord and Savior. It is the gift of God. It cannot be given by man; it cannot be earned by him; it is in no sense a wage due him. It is God's own gift. It is given, not as having been earned, but as a free gift. Jesus taught the ruler that manner of life which would call forth this gracious heaven-stored treasure.

### CHRIST'S OWN SERVICE

Thursday, January 30—John 4:27-38.

*"My meat is to do the will of him that sent me, and to finish his work."*—John 4:34.

None are poorer than those who are without God. Such was the position of the Samaritan woman. Not only did the Savior teach the ruler, Luke 18, to sell all he had and give to the poor, but He did likewise. He used all that was His in power and strength and knowledge that He might give to the Samaritan woman and to all in like position, those truths and those directions that would lead them to become possessed of the Father's greatest gifts. In doing for others the Savior ever grew more and more into the heart of His Father, the Creator.

"This is my beloved Son, in whom I am well pleased," was no idle word of God. The deep, true godliness of that

(Continued on page 266)

## IN RETURN FOR GOD'S GIFT

By S. E. Haney

*"For when we were yet without strength, in due time Christ died for the ungodly."—Rom. 5:6.*

WHY IS IT that no one has definite knowledge concerning our Savior's birth; and that we are not commanded to commemorate His birth? This being true, by what authority or influence does Christendom celebrate His birth? First be it understood, that the writer does not advocate the abolition of this sacred festival. Far be it from him, providing it is done in the spirit and understanding of the divine alliance of His birth with our redemption. Viewed from this angle, His birth is as hallowed as His death and resurrection. It is thus that the consecrated and sanctified Christian celebrates his Savior's birth, even though he does not know nor care on what day or month He was born.

We know, chronologically, the exact date of Christ's death, resurrection and ascension; and had God intended us to know the date of His Son's birth it would have been just as definitely recorded. There are reasons for these two omissions, namely, the date of Jesus' birth and a commandment to celebrate it. Man's omissions are usually the result of carelessness, but not so with God. So let us see whether we can find reasonable and logical solutions to our two perplexing problems.

Is not the pervading influence which actuates Christendom to celebrate Christ's birth almost entirely materialistic? Surface indications appear so. And should not this serve as a reasonable clew to our heavenly Father's purpose in keeping the date of our Savior's birth in obscurity, that His "very elect" might avoid the danger of again becoming entangled with the things which appeal to the physical, natural man?

God says, "Come out from among them (the world, worldly spirit), and be ye separate". The spirit of Christmas is, Come, let us get together and have a season of greeting and fellowship by the exchange of the things that are in the world, reminding us of the spider and the fly. The Holy Spirit says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof (its desires, Emph. Dia.): but he that doeth the will of God abideth for ever." 1 John 2:1-17.

But many may ask, Did not God set us an example in giving when He gave His Son, the best and all that was near and dear to Him, that mankind might have a chance to escape everlasting death? And did not Jesus duplicate such love by giving himself a ransom for all? Yes, and we shall do well to ever have such a spirit dominate us even though such heavenly love does not appeal to the unregenerate man: all is "foolishness unto him," 1 Cor. 2:14.

Paul, referring to Jesus' gift of himself for a lost world says, "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God."—1 Cor. 1:18.

God desires us to manifest an appreciation of His great sacrifice and the voluntary, vicarious death of His Son by a reciprocal spirit, which cannot be done by the "things" of this world which are soon to pass away. Besides it is written, "The silver is mine, and the gold is mine, saith the LORD of Hosts, . . . I will take no bullock out of thy house, nor he goat out of thy fold: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."—Hag. 2:8; Psalm 50:9-12. He continues: "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

It is a sad fact that the average Christian has but little conception of all that God accomplished for him on Calvary; yet he knows Christ was vicariously sacrificed in his behalf, for which he ought to be obedient to all of God's commandments. But is he? God gave the best He had to redeem us from annihilation; and it is but just for him to demand the best we have, hence the request, "My son, give me thine heart, and let thine eyes observe (delight in, R. V.) my ways," Prov. 23:26. By doing this the next step is easy, "Keep thy heart with all diligence; for out of it are the issues of life", both physical and spiritual. God emphasizes this point—"Blessed are they that keep his testimonies, and that seek him with the whole heart." Psa. 119:2.

"Unto whomsoever much is given, of him shall much be required."—Jesus. The secrets of the Most High are being revealed in these last days, and God expects proportionally more faith and obedience, this being the only mode of progress, and God's order of procedure. Let us examine ourselves and learn how our lives concur with God's commands, ever keeping in mind that "in due time Christ died for the ungodly", and that likewise, in due time He will come for His saints as recorded, 1 Cor. 15:51-54; 1 Thess. 4:13-8. The word "alive" in the phrase, "we which are alive," means more than the physical. It includes the spiritual, specifically. There is a sad awakening in the semi-hybrid, ringstraked, speckled and spotted Christians. That happy rapturous class will not be composed of people who simply happen to be alive and expecting His coming, but rather those who shall have made themselves ready by having "washed their robes, and made them white in the blood of the lamb", and having survived much tribulation and testing.

How it behooves us to have self-life obliterated, to be disentangled from the world, with our "affection" (mind margin) on things above, not on things on the earth! We read, "Enoch walked with God," and "by faith was translated that he should not see death," Gen. 5:24; Heb. 11:5. Is God going to require anything less than Enoch's "walk" and "faith" of us in order to escape death by translation?



# THE PRAYERS OF DAVID ARE ENDED

By G. Eldred Marsh

"The prayers of David the son of Jesse are ended."—Psalm 72:20.

THE VOICE OF THE MAN after God's own heart, who for four decades ruled over Israel, is no longer raised in worship and in praise to Jehovah of Hosts! "The prayers of David the son of Jesse are ended"! His lips are stilled in death, "for David is not ascended into the heavens", but he is "both dead and buried" and as an evidence of his passing "his sepulchre is with us unto this day." Acts 2:34, 29.

"The prayers of David the son of Jesse are ended" because David is dead, and "the dead praise not the Lord, neither any that go down into silence." Psalm 115:17. Yet the influence of his life remains with us still, to bring to us lessons of devotion and faith and the efficacy of prayer, for David was indeed "a praying king".

The stress I have placed upon this closing expression of the seventy-second Psalm is largely a play upon words, for it was never intended to indicate the termination of David's life or his inability to offer petitions to the Almighty because of his death. It was placed where we find it to mark the close of one division of the Hebrew Psalter or Book of Songs. Yet I feel justified in making the application of it that I am doing because of the unmistakable truth of my conclusion, that it is because David is dead that he no longer lifts his voice in prayer and praise to the Author of "every good and every perfect gift."

"The prayers of David the son of Jesse are ended" until the Giver of all life shall call him forth and clothe him with immortality in the morning of the resurrection; but I know there is much of blessing, much of consolation, much of spiritual strength to be gained by us if we will consider carefully the prayers of the "praying king."

First of all, David was an *humble* petitioner at the throne of grace. He called upon God as a true *suppliant*. He realized His own weakness and was quick to acknowledge

his sin. Listen to his plea for pardon!

"Have mercy upon me, O God, according to thy lovingkindness;  
According to the multitude of thy tender mercies blot out my transgressions.  
Wash me thoroughly from my iniquity,  
And cleanse me from my sin.  
For I know my transgressions;  
And my sin is ever before me."

—Psalm 51:1-3, A. R. V.

It was this same "praying king" who first uttered the humble yet consoling words quoted a thousand years later by his blessed Son, the Lord Jesus Christ, in the third beatitude of the Sermon on the Mount: "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. And as we read David's wonderful sermon in the thirty-seventh Psalm we are deeply impressed with its remarkable resemblance to that of the Master, delivered a millennium afterwards. In both discourses humility and meekness are held forth as most godly virtues.

And that is the manner in which effective prayer must be made. Faith is nourished in an atmosphere of humbleness, for only the humble can truly trust in God and lean wholly upon Him. We must recognize our need. We must realize the limitations of human flesh and spirit. We must come to feel fully our own inability and the inability of our fellows to satisfy the demands of our natures completely in both their material and their spiritual aspects. In short, we must approach God in the attitude prescribed by Peter: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." 1 Peter 5:6-7.

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## THE WAY, THE TRUTH, THE LIFE

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Thou art the Way—to Thee alone  
From sin and death we flee;  
And he who would the Father seek,  
Must seek Him, Lord, by Thee.

Thou art the Truth—Thy word alone  
True wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart.

Thou art the Life—the rending tomb  
Proclaims Thy conquering arm;  
And those who put their trust in Thee,  
Nor sin, nor death shall harm.

Thou art the Way, the Truth, the Life;  
Grant us that Way to know,  
That Truth to keep, that Life to win,  
Where joys eternal flow.—*Unknown*.

## SOME MORE MATHEMATICS

## QUERIES 21

THE FOLLOWING was selected and contributed to Queries Column by J. Arthur Johnson. Thank you, Bro. Johnson.

A SHEPHERD, being asked the number of sheep in his flock, replied: "If you *divide* the number of camels which Job had before their captivity by the Chaldeans, by the number of the king's men sent to take Jeremiah from the dungeon; *add* to the quotient the number of lords entertained at the feast of Belshazzar; from this amount *subtract* the number of righteous persons who could have saved Sodom; *multiply* by the age of David when he began to reign; *divide* by the number in Gideon's band; *add* the number of Philistines whom Samson slew with a jaw-bone; *subtract* the number of Solomon's songs; *multiply* by the number of days Job's friends tarried without saying a word; *subtract* the number of fish caught in the draft of the miracle of fishes, and the *remainder* will be the number of sheep in my flock." HOW MANY HAD HE?

## BIBLE STUDY

1. The first country visited by Paul after his conversion.
2. Saul's eldest daughter.
3. A judge of Israel during eight years.
4. A town of Crete by which Paul passed.
5. The possession of the children of Lot.

The *initials* and the *finals* give the names of two captives unlike in birth and service, alike in their end.

QUOTATION: "Give me neither poverty nor riches." Where found?

## ANSWERS—QUERIES 19

QUOTATION: Proverbs 16:32.

## ALPHABET:

- A-hasuerus, Esther 1:1.
- B-elshazzar, Dan. 5:1, 4.
- C-aleb, Num. 13:30, 33.
- D-eborah, Judges 4:4, 14.
- E-ngedi, 1 Sam. 24:1, 17.
- F-estus, Acts 26:24.
- G-ethsemane, John 18:1-2; Matt. 26:36.
- H-ebbron, 2 Sam. 2:1.
- I-shmael, Gen. 16:16; 21:9.
- J-erusalem, Psa. 137:6.
- K-ish, 1 Sam. 9:1, 2.
- L-ucifer, Isa. 14:12.
- M-arcus, Col. 4:10.
- N-ineveh, Zeph. 2:13.
- O-nesimus, Philemon 1:16.
- P-udens, 2 Tim. 4:21.
- R-hoda, Acts 12:13, 14.
- S-aul, Acts 9:18.
- T-roas, Acts 20:6, 7.
- U-zzah, 2 Sam. 6:6, 7.
- V-ashti, Esther 1:19.
- Z-ion, Psa. 135:21.

## DAILY SCRIPTURE READINGS

(Continued from page 263)

Son is a light that illumines the pathway of all who would likewise seek the pleasure of Jehovah. There is no other way to follow; Jesus is "the way, the truth, and the life."

## PETER'S SERVICE

Friday, January 31—Acts 3:1-10.

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."—Acts 3:6.

Peter could not give what he did not have. He had neither silver nor gold. The man who had never walked, who at the golden gate of the temple was begging pittances of those who entered, was one of earth's most needy ones. Peter revealed his godliness; all that he had he was willing to give. "Rise up and walk"! What a gift it was! It was not in his own name; it was in the name of Jesus Christ; it was in testimony to the power of Christ, even of the power of God. What loyalty to the Master; what service to Peter's fellow men! Indeed Peter was one who had "left all and followed" Jesus, and now he was giving of the fullness of his gains unto his needy fellow.

What a lesson to us! Little do we realize the possibilities of the Christian, the possible individual development in Christ, the possible service unto the needy. Like loyalty and service rendered by Peter is in order for Christians today.

## PAUL'S SERVICE

Saturday, February 1—Acts 21:7-14.

"What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—V. 13.

This stalwart manly Saul had "left all, and followed him", his standing among the learned of the synagogues, his ability of service in the high places of his nation. He had left all that at one time had seemed great and dear to him and had turned to follow Him who was the lowly Nazarene. And now in service to his God, to his Savior, and to his fellow men he was not only willing but glad to give the rest that might be his to give; to be bound "for the name of the Lord Jesus", yea, "to die at Jerusalem" for Him. Let us with caution note for whom he was willing to do this—"for the name of the Lord Jesus". What loyalty of service, what lesson of possibility, what example for following!

After he had come to Jerusalem, after he had been bound, after he had been transported across the deep sea, after the shipwreck, after the imprisonment in Rome, after a two years' ministry unto his keepers—after all this, Paul said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Timothy 4:6-8.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
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LET YOUR LIGHT SO SHINE BEFORE MEN THAT THEY MAY . . . GLORIFY YOUR FATHER WHICH IS IN HEAVEN.—MATT. 5:16.

### IN KEEPING WITH OUR VOCATION

**T**HERE ARE many conditions in the world today the existence of which we realize only vaguely, until some particular association brings them sharply, and sometimes shockingly, to our recognition.

Most of us have been trained and taught in certain ways. But it is a fact that the world is changing. Are we adjusting ourselves to cope with the new order of things? What kind of example are we setting to those around us?

If you will pardon the personal references, I will give you for example a case which illustrates my thought quite well.

There is in our office a young artist who frequently discusses with me these changing conditions, and unconsciously gives me a viewpoint which otherwise I would not have. He is one of several men in the same department who do not drink or smoke or indulge in some of the practices commonly considered vices, and I ponder over this particular feature of his make-up, and wonder why it is so. In this day it is the exception rather than the rule. Yet this young man is not a Christian; on the contrary, he is one of the most radical opponents not only of Christianity but of all forms of religion that I have ever known. It sends through one's whole being an actual twinge of pain to hear him denounce the things that are sacred to the heart of the child of God.

Memory recalls many a long-drawn-out opposition to the dance, the card game, the use of tobacco, and many a "temperance" lesson in our church papers or our Sunday Schools. These are all right, yes, they are very good, but I wonder if we do not place too much stress on some of these minor evils and too little on the underlying principles which result in true Christian conduct as their natural fruitage?

When one comes in contact with an example such as the one mentioned above, he is compelled to reason the matter out something like this: all the splendid moral virtues in the world will avail one nothing unless they are based on a love of God and the acceptance of His Son Jesus Christ. If only we could implant into our lives more of the spirit that Christ manifested when He prayed, "Not as I will, but as thou wilt", what assurance we would have that the little acts and words of every day would be in accordance with God's pleasure.

The young people of today base their opinions of Chris-

tianity largely upon the examples they see manifested. The position of the Christian therefore is one of paramount importance. Are we responsible for the modern attitude toward Christianity? Did you ever stop to think that you cannot do a thing or say a thing without influencing someone, somewhere, for better or for worse? There is no such thing as neutral ground in the struggle of life; an influence that either uplifts or degrades is as inevitable as the shadow you cast on a sunny day.

It is for us who bear the name of Christ, therefore, to be careful to make our lives an inspiration to others to follow rather than to ridicule. They won't forsake art because someone who claims to be an artist disgraces the profession, but they will condemn Christianity if you fall short of the standard of Christ.

Let us cultivate the constant companionship of our Guide and Counsellor, and we shall not prove unworthy of His trust.

### ST. CLOUD, MINNESOTA

THE ST. CLOUD BEREAN SOCIETY recently met and elected the following officers for the coming year: President, John Savage; Vice-President, Edna Spicer; Secretary and Treasurer, Helen Spicer; Organist, Bernice Johnson; Instructor, Mrs. T. M. Savage.

We have fifteen members in our society, and our aim for this year is to grow in grace and strength, and to bring others to Christ. May we as a class do our part in the Lord's work and live closer to our Redeemer than we have ever done before.

Helen Spicer, Secretary.

### ATTENTION, ALL BEREANS

OWING TO THE INCOMPLETENESS of her records, our Treasurer requests that all local and state secretaries stipulate to what purpose the moneys they send to her are to be put. At present, it is difficult to determine what are dues and what are donations. Please remember and observe this request.

If there is anyone who knows of an isolated Berean society he does not believe is on our lists, the Secretary would be very glad to hear from him. The difficulty of uncovering such organizations is tremendous.

Arlen Marsh, Secretary, N. B. S.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### PUTTING GOD'S KINGDOM FIRST

WHAT IS FIRST in your life? Is it God's work, school, play or teasing? Our lesson today says, "Seek ye first the kingdom of God and his righteousness". Does that mean going out to seek the Holy Grail and making a journey to the Holy Land as the Knights of Old did in the times of the Crusades? No, it means thinking about God's words, learning what He wants us to do, and obeying His commandments. It means doing *every day everything* that we can to please God.

There is a book named, "What Would Jesus Do?" In this story every time some question arises as to whether something is right or wrong the characters say, "What would Jesus do?" It would be a fine test for us to use when we wonder what we should do, and I am sure we would never go far wrong.

Our lesson tells us to not lay up treasures for ourselves on earth that moth and rust can ruin or thieves, steal, but to lay up treasures in heaven that no one can ever take away from us. Let us set our hearts or minds first on these heavenly treasures, doing daily acts of kindness and helpfulness and obeying our loved ones.

If our minds are troubled, we cannot think so easily of kindly deeds. If we have disobeyed and are worried about being found out or being punished, we cannot be happy nor think of happy things to do for others. Jesus said in this "Sermon on the Mount" that we must not worry about food or clothing, for God knows our needs and will supply them if we are earnestly trying to do His will.

We are told to "ask" and "it shall be given" us. When we pray we talk with God and "ask" Him; but our praying must not be all "asking". Honor and praise to God are due and we should thank Him for His untold blessings and care for us. We may also ask God to forgive us for the wrong things we do, and the things we leave undone, if we forgive others.

Jesus gave us the model prayer in this sermon. He also told us *how* to pray. Jesus said that hypocrites or people who do not mean what they say, stand on street corners or stand in the synagogues and pray just so people will see them and say, "What a good man he is!" That is the reward he craves and the reward he receives.

Some people say the same words over and over, thinking God will hear them because they say a lot of words. Some keep count with beads of how many times they say their

prayer. Others have "prayer mills" which grind out prayers. Do you see how meaningless that all is?

Let us, then, pray with all sincerity, cease to worry over daily problems, and keep God's kingdom first.

THINK! How may I keep God's kingdom first every day in every way?

#### SOMETHING TO DO

1. Learn the Golden Text.
2. Make a list of ten things to do in seeking the kingdom of God.
3. Read Luke 18:18-25.

WHO SAID? "Cast thy burden upon the Lord, and he shall sustain thee."

#### NATURE QUESTION

3. The bay tree is used as a symbol of the prosperity of the wicked. Psalm 37:35.
4. What bird is used by Jeremiah as a simile for cruelty?

#### SHA'N'T AND WON'T

Sha'n't and Won't were two sturdy brothers,  
Angry and sullen and gruff;  
Try and Will are dear little sisters,  
One scarcely can love them enough.

Sha'n't and Won't looked down their noses,  
Their faces were dismal to see;  
Try and Will are brighter than roses  
In June, and as blithe as the bee.

Sha'n't and Won't were backward and stupid,  
Little, indeed did they know;  
Try and Will learn something new daily,  
And seldom are heedless or slow.

Sha'n't and Won't loved nothing—no, nothing  
So much as to have their own way;  
Try and Will give up to their elders,  
And try to please others at play.

Sha'n't and Won't came to terrible trouble—  
Their story is too sad to tell!  
Try and Will are now in the school-room,  
Learning to read and to spell.

# With Our Sunday Schools

LESSON V.—February 2, 1930

## PUTTING GOD'S KINGDOM FIRST

Matthew 6:1-34

Devotional Reading: Psalm 145:1, 2, 7-13

### GOLDEN TEXT

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

#### A STUDY OF THE SUBJECT

**Topic.** Putting First Things First.

**Basic Truth.** "All these things shall be added unto you."

**Outline.** I. Putting First Things First in Prayer. II. Putting First Things First in Action. III. Putting First Things First in Ideals.

**I. Putting First Things First in Prayer.** In the prayer which Jesus taught, four specific things are said of God before anything is said of man. Jesus exalted His Father above all else. The usual custom of man in prayer is to pray for personal aid, benefits, blessings. The outline of the Savior's prayer instructs otherwise,—

- "Our Father which art in heaven,
- "Hallowed be thy name.
- "Thy kingdom come.
- "Thy will be done in earth". . .

The Savior instructed His disciples to place God first in their prayers. Then comes the additions:

- "Give us this day our daily bread.
- "And forgive us our debts, as we forgive our debtors.
- "And lead us not into temptation,
- "But deliver us from evil".

These last are the secondary things. Man's interests are not nearly so important as are God's interests, just as the servant's interests are not so important to him as are his master's. God is Master, man is servant. Man should place God before himself in prayer.

- "For thine is the kingdom,
- "And the power,
- "And the glory,
- "Forever.

"Amen". (I. e., so let it be.)

This assigns the reason for asking for the personal blessings: God's is the kingdom, the authority to do; His is the power, the strength to do; His is the glory as a result. All continue forever.

Truly, Jesus taught His disciples to put first in prayer Him who is first.

**II. Putting First Things First in Action.** It is one thing to think of highest things as entitled to our first action, it is another thing to proceed accordingly. Earthly treasures, those that pertain to human nature, first appeal to man. Time and experience prove that they are undependable and but temporary. Treasures proceeding from the power of God himself are unfailing. Jesus taught His disciples that they should seek the latter first. He not only taught them to seek, but He taught them to labor for these; i. e., in life's action to devote one's energy to the realization of heavenly treasures rather than earthly.

**III. Putting First Things First in Ideals.** One's whole life is given to the realization of

his ideals. Therefore, for one to live for first things he must hold those first things as his ideals.

God is first. He is over and above all else. To make God one's ideal, is to place God in person first over self; it is to place His wishes ahead of man's wishes; it is to place His judgment ahead of man's judgment; it is to place God's instruction ahead of man's learning; it is to place God's promises ahead of man's imagined expectations. All of this idealizes the kingdom of God as that which is first and uppermost in man's program.

Putting first things first in ideals is to put God first, foremost over all.

#### PRACTICAL APPLICATIONS

**Puzzle Pictures.** Who does not find pleasure and benefit from taking the box of irregularly cut blocks and fitting them together so as to form the map or picture which was originally cut up into many pieces? This is interesting in that it encourages observation of the details of the many shapes and lines. But who in the busy hour of life would find either recreation or profit by disorganizing the orderly processes of life and thus making it necessary to straighten these matters out every time before a given task could be performed?

Jesus found the world a veritable puzzled man. He revealed to man how to discover the patterns made by God. One of His axioms was, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you". Jesus placed the kingdom as one of the first things of importance. He instructed man to build around this as a common center. So doing, man will have solved in large measure the continuous puzzle of life.

#### THE GOLDEN TEXT

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

Christ taught important things, not unimportant. Inasmuch as He said, "Seek ye first the kingdom", it stands to reason that the thing that should be sought first was and still is the most important of Christ's teachings, for if this is done, other things will be added.

The Diaglott rendering is, "But seek ye first his RIGHTEOUSNESS and KINGDOM; and all these things shall be superadded to you". His righteousness is not through the law, "but that which is through the faith of Christ, the righteousness which is of God by faith". Then if we seek His righteousness we must do it through faith in Christ, and Christ himself stressed that His disciples should seek His righteousness.—L. A. R.

#### SENIOR AND ADULT CLASSES

Jesus definitely tells those who hear, with understanding ears, His call to share with Him in the work of God's kingdom, "Seek ye first God's kingdom and his righteousness and all these things (material needs) shall be added unto you."

Seeking God's kingdom is not seeking for a position in it. That is akin to seeking material needs. Seeking God's kingdom is seeking to comprehend its characteristics, its purposes, its spirit, its laws, the source and nature of its power and wisdom. Seeking God's righteousness is seeking to comprehend the words of Jesus—love your enemies; pray for them that despitefully use you; forgive them for they know not what they do; Peter, put up your sword; abide in me; feed my sheep; ye must be born from above; etc.

This seeking requires a mind free from worry and quiet for meditation and prayer, hence God promises to free such seeking minds from the turmoil that always accompanies seeking material needs foremost. God does not say that effort for food and clothing is not necessary, but that the mind may be at rest concerning them. And the mind at rest is free to seek God's kingdom and His righteousness even while physical strength and mental effort are directed toward making a living.

The mind that is anxious over material needs either is not seeking God's kingdom and His righteousness, or it is not taking God at His word.—A. K.

#### INTERMEDIATE CLASS

This lesson is a continuation of the lesson of last week. In Matt. 5, 6 and 7, Jesus laid the foundation principles which He wished His followers to incorporate into their lives. These principles were just the opposite of the ones the Jews had been taught to follow, for Christ taught forgiveness of one's enemies, returning good for evil, loving one's neighbor as one's self and many other ideals for which Christianity stands.

Following these principles can but develop in the Christian a love for mankind and a loyalty to the One who is the greatest Teacher of all. As we study His life and learn that He not only taught these things, but that He lived them himself, it inspires us to do likewise. Our admiration grows as we learn more of Him, and our loyalty as well. Who but could stand true to such a Leader and to the things which He taught?

Our golden text tells us that if we seek His righteousness first in our lives, the material needs of life will be taken care of. Over and above all things, the importance of being true to the principles of Christ stands supreme. Let us make Him our Guide in all things.—M. G.

# DOINGS AMONG THE CHURCHES

Correspondents of Bro. T. A. Drinkard are requested to notice that his address is changed from Clyde, Texas, to Smithfield, Texas, Rt. 1.

Sr. Jessie Wilson of Chicago, Illinois, is spending the winter months in the south and she may be addressed at 100 Avant Avenue, % A. A. Boldt, San Antonio, Texas.

Bro. and Sr. Glynn L. Starbuck of Rockford, Illinois, are spending the winter months at 1721 Court St., South Pasadena, California. We hope that they will become acquainted with some of the brethren in that locality.

For some time past Bro. and Sr. Earl Thayer and son, Lyle, have been attending a union Sunday School northwest of Rockford, Illinois. Now Bro. Thayer has been asked to lead them in church activity and is acting as their pastor. We wish Bro. Thayer good success in this his chosen work, and pray that the Lord may be his strength therein.

Miss Phyllis Wood, 411 E. Fourth St. Kewanee, Illinois, has been painfully ill since Christmas. Sr. Phyllis was an officer of the Illinois State Berean Society for two years and is loved and respected by many. A card or a word of cheer in these hard days would mean lots to her.

## CHICAGO, ILLINOIS

Bro. F. E. Siple expects to speak for the Chicago congregation, Sunday, January 26. This service will be held at the Austin-Whitehead home, 5439 Ohio St., Chicago, at 10:30 a.m., and is under the auspices of the Bereans.

## GRAND RAPIDS, MICHIGAN

One of our little Sunday School girls, Neoma Ackerman, answered to the call of death last week. She had been confined to her bed for several weeks with heart trouble. The funeral was conducted at the home by the pastor.

Our Sunday School classes have grown to such proportions that it has been necessary to divide some of them. The adult class has been separated into two classes, women's and men's. A new class has been created consisting of ten-year-old girls. The first Sunday this class had thirteen in attendance. The school now has ten large classes and we would have more if we had any room for them. Our church walls are bulging.

Changes are also going on in Berean circles. Our continued growth necessitates occasional readjustments and shifting to meet the demands made upon the work.

Never was there a time when the world presented such an opportunity for Christian service and possibly we could say there never was a time when they needed it more than right now. Surely, the fields are white ready to be harvested.

## DEATHLESS INFLUENCE

There is a sense in which we may truthfully say that we do not, and that we cannot, die! There is one thing in our otherwise mortal make-up that is essentially imperishable. It

is not an "immortal soul" of which both the Bible and science know nothing; nor is it "man", in the sense of "life" or "being"; for "it is appointed unto man once to die." "All have sinned" and the "wages of sin is death," so all must die. Yet there is a way, I insist, in which we continue to live long beyond the brief span of mortality. It is through our influence. During our active experience in this present life we set in motion forces for good or ill that will never cease to operate. The statement of Dr. Holmes, that "Our lives go on in our children", is capable of great enlargement; for not only do our lives go on in our children, but they are continued in our friends and our associates for countless generations after we have crumbled away to dust!

How comforting it is as we contemplate this thought, to recall the beautiful testimony so recently given of one so dear to us all as was Sister Bertie Ellen Siple, and to know that that testimony was true—unmistakably true! She was a "beautiful wife, an ideal mother, and a loyal worker in the church"; and "the memory of her will be sweet and her influence will be felt for years to come."

Oh, may God help us all to so live today that kindness and love and truth will radiate from our memories long after we are gone!

In sincere appreciation of Sister Siple's life and character,

G. Eldred Marsh.

## SISTER WOODWARD SPEAKS TO US NOW

On reading Brother Marsh's article in the issue of January 14, "The Eternal Now", I stopped my work immediately and said, "I have been going to write to Sr. Gesin for a week and keep neglecting it. NOW I'll do it. I am here NOW, I will do it while I am here. What a good paper we have! I just sat and cried for joy as I read the many beautiful thoughts from her article a week ago, "A Clean White Page", and from the Berean Page, from Bro. Curtis in "Light Bearers", Bro. Smead's good article, the good words in the editorials and the beautiful poem, "When Will the Lord Come?" in the last issue. Oh, how true are the last two lines, "Prepare your hearts and make Him room, At any time the Lord may come."

How true! And how fast the nations of the world are awaking to this wonderful truth, Jesus is soon coming. Oh, how we must hasten our work while we wait, not to find great things to do, but whatsoever our hands find that will help lift the load from some burdened soul. Smile into some care-weary face; stop pitying ourselves and be thankful for the many blessings we have, the wealth of love given us.

Above all, let us be thankful we have a heavenly Father who is always ready to hear and to help. How He has answered prayer for our Grand Rapids church! Bro. Randall, take heart, the Lord is with you. Let us pray.

M. A. Woodward.

## HERALD RECEIPTS

P. J. Thompson; George Rennard; Wm. J. Halls; Mrs. Belle Hartman; Stephen Walker; Mrs. H. S. Bell; Leon Pixley; Mrs. George Francis; Mrs. Clara Chaffee; Mrs. Francis Wynne; Mrs. E. Dauterich; E. E. Mills; Mrs. R. Overholt; Gust Foyer; Ball

and Shute; Mrs. Hugh Longman; Robert McInturff; R. L. Funk; Mrs. C. J. LeCrone; Sam A. Bradley; J. J. Snodgrass; R. E. Griner; Mrs. S. M. Boyer; Mrs. L. E. Marston; Vernon W. Chaplin; Joe Wilson; Mrs. W. I. Barber; Mrs. L. E. Lindsay; Mrs. R. C. Drew; Mrs. J. W. Dismukes; G. B. Sprinkle; W. V. Lansbery; Mrs. El-nora Skinner; H. J. Edmister; Vera Evans; James T. Fox; H. M. McInturff; Mrs. C. H. Brooks; Mrs. Frank Rogers.

## COME, LET US WORSHIP

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

### GRAND RAPIDS, MICHIGAN

South Lawn Park Church of God

Jefferson Avenue S. E.

C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489

Services

Sunday School .....	10:00 A.M.
Morning Worship .....	11:00 A.M.
Young People's League .....	6:30 P.M.
Evening Service .....	7:30 P.M.
Bible Study, Thursday .....	7:30 P.M.

### CLEVELAND, OHIO

Church of the Golden Rule

13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave., Cleveland, Ohio

Sunday Services

Sunday School .....	9:30 A.M.
Morning Worship .....	10:45 A.M.
Evening Worship .....	8:00 P.M.
Mid-week Services	
Prayer Meeting, Wednesday .....	7:30 P.M.
Berean Class, Friday .....	8:00 P.M.

### DIXON, ILLINOIS

F. E. Siple, Pastor

415 E. Chamberlain St. - Phone B 1114

Sunday Services

Sunday School .....	9:45 A.M.
On the first and third Sundays of each month there are sermons at 11:00 A.M. and 7:30 P.M.	

Wednesday Service

Bible Study, Berean and Prayer Service,	7:30 P.M.
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### HILLISBURG CHURCH OF GOD

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday .....

Bro. Geo. Finney, Superintendent

Preaching every Fourth Sunday 11:00 A.M. 7:30 P.M.

All are welcome.

J. H. Anderson, Pastor

### PLEASANT VIEW CHURCH OF GOD

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday .....

Preaching every First Sunday .... 11:00 A.M.

7:30 P.M.

Stop with us.

**RENSSELAER CHURCH OF GOD**

J. H. Anderson, Pastor  
 Rensselaer, Indiana  
 Preaching every Second Sunday .... 11:00 A.M.  
 7:30 P.M.  
 You are invited to these services.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana  
 Preaching every Third Sunday 11:00 A.M.  
 By J. H. Anderson  
 Preaching every First Sunday ..... 7:30 P.M.  
 By Paul M. Hatch  
 Come and hear the truth.

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana  
 Sunday School every Sunday ..... 10:00 A.M.  
 Preaching every Third Sunday ..... 7:30 P.M.  
 By J. H. Anderson  
 Preaching every First Sunday .....  
 By Paul M. Hatch  
 You are invited to come.

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.  
 G. Eldred Marsh, Pastor  
 4561 Venice Blvd.  
 Phone Whitney 3036  
 Preaching services and Sunday School each  
 first Sunday morning. Communion the first  
 Sunday of the month. Additional services  
 during the week. All are welcome.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth  
 J. H. Anderson, Pastor  
 Preaching every Third Sunday ..... 2:30 P.M.  
 A nice place to stop for worship.

**OREGON. ILLINOIS**

F. L. Austin, Pastor  
 Sunday Services  
 Sunday Bible School ..... 10:00 A.M.  
 Morning Worship ..... 11:00 A.M.  
 Berean Meeting ..... 6:30 P.M.  
 Evening Worship ..... 7:30 P.M.  
 Mid-week Services  
 Prayer Meeting, Thursday ..... 7:45 P.M.  
 Junior Berean, Friday ..... 7:30 P.M.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates:  
 the soon coming of Christ, Acts 1:11, and life  
 only through Him, Col. 3:3; the literal resur-  
 rection of the dead, John 5:28; the immortal-  
 ization of those in Christ, 1 Cor. 15:53, 54;  
 the final restoration of Israel as the kingdom  
 of God under the kingship of Christ, Luke 1:  
 32, the church being joint-heirs with Him,  
 Rom. 8:17, and Israel to be made head over  
 Gentile nations, Isa. 60:13; the "restitution of  
 all things, which God hath spoken by the  
 mouth of all his holy prophets since the world  
 began", Acts 3:21. It also firmly advocates  
 repentance and immersion in the name of Je-  
 sus Christ for the remission of sins, Acts 2:38,  
 and a consecrated life as essential to salva-  
 tion

**PLANTS OF THE BIBLE**

By Verna Thayer

**OLIVE TREE (OLEACEAE)**

THE OLIVE TREE is a tree with gnarled trunk which when  
 grown is usually hollow, with straggling branches. It  
 loves rich soil, but flourishes without irrigation. The small  
 white flowers form axillary clusters. When their function  
 is over they fall in showers to the ground, Job 15:33, and  
 their place is taken by the small oblong fruits, at first green  
 but growing almost black when ripe. From these comes the  
 fatness of the olive, its rich, nutritious oil.

The leaves are oblong to lanceolate, of the characteristic  
 dull olive green at the upper surface, and frosted silver  
 color below. This arrangement of colors makes an olive  
 tree at a little distance appear as if covered by a filmy  
 veil or silver gauze, which gives a soft dreamy sheen to the  
 landscape. The Scripture allusions to the olive tree are  
 numerous. It is the first tree of those now known men-  
 tioned in the Bible, Gen. 8:11. Its wealth of nourishment  
 made it a natural candidate for the position "king of  
 trees", Judges 9:8-9. It is an emblem of peace and pros-  
 perity, Psa. 52:8; 128:3.

The name "Mount of Olives" indicates the importance  
 attached to this tree, and associates it with many inter-  
 esting incidents in the life of our Lord.

**MINT**

THE MINT IS A COMMON HERB of little value, resembling

garden sage. Various species of it are found in Palestine.  
 It was used in ancient times for seasoning and in medicine.  
 The Jews were required to pay tithes on all produce of the  
 earth (Deut. 14:22) but were more careful concerning trif-  
 fles than about important matters. Matt. 23:23.

**MILLET**

MILLET IS A KIND OF GRAIN cultivated in Palestine and  
 elsewhere. Ezek. 4:9. The name millet is applied to two  
 kinds of grains—namely, the seeds of panic-grass and the  
 durah or Egyptian corn which somewhat resembles maize.

HOW OFTEN IT is the case in the Christian life, feel-  
 ing that something Christian should be done one is so li-  
 able to invent ways and means of his own devising instead  
 of waiting for the ways of God. Nadab and Abihu were at  
 once slain by fire that came forth by God. It was a pun-  
 ishment to them and a reproof to all Israel. God had not  
 asked them to do beyond His directions. So, too, in the  
 present day, God asks man to do certain things in obedi-  
 ence to God's Word. It is the *obedience* that God seeks, the  
 consecration of the heart that obeys.

When those who love to "go into the house of the Lord"  
 do so frequently with repeated consecrations unto Jehovah,  
 they temper and shapen their own lives and place them-  
 selves anew, with each and every repetition, in such posi-  
 tion that the Father's showers of manna and His hand of  
 guidance are daily with them to meet the problems, the  
 cares, the responsibilities of life. The house of worship  
 rightly used is like unto the Shekinah glory to lead the na-  
 tion's builders and workers.—F. L. A.

## THE SECOND BOOK OF THE CHRONICLES

*By Lyman Booth*

THIS AND THE FIRST BOOK OF THE CHRONICLES are so closely connected, that having cited many texts in this in describing the former, there is little left to say concerning the narratives contained in this. Therefore the brevity of this article. The second is but a continuation of the history begun in the first. In some respects it agrees with the books of the Kings in which the histories of Judah and Israel run parallel. But in this book the affairs of Judah are recorded more fully and distinctly, while those of Israel are mentioned only occasionally, and only then when the main subject requires it.

The history begins with the accession of Solomon and continues with a narration of several kings of his race who reigned in succession till the Babylonian captivity. It concludes with an intimation of Cyrus' decree for the return of the Jews from his country to Jerusalem, and the rebuilding of the temple.

Besides the additions and the practical instruction, especially with respect to the different effects of piety or profaneness in the affairs of their nation thus favored with revelation, this history makes plain the prophetic writings, which can by no means be so well understood without frequently referring to it. The prophecies contained in it were fulfilled soon after they were spoken or agree with those of prior date.

It is not always easy to determine whether the scriptural references relate to this book or to the books of the Kings. There are many instances of interest that might be mentioned and might be of benefit. One in particular will suffice to give some idea of the greatness of the nation and Solomon's earnestness as servant King, also the elaborate provisions made for the worship of Jehovah, and the sublimity and solemnity of their sacrifices.

Solomon's prayer at the dedication of the temple, 2 Chron. 6, was followed by fire descending from heaven and consuming the burnt offering and the sacrifices, 2 Chron. 2, and "the glory of the Lord filled the house," 7:1. They kept the dedication of the altar seven days and the feast seven days, 7:9, at which time the king and the people offered sacrifices to the Lord to the number of twenty-two thousand oxen and one hundred twenty thousand sheep. Those offerings and sacrifices were not made merely for the display of human pride, but to manifest their loyalty and devotion to their God.

Such liberal offerings and sacrifices would put a blush of shame over the faces of most of our present-day philanthropists. The poor widows' farthing would outweigh such bequests when placed upon God's scales. It isn't the largeness of the gift that merits His approval so much as it is the love and loyalty accompanying it as the motive for the giving. It is the motive that earns the reward, rather than the gift regardless of its monetary value.

## JACOB'S TROUBLE

*By Emma C. Railsback*

IN THESE DAYS when so many of the prophecies are being fulfilled and Scripture students realize more and more that the people of Israel are God's sign people, everything that concerns them is being closely watched.

The Zionist movement which began some thirty years ago—upon which Jewry was divided—and the more recent entrance upon the scene of the Jewish Agency, which they claim is a symbol of true Jewish unity, also the recent riots and massacres of Jews by the Arabs in Palestine are causes of much comment and speculation.

While we scan the daily papers for any news concerning the situation our minds revert to scriptural types for help in grasping the significance of recent happenings. When Jacob returned to Canaan with his family his servants, his flocks, his herds, and his camels, he greatly feared his wrathful brother Esau. He prayed to God for deliverance; he sent his servants ahead with a present; he sent his wives and children on while he remained behind and wrestled with the angel. The result of his all-night struggle with the heavenly messenger was a blessing and the changing of his name from carnal Jacob to spiritual Israel. When finally the meeting with Esau took place, it was peaceful and they both settled down in the land, Esau at Sier and Jacob at Shalem.

From dealings with present day Jewry and also from reading their periodicals we get the impression that among other peculiar characteristics, they are proud, boastful and tantalizing. No doubt these traits of character are the cause of many indignities and persecutions to which they are subjected today, as they are scattered among the nations and also upon those who are already established in Palestine. Another thing that is quite pronounced in their late editorials is their ingratitude to Great Britain and their demand for better protection at her hands.

No doubt the people of Jacob will have to be touched upon the hollow of the thigh and be made to halt before they will see the need of pleading for a blessing. Or has this already been accomplished by the recent riots and massacres in Palestine? Since this event Jewish editorials have advocated peaceful methods in dealing with the Arabs who resent the coming of the Jew to establish a national home, showing that some realize the importance of that method. But as a people there awaits them a great day, even the time of Jacob's trouble, when the excellency of Jacob shall be turned to the excellency of Israel and they will be given a new spirit and their hearts of stone will be turned to hearts of flesh.

—o—  
 "You don't have to tell how you live each day,  
 You don't have to say if you work or you play;  
 A tried, true barometer serves in the place—  
 However you live, it will show in your face."



# THE RESTITUTION HERALD

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NUMBER 18

## THE EBBING OF THE TIDE

*By Grace M. Marsh*

BEHIND THE HILLS OF YESTERDAY the sun of nineteen hundred and twenty-nine has set. There was an afterglow—the blue of disappointment, the rosy glow of pleasure, the purple of unfulfilled desire. All was tinged by the golden gleam of uncounted blessings. And, as the midnight of the year drew near, there was a ripple in the hearts of men at the memory of opportunities unrecognized and duties unaccomplished.

But see! In the east is the dawn of a new year with its golden promises of blessing renewed, and its rosy foregleams of opportunities to come.

To the Christian, the rising of the sun toward the zenith of this new year will be an interesting study. For

“The signs that show His coming near  
Are fast fulfilling, year by year,”

and there is an all-pervading joy in the thought that “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”

In the cycles of God's time men, families and nations have risen on the tide of education and civilization; but always there has come the ebbing of the tide. It is not according to the divine outline that men should be as gods, the declaration of the serpent notwithstanding. It was because of Adam's desire to reach beyond the work outlined for him that punishment was first brought upon the human family. Not satisfied with subduing the earth and having dominion over all it contained, his selfish desire led him to sigh, like Alexander, for other worlds to conquer. And so ebbed the tide of life in the garden.

Noah was an outstanding figure in his day in that he alone found favor in the eyes of the Lord. With the great catastrophe which only Noah and his family and a selected group of purely-bred stock survived, every Bible student is familiar. Yet there were mighty men, men of renown there. So ebbed the tide of the second great civilization.

Through the generations of Noah's sons there developed succeeding civilizations of power and influence. Present day archaeological expeditions are proving by their discoveries that many of the nations involved equaled, if they did not surpass, in grandeur and culture anything that we have today. And yet, after the crest came the ebbing of the tide.

What of the civilization of today? In all walks of life knowledge is increasing. At the close of the nineteenth century men said, “Surely there can be no more inventions.” Yet the new century has already brought into common use many things undreamed-of in 1890, or believed to be so impractical that they would never become a vital part of the throbbing life of the nations of today. Witness the radio, the airplane, the automobile, the transoceanic telephone, television, paved roads, sound pictures and kindred productions of the century. Particularly in surgery and chemistry the professions have gone forward by leaps and bounds. To such men as Byrd, Amundsen and Lindbergh, discoverers who use the medium of air travel, the civilization of the world owes a vast debt. But is it not probable that the present order of things has reached its crest, and may soon feel the ebbing of the tide?

In the course of human events, each succeeding civilization has seemed to have a common fault. As knowledge, power and wealth increased, men came to rely on themselves more than on their Creator. They exploited the gifts placed in their keeping, but, like Nebuchadnezzar, they chose to ignore the divine Giver of all gifts. And because of this has come catastrophe.

So with the present order of things! The United States boasts that she is the wealthiest nation in the world. Scientists are discussing the creation of the life principle from the elements. Men are planning an attempted journey to Mars. Professors are teaching the rising generation that the Bible is a myth. Ministers from their pulpits are preaching a “perverted gospel” that, they say, is suited to present day needs. All the world, it seems, is building its tower of Babel to make itself a name. But in the divine cycle will come the ebbing of the tide.

“But ye, brethren, are not in darkness, that that day should overtake you as a thief.” Beyond the chaos resulting from the overthrow of the present order of things will rise the Sun of Righteousness with healing in His wings. “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely”.

# EDITORIAL

F. L. AUSTIN, Editor.

F. E. SIPLE, Assistant Editor.

*"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John 5:4.*

## THE VOICE OF THE KING

PROMPTLY AT FIVE O'CLOCK Tuesday morning, January twenty-first, the voice of the King of England sounded clearly across the distance from London to Oregon, Illinois, as he welcomed in gracious sentences the delegates assembled in the gallery of the House of Lords for the opening of the Naval Conference. The occasion was one that should interest every right-minded thinker the world around. The fact that the nations are possessed with an ambition to reduce the inclination to war and to reduce equipment for war is one that should be praised by all. And the fact that the laws of nature have been discovered and adapted to man's use to such a degree that the voice of the speaker can be conveyed to the farthest corners of the earth is one of great importance.

As Christians we are looking for a day in the near future when He whom the Father has anointed to be "King of all kings and Lord of all lords" shall come again "the second time without sin unto salvation". The prophets announced that His word shall go forth from Jerusalem, that His law will be given to all nations. Skeptics have warned us that the very promises themselves are proof of inaccuracy. They have announced time and again that it would be impossible for the voice of a King at Jerusalem to be heard the world around.

Those best learned in the laws of nature feel most that they are still far from a complete solution of these laws which are today being utilized so commonly. Yet even with the present understanding of those laws, the voice of the king is audible in every nook and cranny of the world's surface. Truly, He who inspired the writers of prophecy revealed things almost beyond the belief of man; but that He revealed the truth is being evidenced time and time again by developments in these, our later days.

## PEACE

THE SAME SOVEREIGN MIND referred to above is the Mind that declared through His inspired writer, "When they shall say, Peace and safety, then sudden destruction cometh upon them". Such declaration of peace and safety will never come until the ruling minds of the nations feel

that they are justified in proclaiming that peace is probable. Their minds must first be worked up to the desire; their nations must be taught to crave that condition; their national equipment must also be arranged in such a manner as to give promise to them that peace is more than likely. Let us herald with gladness this high ideal that is growing in the minds of men. Let us praise them for endeavoring with earnest heart to bring about such conditions. Let us be one of the number who will do everything humanly possible in the encouragement of such ideals. But let us also remember this, namely, God has foreseen that there can be no peace until the Son of man shall have been received in all of the meaning of that word. While the Scriptures teach clearly that man's announcement of peace will be swiftly followed by extensive destruction, yet the fact that man longs for that peace and sacrifices for it, testifies that man can the more readily accept and receive the coming Lord.

## JUDGMENT

THE COMING OF CHRIST must be attended among other things with world-wide judgment. The fact that our Lord is to occupy the throne of the earth is evidence that He must of necessity judge among the nations. The nation or nations that will readily receive Him and will readily obey Him, He will judge worthy of a place or of places in His kingdom. But that nation or nations refusing to have "this man to reign over us" will be judged unworthy and will be chastened or destroyed as conditions necessitate. Judgment is one of the inevitable conditions that must accompany the return of our Savior.

This would have been equally true had Jesus been accepted and received at His first advent. It would then have been necessary for Him to discern between the loyal and the disloyal, and for Him to have blessed the one and to have dealt punitively with the other. And so, from the beginning of prophetic utterances announcing our Lord's kingship, the prophecies have foretold of the day of judgment attending that kingship.

That rebellious spirit against God's appointed Sovereign of the world is the spirit that will bring the times of trouble upon it. Just so much punishment as is necessary to reduce man either to obedience or to extinction is the amount of punishment that the Scriptures indicate will be measured out by the King on David's throne. The great havoc and destructiveness of judgment are called forth by those who resist the righteous overtures of the Prince of peace.

## I WILL DWELL IN THEM

THE THOUGHT CONTAINED in this sixteenth verse of Second Corinthians six appeals to every Christian. The indwelling of the Father is most pleasing. Through Moses He spoke to the children of Israel in Ex. 25:8, and said, "Let them make me a sanctuary; that I may dwell among them". The same thought is expressed in Ex. 29:45, 46. The verb "dwell" is taken from the Hebrew word which means "to tabernacle".—Young's Concordance. It is a word of deeper significance than is the word *yashab*, which also means to dwell but, in the sense of "to sit down, or still", that is, to have a place in which to sit, to live, to rest. "To tabernacle" means more. From the tabernacle issued forth the shekinah glory or presence of Jehovah. His omnipotent strength and power of being radiated from that tabernacle. It carries a far different meaning than merely to dwell leisurely in a parlor of rest. The verb "placed" of Gen. 3:24 is the same verb as "dwell" in Ex. 25:8, that is, God tabernacled "at the east of the garden

of Eden, Cherubims". It was evidently in the place of these cherubims in Eden where, from the time of man's sin, God dwelt with him.

After the flood God chose the tents of Shem in which to "dwell". "Dwell" here is the same verb *shakan*, meaning, "to tabernacle". And so, when He called Israel, the sons of Shem, out of Egypt, He erected in the midst of the nation His dwelling place, His tabernacle; and from between the cherubims, in the Holy of Holies in that tabernacle, God issued His blessings and directions. He tabernacled again with the cherubims.

Coming to the New Testament God has selected the church and has announced, 2 Cor. 6:16, "Ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people". Is not this reason enough for the words that follow: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"?

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## BRETHREN OF THE CHURCH OF GOD, WHY NOT?

By G. Eldred Marsh

YES! WHY NOT? YOU HAVE OFTEN WISHED that you might preach the gospel that saves with impressive power to those who have never heard it. Why not do it? Perhaps you have realized the much wider audience that can be reached through the columns of *The Restitution Herald*, and, consequently, have felt a great desire to write and thus assist personally in carrying the truths of salvation to the dying world. Why not put your desire into effect?

You have seen the countless children in your neighborhood who are wholly without religious training, or at least have never heard of the dear Savior who is coming back to this earth to establish His wonderful kingdom of love. You have wished that you might gather them into a great Sunday School class and *teach them* yourself the glorious truths of God's Word. But why not do it?

You have visited the old home "back East", or "out West" or "down South" since you yourself responded to the gospel invitation, and how your heart burned within you to tell those dear old friends the glorious news of the resurrection of the dead and life through Christ when He comes—news which you were sure they had never heard. Why not tell them all about it?

Yes! Why not preach with eloquence and power? Why not write of the age of restitution with "thoughts that live and words that burn"? Why not call your great Sunday School class together, and teach them intelligently the beautiful facts of the gospel? Why not go as an evangelist

back to the old home you knew in childhood, and with resistless logic, driven home by fervent love for them and supported by the infallible Word of God, lead those dear friends of yours into complete understanding and belief of the truth?

"How glad I would be to do all this," you answer, "but I do not have the ability, the training, or the opportunity. I cannot preach or write or teach. I am not qualified by natural aptitude or by special training for work of that kind. *But how I would like to do it!*"

Again let me ask, "Why not?" You may not be able to do these things *personally*; but there is a splendid opportunity for you to become a preacher of power, a writer of ability and a teacher well trained for his work through the young men and the young women of the TRAINING CLASS. Your prayers, your interest, your spiritual influence and, last of all, your financial support will assist in sending out into the world an educated and able ministry *to represent you!* A corps of teachers who can call together in Sunday School classes throughout America those boys and girls you want to reach and instruct them thoroughly in the things of God, *in your behalf!* A class of Bible writers, prepared to publish the gospel you so greatly love, through the printed page for all the world to read, *because of you?*

SO WHY NOT, brethren of the Church of God?

WHY NOT?

## THE SECOND COMING OF CHRIST

*By Virgil DeBusk*

THE NEXT GREAT EVENT on the world's time table will be the coming of Christ for His church. Before visiting with judgment, God always sends forth warnings sufficient to enable those that are not prepared for it to make the necessary preparations. This was true before the flood. So God in a marvelous way has been for years and is now sending forth world wide warnings through books, tracts and God-given messages of the soon coming of our Lord. No doubt they mocked and sneered at old Noah, and said he was a false prophet and that it wasn't going to rain. But it did just the same and every one was drowned except eight souls. A great many people are doing and saying the same thing about the soon coming of Christ, but He is coming just the same, and very soon. Those that are not prepared will be left to go through a great tribulation period unless they repent.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51-52. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5:2. This scripture refers to Christ's coming for His church. After the church is caught away then the great tribulation period begins.

After the tribulation period, Christ comes with His saints to reign on the earth. "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him". Rev. 1:7. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." Jude 14, 15. These two passages refer to Christ's coming back with his saints to reign on the earth over the nations. "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:10.

There are two comings, but only one appearing to the whole world, as only the church will see Him when He comes for her. How could He come with His saints, if He didn't first come for them? His coming for the church will be as "a thief in the night". How does a thief come? Not openly, but you awaken in the morning and find a screen out, your purse and valuables gone. Thus you know that **a thief has been in your house.**

## THE TRIBULATION

Hear Jesus' words on the tribulation, "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. Hear His words again, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left." Luke 17:34-37. Wife taken and husband left, father taken and mother left! That is the way it will be all around the world. What pitiful shrieks and screams will come from the lips of those that are left! They will see the clothes and shoes of the missing ones. They will try the doors and find that they are locked just as they were when they went to bed. Then a great wail of misery will go up from the homes of the ones that are left desolate because they are facing the great tribulation. The time is so near, it seems we can almost hear the wailing and crying of the earth in its trouble. But it will be too late when it happens, for the saints have gone to meet the Lord in the air. Too late will mean more than ever before to those that are left behind. The storm clouds are hanging low and are almost ready to burst on this old sin-cursed earth.

Christ's second coming is so all-important that it is recorded about three hundred and eighteen times in the New Testament.

When the disciples asked Jesus, "When shall these things be and what shall be the sign of thy coming?" (Matt. 24:3), Jesus did not reprove them for asking, neither did He reply that it was not for them to know. He definitely answered their questions. He said false Christs would come in His name, that there would be earthquakes in divers places, that we would have wars and rumors of wars and that nation would rise against nation and kingdom against kingdom. All this has been fulfilled and the great peace pact that they have now is another Bible prophecy being fulfilled, for when they shall say, "Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

"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, even at the doors." When friends come to see you, they are very near you when they get to the door. We are living in that little time between "even at the door", and the definite day or hour of His appearing.

## HEAR A FEW OF THE PROPHETS

Notice Isaiah 60:8: "Who are these that fly as a cloud, and as the doves to their windows?" Do you not believe that our modern airships are what the prophet saw? Hear the prophet Nahum in the second chapter and third and fourth verses: "The chariots shall be with flaming torches in the day of his preparation (meaning, preparing the church for Christ). The chariots shall rage in the streets, they shall jostle one against the other in the broadways:

they shall seem like torches, they shall run like lightnings." God gave Nahum a revelation of the present age. He looked down the stream of time of over twenty-six hundred years and saw our modern automobiles and street cars and described them as well as if not better than you or I could.

Hear the words of Daniel: "But thou, O Daniel, shut up the words and seal the book even to the time of the end. Many shall run to and fro and knowledge shall be increased." Never in the history of the world has there been so much traveling. The earth is covered with railroads, steamers and airplanes. Knowledge is increased until we can even catch a voice thousands of miles away through the air.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, unthankful, unholy, without natural affections, trucebreakers, false accusers . . . despisers of those that are good . . . high minded, lovers of pleasures more than lovers of God." Second Timothy 3:1-4.

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## THE MINISTRY OF SORROW

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By Mrs. H. H. Kent

SORROW IS ONE OF THE MEDIUMS through which God reaches down to puny man and manifests to him that he is insufficient in himself and needs the help of a divine Hand to live a more complete and satisfactory life. When life is touched with sorrow, it gives God an opportunity to supply the need—an aid that could come from no other source. And who has not found this to be true after seeking for help from even the best persons on earth? When real sorrow comes no one but God can satisfy the heart that aches because of the loss of a loved one, or because of some other serious affliction. At such a time we thank God for the sympathy of loving Christians, but the ache that the suffering has left can only be healed by the great Physician in the stillness of His presence.

The lives of the best of Christians are often filled with much sorrow. Sorrow is the result of sin which came through the curse. Death came through sin and disobedience of our first parents. Death is an enemy and is to be destroyed when our Lord returns. 1 Cor. 15:26. If it were not for this hope, Christians would have little to enjoy as they go through this vale of tears. In death all are equal as far as that condition goes, but we praise God for His promises that it shall not be so in the resurrection.

We read in 2 Cor. 7:10 of "godly sorrow that worketh repentance". In 1 Thess. 4:13 we read that there are those who sorrow, "which have no hope". Job said, "Man is born unto trouble, as the sparks fly upward". And in 1 Cor. 10:13, we learn that God is faithful and will not give us any more than we are able to bear. Praise God for that! He is a merciful God; He knows. We make mistakes, but

the blood of Jesus Christ, God's Son, cleanses us from our sins.

It will be a glorious morning without clouds for believers when they are again united with their loved ones who are now sleeping. Those who come up in the resurrection are those who have chosen "life", which is obtained through faith in the resurrected One. Col. 3:4. Moses told his people to choose life or death. Deut. 30:15. What a comfort it is to know that our loved ones that we have laid away in silence are asleep! And though there is a loneliness that comes over the heart of all at such times, yet there is a balm that soothes, for we have a Christ who is willing to carry our sorrows.

It is through crushing that the finest perfumes are made, and much substance is often needed to make one drop of the purest. So God by refining and chastening His children, will finally bring them through the fires of earth in order that He will be able to use them later to His honor and glory. It is through great tribulation that we enter the kingdom. "Many are the afflictions of the righteous, but the Lord delivereth them out of all of them", not one, but all, if we trust Him to do so. The time shall come when sighing and sorrow shall flee away. To that time we, as Christians, are looking.

Sometimes sorrow comes as a natural consequence, because of the attitude we take toward suffering and affliction. There is a story of a man who, while walking down the street, met a child who was carrying her little brother who was nearly as big as she was. So he said, "Let me help you carry your burden for you." But the little girl spoke up promptly and said, "This isn't a burden, it's my little brother, and he isn't heavy." Love can carry a heavy burden and not know it, even to the place where the body may suffer. Every sorrow may have a place to fill in our lives. It is said that all dark clouds have silver linings, although it is hard to believe so sometimes. God help us to see His blessed hand for good in all that comes to us in these dark days. We must overcome all obstacles if we would be like the Christ. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

"Thou, dear Lord, remainest,  
Through clouds, thou dost prevail,  
Thou art ever faithful,  
Though strength and courage fail."

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## A DAY WELL SPENT

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If, when the sun sinks low to-night,  
And floods you with its golden light,  
As you sit thinking of the day  
Crowded with its work or play;  
If you recall some kindly deed  
A helping hand to one in need,  
Or just a touch to ease some pain,  
You have not spent the day in vain.

—Robin A. Walker.

# DAILY SCRIPTURE READINGS

## ERADICATE TREES WHOSE FRUITS ARE UNWANTED

### TO OBEY IS BETTER THAN SACRIFICE

Sunday, February 2—1 Samuel 15:6-23.

*“What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?”*  
1 Samuel 15:14.

THE GREAT EVIL WHICH THE AMALEKITES committed against Israel when Israel was journeying through the wilderness revealed their innermost character. God directed His newly-appointed king, Saul, to rid the land of that stock which brought forth such evil fruit. It was not satisfactory to God that evil which was openly and purposely perpetrated should continue in the land. The merciful God directed its utter destruction. This showed His mercy toward others who chose the ways of their Creator.

### FALSE PROPHETS, THORNS, THISTLES

Monday, February 3—Matthew 7:15-23.

*“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”*—Matthew 7:18.

Continual bearers of corrupt fruit cannot hope to correct themselves before God by merely supplicating His name. “I never knew you” are the words which the Savior will declare unto this class as He commands them, “Depart from me, ye that work iniquity”. It is not as though the fruit they have borne was foreign to their nature. The fact is that the fruit accurately reveals the nature of the producer. False prophets are in this respect like unto thorns and thistles that bear fruit comparable with themselves.

### CHRIST'S TEACHINGS CHANGE THINGS

Tuesday, February 4—Matthew 7:24-29.

*“Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.”*—Matthew 7:24.

As grafted scions alter the nature of the fruit borne by the trunk, so do Christ's received words alter the character of man. It was for such that Christ's word has been given, namely, that it might change the course of man's life. As the scion must be received by the tree into its very life before that scion can grow, form new top for the tree and yield, so must the word of Christ be received into the life of the individual before the individual is able to respond to that word and to bring forth Christian fruit.

### CUTTING ASUNDER

Wednesday, February 5—Luke 12:41-48.

*“The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint*

*him his portion with the unbelievers.”*—Luke 12:46.

The mercy and forgiveness of Jesus cannot in the light of all His works and teachings be denied. The principle of forgiveness, like the scarlet thread running through every piece of cordage in the British navy, runs through Christ's every teaching. His love, His mercy, His forgiveness are unquestioned. And yet he who claims to be Christ's and betrays Him by his own unfaithfulness and disloyalty in thought and conduct is assured by the Savior that he will be cut off and that his portion will be an appointment with the unbelievers. Christ's mercy requires Him to be the axe at the root of the corrupt tree.

### THE FRUIT OF THE SPIRIT

Thursday, February 6—Galatians 5:16-20.

*“Walk in the spirit, and ye shall not fulfil the lust of the flesh.”*—Galatians 5:16.

Christ came not to the dead. He is not lifting diseased ones into righteousness as men lift drowned ones into a boat. Christ came to the living. He came to lift living men out of the ways that tend to death, into the ways that tend to life. He taught these thorn-like and thistle-like men how to receive through His word the inoculation for new life. Those who accept such inoculation from Christ himself, are classified as being in the spirit. To such Paul says, “Walk in the spirit, and ye shall not fulfil the lust of the flesh”. That is, they are changed over so as to bear different, even new fruit.

### THE EVIL DOER ENCOURAGES OTHERS TO DO EVIL

Friday, February 7—Romans 14:13-23.

*“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.”*—Romans 14:21.

To refrain from being a stumbling block or an occasion to fall in a brother's way is one of the noble labors of Christianity. Our Savior came not to wreck man, but to lift those already wrecked. He asks His followers to imitate Him in this respect. Paul cautions that none should permit himself to destroy with his manner of living any “for whom Christ died”.

### PURIFICATION

Saturday, February 8—1 John 3:1-12.

*“He that committeth sin is of the devil; . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil.”*—1 John 3:8.

After beautifully referring to the exceeding love of God which he “hath bestowed upon us, that we should be called the sons of God”, John then analyzes how that “he that

committeth sin is of the devil", that is, his life development comes forth from that source. He "is of" him. He is as a consequence, a work of the devil. Christ came not merely "that he might destroy" such works. To avoid beginning such a work and the certain destruction resulting, John, in harmony with all Scripture, urges that we entertain the great hope of being "like him" who is soon to appear. Being like Him, being of Him, assures one of sonship with Christ unto the Father.

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## REPORT OF GOLDEN RULE HOME

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WE ARE GLAD TO REPORT that the Golden Rule Home has much for which to be thankful during the year 1929. The long sickness of Sr. Kilmer which terminated fatally was the one sorrow of the Home. Sr. Kilmer, though not a member of the Home, was well liked by all and her prolonged illness and death were much regretted. The health of the Golden Rule Home family as we enter upon the new year is very good. The members of the Home at this writing are Mrs. Clara Chaffee, Mrs. Mary Renner, Mr. and Mrs. James Williamson, and Mrs. Elizabeth Scoville. Mrs. Mary Jackson is devoting every mental and physical effort to operate the Home for the comfort and happiness of all. Miss Myrle Hatten is her helper.

At the present time six members of the Bible Training Class are being accommodated there. They are Cecil Smead of Los Angeles, Calif.; Clarence Lapp of Sunnyside, Wash.; John Denchfield of St. Cloud, Minn.; Richard LeCrone of Omaha, Nebr.; and Harvey and Dorothy Krogh of Blair, Nebr.

The expenses of and income to the Home during 1929 were as follows:

	Expenses	Income
Table, etc	\$1225.71	
Phone, Light, Heat, Water	471.53	
Medical	33.65	
Insurance	71.65	
Repairs	135.40	
Salaries	1519.20	
Miscellaneous	140.17	
Board, Garden, etc.		\$1845.77
Interest from Membership Maintenance Fund		507.93
Yearly Transfer from Maintenance Fund		876.00
	\$3597.31	\$3229.70
Contributed by Individuals for the Home		40.00
Deficit		327.61
	\$3597.31	\$3597.31

The foregoing figures indicate that the original estimate relative to the operating of the Home was more or less correct. That estimate was based upon the full capac-

ity of the Home. Many of the expenses like insurance, light, heat, etc., are the same regardless of the number of people in the Home. Therefore with a membership equal to the capacity of the Home the expenses per individual would be reduced. During the past year there were several inquiries in regard to taking out membership. Some have been detained in one way, some in another. Sr. Scoville is the only member who entered during 1929.

In behalf of the Home I wish to commend it to the people of the Church of God and to one and all who may be desirous of considering membership therein. I might add in this connection that the funds paid in by, or for, each member of the Home are kept intact for the members and are placed on interest. The interest therefrom is one of the items of income for the Home maintenance. This fund instead of being depleted as some have feared is in reality in excess of the original estimate. We therefore feel justified after seven years of operation in commending this Home to the consideration of all who may be benefited by membership therein. We also wish to thank the brotherhood and Sr. Jackson and her helpers for the successful operation of the Golden Rule Home for 1929.

F. L. Austin, Executive-Secretary.

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## A BLESSING

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WHAT A GREAT BLESSING is a friend with a heart so trusty that you may safely bury all your secrets in it, whose conscience you may fear less than your own, who can relieve your cares by his conversation, your doubts by his counsels, your sadness by his good humor, and whose very looks give you comfort.—*Seneca*.

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## WHAT IS SIN?

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WHOSOEVER COMMITTETH SIN transgresseth also the law; for sin is the transgression of the law.—1 John 3:4.

Because the law worketh wrath: for where no law is, there is no transgression.—Romans 4:15.

### WHEN DID SIN BEGIN?

Not with the ten commandment law, for God said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."—Genesis 4:7. There must have been a law given at that time covering murder.

Did law come in when the man and woman possessed themselves of the knowledge of good and evil? Hardly. There must have been a law before that, else Adam and Eve could not have sinned. There was a law given to them before they could transgress. It was: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Is this the "law of sin and death" spoken of by Paul in Romans 8:2?—*Selected by O. J. Allard*,

## WE GO THIS WAY BUT ONCE

We go this way but once, O heart of mine,  
So why not make the journey well worth while,  
Giving to those who travel on with us  
A helping hand, a word of cheer, a smile?

We go this way but once. Ah! never more  
Can we go back along the selfsame way,  
To get more out of life, undo the wrongs,  
Or speak love's words we knew, but did not say.

We go this way but once. Then, let us make  
The road we travel blossomy and sweet  
With helpful, kindly deeds and tender words  
Smoothing the path of bruised and stumbling feet.

—Selected.

## GOD'S PROMISES

By C. E. Randall

*"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."*

LAST WEEK WE TALKED about a couple of God's wonderful promises. This week we bring you two more. The above promise is good news from a far country. It is refreshing to the thirsty of spirit and satisfying to the hungry of heart. Some have claimed this promise and are enjoying rich life in Christ Jesus. Words cannot describe the joy and the peace that come from a full life in Christ. There is a "peace which passeth understanding".

There isn't any reason for being just a "part Christian". Every single person that comes to Christ and implicitly seeks after righteousness shall be filled. No one has ever been turned away from this Fountain of life. "Come unto me, all ye that labour and are heavy laden", for "he that cometh to me I will in no wise cast out." Matt. 11:28; John 6:37. The more one is filled with this righteousness, the more Christ-like he will be.

You cannot overeat of the "Bread of Life". The more you eat, the more you want and the better you like it. Habits are created by indulgence. If you would like to create the habit of eating of the "Bread of Righteousness", then tarry long at its table. If you desire to develop a thirst for the "Water of Life", sup freely from its cup. The fulfillment of this promise rests with the individual. You can be filled to overflowing if you will just seek after it.

If every member of our faith would "hunger and thirst after righteousness" in a very short time we would have the greatest awakening our church ever experienced. It is a difficult task to convince people of the joys that await those who seek after righteousness, when we ourselves look and act as though we were starving from the want of the very same thing. If we will fill ourselves, then we will look and act as if we were filled, and the task of interesting others will be simple and easy.

*"Blessed are the pure in heart: for they shall see God."*

This, like nearly every other promise of God, is conditional. The condition is "pure in heart". David's prayer as recorded in the fifty-first Psalm is an appropriate one for every individual. It reads in part as follows: "Create in me a clean heart, O God: and renew a right spirit within me." There is no promise that any one not having a pure heart will ever see God. Why should they expect this promise be given them? A pure heart is one that has been made so by Christ. Without Him we can do nothing in the way of salvation. Our righteousness is as filthy rags. Just think of it! This is God's concept of our own goodness. Isa. 64:6.

There is another thought that must be borne in mind. It is this: it is one thing to have our hearts made pure and another thing to keep them such. It is not so much what we have been as it is what we are. There are a multitude of folks whose hearts were made pure but they allowed the devil to inject the virus of sin into them. They are still claiming Christianity but they have an evil heart because of jealousy, hatred, envy, sneaking and cunning ways, pride, love for pleasure and a hundred and one other things any one of which is sufficient to bar an individual from the kingdom of God. Be not partaker of other men's sin, but keep yourself pure and do only those things which will glorify the Father. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

A pure heart is the best insurance for a good night's sleep that can be offered. It will remove the cause for many a troubled conscience and give one the strength to look every man straight in the eye without a blush of shame. And last of all, it will give you a card of admittance into the presence of God in the day when He makes up His jewels. Keep your heart pure by staying near and ever nearer to the Christ.

## PLANTS OF THE BIBLE

By Verna C. Thayer

### MELONS

MELONS OF MANY KINDS are common in the East and grow extensively in Egypt. The Hebrews remembered and longed for them in the desert, Num. 11:5. Melons are abundant in Palestine especially the watermelon, which grows to a very large size.

### MANDRAKE (Solanaceae)

MANDRAKE (love plant) is a plant with a root like a beet, and a sweet fruit about the size of a large plum. The smell of the plant is enjoyed by the people of the East, Solomon 7:13, and it is still believed in Eastern countries, as it was in Rachel's time, that eating of its fruit will render barren women fruitful. Gen. 30:14-16.



## HAVE FAITH IN GOD

By Alice B. Curtis

**I**N THE FIRST VERSE of that wonderful chapter on faith, the eleventh of Hebrews, we have the word, faith, defined as follows: "Now faith is the substance of things hoped for, the evidence of things not seen." In the sixth verse of the same chapter we read that "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We do not have faith unless we have grounds or confidence upon which to base our faith; and we cannot have faith in God unless we believe that He exists.

The mighty works of creation furnish abundant evidence that back of the universe is a Creator of superlative wisdom and power. It is true that some people assert the universe came into existence through the blind forces of nature, and that nature is God, but this assertion cannot be true since such an assumption would make the effect greater than the cause, which is an impossibility.

Even without the Bible man should be able to know that God exists, for the untutored savage believed in the Great Spirit. We perceive that God is beneficent because of the blessings that He bestows upon us, and we see design in all His works, but without the Bible we could never know what His design was in creating man.

Every plant and living creature is most elaborately and exquisitely made, and is marvelously adapted to its mode of life. The polar bear with its dense coat of fur is not found in warm climates, but amidst the ice and snow of the arctic regions; while the elephant devoid of any covering except the skin, roams the tropical countries of Asia and Africa. The camel is the only animal that is able to traverse the long stretches of the scorching desert, and note how perfectly it is adapted for that service. Its feet are broad and spongy with hard calloused soles; its long legs enable it to get over the ground well; the hump is largely composed of fat from which it derives nourishment; the stomach holds a large amount of water; its eyelid is double for protection from the sun's glare and from the terrible sand storms that frequent the desert; its nostrils are mere slits and can be dilated or drawn close at will; while its knees, breast, and insteps are covered with callosities which enable it to lie down in the hot sand without discomfort.

But of all the creatures God has made, many and wonderful as they are, man is His crowning work, for as David says, "We are fearfully and wonderfully made". One who can study the organic structure of man, the eye, the ear, the brain, the nervous, muscular, digestive and circulatory or respiratory systems and then deny that man has a divine Creator is not rational.

We look into the vault of heaven and see it emblazoned with unnumbered orbs of living light, each in its own orbit wheeling its way through infinite space, and moving with such regularity and exactness that the astronomer can foretell an eclipse centuries ahead, or reckon back to the time

of Christ and tell the precise time the moon was new or full. Even the seemingly erratic comets travel in orbits, some of which extend so far into space that the comets return to our planetary system only after long intervals of time have elapsed.

Genesis 1:14 says the lights of the firmament were to be for "signs, and for seasons, and for days and for years." Our time is determined by the heavenly bodies as all know, the day being the time the earth makes a revolution on its axis, the month the time occupied by the moon making a revolution of its orbit around the earth, and the year the time it takes the earth to make a complete revolution in its orbit around the sun.

God's great timepiece is the heavens, but think how complex this great clock is, for each great luminary revolves in its orbit which is of a different circumference from that in which any other revolves, so that the length of the day and year would not be the same in any two of these heavenly bodies. These great bodies are moving with great velocity through the heavens, not only revolving around each other, but around a common center that seems to be the sun, Aleyone in the Pleiades. It is estimated that upon the Annus Magnus, or great year, when the celestial bodies shall complete their grand sweep about the heavens, one day is 25,827 years and the hour upon that tremendous scale is 1076 $\frac{1}{8}$  years. So we can well see how that a day with the Lord is a thousand years as we read in 2 Peter 3:8.

Truly God's thoughts are not our thoughts nor His ways our ways! And when He wishes to communicate to man, He uses thoughts that a finite mind can understand, for "He is very great. He has weighed the hills in a balance, meted out the heavens with a span, telleth the number of the stars and calleth them all by name, shutteth up the sea with bars, and rides in his cloudy chariot." Yet He notes the sparrow's fall; He teaches the migratory birds to follow the sun south in our winter to return north when the sun comes back. And He gives to man the restless heart, so that though he has every good thing the world can bestow, he never finds peace and joy until he knows God's tender love and can appreciate His great and precious promises.

It is said that the story of redemption is written in the stars, and that the twelve signs of the zodiac are the ensigns of the tribes of Israel, the sign, Pisces, or the two fishes, representing the two houses of Israel. We are told that the celestial bodies are for "signs", and we know that God has been dealing with this people since ancient times, and that the true Israel of God is to be the bride of Christ. Seeing the high position to which God has destined this people, it would hardly seem out of place that the ensigns of Jacob's posterity should belt the heavens.

Jesus came to teach the gospel story to man, and He said that His words should not pass away. In what more permanent and beautiful way could they be perpetuated than to have the glowing constellations express redemption's story in sign language? The sweetness of the story would be ever before the eyes of the redeemed ones, even as its memory should be fresh within each heart. We may not be able to read the gospel story in the stars as few of us have

the time or the equipment necessary to study these heavenly bodies, but we can read it in God's holy Word.

The Word of God and His creative works constitute two incontrovertible witnesses that God exists, and on their evidence we build a faith that cannot be shaken. "The fool hath said in his heart, There is no God". Psa. 14:1. Why belong to that class? Far better be one whom the Scriptures have made wise unto salvation. 2 Tim. 3:15. "God's faithfulness reacheth unto the clouds", and His promises are sure. So let each one obey Christ's commandment spoken in Mark 11:22, "Have faith in God".

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## SEE IF YOU CAN FIND THESE

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### QUERIES 22

#### FIRST THINGS

1. Where have we the first account of a man shaving himself?
2. Who is first mentioned as having worn a ring on his finger and a gold chain on his neck?
3. Where are horses first mentioned?
4. With what operation are physicians first mentioned?
5. Where did an angel first appear to Moses?
6. What was the first of the ten plagues of Egypt?
7. What was the first scriptural song?

QUOTATION: "We hanged our harps upon the willows." Where found?

A WORLD OF TEARS: Tabulate from the following references. Gen. 33:4; Gen. 43:30; Ex. 2:6; Ruth 1:9; 1 Sam. 20:41; 2 Sam. 3:32; 2 Kings 8:2; Isa. 28:3; Matt. 26:75; Rev. 5:4; Mark 16:10; John 20:2; Acts 20:37; John 10:35.

BUT THE BLESSED PROMISES ARE: Psa. 30:5; Rev. 21:4; Rev. 7:17; Isa. 65:19; Isa. 25:8; Psa. 126:5.

### ANSWERS—QUERIES 20

QUOTATION: Solomon—Proverbs 15:13.

#### OCCUPATIONS:

1. Ahijah, 1 Kings 4:3.
2. Benaiah, 2 Samuel 8:18.
3. Alexander, 2 Timothy 4:14.
4. Ahithophel, 2 Samuel 15:12; Zechariah, 2 Chronicles 26:5.
5. Rab-shakeh, 2 Kings 18:17; Nehemiah, Neh. 1:3.

#### NEW TESTAMENT PLACES:

1. Rome, Luke 2:1.
2. At the lake of Gennesaret, Luke 5:1.
3. Transfiguration Mount—to Jesus, Luke 9:33.
4. Calvary, Luke 23:33.
5. Nazareth, John 1:46.

#### NEW TESTAMENT PERSONS:

1. Jesus, Matthew 22:32.
2. The scribes and Pharisees, Matthew 23:23.
3. Zacharias stoned to death, Matthew 23:35.
4. Roman soldiers (the eagle was their symbol), Matthew 24:28.
5. Christ's words, Matthew 24:35.

#### FROM ONE OF OUR REGULAR QUERIES STUDENTS

I would like to ask a question. Did Judas Iscariot eat the sacrament bread and wine with Jesus or did he leave when the passover feast was over?

Hazel Titus.

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## I BEHELD SATAN

By T. A. Drinkard

*"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven."—Luke 10:17, 18.*

**J**ESUS BEHELD SATAN AS LIGHTNING fall from heaven! When? How? Why? These seemingly difficult passages of Scripture come before the young student of the Word who is putting forth his effort to rightly divide the Word of Truth, and they can't be discarded as unimportant, because they form a part of God's Word.

Consider this passage if you will. The two verses go together. When did Jesus see Satan fall? While the seventy were preaching the message of truth. How did he fall? By losing his prestige and power. Why did he fall? By proclaiming the divine Word of Truth error had to give way, and hence Jesus could say, "I beheld Satan . . . fall from heaven". Surely He did not refer to the heaven where the Father abides, as such a view would say that sin and disobedience can enter therein.

This could not refer to a time except within the lifetime of the Master. He could see events before His birth only as the Father revealed them to Him. When God's Word is heard and accepted, Satan falls. He loses that much. That is just what happened during the personal ministry of Christ. The disciples went forth preaching the Word. Men and women heard and believed it. Hence Jesus sees Satan fall; he loses subjects; he loses authority; he loses territory. Truth and its defenders push him back, they gain their objective.

The whole scene is here on the earth. The warfare against the devil is still going on, but in the end Christ will win. He has all to gain and nothing to lose. The devil is always on the job, never releasing his subjects until he is forced to. That is the Christian's duty—force devilism to release its hold, power, upon its subjects, allowing them to be made free in Christ.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
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Cleveland, Ohio

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"THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE: FOR THOU, LORD, HAST NOT FORSAKEN THEM THAT SEEK THEE."—PSA. 9:10.

## IN PATHS OF RIGHTEOUSNESS

SOME ONE HAS SAID that we learn more by our pauses than by our activities, and perhaps if we reflect on the thought a moment we may find something worth while in it.

To you, Bereans, who are in the flush of young manhood and womanhood, this may appear as a contradiction, for to you action and plenty of it seem almost indispensable. You desire to be up and doing in your day's work regardless of the direction it may lead you. And in your service for the Master you crave activity, results.

But if we never halt in our busy lives, if we never pause to reflect upon some of the results of our actions, whence would come our development? How could we know that a certain action of ours is a stumbling block to weaker ones, or that another action is perhaps about the noblest and most unselfish thing we could do?

One of the most effective pauses in our busy lives is undoubtedly the few moments at the beginning and the longer period at the end of the work-filled day in which we talk to our heavenly Father. In these brief intervals we tell Him "all about it"; we ask His guidance; we receive the wisdom we need to go onward, the strength to perform the needed tasks.

"If thou wilt receive my words, and hide my commandments with thee; so that thou incline thine heart unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

Strange to say, this very wisdom, this direction, this guidance is given to us in our most absorbed moments, times when we are hardly conscious of desiring help, but nevertheless most needing it. And afterwards we look back upon these experiences and we send up a little prayer of thankfulness to the One who never fails us in any emergency.

Don't you think the following verses express the thought in a beautiful way? Let us not forget to pause often, Bereans.—*Mary A. Gesin.*

## ALONE WITH THEE

Alone with Thee! What mighty power this gives me  
To meet life's problems, and to do Thy will;  
For only then my soul feels Thy direction,  
I bow before Thee, Lord; my voice is still.

Alone with Thee I gain the strength that's needed  
To do the work which comes to me each day;  
The gift of wisdom to direct each hour  
As I move forward on my busy way.

I need Thee, for the day is filled with questions  
That puzzle and perplex me as I go;  
I need Thee for the love, for my heart's hunger—  
Oh, bless me as before Thee I bend low.

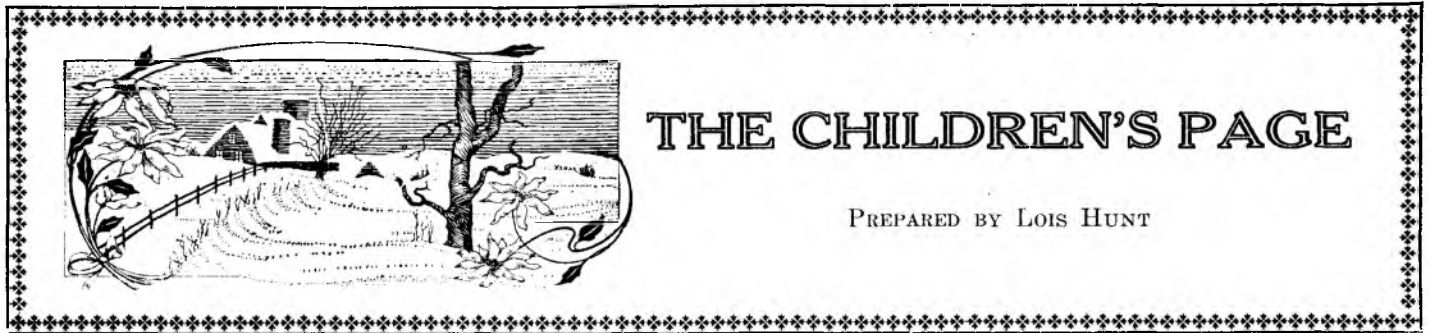
Alone with Thee! 'Tis then I feel the stillness,  
The peace, the assurance that Thy way is best;  
And with Thy help I go on to my labor—  
Knowing that in Thy hand I safely rest.  
—*Isabel Arnold.*

## OREGON BEREAN CLASSES

THE SOCIETY AT OREGON, ILLINOIS, meets every Sunday evening at the church at 6:30 o'clock. They are enjoying very much the lessons from Book Two of the senior series, and find them instructive as well. They are studying lesson fifteen, each one taking his turn as leader. The average attendance is about fourteen.

The Juniors are organized into two classes meeting at two different homes each Friday evening under the leadership of Sr. Dorothy Krogh and Bro. John Denchfield. This is an effective way of adding to the instruction of Sunday School attendants.

Let us hear from more Senior and Junior organizations,



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### JESUS HEALING AND HELPING

WHEN THE PEOPLE HEARD THAT JESUS had returned to Capernaum they flocked to hear Him. They filled the house where He was preaching. They crowded about the doorway and stood crowded in the door yard. Jesus was bringing them comfort in His promises and joy in His miraculous healing. They wanted all their loved ones made well.

One poor man suffering with palsy was brought before Jesus. He was so helpless that they had to carry him on his bed—a kind of rug or mattress. When Jesus saw how greatly they believed that He could make the man well again, He said to the man, "Son, be of good cheer; thy sins be forgiven thee."

Several scribes were standing near and began whispering among themselves, "This man speaks blasphemies. Who can forgive sins but God only?" As always, Jesus saw what was in their hearts. He asked, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and walk."

Then Jesus said He would show them that He did have power to forgive sins. So, He said to the sick man, "I say unto thee, Arise and take up thy bed and go thy way unto thine house." And immediately the man did arise and go to his own house.

Can you imagine how he and his loved ones rejoiced over his recovery? And how the multitudes wondered and glorified God that He had given such power unto Him!

As Jesus went from this scene He saw Matthew, a publican, sitting in his office where he collected custom money from the travelers who passed through Capernaum. Now Matthew was a good man—a Hebrew of Hebrews. He knew of the writings, the history, the law and prophecy of his race. He had to examine people and goods; he had to keep official records. He was really secretary, book-keeper and treasurer for some high official—Roman most likely. The business was full of temptations and many of the publicans, no doubt, were tricky and dishonest, but not so Matthew.

Jesus recognized Matthew's abilities, his honesty and usefulness, for He walked up to Matthew and said, "Follow me." And just as if he had been waiting for these two words of invitation, Matthew arose and followed Jesus. He was so pleased that he gave a big feast that evening to cel-

brate this wonderful privilege that had come to him. He invited Jesus and a number of his own friends, honest men, most likely, but looked down upon by the Jews as "sinners".

How do you suppose Jesus felt when He looked around on that company? There were people who would not accept an invitation to dinner if only one "sinner" had been invited and here was the great Rabbi (Jesus) eating with a whole room full of sinners. But Jesus had come to call sinners to repentance.

Now when the scribes and Pharisees saw Jesus eating with these outcasts, they said to His disciples, "How is it that he eateth and drinketh with publicans and sinners?" Jesus heard this impertinent question and replied, "I came not to call the righteous, but sinners to repentance. People who are well do not need a physician, but they who are sick."

Who were the real sinners? Who really needed the Physician? The Pharisees were careful to make sacrifices and observe every word of the law and punish any one who did not. They were hard-hearted and unkind. Jesus said, "I will have mercy, and not sacrifice."

THINK: Is your faith as sincere as that of the palsied man? Will you follow Jesus as quickly as Matthew did?

#### SOMETHING TO DO

Read how Jesus helped many others. Matthew 8:5-12; Mark 8:1-10; Luke 18:35-43; John 11:33-44; Luke 24:13-27.

#### FACT

Who wrote the first book of the New Testament?

OBEDIENT

Do you obey mother at once when she tells you to do something for her? Obedience is one of the first things we *must* all learn. We have to obey rules, laws, people and customs all our lives, *if* we want to be happy.

The Bible says, "To obey is better than sacrifice". When we do not obey we bring suffering upon ourselves and others. These helpers of Jesus obeyed His call without question. Likewise, we must learn to obey God, our parents and those in authority over us.

"The best way to get even is to forget."

# With Our Sunday Schools

LESSON VI.—February 9, 1930

## WARNINGS AND PROMISES

Matthew 7:1-29

Devotional Reading: Proverbs 2:1-8

### GOLDEN TEXT

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matthew 7:19.

#### A STUDY OF THE SUBJECT

**Topic.** Cutting Down the Corrupt Tree.

**Basic Truth.** A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

**Outline.** I. The Corrupt Tree as an Individual. II. The Corrupt Tree as Society. III. The Corrupt Tree as a Nation.

**I. The Corrupt Tree as an Individual.** The billions of individuals who live and die upon the earth are like unto the billions of plants on earth. Some are beneficial, helpful; others are noxious and destructive. God has appointed Jesus to judge every man, Acts 17:31. His work is to distinguish between the good and beneficial, between the noxious and corrupting. Yea, more, His work is to convert the corrupt and noxious into the good and beneficial. At least His work is to fill the earth with those that will bring forth good fruits. There are two ways of doing this: either to transform the corrupt and make them good or else to destroy the corrupt. Throughout this age Jesus, in gospel and in spirit, is laboring to put off "the old man, which is corrupt according to the deceitful lusts". Eph. 4:22. For this He must have the cooperation of the individual. To this end the individual must have faith in Christ. Faith in Christ leads the individual to forsake corrupt ways, and turn to the right ways of Christ. He is taught to forsake the way of falsehood and turn to the way of truth; to forsake the way of crime and turn to the way of loyalty; to forsake the way of carnal lust and turn to the way of righteousness and obedience; to forsake the way of the sluggard, the bootlegger, the rioter, the destroyer of homes, the wrong doer in general, and turn to the way of right. In individual life the corrupt tree must be uprooted by the individual himself.

**II. The Corrupt Tree as Society.** Statistics recently published reveal that there are districts in the city of Chicago which are corrupt districts, i. e., the whole society of the district is corrupt. These social cesspools spread their poisonous fumes and their polluting attributes over every adjoining people and over the one passing through. Jude speaks of them as Sodom and Gomorrah, v. 7. They are, v. 13, "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." These are flies in the ointment. They forbid the glory of God in their midst. The Savior's admonition is that such shall be rooted out. First, however, He would purge and rectify by infusion of the gospel of the kingdom. He would reclaim as many of its members as will accept of reclamation. Thus the nation and also the Christian should labor with a view to cleaning up these swales of

vice, these corrupt social trees. Ultimately those uncleaned, unreclaimed must be rooted up for destruction.

**III. The Corrupt Tree as a Nation.** Israel like Sodom and Gomorrah previously, because of her corruption, was suffering punishment by God, scattered into all the earth. Her corruption consisted of that ungodly idolatry and ungodly immorality which were sanctioned by the government itself. As with the individual and society, so with the nation: that condition of corruption which is sanctioned and abetted by the head, must be uprooted, unless the nation will use its authority and strength to purge itself after God's instruction. Our own fair nation should cut down the corrupt trees of iniquity growing within its bounds.

#### PRACTICAL APPLICATIONS

**The Trail Blazer.** All honor to the Pilgrim Fathers who pitched first their tents on the narrow shores of the new world. Three thousand miles of forest and plain stretched out in front of them; the briny ocean lay in its depths behind them. Slowly, but surely, they blazed the trail of progress, felling the unprofitable timber, and draining the bogs. Where would the fertile fields of America, the towering cities, the smoke-belching factories be now had it not been for those trail-blazers?

Jesus lived and taught likewise. As He arrived upon the mission of His life, sin and its cursedness were everywhere in front of Him. Filled with the Spirit of God, authorized by the Father himself, He set forth to cut down the corrupt tree of ungodliness and to plant and rear fruit-bearing trees of righteousness. Throughout His ministry and the succeeding centuries, the Savior has prayed long and true for volunteers to carry forward His work. All such are indeed trail blazers. They march out into the morasses of infamy in the social affairs of man; fell the noxious growth; and purify the fetid air that rises from social pollution so that in the name of the Master, the beautiful blossoms of righteousness may open their colorful faces to a sin-sick world.

#### SENIOR AND ADULT CLASSES

**Topic:** Preparation for Kingdom Work.

The gospel is being preached to take out a people for His name, and this people is being prepared to be workers with Jesus in His kingdom work. The nature of this preparation is declared by Jesus in Matt. 7:24, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man

which built his house upon a rock." "These sayings" refer to the teachings in Matt. 5 and 6. By Matt. 7:21 we know that the expression "these sayings" does not refer to prophesying in Jesus name, nor to casting out devils in His name, nor to many wonderful works that are done in His name, be they hospitals, or homes, or education, or reform work, or uplift movements, or Christian legislation.

By Matt. 5 and 6 we know that "these sayings" concern such things as humility, hunger and thirst after righteousness, mercy, faith and trust in the Father, asking, seeking and knocking for the good things that the Father has to give, knowing that, because He is Father, He will open and give out from His store house things both new and old. "These sayings" of Matt. 5 and 6 are inner processes by which Jesus is preparing His kingdom workers.

If, by looking at myself in the mirror of Jesus' teachings, I realize that "these sayings" are not being worked out in me, then I know that I am not being prepared for His kingdom, no matter how many wonderful works I may be doing in His name. And realizing this I will seek, ask and knock, if I have heard His call with hearing ears.—A. K.

#### INTERMEDIATE CLASS

**Topic:** The Truth about Alcoholic Beverages.

The lesson today is a temperance lesson, and the text for it is taken from Matthew 7, the last chapter of the Sermon on the Mount. In this sermon Jesus gave His disciples the rules of conduct which He considered necessary for living the Christian life. One of the main thoughts in the seventh chapter is that as we sow, so shall we reap. If we follow the rules He gave, nothing but good can result, though often it does not look so.

Jesus likens a man to a tree, saying that a good tree brings forth good fruit and a corrupt tree, evil fruit. Our actions are the fruit of our lives. If we wish to produce good fruit, we will keep our bodies pure and clean, so that our lives may correspond. We will not take into our bodies anything harmful to them. Not one of us can deny that alcoholic beverages are harmful and we cannot indulge in them and expect to escape the result.

In the book of Proverbs are found many wise admonitions for young as well as old. Solomon says that if a man desires to know the right path in life to follow, God will show it to him. He shows the results of following the ways of sin and following the ways of righteousness. One leads to life and the other to death. It is ours to make the choice. Let us choose wisely.—M. G.

# DOINGS AMONG THE CHURCHES

Sr. Phyllis Wood of Kewanee, Ill., is reported some improved since the report in last Herald. Those who believe the word that "the prayer of faith shall save the sick" are asked to pray for her.

Mr. and Mrs. Vernon Smead and Earl Smead of Chicago visited their brother Cecil of the Training Class at Golden Rule Home, Sunday, January 26.

Bro. F. B. McCullough and family have sold at Fredonia, Texas, and have bought at Brownfield, Texas. To this latter place they are immediately moving. They are much rejoiced over the prospect of meeting regularly with the brethren of Tokio for worship and Bible research.

Sisters Anna E. Drew of Dixon, Illinois, and Lottie E. Young of Seattle, Wash., were welcome callers at the office last week. Sr. Young, our globe trotter, was en route from New York home after her extended visit in England. She stopped off a few days in Chicago with Sisters Whitehead and Austin and in Dixon with Sr. Drew. Come again, folks.

Sr. Helen Kee of our Chicago group is in the hospital following an operation. A line addressed to her at the Henrotin Hospital, Chicago, would reach her. Sr. Kee was formerly Helen Nell, well known in Illinois Bible School circles. Their home address is 5920 N. Paulina Ave., Chicago.

## ARKANSAS CITY, KANSAS

From a letter from Sr. Chaplin, we learn that the brethren at Arkansas City meet every Sunday morning at 10 o'clock for Bible study. She says, "While not all can come out every Sunday yet we have never less than twenty, and last Sunday (Jan. 19) in spite of the bad roads and streets piled high with snow drifts, we had twenty-nine in class with splendid interest. We have started a fund toward a church building and we hope to have a church home before many months." Surely the Master rewards loyal and faithful service such as this.

## TRACT NOTICE

The article on Baptism which has recently been reprinted in The Herald from the pen of Bro. S. J. Lindsay has been published in tract form. It makes a neat eight page tract, stapled and trimmed. By printing a large edition at once we are able to hold the price down to \$1.50 per 100. Those who have indicated that they wish a quantity of this tract may secure the same promptly from this office. 2 for 5c, 12 for 20c, and 100 for \$1.50.

## FURTHER NEW YEAR OFFERINGS

We gratefully acknowledge the following contributions from the brotherhood:

Mr. and Mrs. M. W. Perrine	\$ 5.00
Mr. and Mrs. N. S. Westfall	5.00
Hildred Momsen	15.00
Mrs. Ordnung and daughter	24.00
Mr. and Mrs. Harry A. Sheets	15.00
A Friend	3.00

## HERALD RECEIPTS

Mrs. Chas. Coleman; George O. Renner; Anna E. Drew; Mrs. Albert Logsdon; Miss Belle McCandless; Ray Maysilles; Mrs. Anna Lehman; Howard Cassell; R. A. Humphreys; Mrs. Elsie Moore; Mrs. O. J. Dorsey; Pearl Zechiel; Lottie Young; Mrs. W. H. Lindsay; M. A. Woodward; Peleg Chase; B. N. Berry; Charles Lindsay; F. B. McCullough; Mrs. Clara L. Stewart; Mrs. Frances Gillespie; Mrs. C. A. Bartholomew; Mrs. I. Fish; J. A. Squires; H. W. Patterson; John Railton; Mrs. Anna Hogan; Walter Koontz.

## CORRESPONDENCE

Brother Austin: Most gratifying reports have reached me recently of the splendid work being done by Bro. and Sr. Gordon in Niagara Falls and Fonthill. What a powerful incentive this should be to all to put forth greater effort in the encouragement and support of the Training Class!

G. Eldred Marsh.

Dear Brethren: I hope this will be good news to all the family of the faith to hear of a brother leaving isolation and moving into a community of real zealous brethren. I had never known of the Tokio brethren only through our beloved deceased brother, A. S. Bradley, and as we were visiting in the west the writer had a strong leading to visit the brethren at Tokio.

So to Tokio we came and met Bro. Pippin and family, Brothers Day, Elmore, Sappenfield and Miller, and Sisters Martin and Simmons. As I met these brethren they began to locate a place for us in the community and we bargained for a farm, and attended Sunday School the following Sunday. The day was a joyful one! Bro. Elmore called on me to take charge of the Memorial service. You can imagine how blank I felt when called upon, having been in isolation so long, but I jumped up as though I were experienced. As I left my seat I trusted the Lord for guidance in my awkwardness. The service was appreciated and there was joy throughout the day, exchanging our experiences, in the paths of truth. In the evening we attended a big Singing at the same building.

Tokio has a large attendance at Sunday School when the weather is fair. Many of these are from other denominations, and several of the Church of Christ brethren take communion at the Lord's table with us. When we can all realize that the Lord's table is His table and not ours, we can heartily invite all to examine themselves and take freely.

We are moving from Wetmore to Tokio in a few days. We have been on the go for six weeks hunting a new location, and I trust it is the Lord's leading for us to go to Tokio where we can commune together every first day of the week.

We are very heavy and sad-hearted at this moment, as wife has been tearing the wrappers from the Heralds that have come in our six weeks' absence. We read of the enemy Death that stepped into Bro. Siple's home and carried away with him the love and glory of Bro. Siple's earthly life. But thanks be to our suffering Lord, we can look across the stream of suffering and tears, and see her rebuke the one that snatched her from her dear children and loving husband, and say to him, "O Death, where is thy sting? O grave,

where is thy victory?"

The Lord shall descend with a shout and with the voice of an archangel and the dead in Christ shall rise first. Comfort one another with these words.

F. B. McCullough.

## ASLEEP IN JESUS

Ella L. Coffin was born at Dayton, Ohio, in 1848. She was married to Joseph Gardiner in 1874. To them was born one son who died August 29, 1913. Her husband, Joseph Gardiner, died September 20, 1929, at Hope, New Mexico, and was brought by her to Champaign for burial.

The hardness of the journey and the return to an empty home and a vacant chair was almost more than the frail body could bear. Her desire was that she might soon fall asleep and be laid beside her husband and son. Her sickness lasted only ten days and she fell asleep in Jesus on January 9, 1930.

She was brought by Chas. Coffin, her brother, to Champaign (Ill.) for burial. The funeral was held at our home and services were conducted by the writer, as previously requested by Sr. Gardiner. Both she and her husband were converted under the preaching of Bro. Hatch of whom she spoke in her last letter to me. They both lived firm in faith and Christian hope and were ready to meet their Savior, Jesus Christ.

Harriet E. Boice.

## COME, LET US WORSHIP

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

## GRAND RAPIDS, MICHIGAN

South Lawn Park Church of God

Jefferson Avenue S. E.

C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489

Sunday School	10:00 A.M.
Morning Worship	11:00 A.M.
Young People's League	6:30 P.M.
Evening Service	7:30 P.M.
Bible Study, Thursday	7:30 P.M.

## CLEVELAND, OHIO

Church of the Golden Rule

13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave., Cleveland, Ohio

Sunday Services

Sunday School	9:30 A.M.
Morning Worship	10:45 A.M.
Evening Worship	8:00 P.M.

Mid-week Services

Prayer Meeting, Wednesday	7:30 P.M.
Berean Class, Friday	8:00 P.M.

## BRUSH CREEK, OHIO

Sunday School (each Sunday) at 9.45 a.m.

## DAYTON, OHIO

Berean Class (each Friday) at 8:00 p.m.

**DIXON, ILLINOIS**

F. E. Siple, Pastor  
415 E. Chamberlain St. Phone B 1114  
Sunday Services  
Sunday School ..... 9:45 A.M.  
On the first and third Sundays of each month  
there are sermons at 11:00 A.M. and 7:30  
P.M.

Wednesday Service  
Bible Study, Berean and Prayer Service,  
7:30 P.M.

**HILLISBURG CHURCH OF GOD**

Three miles east of Michigantown, Indiana  
J. H. Anderson, Pastor  
Sunday School, every Sunday ..... 10:00 A.M.  
Bro. Geo. Finney, Superintendent  
Preaching every Fourth Sunday 11:00 A.M.  
7:30 P.M.

All are welcome.  
J. H. Anderson, Pastor

**PLEASANT VIEW CHURCH OF GOD**

Hedrick, Warren Co., Indiana  
J. H. Anderson, Pastor  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every First Sunday .... 11:00 A.M.  
7:30 P.M.

Stop with us.

**RENSSELAER CHURCH OF GOD**

J. H. Anderson, Pastor  
Rensselaer, Indiana  
Preaching every Second Sunday .... 11:00 A.M.  
7:30 P.M.  
You are invited to these services.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana  
Preaching every Third Sunday 11:00 A.M.  
By J. H. Anderson  
Preaching every First Sunday ..... 7:30 P.M.  
By Paul M. Hatch  
Come and hear the truth.

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every Third Sunday ..... 7:30 P.M.  
By J. H. Anderson  
Preaching every First Sunday .....  
By Paul M. Hatch  
You are invited to come.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth  
J. H. Anderson, Pastor  
Preaching every Third Sunday ..... 2:30 P.M.  
A nice place to stop for worship.

**OREGON, ILLINOIS**

F. L. Austin, Pastor  
Sunday Services  
Sunday Bible School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Berean Meeting ..... 6:30 P.M.  
Evening Worship ..... 7:30 P.M.  
Mid-week Services  
Prayer Meeting, Thursday ..... 7:45 P.M.  
Junior Berean, Friday ..... 7:30 P.M.

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.  
G. Eldred Marsh, Pastor  
4561 Venice Blvd.  
Phone Whitney 3036  
Preaching services and Sunday School each  
Sunday morning. Communion the first Sun-  
day of the month. Additional services during  
the week. All are welcome.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor  
Sunday School (each Sunday) 10:00 a. m.  
Public Service (second and fourth  
Sundays each month) 11:00 a. m. & 7:30 p. m.  
Berean (first and third Sundays  
each month) 11:00 a. m.  
Wednesday evening Prayer Service and Bible  
Study in the homes at eight o'clock.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor  
Sunday School 10:00 a. m.  
Public Worship (first and third Sun-  
days only) 11:00 a. m. & 7:30 p. m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor  
Public Worship (fifth Sundays and by  
special appointment) 11:00 a. m. & 7:30 p. m.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor  
Sunday School 10:00 a. m.  
Preaching 11:00 a. m.  
We need you—You need us.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates:  
the soon coming of Christ, Acts 1:11, and life  
only through Him, Col. 3:3; the literal resur-  
rection of the dead, John 5:28; the immortal-  
ization of those in Christ, 1 Cor. 15:53, 54;  
the final restoration of Israel as the kingdom  
of God under the kingship of Christ, Luke 1:  
32, the church being joint-heirs with Him,  
Rom. 8:17, and Israel to be made head over  
Gentile nations, Isa. 60:13; the "restitution of  
all things, which God hath spoken by the  
mouth of all his holy prophets since the world  
began", Acts 3:21. It also firmly advocates  
repentance and immersion in the name of Je-  
sus Christ for the remission of sins, Acts 2:38,  
and a consecrated life as essential to salva-  
tion

**GOD'S ACRE**

I like that ancient Saxon phrase, which calls  
The burial-ground God's Acre! It is just;  
It consecrates each grave within its walls,  
And breathes a benison o'er the sleeping dust.

God's Acre! Yes, that blessed name imparts  
Comfort to those, who in the grave have sown  
The seed that they had garnered in their hearts,  
Their breath of life, alas! no more their own.

Into its furrows shall we all be cast,  
In the sure faith that we shall rise again  
At the great harvest, when the archangel's blast  
Shall winnow, like a fan the chaff and grain.

Then shall the good stand in immortal bloom,  
On the fair gardens of that second birth;

And each bright blossom mingle its perfume  
With that of flowers, which never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,  
And spread the furrows for the seed we sow;  
This is the field and Acre of our God.  
This is the place where human harvests grow!

—Longfellow.

**MY ENDEAVOR**

I WILL THIS DAY try to live a simple, sincere and serene  
life, repelling promptly every thought of discontent, anx-  
iety, discouragement, impurity, and self-seeking; cultivat-  
ing cheerfulness, magnanimity, charity, and the habit of  
holy silence; exercising economy in expenditure, careful-  
ness in conversation, diligence in appointed service, fidel-  
ity to every trust, and a child-like trust in God.

—John H. Vincent.

## THE BOOK OF EZRA

By Lyman Booth

**E**ZRA WAS THE SON OF SERAEAH, and probably was born at Babylon. (His name means, Help.) He was a ready scribe, Ezra 7:6, a descendant of Aaron the Chief Priest. He went up to Jerusalem with the second delegation of returned captives. It has been inferred from the language he used (8:1) that he was the author of the book which bears his name. There are others who think that some portions of the book, and the book of Nehemiah were produced from memoirs of those two very eminent men, but doubt that the books in their present form are the works of these authors.

Some authorities claim that Ezra wrote the Chronicles. Indeed some Jewish writers claim he revised all the preceding parts of the Scriptures, and published a correct copy of the whole. In fact their claim seems highly probable. While he has not the distinction of being a prophet in the Scriptures, yet there can be no doubt that he performed such services under the guidance of the Holy Spirit, since there is no distinction made in the New Testament between the several parts of that volume, which was then called "the Oracles of God." They were sanctioned as such by our Lord and His apostles.

The book of Ezra was anciently united with the book of Nehemiah, and in the Seventy they are called the Second Esdras and Nehemiah. In the Vulgate they are called First and Second Esdras. It is a continuation of the Chronicles. It was originally written partly in Hebrew and partly in a dialect which some call Chaldee, and others, Aramic or Syrian. Those parts in that dialect are 4:7 to 6:18 and 7:11-26. They are largely composed of letters and public documents taken from the archives, and are probably quoted in the original tongue, instead of being translated, the object of which was to preserve their authenticity.

The prophecies of Haggai and Zechariah confirm the history contained in the fore part of this book, and since Ezra alone records the rebuilding of the temple, whatever is related in the New Testament pertaining to the temple as it then existed, is in some respects a sanction to the authenticity of Ezra's narrative. However I do not find any direct reference to it except in the genealogies. They do not appear to contain any specific prophecies; but the pious tone in which it is written, and the fact that it is so much in harmony with other Scriptures, present strong internal evidence of divine inspiration. Jeremiah's prophecies are expressly mentioned in this book, and Isaiah's extraordinary predictions concerning Cyrus (1:1-3) are clearly intimated.

It is evident that the writings of the prophets were then in use; and the constant reference to the Law of Moses and to the preceding histories in this book, and that of Nehemiah, proves the same regarding them. Ezra was held in high honor and esteem by the ancient Jews and also by the modern generation, and to this fact we must attribute

the forgery of several books, bearing his name, especially the books of Esdras or Ezra in the Apocrypha, which some claim as undoubted forgery.

This history opens with Cyrus' proclamation for the return of a goodly company of Jews, and their attempts to rebuild the city and temple, and to reinhabit the land. It records the opposition they met, and the delays by reason of the opposition, and how they practically succeeded after a long time. After about seventy-eight or seventy-nine years Ezra himself arrived, bringing with him a commission from Artaxerxes which gave him large powers and authority, and with many attendants. The narrative closes with an account of the sin of the Jews in marrying heathen, or Gentile, women. It mentions Ezra's grief, his humble confession, and prayers on that account, and his pious endeavors to win his people back from idolatry.

In the subsequent history the Jews no longer appear as an independent and prosperous nation, governed by kings of their own race, but only a small remnant, returned under their protection and dominion, very often feebly struggling with numerous difficulties, and cruel enemies. Yet, with all, even in this extreme condition they were able to reestablish the worship of God at the temple in Jerusalem in conformity with the Law of Moses, to which they outwardly adhered till the coming of Christ. At His coming they were quite effectually cured of idolatry; but in other matters exceedingly prone to disobedience and self-righteousness.

Nothing of great importance is recorded of their history except what may be found in the prophecies of Ezekiel and Daniel. Very little is found in the Scriptures concerning their condition during a period of about 536 years till the birth of Christ, as compared with the history given of the nation from the days of Moses till the captivity. The old dispensation was drawing to a close to make way for a new one. The spirit of prophecy was about to be withheld from them for a season. The people had so often and openly violated their national covenant that they were not noticed and honored as they had been in former ages by surrounding nations.

If we divide the book into two parts we will notice a considerable interval between them. Part one gives an account of the return of the captives from Babylon at the beginning of Cyrus' reign, B. C. 536, and the rebuilding of the temple interrupted in this work by the Samaritans, but which was renewed at the preaching of Haggai and Zechariah, and accomplished in the sixth year of Darius' reign, B. C. 516 (1-6). Part two, though separated by about fifty years, gives an account of the second company of exiles to immigrate in the reign of Artaxerxes Longimanus, B. C. 458 or 457, which was led by Ezra himself, who brought about a reformation of the people, and forbade the Jews to marry heathen women. Thus the period covered by the book was about 79 years from 536 to 457 B. C.

Be at war with your vices, at peace with your neighbors, and let every new day find you a better man.—*Franklin*.



# THE RESTITUTION HERALD

VOLUME 19

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NUMBER 19

## “ACCORDING TO THE PATTERN”

By G. Eldred Marsh

*“Moses was admonished of God when he was about to make the tabernacle: for See, saith he, that thou make all things according to the pattern shewed thee in the mount.”—Hebrews 8:5.*

THE ELABORATE AND BEAUTIFUL RITUAL of the tabernacle service as divinely ordered was exceedingly impressive. The painstaking care with which Moses and his “cunning workmen” formed each particular object to be used in the worship of Jehovah, spoke of the spirit of devotion and godly fear that permeated their purpose. Not the slightest change was permitted. All things must conform with exactitude to the pattern placed before Moses in the mount. Only the purest materials could be used. Scrupulous care must be observed in every detail of construction. Artistry and utility must labor hand in hand, guided by a spirit of prayerful devotion, in order that the entire work might reflect the sacred nature and purpose of it all. For was it not designed for the worship of the God of Abraham and of Isaac and of Jacob?

In the richness, in the beauty, in the perfection of detail, in the laborious effort required and exerted to accomplish it all, there are valuable lessons for us. First, the service of God *demand*s our best. Second, the service of God *deserves* our best. Third, nothing that we can give or do will more than express our gratitude for that which God has already done for us.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (spiritual, R. V.) service.” Romans 12:1. In His only begotten Son, God has given us His best. He surely expects us to present our best to Him!

Their *best* was what He required of Moses and of all Israel. Their service was rendered in the gold and silver, the fine linen, the rich woods and valuable skins needed for the construction of the tabernacle and the temple. After that they *must* make their sacrifices and offerings of the first and finest fruits, and of the best, the most perfect, of their flocks and herds. Before they could use any of the increase of material things a tenth must be set apart for God. One day in

every seven belonged wholly to Him. The “new moons” and the special sabbaths were to be faithfully kept, to be religiously observed, “throughout their generations”.

All of this God required of Israel in the flesh. Surely, He will ask as much or more of the disciples of Christ who live in the Spirit!

Forms and ceremonies marked the divine service of the Hebrews. The laws of God were written upon tables of stone by the finger of Jehovah. The writer of the book of Hebrews declares that the entire Mosaic system of the tabernacle service was “a copy and shadow of heavenly things”. Hebrews 8:5, A.R.V. You will observe that he does not say that these various ceremonies and observances were shadows of things *in* the heavens, but that they were copies of heavenly things, that is, they pictured heavenly or heaven-like conditions. In connection with this thought we recall a portion of the “Lord’s prayer”: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” Matthew 6:10. This was a prayer that heaven-like conditions might prevail on earth, as they undoubtedly did in heaven.

The “heavenly things” which were foreshadowed in the impressively sacred service instituted by Moses, were largely those services which were to be rendered by the body of Christ. “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:1-2. Here the high priest is said to typify Christ. And the exalted office he held in the days of Moses was nothing more than a shadow of something far greater which was then still in the future. The Holy of Holies, wherein the high priest alone could enter, is made to symbolize heaven itself. The glory which dwelt between the golden cherubims was representative of the

*(Continued on page 292)*

# EDITORIAL

*The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.—Ezra 8:22.*

## LAWLESSNESS

A VARIETY OF EXPRESSIONS from men of importance in the world of today on the great subject of lawlessness have recently been published. A legal practitioner of Chicago has gratuitously circulated a booklet calling attention to the great wave of lawlessness that is being experienced from men and women of all walks of life. He has cited case after case where judges have decided that the common practice of gambling in the stock market is wholly illegal and that no debt incurred by such gambling can be legally collected. The effect, however, is so great, and lawlessness has come to have such a hold upon men and women of all classes and types that the nation itself must of necessity reel to and fro beneath the weakened conditions. How forcefully these statements from a legalist with no least inference to scriptural teachings, turn one's attention to Paul's words in 2 Thess. 2, where the seventh verse reads in the Emphatic Diaglott, "For the secret of lawlessness is already working, till only the restraining one for the present shall be put out of the way; and then shall be revealed the lawless one; (whom the Lord Jesus will consume with the breath of His mouth, and annihilate by the appearing of His presence;) whose coming is according to the energy of the adversary, with all power, and signs, and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth in order that they might be saved." Is it not a fact that lawlessness is rapidly upon the increase in the practices of men and women of all types and classes? Does not this condition prevail with more or less magnitude throughout the world? Is not this one of the outstanding signs of the times? Does it not forewarn that the coming of the Son of man draweth nigh?

## THE POWERS THAT BE ARE ORDAINED BY GOD

NO ONE KNOWS IN ADVANCE the reason God has in sustaining one or another in power for a season. He placed Nebuchadnezzar upon Babylon's throne in a time when Judah needed chastening. Nebuchadnezzar was a successful wielder of the lash upon Jerusalem's rebellious people. God, foreknowing the character of that royal man, opened the way for him to carry out his pleasure in the

homes of Judah.

All such historic experiences have undoubtedly worked together for good to all those that love God. Today there sits in the Attorney General's office at Washington, D. C., one by the name of Mitchell. Very recently he has let it be known that if a certain phase of the governmental work is transferred to his office for execution that every legal man taking part in enforcing the law along that line must himself be an upholder of the law in practice and in principle. What less could be asked? What less could any self-respecting man expect to do?

The Attorney General has let it be known by his statement, that the very people, numbering in the thousands, who are schooled and trained in the laws of the nation are, altogether too many of them, disobedient, both in principle and in practice, to the laws which they are sworn to maintain. Is it any wonder that there is lawlessness in the land when those who make the laws, and those who test the laws, and those who execute the laws are in themselves, breakers of and revolters against the laws out of which the nation is built and upon which as a foundation, good or bad, it must stand? Attorney Mitchell's published statement, the same being in harmony with the expressed thoughts of our President, is like an oasis in the desert.

Would that all those who espouse Christianity were affirmative supporters of this power at the head of the government. Would that all such would earnestly strive to refrain from being among the lawless and would witness by conduct and testimony that they are law-abiding to God and to those whom He rears for righteous execution of righteous principles.

## CHURCH PROBLEMS

FOR THE BENEFIT OF ANY who may feel that the Church of God only has difficult problems we refer to the following: "The Methodist Episcopal Church South has memorialized the General Conference to apportion \$80,000.00 . . . to be apportioned among the denominational weeklies." This is to take care of annual deficits of church papers.

The Advent Christian Church is pleading for another \$10,000.00 in addition to the \$11,000.00 raised last year, to liquidate deficits.

All have our sympathy, for the great amount of time and mental energy devoted to financing church work robs the real Christian effort of just that much.

## THE APOCRYPHA

By R. H. Judd

THERE ARE THOSE who are inclined to believe that the various books included in the collection named above are inspired. In the first place perhaps some definition of what is understood by the term "inspired" is necessary. In the writer's opinion, divine inspiration of any work must in its original *be free* from unreasonable and self-contradictory tenets. Its various teachings must harmonize with each other, and be in harmony with other things that are indisputably the work of God. And further, it must be so throughout its entirety. That other books besides the Bible contain precepts that the Bible contains does not necessitate or even necessarily imply inspiration, for the good that we find in other religions is common to them all, though perhaps variously expressed.

That man has fallen from his original conception of good is too abundantly evident, but he did not lose nor has he as a race *lost* all sense of good. There is therefore a mixture of good and evil in all that he produces. Both are inherent in him. Inspiration must give to a man more than what he naturally possesses. This the Bible gives as no other book does give or can give.

The following information regarding the Apocrypha will, I think, be of interest to interested persons. The names of the books of the Apocrypha are: 1 Esdras; 2 Esdras; Tobit; Judith; Parts of Esther not found in the Hebrew or Chaldee originals; The Wisdom of Solomon; The Wisdom of Jesus or Ecclesiasticus; Baruch; The Song of the Three Holy Children; The History of Susanna; Bel and the Dragon; The Prayer of Manasses, King of Judah; 1 Maccabees; 2 Maccabees.

It is significant that from the earliest times until the captivity no books, excepting those recognized as inspired, were ever spoken of as having a place in the sacred canon. Indeed it was long after the captivity that anyone dared to mix these spurious books amongst them. Some few of them—particularly the books of the Maccabees—may and do contain excellent history; but generally speaking, they consist of a great deal of legendary nonsense, and with some gross historical errors. They were never really acknowledged by the orthodox Jews or the Christian church to be canonical, inspired or authoritative.

It is assumed by many that because these apocryphal books are found mixed up indiscriminately with the inspired books of the Old Testament in the oldest *copies* of the Septuagint version in our possession, they must therefore have been inserted at the time when that Greek translation was first made. But such a theory seems quite impossible.

Josephus was born in the year 37 A. D. and was therefore a contemporary of the apostles. In his work, *Against Apion*, book 1, sec. 8, he says, "We have not an innumerable multitude of books among us, disagreeing from and

contradicting one another (as the Greeks have), but only twenty-two books, which contain the record of all the past times; which are justly believed to be divine; and how firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, *no one has been so bold as to either add anything to them, or to take away from them, or to make any change in them.*" Note this expression.

Cyril of Jerusalem, A. D. 315, referring incidentally to the Septuagint, shows that even at that time the books were *not* mixed into the Septuagint; for he says, "Read the divine Scriptures—namely, the twenty-two books of the Old Testament which the seventy-two interpreters translated." Although there are in the New Testament 263 direct quotations from, and about 370 allusions to passages in the Old Testament, yet among all these there is not a single reference, either by Christ or His apostles, to the apocryphal writings.

It is significant that three times does Scripture give solemn warning concerning adding to, or taking away from Scripture: once by the *first* writer of the Bible in Deut. 4:2; next, near the *middle* of the Book, Prov. 30:6; and, third, John the last writer, Rev. 22:18, 19, at the end of the Book. Yet notwithstanding this the Council of Trent under direction of the Pope declared on April 8, 1546, that the books were canonical, and hence these apocryphal books are included in Roman Catholic Bibles. But the very fact that the Pope deemed it necessary to make a decree to make them canonical is proof that they were not so regarded up to that time. The Lutherans deny their inspiration; so does the Westminster Confession which was framed in 1646 by over one hundred fifty learned Protestant divines.

Some regard the Book of Enoch as inspired because our Scriptures contain quotations from it. This, however, is no proof that the book is inspired, for undoubtedly much of Bible history is gathered from other writings for which no claim can be put forward for inspiration, but the Bible use of those facts is an inspired use.

God has not, nor will He, give the imprint of Divine sanction to writings, a large portion of which are *not* in harmony with His truth. Hence the very fact that these other books have never been truly recognized as canonical, in spite of attempts to make them so recognized, and the fact that they have been allowed to pass so completely away, is sufficient proof in itself that God never intended their inclusion, for had they been part of the "Word of the Lord" they must in their very nature have remained to this day, for is it not written, "The Word of the Lord abideth for ever"? Instead of abiding, what has happened? They, like their authors, fell on sleep and saw corruption. Truly, "They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us; but they went out, that they might be made manifest that they were not all of us."

The Book of Enoch contains much that is totally at variance with the harmonious teaching of the Bible on the fundamental themes of man's nature and destiny. The same is true in more or less degree with the books under review.

## “ACCORDING TO THE PATTERN”

(Continued from front page)

presence of Jehovah, into which Jesus has entered as the antitypical High Priest and Mediator for us.

We also observe that the antitypical tabernacle was “pitched” by the Lord, and not man. As evidence of the fulfillment, we have the words of Jesus in Matthew, referring to the confession of Peter, “Upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matthew 16:18. The same thought is suggested in Ephesians 2:19-21. “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.” The word “temple” means “sanctuary”. Before the building of the temple in Jerusalem the tabernacle was the sanctuary of the people of God.

The first great change we notice between the shadow and the reality is this: the shadow was governed by “carnal commandments”, written upon tables of stone. The reality to which the shadow pointed is described differently: “After those days, saith the Lord; I will put my laws into their mind, and write them in their hearts.” Hebrews 8:10. While this passage undoubtedly is addressed to Israel, I feel sure from many other scriptures that the truth it teaches is equally applicable to Gentile Christians. Neither Jewish nor Gentile Christians depend for guidance upon the “tables of the law written upon stone”, but upon the *changed heart, the new creation life*, which the gospel has developed within them.

With this radical change has come the fulfillment of the purpose for which the tabernacle service was instituted, and that service is no longer required. The white garments of the priesthood are now seen in the clean hearts and pure minds of the followers of the Lord Jesus Christ! The impressive sacrifices, once offered upon altars of stone, find their counterpart in the “living sacrifice” of the bodies of believers, free from sin, unmarred by iniquity, having been cleansed by the sacred blood of the Son of God.

One of the most happy results of the change brought about by the sacrifice of Christ, and the breaking down of the wall separating Jew and Gentile, was the simplifying of the approach of men to God. Formerly acceptable worship was limited to those of Israelitish blood, and those Gentiles who had met the conditions of legal adoption into the family of Abraham. A further limitation as to *location* seems to have been generally recognized, of which mention is made in the fourth chapter of John. The woman at the well said to Jesus, “Our fathers (the Samaritans) worshipped in this mountain; but ye (the Jews) say, that in Jerusalem is the place where men ought to worship.” To this Jesus responded, predicting the great change that was soon to come in both the manner and the place of worship. “Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-

rusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” John 4:20-23. Jesus thus places acceptable worship on the plane of spiritual apprehension and appreciation of God, and not on the basis of formal ceremonials, nor prescribed places.

The apostles taught the same simplicity of worship. We need no longer seek the Lord in the mountain of Samaria, nor need we turn our faces toward Jerusalem: “For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:20.

In the early days of the church of God the followers of the Lord Jesus found their places of worship in the humble homes of believers, in the sepulchral darkness of Roman catacombs, in damp caves of the mountains, and even in the prison cell of Paul! The rich vestments of the priesthood were gone; but the “beauty of holiness” had come to take their place. The gold of the cherubim no longer shone under the light of the sacred lamps of tabernacle or temple; but the glorious light of the gospel of Christ was shed abroad into the darkened lives of men. The altars of stone, before which men had been wont to pray, were cast down; but new and living altars had been erected in the temple of the human soul.

In time past the high priest alone could commune with the eternal Father; but now the most humble disciple of the Lord finds freedom to “come boldly unto the throne of grace, that (he) may obtain mercy, and find grace to help in time of need.” Hebrews 4:16.

Simplicity and truth, with free access to God, are the blended keynotes of the service we are called upon to render today. Praise the Lord!

THE MOTHER OF GOETHE ONCE WROTE: “I always seek the good that is in people and leave the bad to Him who made mankind and knows how to round off the corners.”

## MY STRENGTH

LORD, make me strong! Let my soul rooted be  
Afar from vales of rest,  
Flung close to heaven upon a great Rock's breast,  
Unsheltered and alone, but strong in Thee.

What though the lashing tempests leave their scars?  
Has not the Rock been bruised?  
Mine, with the strength of ages deep infused,  
To face the storms and triumph with the stars!

Lord, plant my spirit high upon the crest  
Of thine eternal strength!  
Then, though life's breaking struggles come at  
length,  
Their storms shall only bend me to thy breast.  
—Dorothy Clarke Wilson.

## A WEEKLY TALK

By C. E. Randall

FOR SOME TIME THE WRITER has felt that the Church of God in its quest for knowledge has been devoting too much time and thought to the letter of the Word, thereby neglecting the Spirit of it. This trend has brought about a lamentable situation. It has brought us to an unbalanced condition. We have more of the letter of the Word than the Spirit. We need to regain our equilibrium. The frequent charges that we are not a spiritual people should be met. If the condition exists, then it is our duty to remedy the situation. That we are lacking in spirituality is evidenced on every hand. It is not so much of sight as it is of feeling.

I remember hearing President Jenks of Aurora College tell a little incident that happened in the beginning of his ministry in northern Minnesota. He and Grandfather Randall (always known as Uncle Amos) were holding meetings near a lumber camp and one night after Bro. Jenks had preached what he thought a good sermon and was on his way home, he overheard a conversation between some lumberjacks. One remarked, "The kid did pretty good", and to this the other replied, "Yes, but he ain't got the feelin' of Uncle Amos".

We are lacking in this "feelin'" that is imparted to others. Have you ever gone into a church when God's Spirit was there in mighty power and you could feel it just as soon as you stepped into the building? When one attends such a meeting, he leaves feeling that it was good to be there. It is this unseen power that makes people realize that there is something in Christianity. It is refreshing; it is appealing.

If we can get this Spirit into our services, we will not need to worry about converts. Spirituality will make a live church, an active church, a growing church out of any group that possesses it. The crying need of the Church of God today is spirituality. We don't need more truth, but more Spirit to balance the knowledge we possess.

For the next few weeks the writer is going to furnish The Herald a "Weekly Talk" trusting and praying that something may be said that will awaken our people to their peril. If we were asked if we had received the Holy Spirit since we believed, in many cases at least we would have to answer as some of old, "We have not so much as heard whether there be any Holy Spirit." Let us about face for the next few months and seek for more Spirit instead of more knowledge. Let us see if we cannot catch up with the former, and bring it up to par excellence.

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TOMORROW never comes, they say,  
My life must all be lived TODAY!  
What happened YESTERDAY is done;  
And so, with every morning sun,  
Let me resolve to do my best,  
For TIME will govern all the rest. —Selected,

## THE BOOK OF NEHEMIAH

By Lyman Booth

NEHEMIAH meaning, "the Lord comforts", was a title appropriately applied to him. This book resumes the history of the Jews, about twelve years after the close of the book of Ezra. It includes their latest canonical records till the birth of Christ, extending down to within one hundred ten years after the captivity. The book of Nehemiah as we have previously mentioned was united with the book of Ezra, and in the Vulgate translation it is called Second Esdras. It is very closely connected with the later chapters of Ezra, and continues the history from about twelve years after the close of Ezra's book to the last jubilee, B.C. 455-413, a period of thirty-two years.

It was evidently written by Nehemiah himself, for he speaks of himself in the first person, and it may have been received among the canonical Scriptures by Ezra and his assistants or successors. He was a Jew of the tribe of Judah, Neh. 1:2, and was acting as cupbearer to Artaxerxes, the king of Persia at Shushan, his winter residence.

Nehemiah, having learned of the distressed condition of his people, petitioned the king for permission to go to Jerusalem, as governor, with a commission to rebuild the walls of the city, and to provide for the prosperity of his race. His request was granted and he labored under that commission with great success for twelve years, after which he returned to Artaxerxes. Later he went back to Jerusalem, where he employed various means to promote the welfare and prosperity of his people, also the reformation of their many abuses.

The frequent, devout exclamations, with which the narrative is punctuated are peculiar to this writer, and his zeal, his activity and disinterestedness are worthy of imitation by every Christian, more especially by those employed in arduous labors and undertakings for the good of the church. It has many internal evidences of divine inspiration, and has been considered by the devout Jews as a part of their sacred Scriptures. The Jews looked upon it as a continuation of the book of Ezra. It does not appear to contain any specific prophecies, nor is the book definitely referred to in the New Testament.

When Nehemiah received the intelligence of the deplorable condition of his people in Jerusalem and Judah, he prayed to God and plead for mercy on their behalf, and God opened the heart of Artaxerxes to give him a commission to rebuild the walls of his ancestral city. The king granted him the request. Zerubbabel had rebuilt the temple but not the walls of the city. These Nehemiah endeavored to reconstruct, amidst the opposition of many enemies, within and without his nation. He employed men of every rank and order and they worked day and night, completing the task in fifty-two days.

This book might be considered the autobiography of Nehemiah, given in three main divisions. The first de-

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## THE PARACLETE

### PART 4

By C. W. Dean

**A**FTER HIS RESURRECTION, and during His forty days of resurrection ministry, Acts 1:3, Christ told His disciples that all power in heaven and earth had been given unto Him, and all authority. (Matt. 28:18.) This should remove all doubt from whom the Holy Spirit is emanating. Christ commanded His disciples, saying, "Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit", Matt. 28:19. Here we have three separate and distinct personalities mentioned, which is a kingdom proclamation, and future fulfillment closing the age, or eon.

Students of Scripture should easily see that this prophecy is still future. Christ has not yet taken His great power (Rev. 11:17; 12:10). The circumcision apostles never went out to all nations. Peter was opposed when he went to the proselyte Cornelius (Acts 11:3). They never baptized in the name of the Father and of the Son and of the Holy Spirit. They used the titles of Christ intelligently when they baptized. They used the name of Jesus Christ in baptizing Israelites (Acts 2:37), and Lord Jesus when baptizing Samaritans (Acts 8:16). Proselytes were commanded to be baptized in the name of Jesus Christ (Acts 10:48). Twelve disciples who were baptized with the baptism of John were baptized in the name of the Lord Jesus (Acts 19:4-5).

The apostles never used the formula of Matt. 28:19; they knew it was for the future kingdom proclamation. They never disciplined all nations as such. The Lord was not with them till the conclusion of the age, but left them soon afterward when He ascended. This commission cannot be carried out until His return in power and glory to bless all nations through His people Israel, which will not take place until after the great tribulation days, and during the millennial kingdom of Christ Jesus.

Transgression is a sin against a known law, entailing not only the usual penalties, but the added displeasure of God against one who defies His precepts. The law was not given to the people directly, but through Moses who acted as the mediator. The law was not given through Christ, the Seed of promise. Hence, the declaration of Paul, a mediator is not one; but God is one. A mediator is a middle man, or a person that manages, or transacts between two parties in order to reconcile. Christ Jesus is the only Peacemaker and Intercessor between God and man (1 Tim. 2:5-6). This passage breaks down the bounds in which salvation had hitherto been confined. The testimony of past eras is no basis on which to build in this era. The testimony to the nations committed to the apostle Paul, the mediator of Christ between Himself and Gentiles, Phil. 3:17, is to the effect that Christ was not only the Son of David to confirm the kingdom to Israel, or the seed of Abraham to bring blessings to the faithful, but He is one Mediator of God

and mankind, a Man, Christ Jesus, who gave himself a correspondent Ransom "FOR ALL".

Christ Jesus himself promised the sons of Israel, the twelve apostles of the circumcision, that He would send them another "Paraclete", mediator, with the power of the Holy Spirit to abide with them for the age. He plainly tells them that He will not come to them until after the great tribulation. Daniel, given wisdom and understanding by the angel Gabriel, writes that Michael the great prince will stand up for Israel during the time of great tribulation closing the allotted time given the nation of Israel. Can any student of the Scripture doubt that Michael the great prince is operating as a notable representative with the power of the Holy Spirit?

Christ himself said that no one can enter the strong man's house unless he first binds the strong man, and after the strong man is bound he would enter his house and despoil him of his goods (Mark 3:26-27), which refers to Satan. It will certainly require the power of the Holy Spirit to bind Satan. Does Christ himself bind Satan? No, the angel of Jesus Christ binds him (Rev. 20:1-2). Did Christ himself signify the revelation unto John? No, He sent them to John by His angel (Rev. 1:1). Does Christ himself cast out Satan and his angels from heaven? No, Michael and his angels perform that work (Rev. 12:7-9). Does the devil contend with Christ himself over the body of Moses? No, he contends with Michael the archangel (Jude 9). Does Christ himself stand up for Israel during the great time of trouble? No, Michael is the Mediator of Christ during that time. Can we say that Michael the archangel, the great prince, who is at the head of an angelic host is without the power of the Holy Spirit? If we do, we are in error, contradicting the Scriptures.

In conclusion I desire to state again that the "Paraclete" is an Advocate, or Helper, and one called. It involves and indicates a personality; that *Hagaion Pneuma*, or Holy Spirit, is the power of the Most High, and when coupled with the Paraclete or another Paraclete, the Holy Spirit includes both personality and power. Under no stretch of imagination are we to couple the two and call it an influence of power emanating direct from God to mankind. Such would be blasphemy.

God can only deal direct through justice, and justice demands the wages of sin which is death. Christ, the One Mediator between mankind and God, dwelling at the right hand of God, in a light unapproachable by man, deals with us through a mediator, being the express image of His Father, and the effulgence of His glory. He has the power to send His angel with the power of the Holy Spirit to guide His brethren, the sons of Israel, through the great tribulation. This He has promised to do, that He may be with them for the age, closing the allotted time made to Israel, foretold by Daniel the prophet, and confirmed by Christ Jesus.

IF, INSTEAD OF A GEM, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be as the angels must give,—George Macdonald,

# DAILY SCRIPTURE READINGS

## JESUS MEETS HUMAN NEEDS

### JESUS TASTED DEATH FOR EVERY MAN

Sunday, February 9—Hebrews 2:6-15.

*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.—Heb. 2:9.*

CREATED MORTAL, given to sin, forfeiting the tree of life, man from his early experience has been wholly needy. Unaided, he can neither lengthen his days, release himself from sin, nor renew himself unto his primal created condition. In infinite wisdom, love and power, God provided another Son, His well-beloved Son Jesus, to lead repentant children of Adam and free them from sin, restore them to life, and to the blessings originally provided by God. Indeed God's gift to those truly faithful unto Him and His Son is eternal life. Rom. 6:23.

### EVEN RULERS ARE NEEDY

Monday, February 10—Matthew 8:5-13.

*I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.—Matthew 8:8.*

THE CENTURION recognized in Jesus both the authority and the power to command in such way that His word would produce results. He illustrated the Savior's power to help him in his need by his own power of authority to command a servant and accomplish his will. But though he had authority, he was impotent to command any help that would aid him in his need for his palsied servant. Even the man in highest authority is in need of the Savior equally as is the servant.

### THOUGH WONDERFULLY MADE MAN DAILY NEEDS DIVINE HELP

Tuesday, February 11—Matthew 9:1-13.

*"For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?"—Matthew 9:5.*

The Psalmist recognized that he, as all men was wonderfully made, even though a mortal, corruptible being. Psalms 139:14. Jesus received the palsied man who, though wonderfully made, was utterly helpless. The Savior, glorifying God by His work, spoke with power to His helpless brother directing him to return to strength. His added word brought forth by the disbelieving watchers' reveals how Christ also in His same command was to be understood as forgiving the sins of the helpless one. He did a work which no other mortal in human annals was ever able to do. He put his hand beneath the weakest phase of man's weakness and lifted him into the position of strength that results from sins truly and justly forgiven. None other at any time can supply man in this special need, a need which affects every individual,

### SUPPLYING THOSE WEAKENED BY HUNGER

Wednesday, February 12—Mark 8:1-10.

*"So they did eat, and were filled."—Mark 8:8.*

During forty days of fasting in the wilderness, Jesus, not receiving direction from the Holy Spirit which had led Him thither for testing, declined to convert stone into bread to satisfy His great hunger. In the lesson of this morning we find His power exemplified in that He takes the few loaves and fishes and by His commanding power increases them to such sufficiency as to fully feed four thousand. Their need was His opportunity. They were present listening to His instructions. Though for their good, yet it was He who had detained them. He now supplied their every need in that He afforded food to replenish their beings.

### THE BLIND SEE

Thursday, February 13—Luke 18:35-43.

*"What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight."—Luke 18:41.*

The flood of noonday light streaming through a cloudless sky is of no value or utility to him who has not perfect physical organs with which to receive the light and to be aided thereby. It was God who created man with these wonderful organs of sight. In some manner or another sin had wrecked the sight organs of the blind man. Jesus came to his need, restored his power of vision. Then the light from the sun, also the created gift of God, became of value to this needy man.

Jesus is the great Physician, the great Helper, Restorer, Redeemer. He supplies every need. None other in the history of humans has done so much. The greatest kings, the rulers of the greatest armies, men exercising the greatest power, are one and all unable to restore the little organ of sight in the human body. Jesus, God's Son, supplies where man needs. Equally true is it when he who lacks the sight of wisdom goes to the great Giver. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him". James 1:5 and 3:17.

### THERE SHALL BE NO MORE TEARS

Friday, February 14—John 11:33-44.

*"And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"—John 11:37.*

There is no known power to remove that deep heart-bursting sorrow which overshadows the individual bereaved of one who has come to be nearest and dearest, excepting that power that returns the deceased one to life. With wisdom God has so created and organized the individual life

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## THE ANGELS' SONG

*This hymn is said to be the most poetic of all the Christian hymns. It was written by Edward Hamilton Sears, and first published in 1850. It at once became a favorite, being sung on the streets in England as a carol, also in the colonies on the last few nights before Christmas.*

It came upon a midnight clear,  
The glorious song of old,  
From angels bending near the earth  
To touch their harps of gold;  
"Peace on earth, good will to man,"  
From heaven's all-gracious King;  
The earth in solemn stillness lay,  
To hear the angels sing.

Still through the cloven skies they come  
With peaceful wings unfurled;  
And still celestial music floats  
O'er all the weary world;  
Above its sad and lowly plains  
They bend on heavenly wing,  
And ever o'er its babel sounds,  
The blessed angels sing.

O ye beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way,  
With painful steps and slow—  
Look up! for glad the golden hours  
Come swiftly on the wing;  
O, rest beside the weary road,  
And hear the angels sing!

For low the days are hastening on,  
By prophet bards foretold,  
When with the ever circling years  
Comes round the age of gold!  
When peace shall over all the earth  
Its final splendors fling,  
And the whole world send back the song  
Which now the angels sing.

—Copied by Lyman Booth.

"Circumscribe the evangel in this land, gentlemen; lessen confidence or fail to strengthen confidence in the Bible, democratize the Almighty, lower the Son of God to the level of other men, rob Calvary of its meaning, leave the seal unbroken upon His tomb, and you have driven light and hope from the hearts of men. You have made life not worth living. You have undermined all authority. You have increased lawlessness. You have made government a derision. You have sunk the land into pagan darkness, and to quote from former President Coolidge . . . , you will 'have turned all our material prosperity, overwhelmingly though it may appear, into a barren sceptre in our grasp.'"—*Dr. James M. Gray addressing the Radio Commission at Washington,*

## RETURNING TO JERUSALEM TO JESUS

By M. A. Woodward.

*A few extracts from a sermon delivered by  
Dr. Robert Speers*

THEY TURNED back again to Jerusalem seeking Jesus. They who in the first instance thus turned back to Jerusalem were Joseph and Mary. They had made their annual journey to Jerusalem at the Passover. It was the twelfth visit since that memorable year when the miracle of Jesus' birth had come to them at Bethlehem. The passover was ended and they were on their homeward way to Nazareth.

The caravan with which they had traveled had come out early from Jerusalem and four miles on the way had taken the right turning toward Damascus and the north on the old Roman road which can be clearly seen where it divides in the narrow plain, on the right the north road from Samaria and Galilee and on the west the road for Antipatris and Cæsarea. That west turning is almost certainly the very road over which a little later Paul was taken on the first stage of his long journey to Rome. On the north road at the end of the first day's journey from Jerusalem, the Galilee caravans stopped for the night at the little village now called Bireh, the ancient Beeroth.

In the movement of the first day's travel of an oriental caravan, made up of many groups of folk and of the long line of camels and asses, moving in half regulated disorder, the boys would be naturally running about in their boy tasks and boy fellowships, and no one missed Jesus until the families gathered around the fires in and about the old khan for the evening meal and the night's rest. Only then it was noticed that Jesus was not with them. They "supposed him to have been in the company".

This can happen still; Jesus can be missing from our lives and through our suppositions or preoccupations we may not be aware of His absence. But there will be no true and complete family gathering in the evening without Him, no, nor at any other time. If He is not present, the sooner we note His absence the better. Memorable will be the moment of that discovery! A thousand years ago the loving memory of the Christian church marked the historic spot in Beeroth. The ruins of a large church are still visible in the village. It was finished in 1146 on the site of a much older church built on the traditional place where Joseph and Mary made their discovery and whence without delay, we infer, they retraced their steps through the night and "returned back to Jerusalem seeking Jesus". There they found Him.

This is the beautiful ancient story. A company of men and women from all lands and all races repeated it in their own experience in the meeting in Jerusalem, March 24 to April 8, of the International Missionary Council. This Council is made up of representatives of the new



churches which have grown up in ever increasing strength and maturity at the fruitage of the foreign missionary undertaking. Two hundred and forty, of whom more than a third were from the churches of Asia and Africa and Latin America, spent these two weeks together on the Mount of Olives, looking eastward over the wilderness of Judea and the Dead Sea and the Jordan, to Nebo and the mountains of Moab and Gilead. Looking westward they saw the garden of Gethsemane and its olive trees whose little grey leaves were so kind to Jesus, and beyond the valley of Kedron over the Holy City, the area of the temple where He taught, the pools of Bethesda and Siloam, the sites of the ancient palaces and the judgment hall, the hill of Calvary where stood His cross and the garden with the empty grave from which He arose.

They had returned to Jerusalem, seeking Jesus. He is the sole reason for the missionary enterprise, and some had feared that here and there throughout the world His church might be thinking to travel forth in the work of foreign missions with Jesus missing from the company. But every such fear vanished as from all the churches, the oldest and the newest, rose one signal voice of faith and loyalty with regard to our Lord Jesus Christ. No one in this Jerusalem council had any other gospel than Christ's gospel, nor was seeking any other. Every one saw in Him, and in Him alone, the Hope of Salvation of the world. There was the richness and freedom of truth, love casting out fear—the fear and suspicion of other men's fidelity, the fear of the truth we have not seen ourselves and which has been given to another for us, the fear of the fulness which is to gather in all the treasures of humanity; for "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."

We do not need to go to Jerusalem to find Jesus. We do not need to go anywhere to find Jesus, beloveds. If He is not in our homes, there is where we need to place Him first. And it will not do to think because we have been baptized into His precious name we have found Him. It may be with us as with Peter, and we will have to stop and listen to Christ's words, "When thou art converted, strengthen thy brethren." We will know if we are converted. We will long for His dear presence every place, at all times. We will want to talk with His Father and ours, and find Jesus listening in, and ready to answer the Father's wishes for us. For He never fails to have His wish for us and that is always, "Nearer, My God, to Thee", so close, dear Father, that I can feel Thy presence all the time.

At the home fireside, at the table asking God's blessing on the food so mercifully given, at night time before the children have gone to their beds, pray with them; let them hear Father's voice asking God to care for them, to guide them. Be kind at home, kiss the tired wife, pet the growing boy so he will know daddy is his pal and mother his most trusted confidant. Find Jesus! Oh, do not wait

until the children have grown and gone. Begin now to train them for the kingdom.

How true are Dr. Speers' words, "We can find Him today. He is waiting for us in His Father's business", as He was when the mother, nineteen hundred years ago, was seeking Him sorrowing. His answer to her was, "How is it that ye sought me? wist ye not that I must be about my Father's business?" The warrant is deep and true for our longing to know all we can about His life on earth and the land which He consecrated forever. But it is not the Jesus of Palestine alone we know; it is the everlasting Son of the Father, the Savior who is accessible to us and close by our side, behind the plow or the machine, the ledger or the desk, the sewing basket, on every acre of our American farms, in every street of our American cities, in every room of every home and in every experience and necessity of our American life. This was St. Paul's view. He lifted up in his own life and for all human life the ever-living, everywhere available Christ.

How much we have here to think of and to live in our lives! If you, dear reader, enjoy these thoughts as I do, I will give you another leaf from Dr. Speers' splendid sermon next week. Until then, may we keep thinking, and practicing the living Christ.

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## THE BOOK OF NEHEMIAH

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*(Continued from page 293)*

scribes his sorrow for his country while at the Persian court, and his return to Jerusalem, Neh. 1:4. Part two relates the arrangements made for the plans for the rebuilding of the walls. It also relates the agreement made for the occupation of the city, Neh. 7 to 11. The seventh chapter is an extract or quotation from Ezra, second and third chapters. It is inserted here apparently for the purpose of recalling the names of the original immigrants of a century earlier, whose descendants were then brought into a new covenant with God at the Feast of Tabernacles, at which time the law was solemnly read, and the history of God's dealings with His people recounted in their hearing, also the solemn sealing of the covenant by the chiefs of the people.

Part three, we might say, is an appendix, chapters 12 and 13. After he had held the office of governor or viceroy of Jerusalem for twelve years, he returned to the court of Artaxerxes. During his absence his people became forgetful of their covenant and promises to follow God, and the old abuses and evil practices began to creep in among them. When Nehemiah was informed of this, he at once obtained leave of absence from the court and hastened to Jerusalem where he employed his time diligently in putting down abuses and in introducing measures for the regulation of traffic on the Sabbath. He also severely denounced mixed marriages, thus bringing about a second reformation. After he accomplished this work, it is thought that he returned to Persia about B.C. 413 and died there, and there appears to be no evidence to the contrary.

## THE ARK AND SOME OTHER THINGS

### QUERIES 23

#### OLD TESTAMENT

1. How many years' warning did God give the people of the old world before sending the flood?
2. What was the length in feet of Noah's ark?
3. How many days were given to Noah, his family, the beasts and fowls to repair to and enter the ark?
4. How long was Noah in building the ark?
5. How were the animals and fowls to repair to the ark?
6. How long were Noah and his family in the ark?

#### NEW TESTAMENT

1. How many parables are recorded in the New Testament?
2. Before how many tribunals was our Savior brought after His apprehension?
3. How long was Herod building his temple?
4. After feeding five thousand with five loaves and two fishes, how many baskets of fragments were gathered?

#### BIBLE CHARACTERS

Who were those on whose devotion God put distinguished honor? Name those found in the following scriptures and tell how honored. Gen. 5:24; Heb. 11:5; Gen. 24:63, 67; Gen. 32:28; James 5:17, 18; Isa. 38:5; Dan. 6:27; Acts 1:14; 2:4.

#### QUOTATION

"Let me die the death of the righteous." Who said it? Where found?

#### QUERIES 21—ANSWERS

Sheep in the Flock:

3000 camels Job had, *divide*, Job 1:3.

30 men sent to rescue Jeremiah, *add*, Jeremiah 38:10.

1000 lords Belshazzar entertained, *subtract*, Dan. 5:1.

10 righteous men not found in Sodom, *multiply*, Gen. 18:32.

30 years of age was David when he began to reign, *divide*, 2 Samuel 5:4.

300 in Gideon's band, *add*, Judges 7:8.

1000 Philistines Samson slew with a jawbone, *subtract*, Judges 15:16.

1005 Solomon's songs numbered, *multiply*, 1 Kings 4:32.

7 days Job's friends tarried in silence, *subtract*, Job 2:13.

153 in the miraculous draft of fishes, John 21:2.

The number of sheep, 575.

Bible Study:

AMASA, 2 Samuel 17:25; 20:10.

ABNER, 1 Samuel 14:50-51; 2 Samuel 3:27.

1. A—rabi—a, Galatians 1:17.

2. M—era—b, 1 Samuel 14:49.

3. A—bdo—n, Judges 12:13.

4. S—almon—e, Acts 27:7.

5. A—r, Deuteronomy 2:9.

Quotation: Agur—Proverbs 30:8.

Correct answers to Queries 21 were received from Sisters Ruth Tomlinson, Hazel Titus, Jane Lansbery. If any of you have some especially hard problems, ask them. Two more have contributed interesting queries which will be given in these columns soon. The Queries Editor appreciates your cooperation.

## DAILY SCRIPTURE READINGS

(Continued from page 295)

that it properly and justly grieves deeply under certain conditions. Such sorrow reveals man's need in some of his destitute circumstances. Jesus, the Anointed One of God, revealed His power and ability here as elsewhere. With tears in His own eyes He promised the living that their dead should return. He petitioned His Father; He spent His word and His power to the dead and Lazarus returned to life. The sovereignty of our Savior over all forms of destitution upon man is revealed again and again. It is in Him that the entire human race has been urged of the Father to confide.

#### AT THEIR WITS' END

Saturday, February 15—Luke 24:13-27.

"O fools, and slow of heart to believe all that the prophets have spoken."—Luke 24:25.

The storm-tossed waters, tearing into the boat of the mariners; the quaking earth, causing walls to reel and hills to slide; the roaring tempest, uprooting trees and unroofing homes: these and many other circumstances of life perplex and annoy man until he is at his wits' end. See Psalms 107:23-28. So also the apostles upon the day of the Savior's resurrection; they were perplexed and annoyed. The queries and mysteries were unsolvable by them. It was then that Jesus stepped into their midst and with gentle ease restored them to peace of mind. Formerly they had experienced anguish while the Savior slept in the hold of the boat as it tossed and threshed in the billows and winds. As He awoke, with equally little effort, He spoke to the winds and to the waves and restored peace to their perplexed minds.

Life, unaided and undirected from on high, is one perplexity after another in rapid succession. Man unaided is most weak. The tiny insect can frustrate his greatest plans and defy his most strenuous effort. Christ came that He might restore peace to the needy, even that peace which He himself enjoyed, the peace which passeth all understanding by unaided man. In this way our Savior met every class of human needs that were presented to Him. The hour will yet come when the whole earth shall be filled with the glory of the Lord, and when Christ shall be all in all,

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

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"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."—PHILIPPIANS 4:13

WINTER IS WEARING ON. Its icy days are lengthening into weeks and months, and as day after day we face long hours of indoor duties at home, or shut up within the confines of the office, it is easy to grow impatient and weary in well-doing.

Nearly all of us feel that way. And that is why the consideration of a certain truth should prove particularly opportune at this time.

Have you not often made plans for the day, for many helpful and beautiful deeds and many kind words, and then come to its close having failed discouragingly of their accomplishment?

I believe we have all known the perplexity of heart caused by many such outcomes of what promised to be days well spent. Why is this? Let us study for a moment.

Time is one of God's most valuable gifts to man. Therefore, the day that fails to record the maximum in service rendered to God is one day lost.

In order to live each day fully to the glory of God we must bear in mind that our own wisdom and ability are far too small for the task. Should we not start each day right by taking a little inventory when we first awake in the morning, and realizing and being duly appreciative of our blessings? We ought not to be afraid to thank God for the things He does for us. Then before going any farther we should ask that His wisdom and love may guide us through all the day's activities.

As the day advances it is easy to forget and let go of the guiding hand, but whenever we do that, things begin to go wrong, and we worry and fret over little obstacles that might as well be mountains for all the ability we have in ourselves to move them.

Many of us turn to our heavenly Father when we come to the big problems and the crises in life's experiences, but do we accept His help in the commonplace little perplexities of every day?

I once knew a young Christian who was blessed with the simple faith that no task was too small to take to God for strength to perform it to His glory, no problem so inconsequential, even in her little life, but that He was glad to lead her to its successful solution. And hers is one of the happiest lives with which I ever have come in contact.

This, to me, is the secret of a lifetime of days lived acceptably to God and with greatest happiness to ourselves,

Israel, in the old days, never went astray while she took God with her. God will lead us just as literally today.

Will each of you stick on the edge of your mirror during the coming week the truth stated at the head of this page? Let us study it carefully each morning of this week and keep its strengthening assurance close to our hearts during the day.

Next week we may talk of the subject from a little different standpoint.

### DECEMBER ILLINOIS STATE BEREAN REPORT

OREGON: Membership, 24; average weekly attendance, 13; three visitors; interest, excellent.

DIXON: Membership, 22; average weekly attendance, 10; interest very good, considering weather. The Senior Bereans met on Jan. 8, and disorganized as Bereans. They are now simply the Bible class. The Junior Bereans are now the Dixon Berean Society.

CHICAGO: Membership, 15; average weekly attendance, 10. Attendance very good in spite of the cold and bad weather.

ST. LOUIS: Membership, 9; average weekly attendance, 5 or 6; interest good.

RIPLEY: Membership, 14; average weekly attendance, 9; interest, fair.

SALEM: Membership, 25; attendance for one meeting, 10; interest, good. Weather has been so bad each Wednesday night that we couldn't hold meetings.

ROCKFORD: Membership, 17; average attendance, 14; interest continues to be excellent. Our use of the hall for our regular meeting-place helps greatly, both practically and psychologically. We are enjoying our new lessons and getting much good from them.

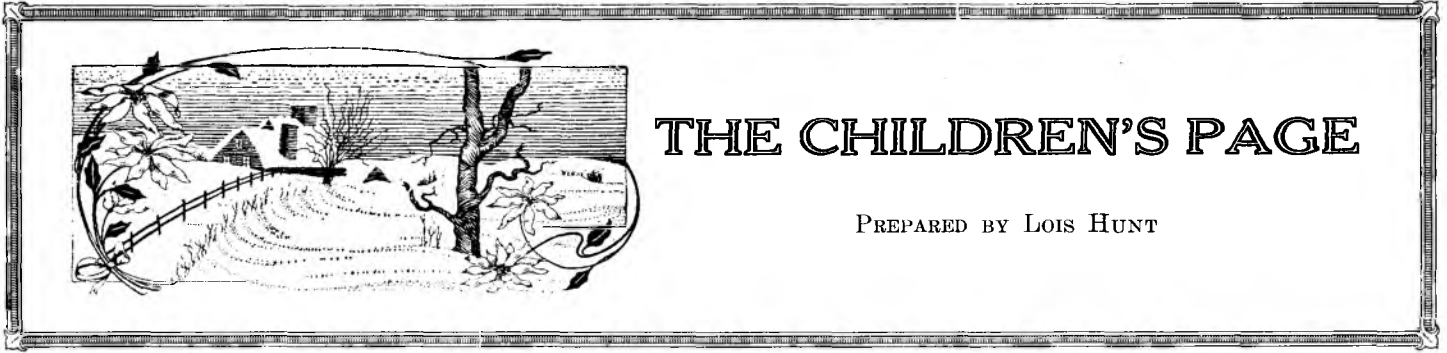
Edna Wood, Secretary Illinois State Berean Society.

"Keep your mind serene and calm—  
Will it so;

If an adverse thought creeps in,  
Bid it go.

You can make or mar the day,  
You will find,

By the kind of thoughts you keep  
In your mind."



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### WARNINGS AND PROMISES

**J**ESUS TELLS US THAT WE must be careful not to listen to those who would try to teach us what is not true. There are some wicked people who are like wolves in sheep's clothing. Jesus said we may know them by their deeds. He asked, "Do we gather grapes of thorns or figs of thistles?"

Jesus says wicked people will do wicked deeds, just as a bad tree will bring forth bad fruit. Truly good people will do good deeds just as a good tree or good vine will bear good fruit. Every tree that does not bear good fruit is cut down and destroyed. Everyone who by doing wicked deeds, proves that his heart is evil, is sure to suffer.

Those who only pretend to be good are not true friends of Jesus. Jesus sees into their hearts, and can tell if they are only pretending.

Those who hear and obey are like a man who built his house upon a rock. The winds came and the rain fell, but that house stood firm.

Jesus said that those who hear His word and do not obey are like a man who built his house upon the sand. When the rain came and the wind blew, the house fell and was destroyed.

—Selected from *Little Learner*.

#### THINK!

- Shall we build on the rock?  
Shall we try to grow good fruit?

#### SOMETHING TO DO

1. Tell how to bear good fruit.
2. Illustrate the thoughts of the story.
3. Select the right word for the following:
  1. I will build my house on the \_\_\_\_\_. (sand, rock.)
  2. We will bear \_\_\_\_\_ fruit. (good, bad.)
  3. Every good tree bringeth forth \_\_\_\_\_ fruit. (good, evil.)
  4. The house stood that was built upon the \_\_\_\_\_. (sand, rock.)
  5. Shall we be \_\_\_\_\_ friends of Jesus? (true, false.)

ABRAHAM LINCOLN

It is of Lincoln that we sing  
On this day set apart

For thoughts and words and deeds that bind  
His memory to the heart.

We'll learn the lesson of his life,  
And ever try to be  
As strong, as gentle and as kind  
And good and true as he.

—*Songs in Season*.

#### NATURE QUESTION

4. The ostrich is used by Jeremiah as a simile for cruelty. Lam. 4:3.
5. What two birds are used by the Psalmist to express his loneliness?

#### OBEDIENCE

UZZAH AND THE ARK—2 SAMUEL 6.

When the Ark of the Covenant was made God said that no man should ever touch it; but that it should be lifted by poles stuck through rings at the sides or corners.

The Philistines captured the Ark, but finally it was returned to the Israelites. David and a great company of chosen men went to bring it to the temple. A new cart was made and drawn by oxen to carry the Ark. Music of all kinds was played.

Among the men was one named Uzzah. He was beside the Ark when they came to Nachor's threshingfloor. Without thinking, apparently, Uzzah put forth his hand and took hold of the Ark to steady it. Now, this was what God had said they must *not* do.

Immediately Uzzah was smitten and died beside the Ark of God. He had disobeyed.

#### FACT

Beth—means house.  
Beth-el—means house of God.

#### WHO SAID?

"Come boldly unto the throne of grace, that we may obtain mercy."

"When we're serving those in need,  
We are serving Christ indeed,  
If to all we're good and kind,  
We shall love and mercy find."

—*Little Learner*,

# With Our Sunday Schools

LESSON VII.—February 16, 1930

## JESUS HEALING AND HELPING

Matthew 8:1 to 9:34

Devotional Reading: Isaiah 35:3-10

### GOLDEN TEXT

Himself took our infirmities, and bare our sicknesses.—Matthew 8:17.

#### A STUDY OF THE SUBJECT

**Topic.** Jesus Meeting Human Needs.

**Basic Truth.** "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."—John 5:19.

**Outline.** I. Human Needs. II. Human Inability to Meet Them. III. Jesus Meets Human Needs.

**I. Human Needs.** God originally provided man with every needed thing, Gen. 1:26-31. Man sinned. Sin removed man from God's ways and from the fruits of those ways. Further sin placed obstacles before man. Sickness, pain, war, death, these and more are the results of sin. Weakness of body, weakness of mind, weakness in morals, weakness in judgment, weakness before God, all these and more are also the direct result of sin.

In our lesson the palsied man, utterly weak though living, was brought before the Master. There was no power within himself, nor in his friends, to unloose the shackles of sin and to release him unto action. The Savior's words and works not only benefited the man, but emphasized the weakness of man in himself.

**II. Human Inability to Meet Them.** Six thousand years of struggle has not revealed to man any way to release himself from the bondage of sin. The sum total of all scientific investigation and learning, of all religious invention by man, of all royal authority and decree, of all military strength and prowess, has not remitted sin, healed the leper, Lev. 13 and 14, or awakened the dead. Man has been unable to retrace his footsteps to the conditions of the Garden of Eden. He has been unable to roll off earth's curse, or to rediscover the tree of life. Gen. 3:17, 24.

**III. Jesus Meets Human Needs.** One of the first acts of the Savior was to meet and vanquish the tempter. Matt. 4. Another act was to announce the good news resulting from a kingdom obedient to God's teachings. Another act was to meet the evil of unexpected false prophets, Pharisees and scribes, and reveal the righteousness of God to the suffering.

In meeting man's needs, He revealed His authority to forgive, to remit man's sins, and to release man from the fruits or penalties of sin, into the liberty of the righteousness of God. Jesus did not merely teach thus, but He proved by His works His authority so to do. Matt. 8:16-17. He actually liberated the individuals as proven by their ability to respond. This greatest need of man has been met for all time by Jesus in His atonement, and is constantly opportune for him who will obediently seek it.

As is sickness, so also is death a direct consequence of sin. See Gen. 2:17; 3:17-19; Rom. 5:12; James 1:15. There is no possible

way to break death's shackles and release the dead without first conquering sin. Jesus not only announced His authority and power to resurrect the dead, releasing them from their death condition, but He actually accomplished the work. He raised Lazarus, John 11:44, and others, thus revealing His ability and authority.

In every way Jesus met the needs and problems of man and showed Himself to be God's appointed Son to return man to the righteous estate into which God first created Him.

#### PRACTICAL APPLICATIONS

**The Horse and His Rider.** The picture of a kindly white-faced horse full of spirit as each consecutive morning he bore a frail widow to her daily tasks in the schoolroom, has stood vividly before the mind for over forty years. Tenderly the steed picked out the smoothest path. Then when his charge had safely alighted at the door, he turned and cantered over the hills to the place of starting. He bore the weaknesses of another. Strong in his own strength, fleet in his own feet, it pleased him to serve her.

Without deigning to wrongly compare the Savior thus, yet may we not emphasize the truth that Jesus in all of His strength and greatness took upon himself to carry and aid needy man in all of man's necessary ways of life. Weak and helpless unto the ravages of sin, disease, and the curse, Jesus has offered to carry the sin-sick, not to the door of the teacher's schoolroom but to the door of new life in Christ Jesus, to the door of immortality, to the door of the new heavens and new earth where God shall dwell with man.

#### THE GOLDEN TEXT

"Himself took our infirmities, and bare our sicknesses."—Matt. 8:17.

This is a fulfillment of Isa. 53:4, predicted over seven hundred years before Christ's birth. He was never known to turn any one away who came to be healed. He alike healed the sick, opened the eyes of the blind, made the lame to walk, cleansed the lepers, made the deaf hear, and raised the dead. Matt. 11:5. He not only did these things, but He preached the gospel to the poor that they too might have a part in His kingdom.

A Jesus like that is well worthy of our highest praise and esteem; One that should be loved and followed; One that should be honored and obeyed; One that deserves the lofty position to which the Father has assigned Him.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** The Healing Power of Jesus.

"By whose stripes ye were healed." In the

margin for Isa. 53:5, "stripes", is translated, "bruises".

The bruises that Jesus endured were the untrue charges, the taunts and slurs, the misconstruing and misunderstanding of His motives, loneliness for the appreciation and fellowship of fellowman. The suffering of all these, He endured without complaint, for He knew that those bruises were the healing of the world, because those bruises would perfect love in Him, and, through them, love would radiate its healing freely.

And Jesus' suffering was not in vain. In Jesus, love is perfectly manifested, and from Him it radiates in cures for physical ills, which is the way He takes our infirmities. Matt. 8:16-17. It radiates in teachings that guide man's thinking toward death to sin, as is shown by 1 Peter 2:24 with chapters 3 and 4. Here Peter says that Jesus bore our sins on the tree, that we being dead to sins should live unto righteousness, and then he, or rather Jesus through Peter, gives definite instructions about present living. These and similar instructions implanted and yielded to are a part of the death to sins that Jesus works in man.

Love in Jesus radiates healing through forgiveness, through understanding, sympathy, teaching and guidance, through cures and through the resurrection. It will continue healing until there is no hurt in all the world to be healed.—A. K.

#### INTERMEDIATE CLASS

**Topic.** Jesus the Friend of the Needy.

If anyone ever needed a friend the common people did at the time that Jesus lived among them. History tells us that they were oppressed mercilessly by the Romans who ruled over them. Not only that, but their own leaders, the priests, who should have been to them as shepherds guiding and caring for them, were untrue to their responsibilities. No wonder then that Jesus found them in such sorrowful straits.

No matter what their need was, Jesus was able to fill it. Did they need the doctor's healing touch to relieve their diseased bodies? He was the one and only Physician who never failed to reach the cause and remove the result. Were they so distressed in mind that reason had left them? Jesus was the only One who could restore sanity. Were they in misery because of sins committed? He was the Friend who never held himself aloof no matter how low the needy one had fallen. No one ever asked aid of Him who did not receive it. Truly, He went about doing good.

Let us go to Him not only in times of need but in times of joy and we will have a never-failing Friend.—M. G.

## DOINGS AMONG THE CHURCHES

We have received news of the serious illness of Sr. Earl Brewer, of Byron Center, Mich. Let us pray for the recovery to health of our many dear ones in different localities.

In the absence of the pastor, Clarence Lapp of the Training Class spoke to the Oregon congregation Sunday morning, Feb. 2. His first sermon was very well given and much appreciated by all. We see some large possibilities in several of the class and pray they may be guided and directed to bring honor to the Master.

Kewanee and Ripley are Bro. Siple's next week end appointments.

### LOS ANGELES, CALIFORNIA

Bro. and Sr. Corbell of Tempe, Arizona, have been visiting friends and relatives in and around Los Angeles and were able to attend church services on both the third and fourth Sundays of January. We enjoyed having them with us and we are informed that they enjoyed Bro. Marsh's sermons very much.

On February 6 our Ladies Aid meeting will be held at the home of Sr. Squires at Lynwood. She has kindly prepared a quilt top for the society and we will spend the day quilting it.

Sr. Mary A. Chapman is living with her daughter, Sr. Wilson, of 1021 Pine St., Lynwood.

Bro. and Sr. Conaway have gone to Arizona to visit their daughter, Sr. Kellogg.

Bro. and Sr. Lewis Rahn were called to Los Angeles on account of the serious illness of Sr. Rahn's father. They worshiped with us on the fourth Sunday.

Our members who have recently located in Holtville are holding services in their homes. With six adults and eight children this move will be profitable to all and the Father has promised to bless all such.

Bro. Wesley Saylor is graduating from the Los Angeles High School this week. He plans to take up the study of law in the near future.

### PUYALLUP, WASHINGTON

On the evening of January sixth the Church of God of this place met at the home of the writer to elect officers for the ensuing year. On January fifth at our regular meeting, on invitation of the pastor, three willing ones came forward for baptism in order that they might be adopted by faith, repentance, and immersion into the family of God.

After the meeting the company traveled by autos to Clark's Creek where they were baptized for the remission of sins that are past, to arise to walk in newness of life. How we all rejoiced to see these dear ones come out from the world and take their stand for Jesus their Lord! We then proceeded to the home of one of the brethren, where the ordinances of the Lord's Supper, and the washing of the saints' feet were attended to. At this meeting we extended to the new members the right hand of fellowship. May they be faithful and obtain a crown of life when Jesus comes.

We have our regular meetings in a rented room in the Library building in Puyallup. Preaching service at 11 a. m. on Sunday; Social meeting on Thursday evening. On Sun-

day evening we meet at some previously agreed on private home, and have a Question Meeting. This has proven to be very interesting and instructive; all of the members take a deep interest in this meeting, and have their questions all prepared, that there be no delay. Nothing but Scriptural answers are considered. Outsiders are coming and asking a solution of their problems. This meeting seems to have a greater attraction for the public, than the other meetings. Try the Question meetings, they have been helpful to us, and may be to you also. It gives us a chance to explain our faith to some who could not be attracted in any other manner. It is good for the membership also, and tends to draw them nearer to each other, and nearer to the Master.

The coming of the Lord is very near at hand and there are so few to do the work there is to do. Let us all work for the gospel more earnestly than we ever have before. "Occupy till I come" is the command of our Captain. Will you be ready, will I, when He comes?

A. L. Corbaley.

### NIAGARA FALLS, NEW YORK

The annual business meeting of the Blessed Hope Church of God was held on the evening of January 9 at the church and in spite of the disagreeable weather there were enough out to make a quorum and also enough were willing to take the different offices which they were chosen to fill.

The Thursday night Bible class has been suspended since before Christmas on account of the weather and road conditions, but it is hoped that we can take it up again soon.

### FONTHILL, ONTARIO

There was a very good attendance at the Berean class on Tuesday evening held at the Gordon home, twenty-one being present. All enjoyed a good lesson, each doing his bit to make it interesting.

The regular annual business meeting after being postponed was held on January 12. Officers and teachers were elected and each one was willing to fill the position to which appointed.

Some increase in attendance at Sunday School and church services gives us encouragement.

### IOWA

The Church of God congregation of Gladbrook, were very pleasantly entertained at a New Year's Day dinner by Mrs. Fred Clark and Mrs. Pearl Rosenberger at the Clark studio. Mr. and Mrs. Gordon Berry were prevented from attending because of Mr. Berry's recent accident when he was struck by a train, but some of the delicious dinner was taken to them so they did not miss all the good things. The Earl Reinhard and Earl Stauffer families were unable to be present because of other dinner engagements. The out of town guests were Mr. and Mrs. E. A. Taylor and son, Vernetta, Mr. and Mrs. W. H. Allard, Mrs. J. L. Harland and son, James, all of Cedar Falls. The forty-two persons who were there all report a delightful time.

The Waterloo-Cedar Falls congregation have been having Sunday School and preaching services regularly this fall and winter at the W. H. Allard home. At present Bro. J. W. Williams is preaching there the fourth Sun-

day of each month. At his last appointment he gave two unusually fine sermons, one on the topic, "The Two Minds", the other, "Signs of the Times". Before Bro. and Sr. Eychaner left for Florida early in November, Bro. Eychaner and Bro. Charles Howe alternated in giving us Sunday morning sermons, but since their departure Bro. Howe has addressed us each Sunday morning except when he was relieved by Sr. Alta King. Next Sunday (the first Sunday in February) Bro. Howe will speak to us on the topic, "Israel as a Type", and the following Sunday Sr. King will again give us one of her splendid talks.

### TRACTS, BOOKS AND BIBLES

You'll want to read the tracts announced this week. A new list. Several of them have been published in large editions so as to reduce the price to the lowest possible for your distribution among your friends.

Next week we will announce a big reduction on several styles of Bibles in which you will be interested.

### AN INTERESTING VISIT WITH OUR GENIAL GLOBE TROTTER

It will soon be a year since I sent any writings to The Restitution Herald, and as I would not want any one to think I had lost interest in our paper, have decided (as I am now crossing the United States) to let those to whom The Herald is a welcome weekly visitor know how I have been spending my time the last year.

It was in May of 1929 that I left my home in Seattle and crossed through Canada until Montreal was reached, from which city I sailed for England, the trip across the Atlantic taking eight days. The old city of Rochester, which was in existence in the days of Jesus Christ, was "home" during the following five months, although I made many excursions to various parts of that division of the British Empire, as well as Scotland and Ireland. It would take too long to begin to tell you of the places visited and persons met, so will only say we had wonderfully fine weather all summer and that I thoroughly enjoyed every minute of my stay on the other side. A very happy three days were spent in fellowship with "those of like precious faith" at the Conference of the Conditional Immortality Mission, with whose instructive magazine, Words of Life, some may be acquainted over here. This was held in the great city of London during October when the truths of life only in Christ and the soon return of the only One who can cure the ills with which mankind is now suffering were emphasized.

The end of November saw me back in New York, and as this was not only my birthplace but home until eleven years ago, I have many friends in that city whom I was anxious to see, so several weeks slipped by in that fashion. The first stop in the homeward trip was in Cleveland, where several enjoyable days were spent with Sr. Jessie Upton and her daughters. I was also glad to see Sisters Lang, Sanford and Baker, with all of whom I have been acquainted for years. The Sunday spent in that city I attended church where Bro. Melville Lyon is the pastor, and even though the thermometer recorded several degrees below zero, I was told the Sunday School, which numbered 93, was the smallest in several weeks. Bro. Lyon gave us a good talk on Jesus as King, and I was glad to hear quite a number of out-

siders were coming to the services. The new church is a very comfortable building, and with the able assistance of Bro. Lyon and his ready workers I pray good seeds may be sown which will produce a bountiful harvest when the King comes.

Chicago was the next stopping place where the smiling face of Sr. Whitehead greeted me, and we were soon in the comfortable home where so many "pilgrims" have been refreshed. Here I also saw Sisters Woodward and Austin, Sr. Sanford and her daughter, and spent an evening in pleasant conversation. Dixon was next and it was a great pleasure for us to see Bro. Siple and a few moments later we were eating dinner in the Drew home where the three sisters live who have been such a help not only in the Dixon church, but the work throughout Illinois. In the afternoon a drive was taken to the home of Sr. Bertie Drew, whose life has exemplified the fruits of the Spirit, "love, joy, peace, longsuffering", in a manner which if more would follow there would be less of grumbling when the "chastening" time comes into every life. The day closed with a Bible class led by Bro. Siple in the pretty little church where the faithful members are letting their light shine in such a way that men may know they are followers of the Master. It was fine to see such good sized classes of all ages intent on carrying out the Berean motto of "Search the Scriptures".

The next day a ride to Oregon was proposed, which I was only too happy to take, and even though the Rock River which I had previously seen in its summer beauty was frozen so hard one could not distinguish between it and the surrounding fields, and a white mantle of snow covered everything, there was a loveliness in the country I had never witnessed before as we glided over the well-packed roads. It was the office where The Restitution Herald is printed which had the first visit, and here we were glad to feel the hearty hand shakes of Brothers Austin, Paul and Arthur Johnson, and Sr. Mary Gesin, and to see the various members of the Training Class, who are studying to be helpers in the places where God may call them. They are a fine looking lot of young people, and if the N. B. I. had done nothing more than educate those who are willing to learn more of the purposes of God, it would have accomplished a great mission. But it has done more, and I just wish every lonely woman in the United States could have looked in with us to the Golden Rule Home and seen the happy gathering in "Aunt" Mary Renner's room where the making of patchwork was going on to the accompaniment of cheerful voices and have heard the thankfulness expressed for the good home which is maintained. It is truly an ideal place for those who have borne the "heat of the day" and are glad for such a resting place now the shadows of evening are drawing nigh, although all are looking forward with joy to the coming of the Life Giver and not "the last enemy". The Church of God should be thankful for the men and women who not only projected this enterprise but who are seeing it through, so let the rest of us do our best to "hold up their hands".

And now my visiting days are finished for the present and the train is nearing my home. Three texts have been specially precious to me as I have journeyed; one has been, "Commit thy way unto the Lord, trust also in him, and he will bring it to pass". My going to rest verse is, "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety", while the thought of "the Everlasting Arms" ever around me has kept me from any feeling of danger no matter whether on land or sea. Everywhere I have gone the words, "Change and decay in all around I see", have been true, but I want the rest of the verse, "O, Thou who changest not, abide with me", to be carried out in my life.

Lottie E. Young.

HERALD RECEIPTS

Mrs. Connie Ramsey; Mrs. John Cochran; Morris Kent; Mrs. Alma Orr; Mrs. Belle LeCrone; Fannie LeCrone; Miss Bertha Drew; Mrs. Della Keefe; M. J. Osborn; J. D. Jeffries; Mrs. Roland Cox; W. E. Boyer; A. L. Corbaley; Amanda Cramer; Edna Wood; Mrs. A. B. Sunbury; Mrs. I. H. Brown; Miss Edna Hobart; W. O. Jenter; Mrs. Emma Oaks.

COME, LET US WORSHIP

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

GRAND RAPIDS, MICHIGAN

South Lawn Park Church of God  
Jefferson Avenue S. E.  
C. E. Randall, Pastor  
3734 Keyes Ave., S. E. Phone 55489  
Sunday School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Young People's League ..... 6:30 P.M.  
Evening Service ..... 7:30 P.M.  
Bible Study, Thursday ..... 7:30 P.M.

CLEVELAND, OHIO

Church of the Golden Rule  
13905 Diana Ave.  
M. W. Lyon, Pastor  
14317 Darley Ave., Cleveland, Ohio  
Sunday School ..... 9:30 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 8:00 P.M.  
Prayer Meeting, Wednesday ..... 7:30 P.M.  
Berean Class, Friday ..... 8:00 P.M.

HILLISBURG CHURCH OF GOD

Three miles east of Michigantown, Indiana  
J. H. Anderson, Pastor  
Sunday School, every Sunday ..... 10:00 A.M.  
Bro. Geo. Finney, Superintendent  
Preaching every Fourth Sunday ..... 11:00 A.M.  
7:30 P.M.

PLEASANT VIEW CHURCH OF GOD

Hedrick, Warren Co., Indiana  
J. H. Anderson, Pastor  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every First Sunday ..... 11:00 A.M.  
7:30 P.M.

PLYMOUTH CHURCH OF GOD

Plymouth, Indiana  
Preaching every Third Sunday ..... 11:00 A.M.  
By J. H. Anderson  
Preaching every First Sunday ..... 7:30 P.M.  
By Paul M. Hatch

BURR OAK CHURCH OF GOD

Burr Oak, Indiana  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every Third Sunday ..... 7:30 P.M.  
By J. H. Anderson  
Preaching every First Sunday .....  
By Paul M. Hatch

NORTH SALEM CHURCH OF GOD

Five miles north of Plymouth  
J. H. Anderson, Pastor  
Preaching every Third Sunday ..... 2:30 P.M.

RENSELAER CHURCH OF GOD

J. H. Anderson, Pastor  
Rensselaer, Indiana  
Preaching every Second Sunday ..... 11:00 A.M.  
7:30 P.M.

SEVEN FOUNTAINS, VIRGINIA

Harry A. Sheets, Pastor  
Sunday School ..... 10:00 a.m.  
Public Worship (first and third Sundays only) ..... 11:00 a.m. & 7:30 p.m.

BROWNTOWN, VIRGINIA

Harry A. Sheets, Pastor  
Public Worship (fifth Sundays and by special appointment) 11:00 a. m. & 7:30 p. m.

MAURERTOWN, VIRGINIA

Harry A. Sheets, Pastor  
Sunday School (each Sunday) ..... 10:00 a. m.  
Public Service (second and fourth Sundays each month) 11:00 a. m. & 7:30 p. m.  
Berean (first and third Sundays each month) ..... 11:00 a. m.  
Wednesday evening Prayer Service and Bible Study in the homes at eight o'clock.

EDEN VALLEY, MINNESOTA

Sydney E. Magaw, Pastor  
Sunday School ..... 10:00 a. m.  
Preaching ..... 11:00 a. m.

NIAGARA FALLS, NEW YORK

Blessed Hope Church of God  
1926 Cleveland Ave.  
Grover Gordon, Pastor  
Sunday School ..... 10:00 a. m.  
Morning Worship ..... 11:00 a. m.  
Bible Study ..... 7:45 p. m.  
Berean Class, every other Friday ..... 8:00 p. m.

FONTHILL, ONTARIO, CANADA

Fonthill Church of God  
Grover Gordon, Pastor  
Sunday School ..... 6:30 p. m.  
Evening Worship ..... 7:30 p. m.  
Berean Class, every other Tuesday ..... 8:00 p. m.

BRUSH CREEK CHURCH OF GOD

Near West Milton, Ohio  
Sunday School every Sunday ..... 9:45 a. m.  
Bro. John Garard, Superintendent  
Berean Class at the Church, Friday ..... 7:45 p. m.  
Berean Class at Dayton, Friday ..... 8:00 p. m.  
A. J. Hoke, Presiding Elder  
21 Ashwood Ave., Dayton, Ohio

LOS ANGELES, CALIFORNIA

264 W. 42nd St.  
G. Eldred Marsh, Pastor  
4561 Venice Blvd.  
Phone WHITNEY 3036  
Sunday School ..... 10:00 a. m.  
Morning Worship and Sermon ..... 11:00 a. m.  
Communion is observed on the first Sunday of the month, at which time also a preaching service is held in the afternoon at 2:30. Alternate Bible classes and Berean meetings are held each Wednesday, 7:45 p. m., at the home of Bro. E. C. Railsback, 1020 S. Burlington Ave.

LYNWOOD, CALIFORNIA

Services are held on the second and fourth Sundays of the month, at 2:30 p. m., in the home of Bro. J. A. Squires, 3161 Carlin Ave. Preaching by Pastor G. E. Marsh.

PASADENA, CALIFORNIA

Bible study is conducted each Sunday morning at 11 o'clock, and each Tuesday evening at 7:30, by Bro. S. G. Elton, at the home of Bro. John Reid, 301 N. Euclid Ave.

THE RESTITUTION HERALD

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# — TRACTS AND BOOKS —

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The Resurrection, by S. J. Lindsay	2	.05	.30
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# THE RESTITUTION HERALD

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## THE MIRACLE AT BETHANY

*By Mary A. Gesin*

*“And many other signs truly did Jesus in the presence of his disciples . . . that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.”*

*John 20:30-31.*

JUST A LITTLE WAY FROM THE CITY of Jerusalem and to the east lay the little village of Bethany, whose very name breathes peace. When we consider the name Jerusalem, we think of power, government, law; but when we think of Bethany, we feel an atmosphere of quiet, a haven from wearying tasks. A winding path led out over the hills and this path our Savior often took, for it led His footsteps to a little home, just at the edge of the sleepy village. Here He was surrounded by the love He did not find in that city whose children He oft would have gathered unto himself, but they “would not”.

Let us peep into this simple cottage and see the members of this home, friends whom Jesus loved perhaps more than all other friends. We see Lazarus, the stalwart brother, who provided the home that sheltered his sisters, Mary and Martha. We recognize in Martha the housekeeper, for we read that “she was cumbered about much serving”, while Mary “sat at Jesus’ feet, and heard his word”. And we suspect that as often as He could steal a few moments from His busy ministry, the Savior found His way to this little home, there to be cared for by Martha, while Mary listened with rapt attention to the words that fell from His lips. And these must have been words of the greatest import, words that revealed a life beyond death whose glory they had never before glimpsed.

One day while Jesus was in the country beyond Jordan ministering to the multitudes that followed Him, Lazarus fell sick. The sisters’ first thought was of their Lord, for we read that they sent word at once to Him. He perhaps had not told them of the wonderful miracles He had performed for the sick and unfortunate, but they no doubt had heard of them, for “his fame went throughout all Syria”. Surely He would come and restore to health the one whom both He and they loved so dearly! We read that He “abode two days still in the same place”, for He knew that this sickness was not “unto death but for the glory of God”,

though He was aware that meanwhile Lazarus had died.

Starting on His journey to the little home now saddened and bereft, where He had known so much of comfort and joy, He told His disciples that He was glad He was not there during Lazarus’ illness, that He might reveal unto them the power of God, “to the intent ye may believe”. Always His purpose primarily in relieving sorrow and distress had been to show unto them the Father, for did He not say, “I can of mine own self do nothing . . . because I seek not mine own will but the will of the Father which hath sent me”? And the doing always of the works of the Father bore witness that the Father had indeed sent Him.

Immediately upon meeting Him, Martha said that she knew her brother would not have died had He been there. Such implicit trust in Him did even Martha, the housekeeper, have! And she further revealed her faith by adding that, “Even now, whatsoever thou wilt ask of God, God will give it thee”. What comforting words He spoke to her on that brief walk! “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.” To His question, “Believest thou this?”, Martha said, “Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world”. His teaching, given oftentimes in moments when Martha had been busy with household tasks, had not been in vain.

This well-beloved Friend did not fail the trust they had placed in Him, for He went at once to the grave, and after a prayer to the Father in heaven, He called Lazarus, who came forth from the unconscious sleep of the dead in answer to the Master’s voice. What rejoicing in that little, reunited home! “Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.”

May we, too, sit at Jesus’ feet and learn of Him and learning, believe!

# EDITORIAL

*"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."—Psa. 84:11-12.*

## ANNIVERSARIES

### JESUS

WE HAVE BUT RECENTLY passed the anniversary of the birth of our Lord and Master. The whole Christian world set that day aside in holiday, presumably to honor His name. But what has our Lord meant to the human race?

His introduction into the affairs of man dating from the occasion of His birth, is a matter of much moment. As the radiant warmth comes from the sun, ever ascending toward the north, turns winter's congealed nature into spring's leaf and bloom, so the radiant love of Him, who in every sense is our next of kin and whose as such was not only the right but the power to redeem, His radiant love has been transforming the heart and soul of the world from its chill of sin and death to its glory of righteousness and life. Generation after generation has been touchingly remodeled by His penetrating influence and power. The world today is not the world that it would have been had it not been for the birth and life of God's Son. The reader's individual life, his circumstance, his outlook and opportunity are all changed, raised far above what they would have been had it not been for our Master.

Were there no other blessing in store, no future life, no immortality, no new earth to be wrapped round and round again with the glories of God—were there none of these, I say, yet the influence of the life of Christ upon the world as it has been and is being effective, is a blessing far, far outweighing every effort and every labor that it has cost man to conform to and accept of the truths of the Son of God.

### LINCOLN

ERE THESE LINES will be read we shall have passed the anniversary of Lincoln's birth. We can truly say that the United States of today is not the country that it would have been had not Lincoln, in his quiet, yet forceful way, taken the stand which he did take and executed the work which he executed. From Gulf to Lakes the United States has been made better, has been given valued conscience, has been given cleaner vision because of the life of the martyred president.

But what we are most interested in right now is to catch a glimpse of the part that Christianity had to do in the life of that stalwart man. Do we, as a people and a nation, owe anything of honor and homage to God because of Christian faith which led the nation's chief through dismal hours made dark and drear by the enforced problems impenetrable by unaided human power? Would that there were some manner by which we might gather an approximate reckoning of the effort of those repeated periods of prayer, of those moments when Lincoln is said to have entered his closet, closed his door and prayed to the Father which seeth in secret, but rewards openly.

How much of real worth, of worth that might be reckoned in terms of dollars, of worth that could be reckoned in terms of new conditions, new circumstances—how much of real worth to the generation of today was that Christian faith which was put into practice and transformed into action by Abraham Lincoln!

### WASHINGTON

ANOTHER ANNIVERSARY will be observed on February 22. Schools of the nation will have their thoughts directed to a study and a remembrance of the Father of our Country. Again we can correctly say that the United States of America would not have been what it is today had it not been for this man. By some wonderful method known only to God himself, the power of influence radiating from one person to another, shapening, polishing, perfecting the lives of many, has been in operation from the beginning. According to this great law the life of Washington, as also the lives of many others in many nations, has had an influence, a determining influence, upon millions and millions, both in his own day and in days following.

As we pause a moment to contemplate this another great man, even though human, we wish again to bring the mind's attention to the great question, "How and to what extent did our Lord and Savior influence this man and to what extent does the generation of today owe its consequent advantages to Christianity?" He who paused in winter's wind and kneeled in prayer on the river's ice—how much was his life shapened and were his actions influenced by the God in whom he trusted, and by the Savior whose hand he pleadingly sought?

Is it not true that Jesus has in part made His life felt to the world and to its nations through men and women which we call great? Is it not true that every unbiased mind the world over can but see that Christianity has thus effected a molding, shapening, and modifying of life far beyond the

ability of the finite to contemplate? Is it not true that the benefits and blessings of our Lord and Master can be traced through every one of such men and women to whom we are here referring? Is it not true that financial advantages, domestic comforts, national prosperities, in spite of all the wrong that has been perpetrated, have come to all of us as a fruitage of the life of Christ our Savior? Is it not true that, even if there were no further prospect of blessing from Christ than what we already experience, to Christianity we

could well afford to pay our highest tax and to devote our truest service?

Let us then consider more carefully our status. Without withdrawing any of the honor belonging to these characters, let us stop to realize that one of the principal reasons of their greatness, of their success, of their benefits to us is that they are men and women who have closely held their Lord and Master, and who have diligently sought Him as Leader in their own life's actions.

## IMMATERIALITY

*The following article on Immateriality is a favorite of Bro. Jeremiah Conaway's. Some years ago he clipped it from "The Restitution" and pasted it on the fly-leaf of his Bible. Bro. Conaway has been for many years an able defender of the faith once delivered to the saints. He is now past ninety years of age and while he is not able to attend services very regularly, his mind dwells upon Scripture themes and he quotes texts with surprising accuracy.—Mrs. E. C. Railsback.*

IMMATERIALITY is but another name for nonentity. It is the negative of all things and beings—of all existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of it as substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in this universe. Reason and analogy can never scan it, or ever conceive of it. Revelation never revealed it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard; it can neither expand nor contract. In short, it can exert no influence whatever; it can neither act, nor be acted upon. Being nonexistent, it possesses not one desirable property, faculty or use. Yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all!

O sectarianism! O atheism! O annihilation! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God; the sectarian has a God without body or parts. Who can define the difference? For our part, we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist and both are equally powerless and unknown. The atheist has no after life, or conscious existence beyond the grave; the sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative and both arrive at the same point. Their faith and hope amount to the same, only it is expressed by different terms.

Again, the atheist has no heaven in eternity; the sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here

again they are equal and arrive at the same point. As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialists to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is the model, or standard of perfection to which man is destined to attain, He being the great Father and Head of the family. What is Jesus Christ? He is the Son of God, and in every way like the Father, being in the brightness of His Father's glory, and the expressed image of His Person. He is a material intelligence with body, parts and passions—possessing immortal flesh and bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their everlasting inheritance. With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God—their life, their heaven, and their all. They claim nothing but that which we throw away. Therefore, there is no ground of contention between us.

## GOD'S WONDROUS GRACE

Our gracious Lord, to Thee we raise,  
Ere morning dawns, our hymn of praise.  
At noon when all around is bright,  
We thank Thee for the glorious light.  
And when at e'en our labors cease,  
We thank Thee for the boon of peace.  
But, oh, when from Thy holy Word  
We glean the truth that man who erred  
Through human frailty, may become  
Like Thee, divine, our lips are dumb:  
Dumb, for no words can e'er proclaim  
The joy we feel who own Thy Name;  
But prostrate, Lord, before Thy face  
Our hearts salute *Thy Wondrous Grace.*

—John Balfour.

## COMING

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*"What I say unto you I say unto all, Watch." "For ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing or in the morning."*

It may be in the evening when the work of the day is done,  
And you have time to sit in the twilight, and to watch the  
sinking sun;

While the long bright day dies slowly over the sea,  
And the hour grows quiet and holy with thoughts of Me;  
While you hear the village children passing along the street,  
Among these thronging footsteps may come the sound of  
My feet:

Therefore I tell you, watch! by the light of the evening star,  
When the room is growing dusky as the clouds afar;  
Let the door be on the latch in your home,  
For it may be through the gloaming, I will come.

—Selected by Sr. Woodward.

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## NO MORE CURSE

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*By E. O. Stewart*

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**W**HAT COULD BE more inspiring, more uplifting, or more consoling to a downtrodden, sin-cursed, groaning creation than to have the assurance from one who can not lie, that "there shall be no more curse"!

No doubt John gazed with wondrous joy upon the scene spread before him, as his eyes were turned from the present groaning creation with its teeming millions of suffering humanity, into the radiant, sun-bright, clime and verdant shores of the resored Paradise of God. In that good land he saw no cripples plodding their way with crutch or cane. He saw no blind or deaf people. And the doctor and the undertaker had to find some other occupation, for sickness and death were among the former things that had passed away.

Tears of joy cloud my vision as I write, "And God shall wipe all tears from their eyes." When our heavenly Father shall forever remove sin, He will have then removed the cause of tears. Isaiah, speaking of that day says, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

When God heard the groaning and saw the afflictions of Israel in the land of Egypt, He sent Moses to deliver them, Exodus 2. The blood of the pascal lamb was shed in Egypt. The blood was a token of God's pledge to deliver Israel from bondage.

In like manner, the whole creation is now groaning under bondage, and Paul declares that the creation shall be delivered from the bondage of corruption, Rom. 8. Ere long that groaning shall be heard by the same God who heard the groanings of Israel; and Christ, the Prophet

like unto Moses, shall be sent to deliver it from the bondage of sin.

Lord, hasten that day!

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## A SAFE GUIDE

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*By Lydia A. Railsback*

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**I**F A STRANGER should visit Mammoth Cave in Kentucky or a similar place in any other part of the world, he would be very foolish to undertake to explore it alone, or even enter the very beginning of it without the assistance of one who is on guard to accompany tourists and others who come to seek the beauties God in His wisdom has placed there. The stranger must have the advice and instruction of the one who leads the way into the different rooms and crevices and points out the different objects of interest.

Autoists, in driving through strange places or on unknown roads, often carry a map with them. Without this map, they have no way of knowing condition of roads, nor which road leads to their destination. If the driver has no road map, he must watch the sign posts for information.

So it is on life's journey. Every step of the highway is new and must be explored as we go along. No one that has traveled it before can come back to direct us on the way; but we have a Guidebook to tell us every step of the way. Jesus has gone before and has left sign posts to direct us if we but look for them. There is no need to get lost or step aside, if we faithfully follow our elder Brother.

He tells us in Matthew 7:13, 14, in a part of that Sermon on the Mount, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Having entered the "strait gate" by believing that Jesus is the Son of God, and being baptized into His name, a walk "in newness of life" will be begun.

In this newness of life we are told, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. 6:10-11, 14-17.

The Book of books is the Christian's Guide. It alone is the only safe one to follow, and by following it closely we will reach our desired destination, "eternal life, through Jesus Christ our Lord."

## OUR FATHER'S BUSINESS

By S. E. Haney

*"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it". Matt. 13:45. "He finds one most costly pearl; he goes away; and though it costs all he has, he buys it". V. 46, Weymouth.*

JESUS REVEALS THE KERNEL of this parable when He says, "Seek ye first the kingdom of God". All who persistently "seek" are sure to find. But for various reasons all who find do not purchase. Many seemingly think God conducts a five and ten cent store, and upon discovering everything scheduled one price, that is, "all ye have", they seek the exit. God has nothing worth having that is cheap or easy for the natural man to obtain.

Many prospective purchasers get an overwhelming shock when informed God does business on the installment plan. They get another jolt by trying to dicker and compromise with God on price. A certain rich ruler once tried this scheme, but when, in effect, he was informed that the heavenly mart was not a brokerage office doing business on a margin basis, he became "very sorrowful: for he was very rich". Luke 18:18-25. Doubtless the rich young man was privileged a mental picture of the inestimable glory of the "goodly pearl". But O, the price! Perhaps he thought, "a bird in hand was worth two in the bush". Nothing short of regeneration will enable a person to barter visibility for invisibility—to walk by faith instead of by sight.

What does Jesus mean by, "sold all that he had, and bought it"? If He means strictly a financial proposition we poor fellows who have nothing to sell should have a slim chance of attaining our greatest aspiration. I believe, however, the Lord is here referring to the heart and mind rather than material possessions; the keeping of our hearts clear of covetousness, the spirit of which is more dangerous than actual possession. Paul says, "But THOSE WISHING to be rich fall into a temptation, and a snare, and into many foolish and injurious Desires, which sink Man into Destruction and utter Ruin". 1 Tim. 6:9, Emph. Diag.

No! Money and personal property are not the only mediums of exchange in buying this "goodly pearl". Had Jesus depended upon the disposal of His possessions He would not now have a "name which is above every name", for sixty-eight cents is all we know of His ever having, and He had to perform a miracle to get that. Matt. 17:24-27. And yet Jesus did give and in His giving, He sets us examples with which we are quite familiar. What He said to Philip applies to us, namely, "The day following, Jesus would go forth unto Galilee, and findeth Philip, and saith unto him, Follow me". Philip followed Jesus in person, but we are commanded to follow Him in spirit and by His teachings, which admonish us to give "all we have", in the way of our earthly affection, desires and aspirations, ever "looking unto Jesus the author and finisher of our faith;

who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God". Heb. 12:2.

Perhaps you ask what the writer means by "installment plan". Let Peter answer: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ . . . As newborn babes, desire the sincere milk of the word, that ye may grow thereby". 2 Peter 3:18; 1 Peter 2:2. Paul also explains: "Work out your own salvation with fear and trembling". Like a student in mathematics who begins with  $2 \times 2 = 4$  and ends in astronomy, a person in the school of Christ first learns he is a sinner by heredity, Job 25:4; Psa. 51:5; second, he repents. Third, he seeks forgiveness and conversion; fourth, is baptized—consecrated. He is now able to imbibe geometry and trigonometry, as it were,—sanctification and justification (John 17:19; Romans 8:29), which prepare him for his final degree—glorification.

And yet, while Paul had acquired all these phases of salvation we hear him crying out (Phil. 3:8), ". . . that I may win Christ". Isn't this the bridal spirit striving to woo the Bridegroom's affection—"the chiefest among ten thousand"? Cant. 5:9-16. Isn't it just like the woman who finally selects her life mate from among her admirers? How she lavishes her affection on him by making a study of his likes and dislikes and acting accordingly. Dear reader, have we achieved this degree in the school of Christ? The graduating period is drawing nigh. Shall we be found worthy our diplomas: glorification?

Some pupils make more rapid progress than others in meeting their installments. It is said of Jerry McAully, the reformed drunkard, that he was instrumental in the conversion of more sinners during the first year following his conversion than were all the D.D.'s. in New York City during the same period of time. And there is now an ex-convict at the head of the China Mission in "Chinatown"—New York City—who is doing a still greater work.

The great mass of people dubbed Christians seldom meet their first installment. They remind us of children on a beach playing in sand with little buckets and shovels. When they get ankle deep in water they imagine they are having a whale of a time. The allegory holds good in the spiritual world. Mature Christians are aware of the hallucinations preventing unregenerate people from fully appreciating what God has appropriated for them by the sacrifice of His Son and what it means to have their souls deluged by heavenly blessings until they take a plunge into the unfathomable depth of God's love. It is here that man discovers the "pearl of great price", and hastens to dispose of "all that he has", and buys it. And then the Lord responds by giving man a deed of conveyance by opening the windows of heaven, and pouring him out a blessing that there shall not be room enough to receive it.

To this end let us ever heed God's commandment to Joshua (1:7), "Only be thou strong and very courageous". "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil".—Paul, Eph. 6:10, 11.

## RETURNING TO JERUSALEM TO JESUS

PART 2

By M. A. Woodward

DOCTOR ROBERT SPEERS CONTINUES, "This was Paul's view. He lifted up in his own life and for all human life that ever-living, everywhere available Christ." Somerville says in *St. Paul's Conception of Christ*, "The past circumstances of the earthly Jesus have comparatively little interest for Paul, now that, as exalted, Christ has entered on a present activity in the hearts of men, in which He reenacts in their experience what was most vital in His historical career and repeats in them all that was most distinctive in His own divine life."

How I would like to give you the whole of Dr. Robert Speers' grand thoughts; but it is too long for a paper article. However I must give this: "First we need to return to the simplicity of Christ. This is one of Paul's few references to the great elemental, intellectual, moral and spiritual qualities of Jesus. It is amazing that Paul alludes so little to the character of Christ. His epistles are full of moral appeal. After every one of his great theological flights he comes close home to ethical issues of men's lives in their human temptations and relationships and to the social problems which they face, and he appeals for the highest Christian life and character."

I sometimes think the reason Paul did not enter more fully into powerful appeals to his followers to look at the beautiful Christ was because he had so much to do to get people to think of Him at all. He brought the power and willingness of Christ to forgive sin, as that was the greatest thing to overcome. They did not love Christ, but as far as they knew Him it was but to hate Him. He had all he could do to make his prejudiced hearers listen to the why of Christ's coming to this world. He could plead His power to save, and gradually drop a ray of the beauty of His life so they could not help but see Jesus as He really was, the wonderful, flawless, powerful, beautiful Christ.

Here is something Dr. Speers brings to us, worth our notice and study: "The New Testament knows no limit to the authority of Christ. It uses five different Greek words, all of which are translated by the one word, Master, in our English translation of the Bible, and each of these words has a different significance. We need to go back to them and to accept unreservedly the full mastery of Christ which they involve.

"The first of these words is the simple word, Teacher. It is used in the original in the passage which reads in our Bibles, 'They say unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?' And Mary used it in its Hebrew form in that hour of glorious reassurance at the open grave when Jesus said to her, 'Mary,' and she turned herself and said unto him, 'Rabboni,' which, as John explains is to say, 'Master'.

"The second word means literally, 'Leader', and it is

used in a passage full of meaning for us in all our organized and administrative church life. 'Neither be ye called masters (i.e., leaders), for one is your Master (i.e., Leader) even Christ. But he that is greatest among you shall be your servant.'

"The third word means literally superintendent or overseer, the one who directs and whose word of direction is authoritative and absolute. It is the word used in Luke's gospel: 'Master, we have toiled all night and taken nothing, nevertheless at thy word we will let down the nets', with the sure and rich result that follows obedience. 'Master, we saw one casting out devils in thy name and we forbade him, for he followed not with us'. On these last two occasions Jesus rebuked His disciples for conduct discordant with the title by which they called Him. His mastery meant trust and not fear, unity and not disunion. Those who called Him Master in any sense must accept the authority and meaning of His mastery.

"The fourth word is the most familiar and frequent of all, the word which is usually translated, Lord, but which in our King James version is rightly translated Master also, as in our Lord's word in the sermon on the mount above the inevitableness and exclusiveness of our moral self-alignments, 'No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.' There are no double loyalties for Christians.

"The fifth word which our New Testament translates, Master, is most striking of all. It is the Greek word, *despotes*, and I suppose our best equivalent for it would be, emperor. Let us translate it so in the three passages where it occurs. 'There are certain men,' writes Jude, 'who deny the very Lord God and our Emperor, Jesus Christ.' 'There were false prophets among the people, even as there shall be false teachers among you denying even the Emperor that bought them,' said Peter. 'But,' declares Paul, 'if a man purge himself from these (i.e., from earthliness and dishonor) he shall be a vessel unto honor, sanctified and meet for the Emperor's use.'

"What a rich and joyful recognition we have in the New Testament of this unlimited and all-comprehending authority of Jesus. Men brought themselves and all that they had and all that they were and all that they might ever hope for to their only Lord and Master and laid it at His feet. In this regard let us turn to Jerusalem and Jesus today. Let us do it in the church and behold what convictions we shall work among men as they see our love and order. They will desire a part in such fellowship of brotherly love and dutiful obedience. Let us do it and behold the results in the abundant stream of adequate resources for all the work of the church at home and abroad. Let us do it and feel again the holy jubilant life and power of our unity in that great Head 'from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.' " We need such an Emperor and His name is Jesus the Christ!

These extracts are by the gracious favor of our dear Sister Young, who left them with me on her return from abroad,

# DAILY SCRIPTURE READINGS

## COMMISSIONED BY JESUS

### WALK WORTHY OF YOUR VOCATION

Sunday, February 16—Ephesians 4:1-16.

*"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—V. 1.*

**A**BRAMHAM, MOSES, DAVID, Peter, John, Paul, Christ also, were called of God. They were called out of and away from the natural ways of carnal man. Each was called to a special vocation. No two of those vocations were exactly alike. There was one point, however, in which all were the same, namely, that each should "walk worthy of the vocation" to which he was called. The Christian is as definitely and truly called out and called to a vocation as were any of those above mentioned. As God sustained Abraham in his faithful service, sustained Moses, David, sustained all, so He has promised through Jesus to be with those who accept the Christian call, even to the end of the world.

### JESUS CALLS TWELVE

Monday, February 17—Matthew 10:1-4.

*"He gave them power."—V. 1.*

Twelve sturdy men stepped from their boats, from their desks, from whatever occupation was theirs and, of their own free will, responded to the Savior's call. They set out to follow and to obey Him. How one's mind harks back to Abraham as he in Ur of the Chaldees laid down his tools, bade adieu to the old home place and turned his face to follow the pathway that would be indicated by the Father.

Here also, no sooner did these apostles forsake all to follow the Messiah than "He gave them power (authority)". He sent them on a mission. He authorized them on that mission to do His work; He authorized them to do works which were beyond the ability of the common man, works which would astonish all. But in carrying out this authorization, they could not do other than to exalt the name of Him who sent them. His name, His cause, His kingdom were being emphasized in word and deed by those commissioned.

How like the Father who authorized Moses, David, even His own Son, Jesus! What they did was under Heaven's commission.

### THE COMMISSION TO THE TWELVE

Tuesday, February 18—Matthew 10:5-15.

*"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—VV. 7, 8.*

Not only in word but also in accomplishment were the twelve to carry out their commission. The great truth which they were to bear was, "The kingdom of heaven is at hand." The manner in which they were to bear this was

first by word, then they were to follow that word by their accomplishments: "Heal the sick, cleanse the lepers, raise the dead, cast out devils". Authority such as no human king had ever exercised would thus be exercised by those twelve who went forth under the authority of Jesus, whose name they exalted. Surely a kingdom under such an authority could not be lightly considered!

### THE TWELVE EXHORTED

Wednesday, February 19—Matthew 10:16-23.

*"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."—V. 22.*

Their vocation was not an idle one. The transformation of the world was in its inception. Theirs was to accompany in point of time, their Master. It was theirs to blaze the trail, to open a new pathway, to reveal newly discovered truths, newly realized purposes of God. Human nature would oppose them. Jealousies, personal ambitions, self-praise would cause many to emphatically oppose the apostles. Jesus exhorted them to continue to the end. Their vocation was most worthy. The ultimate result would benefit all. Thus the price of service, even though it would require self sacrifice, was to "walk worthy".

Walk worthy of your vocation, was the underlying truth in the Savior's exhortation.

### THE GOAL TO BE REALIZED

Thursday, February 20—Matthew 10:24-33.

*"Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven."—V. 32.*

Having revealed to them that they would meet many and serious obstacles from those to whom they were sent, Jesus reveals the consequences that await at the end of the journey. To those who "walk worthy" of their vocation, the Savior promises acknowledgment before His Father. But those who walk unworthily will be disowned by Jesus before His Father. One possible goal is the goal of eternal establishment in all the righteousness of God's setting. The other possible goal is that of an outcast, denied and disowned by God the Father and by Christ the Savior. Again the exhortation of Paul rings loudly, "Walk worthy of the vocation wherewith ye are called".

### THE GREAT PURPOSE IN THE CHRISTIAN'S CALL

Friday, February 21—Luke 9:49-56.

*"For the Son of man is not come to destroy men's lives, but to save them."—V. 56.*

Not to judge as to another one's call by Christ, but to judge as to one's own faithfulness to the call that comes to

*(Continued on page 314)*

# AN INTERESTING NARRATIVE

## THE BOOK OF ESTHER

*By Lyman Booth*

THE PRINCIPAL character mentioned in this book is Esther from whom it receives its name. The prevailing sentiment is that it was written by Mordecai, and that it was inserted in the canon of Scripture by Ezra and his assistants or by their successors, but as to this there are various opinions among learned writers. The Jews have always held it in great veneration; and since the feast of Purim, (9:26-32) is observed by them to this day, we have no reason to doubt the authenticity of the narrative as written. It may have been written after all the other books of the Old Testament, though learned men differ in this respect.

This little book contains an incident in the history of those Israelites who did not return from the captivity. It has always been considered by both the Jews and Christians as canonical. One peculiarity of its contents is that it does not contain the name of God or Jehovah. There may be two reasons for the omission. First, it was intended to be read in the Jewish homes during fasting, and it was considered more reverential to omit direct mention of the name of Deity under such circumstances. Second, this omission, perhaps, was designed. Facts well known to Bible students concerning the worshipers of Jehovah, such as the wicked plot formed for the extirpation of the Jewish population of the one hundred twenty-seven provinces of Persia, and the wonderful deliverance were thus simply stated, in order that every reader might judge for himself whether or not the facts did not demonstrate the God of the Jews to be the Ruler of the universe. Had this conclusion been mentioned to a Gentile by a Jew, it might have excited prejudice to such an extent as to imperil the Jew's life. Hence their reticence in mentioning the name either verbally or in writing. Be that as it may, we must let the narrative speak for itself.

Several additional chapters are found in the Apocrypha, but they never were in the Hebrew text, and the Jews never received them. They principally contain additions or repetitions, no doubt intended to embellish the history, but which, in fact, destroy its simplicity and beauty. Some things in them cannot be reconciled with the times and circumstances which the history relates. The preceding books form a specimen of the Lord's care of His people in Judah; while this book shows His special favor to the nation at large. Many of those who continued to reside in foreign countries were censurable in that respect; notwithstanding this, He would not leave the nation in the hand of their enemies, or deprive them of His mercy and favor.

The book opens in the third year of Ahasuerus, who is now generally believed to have been Xerxes, and who reigned B.C. 485 to 464. The feasting mentioned (1:2) may have been only the prelude to his expedition of invasion against Greece, which expedition ended in the sev-

enth year (2:16).

The name, Esther, is of Persian origin. Her proper name was Hadassah (Myrtle, 2:7). She was reared in the home of her kinsman Mordecai, her cousin, who was also her foster father (2:7). He chose to remain in Persia, and she was selected to become the favorite wife of the Persian king in place of Vashti. Mordecai, sharing in her exaltation, was appointed one of those men who "sat at the king's gate" (2:21). While acting in this capacity he discovered a plot to assassinate the king. This he divulged to Esther who, in turn, in Mordecai's name, conveyed the information to the king. But Mordecai had a rival for the royal favor by the name of Haman, an Agagite, who was a descendant of the ancient Amalekite king. Haman, being a new favorite of the king, became jealous of Mordecai and formed a plot for the wholesale extermination of the Jewish exiles. Mordecai discovered this wicked plot, informed Esther and she, at the risk of her life, interceded with the king in behalf of her race. As a result Haman was executed on the gallows which he had caused to be erected for Mordecai, while the latter was promoted to high distinction and honor in the Persian court. (Chapters 7 and 8.)

The feast of Purim (Lots) is still observed in commemoration of their great enemy who sought through the casting of lots to find a lucky day in which to extirpate all the Jews throughout the one hundred twenty-seven provinces of Persia, 3:7. This is preceded by a strict fast on the thirteenth day of Adar or March, and the festival immediately following is celebrated with great rejoicing.

The book of Esther is recited in the synagogue, and when the reader comes to the name of Haman, the entire assembly shouts in detestation, and the conclusion of the service is followed by feasting and much merriment. The writer is not definitely known. It has been attributed to Ezra, who may have brought it from Babylon to Jerusalem. It is quite probable that Mordecai wrote it, because no one else could have possessed such minute detail as is shown in the narrative concerning the names of Haman's family and that of Esther, also the domestic details of the palace of Shushan.

Many modern writers have expressed doubt as to its belonging to the canon of Scripture, but without reason. It was at one time questioned by some of the Jewish penmen, but for a short time only. In it the allusions to Persian names and customs are very minute and accurate. The luxury and caprice of the king corresponds completely with that which profane history relates of Xerxes. And the feast of Purim is an irrefutable argument in its favor, since on no other assumption can its existence be explained. There are in existence two Greek versions containing many interpolations and additions which bear the marks of being spurious and therefore have been relegated to the Apocrypha,



## A WEEKLY TALK

By C. E. Randall

### FAITH

FAITH DOES NOT merely lead one to the Source of power, but brings power to the individual possessing the faith. Faith is power. The more faith one has, the more power he has. Paul in his great chapter on faith, Hebrews eleven, in speaking of men and women of great faith, also points out that they were men and women in whom God's power abode in abundance. After he has mentioned a number of people that had had great faith, he continues, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

These great labors were the direct result of faith; and could have never been performed had they not possessed this type of faith. True faith has always produced good and great works. Today is no exception. But you say, "Many of those works were miracles." True enough, faith and prayer are producing miracles today as they did in the days covered by inspired writers, not necessarily of the same degree and nature, but nevertheless miracles.

A miracle has been wrought when a group of individuals pray for some wayward person and God answers those prayers and changes the heart of the person. Such is not a rare thing, but a common-place occurrence. Miracles are daily being performed by God in protecting our lives in answer to our prayers. Miracles are being done when the sick are restored to health and strength through faith and prayer.

It is undoubtedly true that we are missing many of the blessings of the Father because we are like the class of Christ's time, of whom He said, "Ye are a faithless and perverse generation." The prayer of the disciples, "Lord, increase our faith," should fall from our lips every day. Faith, real, living, active faith on the part of a few individuals can pray a dead and lifeless church into a life-saving station in a short time. Faith without works is dead.

It is a difficult thing to think of a church that claims to have saving faith and yet does not work enough during an entire year to save one person for Christ. There are a lot of our churches that haven't had a conversion in years. What's wrong? It is not the gospel, for it is still the "power of God unto salvation." It isn't because there are none to be saved, neither is it because people don't want to be saved. There are lots of folks that are hungering for salvation. The fault is with us. EVERY person that has faith in the saving power of the gospel should be able to interest at least one person every year in its message of hope and salvation. Chances are that there are a large

number of our folks who never mention Christ as a Savior to those needing Him. If you are not making an impression on your fellow-laborer, your friend, your neighbor with your faith it needs increasing.

"Lord, increase our faith."

## DANGER SIGNALS

By Glenn Birkey

IN THE FIFTH CHAPTER of First Thessalonians, verse twenty-two, we are told to abstain from all appearance of evil. Can we as true followers of Christ give our support to or indulge in *seemingly* harmless pastimes? Here is the history of two very common so-called present-day pastimes or amusements. Read them for yourself.

### THE ORIGIN OF CARD PLAYING

It was first invented under the reign of Charles VI. of France, to amuse him during the intervals of the disorder which carried him to his grave—insanity. The world would have sustained no loss had his majesty been allowed to die without the devilish invention that has caused so many suicides since then.—*The Illustrator*.

### THE ORIGIN OF THE DANCE

Gault, a French dancing master, originated the waltz in 1627. He was licentious, and gloried in the fact that he had led many girls into lives of sin. He went so low in the moral scale that in an attempt to ruin his own sister, he strangled her to death, for which he was guillotined in 1632. The first time on record that a man and woman ever danced in public was in a house of prostitution in Paris in 1842. The police sought for six years to keep it confined to the place of its birth—the red light district. It finally got into the tenement districts of Paris, and in course of time the waltz dance became general in the city of its origin. England fought the mixed dance for nine years with success. Then it gradually crept into the vice districts of England's large cities, then to the tenement quarters, and finally crossed over to America. *America has improved on the grotesque and immoral* by creating the two-step, the tango, the fox trot, kangaroo, bunny hug, grizzly bear, and the camel walk. This motley American zoo was recently *exported to Paris*, to become the vogue there, but the city that originated the bawdy-house dance has put these unspeakable vulgarities under *ban of law*. None but the two-step can be danced in France.—*From a tract, "The Dance", by H. A. Coffman.*

IT IS A GOOD AND SAFE rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*John Ruskin*.

## SOME GOOD MEN AND SOME NOT SO GOOD

### QUERIES 24

#### Old Testament:

1. Give the name of the man who attained to the greatest age.
2. Who built Nineveh?
3. Among the men born after the flood who attained the greatest age?
4. Who was the founder of the Hebrew nation?
5. Who said, "Let there be no strife between me and thee"?

#### New Testament:

1. With whom did Jesus spend His last Sabbath?
2. Who was governor at the time of the crucifixion?
3. Give the name of a noted robber mentioned in the gospel.
4. Who was the only person who raised a voice in behalf of Jesus during the trial?
5. Who rose from the dead without the interposition of Jesus, of the Apostles, or of the prophets?

#### EXAMPLES OF PRAYER IN DANGER AND BY WHOM

Tabulate from the following scriptures: Gen. 32:9-12; Josh. 7:5-9; Judges 6:13-16; 2 Kings 6:17; 2 Kings 13:4; 2 Chron. 32:20; 2 Kings 22:13; 2 Chron. 14:11; 2 Chron. 20:4; Psa. 32:6, 7; 56:3; 116:3-6; Mark 4:37; Acts 12:5-17; Acts 16:25-34; Acts 27:22.

#### QUOTATION

"Man is born unto trouble, as the sparks fly upward."  
Who said it? Where found?

#### QUERIES 22—ANSWERS

##### First Things:

1. Joseph, Genesis 41:14.
2. Pharaoh, Genesis 41:42.
3. By Joseph in exchange for bread, Genesis 47:17.
4. The embalming of Jacob's body, Genesis 50:2.
5. At Horeb, Exodus 3:2.
6. Water turned to blood, Exodus 7:20.
7. Song of Moses, Exodus 15.

Quotation: David, Psalms 137:2.

##### A World of Tears:

- |                         |                          |
|-------------------------|--------------------------|
| 1. Jacob wept.          | 8. Hezekiah wept.        |
| 2. Joseph wept.         | 9. Peter wept.           |
| 3. Moses wept.          | 10. John wept.           |
| 4. Ruth and Naomi wept. | 11. The disciples wept.  |
| 5. Jonathan wept.       | 12. Mary wept.           |
| 6. David wept.          | 13. Paul's friends wept. |
| 7. Elisha wept.         | 14. Jesus wept.          |

#### But the Blessed Promises Are:

1. Though weeping may endure for a night, yet joy cometh in the morning.
2. Then there shall be no more crying.
3. For God shall wipe away all tears from our eyes.
4. Then the voice of weeping shall be no more heard.
5. For the Lord God will wipe away tears from off all faces.
6. Therefore they that sow in tears shall reap in joy.

Correct answers to Queries 22 came in from only one and that is our faithful Hazel Titus, Letcher, South Dakota. Thornton Cleek, who is only ten years old and in the seventh grade, in answering the sheep problem of Queries 21, made one little error which threw off the answer. It was in the number of the Songs of Solomon. Try again, Thornton, your answers are nearly always correct.

## DAILY SCRIPTURE READINGS

(Continued from page 311)

him, this is the great lesson taught in today's reading. The Savior, not one of His called ones, is He who is able to discern whether the man who cries, "Lord, Lord", is walking worthily or otherwise. He would not have an apostle deny the fellowship of another one simply because that other one was not walking in company with the apostles. To his own Master he would stand or fall. The suggestion of the disciples to call fire from heaven and devour the stranger who used the name of Christ was repellent to the Master. His explanation was that, "The Son of man is not come to destroy men's lives, but to save them". Therefore, the only way that they could walk worthily of their vocation was to instruct, correct, and encourage others, thus saving them from death and assuring them of life, which the Savior came to give.

#### THE GREAT COMMISSION

Saturday, February 22—Matthew 28:16-20.

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."*

—VV. 19-20.

It was following His resurrection that our Savior spoke these words. Though He spoke them directly to His apostles, it seems altogether evident that also, through His apostles, He spoke these words to all Christians till He should come again. They were to go to all the world, not simply to Israel; they were to present the gospel to every creature, not alone to Abraham's seed according to the flesh. Everywhere men were to be taught, and being taught were to be baptized. Being baptized they were to be instructed more and more. Just as the Savior supported His twelve who had gone out under His earlier commission, so He here promises to support even to the end of the world, all who by His spirit to all who turn to Him."—*Dr. Robert Speers,*

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

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"EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD."—PSALM 90:2.

## BEREAN LESSON THOUGHTS

IT HAS BEEN SAID that the word "God" strikes the keynote of the Old Testament. On opening the Bible we first see these words, "In the beginning, God created the heaven and the earth." So we think of God first as the Creator. If we went no further in our study but considered God in this one phase only we would still have considerable food for thought. With the fact in mind that God was the Creator in the beginning we associate the fact that He is eternal. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." He is called the everlasting God. Gen. 21:33. He lives forever. Deut. 22:40.

In connection with this we might add that not only is God immortal but the term "immortal" applies to Him alone. God is often spoken of as the living God. Life is one of His attributes. He is the source of all life. In First Timothy 6:16 we are told that God only hath immortality. Man, then, does not have immortality. Christ did not have it before His death and His resurrection. If He had been immortal He could not have laid down His life and the purpose of His coming into the world could not have been accomplished. It is through His death and glorious resurrection that we have hope of putting on immortality at the resurrection, even as Christ was clothed with immortality when He arose from the dead.

It is evident that God and Christ are not the same person, Christ having died, God being immortal. It is evident too that we do not have immortality but instead are looking forward to that wonderful gift as a reward for "patient continuance in well doing".

Another attribute of God as Creator is power. This great and wonderful power is another fact that our finite minds can never fully grasp, but which has been manifested since the creation. The creation of the heaven and the earth, the creation of man upon the earth, God's dealings with Adam and Eve, with Noah and the sinful world, with Abraham, with Moses, with Pharaoh and with the Israelites and, in fact, the entire record of God's Word reveals His power and wisdom.

"David presents for us in Psa. 103, the praise of Jehovah, his God, the embodiment of all that is holy and good. This same thought is stressed in Isa. 40:27-31. Coming to the writings of the prophets we find the thought of God's

fatherly care. Jer. 31:18-20; Isa. 1:2. It was used to describe God's relation to the nation as a whole." (Quoted from "God in the Old Testament.") The thought of God's fatherhood to individuals is not taught so much in the Old Testament. —Mabel Lindsay.

## DIXON, ILLINOIS

THE ANNUAL ELECTION of officers was held January 8. Bro. Siple took charge of the meeting.

The former Senior Bereans decided to become a Bible Class. The Junior Bereans are now in two divisions, the Juniors and Seniors, with one set of officers. They are as follows: President, Marjorie Siple; Vice-President, Mildred Siple; Secretary and Treasurer, Elizabeth Ford.

The average attendance is 18 and the interest is very good. The coming year we hope to interest many in the service of our King and also to "grow in grace and the knowledge of our Lord and Savior Jesus Christ."

At six o'clock, Wednesday evening, Jan. 22, the Bereans met for a scramble supper in the basement of the church. After supper, the classes met for their study in the church. Sr. Lottie Young of Seattle, Washington, was present and gave a short and very interesting talk. Sr. Young has traveled extensively in the Old World.

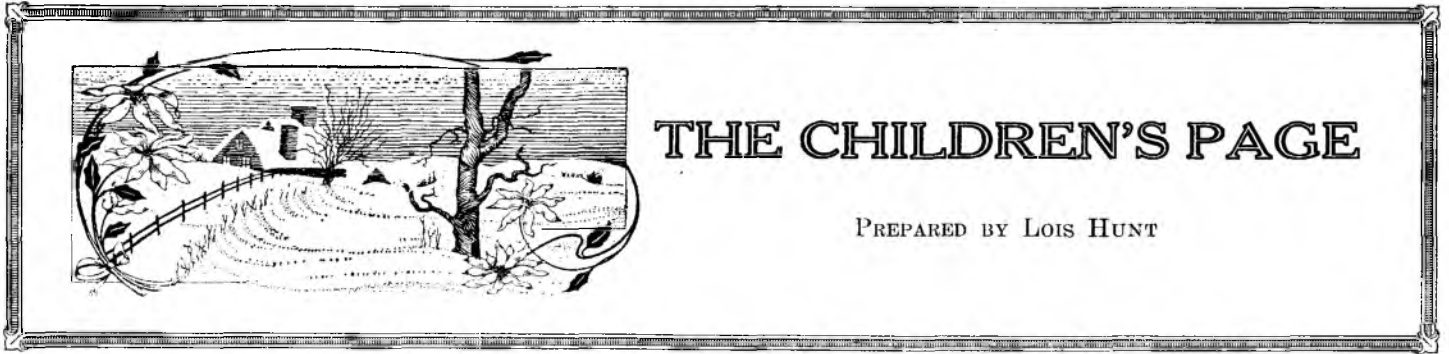
Bro. Siple then took up the study of Romans 12, which has proved helpful to all. Elizabeth Ford, Sec.

## SOUTH BEND, INDIANA

THE YOUNG PEOPLE'S BEREAN CLASS of South Bend is a class of fifteen members. Each member takes a great interest in the lessons and seems eager to learn of God's truths. Each one takes a turn in teaching in order to create more interest and to give each one training in teaching. We have the meetings at the members' homes each one taking his or her turn in entertaining the class.

After the class we always have some games or contests. On February second, we met at the home of Mr. and Mrs. Rolland Stilson. Just back of their house is a hill on which the class went coasting. Judging by the sounds of laughter the bumps and tumbles only added mirth to the sport. After an hour or more of fun on the hill we returned to the house where light refreshments were served.

Frances Boyle, Secretary.



## THE TWELVE SENT FORTH

EVERY DAY WE hear of or read about or see people who have great trouble. We feel very sorry for them, and wish we might help them.

Jesus was sorry for the crowds that came to Him for help, and *He could* help them, and *He did*. He went to all the cities and villages, preaching in their churches or synagogues, and healing those who were sick.

These distressed people reminded Him of a flock of sheep who had no shepherd. They seemed not to know how to care for themselves or what to do, or where to go.

Jesus said to His disciples, "The harvest truly is plentiful, but the labourers are few." That is, the people are ready to be saved, but there are so few laborers or teachers who can really tell them how salvation may be obtained. Their teachers were not sincere, and did not tell them truth.

Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Praying is often doing, too, so Jesus called the twelve helpers whom He had chosen by this time, and told them that He was going to send them out as laborers. The express command was given that they should go to the Israelites only—no Gentiles or Samaritans. Jesus called His people "the lost sheep of the house of Israel."

Great power was given these twelve. They would be able to cast out unclean spirits and heal all kinds of sickness and disease, even cleanse lepers or raise the dead. This power was given them freely so they were to use it freely. They were to preach, saying, "The kingdom of heaven is at hand." Jesus, the King, was among them using His great power, and they were being given the opportunity of accepting Him.

Jesus said that whosoever received these disciples received Him, and if they received Him they, therefore, received God, the One who sent Him. All were to receive rewards even if they gave only a cup of cold water in the name of a disciple. That means that any little deed of kindness to another will be rewarded.

Today we cannot do all the things these men did, but we can tell about the kingdom, and do many little helpful things for those about us.

### THINK!

Are we giving cups of cold water  
or doing kind deeds freely?

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### SOMETHING TO DO

1. Learn the names of the twelve disciples.
2. Read how each was chosen.
3. Who are Gentiles? Samaritans?
4. Learn verse 42 of the lesson.

### WHO SAID?

"I will trust, and not be afraid; for the Lord  
JEHOVAH is my strength and my song."

### LIKE GEORGE WASHINGTON

We cannot all be Washingtons  
And have our birthdays celebrated;  
But we can love the things he loved,  
And we can hate the things he hated.

He loved the truth, he hated lies,  
He minded what his Mother taught him;  
And every day he tried to do  
The simple duties that it brought him.

Perhaps the reason little folks  
Are sometimes great when they grow taller,  
Is just because, like Washington,  
They do their best when they are smaller.

—The Sunbeam.

### NATURE

5. Psalm 102:6-7.
6. To the beautiful wings of what bird does Job refer in enumerating the works of God?

### OBEDIENCE

"Then Peter and the other apostles answered and said,  
We ought to obey God rather than men."—Acts 5:29.

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise."—Ephesians 6:1, 2.

"But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."—Jeremiah 7:23.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15:22.

## With Our Sunday Schools

LESSON VIII.—February 23, 1930

### THE TWELVE SENT FORTH

Matthew 9:35 to 11:1

Devotional Reading: Isaiah 52:7-12

#### GOLDEN TEXT

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.  
—Matthew 9:37, 38.

#### A STUDY OF THE SUBJECT

**Topic.** Recruiting Christian Workers.

**Basic Truth.** "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."—Mark 16:15-16.

**Outline.** I. Jesus Is the Head, the Authority. II. Selecting and Qualifying His Helpers.

**I. Jesus Is the Head, the Authority.** "All power (authority) is given unto me in heaven and in earth."—Jesus, Matt. 28:18. During His ministry, Jesus was swift to reveal His authority, not only over followers but over opposers, not only over man but over all animate life, visible or invisible, not only over the animate but also over the inanimate. Inanimate trees, water, wind, bread, even dead men, responded to His commands. After His resurrection God "set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:20-21. God has authorized His Son over all of the affairs of earth.

**II. Qualifications of Helpers.** Just as God selected the tribe of Levi out of the whole nation of Israel and gave it to Moses and Aaron to help them in ruling Israel, so God through the gospel is selecting out of all nations individuals whom He is giving to Christ (see John 7:2, 8, 20) to assist Him in accomplishing the mighty tasks which He began in His ministry.

Believers, those who come to have implicit confidence in Jesus and who render implicit obedience, are the only ones whom He selects as helpers. "If thou believest with all thine heart" was the condition for admitting the eunuch into the Christian body and entitling him to the Christian's reward. Acts 8:37. Obedience then followed. These are the qualifications for acceptance. Then comes the qualifications for work, for work as helpers. Christ alone can fit His workers for their service. It was He who authorized and empowered His faithful apostles to do the works mentioned in this lesson. It is He alone who can authorize and enable Christian workers to do Christian work today, and who can authorize and enable them to do the far greater work of restoration in the coming age of His kingdom.

Through His gospel, Jesus graciously invites all to receive Him and to receive His reward. His invitation extends to every race and every class, none are deprived. Whosoever will, may come.

#### THE GOLDEN TEXT

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9:37, 38.

These words were used by Christ himself, when He chose the twelve and sent them out. The word, "apostle", means, "to send on a mission". In sending them forth, He warned them that they would be "as sheep in the midst of wolves", but that they must be "wise as serpents, and harmless as doves". Some of their qualifications were that they must have seen Jesus and must be able to testify to what they had seen and heard.

They were to provide neither food nor clothing for themselves, and if they were arrested for what they were teaching they were not to worry about it as they would be given words with which to defend themselves.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Workers in the Kingdom.

Jesus is the Savior of the world. His kingdom will be an organization of workers for the purpose of working out the world's salvation. He is now laying deep the foundation of His kingdom by imbuing those chosen to be workers with the spirit of the kingdom's purpose and work. He is doing this partly by having brought the kingdom at hand by miracles and teaching.

A portion of the kingdom at hand is found in Matt. 9:36-38. Here Jesus presents His viewpoint of the multitudes as sheep scattered abroad having no shepherd, that His chosen workers may gain the same viewpoint. Here He prays a prayer from the depths of His heart, that the Lord of harvests will send forth laborers into His plenteous harvest—that that prayer may be implanted in the hearts of His chosen workers. No one can be a worker in the Christ's kingdom whose attitude toward the multitudes is not the Christ's attitude, and whose desire concerning it is not in harmony with His purpose. Mere dogmatic belief that Jesus is the Savior of the world is not sufficient preparation. There must be sympathy, plus desire, plus conviction that the power of the Christ is fully commensurate with His mission.—A. K.

#### INTERMEDIATE CLASS

**Topic:** Helping to Win the World for Christ.

When Jesus came into the world and began His life work, He preached a gospel which the world had never before heard. His was a gospel of love and service, of forgiveness

of enemies, of justice for the oppressed and of righteousness over all.

To further His work He chose twelve men and taught them His methods and His principles. He then sent them out to carry this message to others. What were some of the instructions He gave them? Matt. 10:5-33. They found much to do, teaching and preaching the gospel of the kingdom. But there is still much to do. Many still have not heard the message of God's love.

When will this message have reached all so that all will know Him, "from the least of them to the greatest of them"? Although this condition cannot obtain until Jesus comes again, does that relieve us of our duty to tell the glad news to others?

How may we win others to Christ besides teaching them the gospel? Which speaks louder, actions or words? Let us not forget that Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."  
—M. G.

#### PRACTICAL APPLICATIONS

**The Recruiting Officer.** How vividly the mind harks back to the days when the last World War thundered its announcement over the land. Like gourds of the night, recruiting officers sprang up throughout the land. With all the oratory at their command, with all the appeal that could be made for patriotism, they urged the needs of the nation upon the stalwart boys of the land, the pride of the nation's homes. Millions of men were persuaded to ignore personal, family and home interests, to shut their eyes to every possible hazard awaiting, and to volunteer to fill the ranks of the nation's armies.

Long before the war of 1914 was thought of, a Savior stood upon the rise of land in Galilee and proclaimed the good news of a kingdom which the Father, all-wise and all-powerful, pictured in all its righteous beauty for the abode of man. He did not implore man to ignore self-interest but instead, to recognize his best interest; He did not implore him to ignore the call of wife and home, but to heed that call most effectively; He did not implore him to overlook the cry of helpless children, but to recognize them more truly; He did not implore him to close his eyes to hazard, but to open it to eternal joys and to enlist in the great cause of fighting the world's battles for everlasting peace and righteousness. Such a recruiting officer was Jesus of Nazareth. His prayer still echoes from hill to hill, from shore to shore, with the same solicitous call for true workers, for noble assistants in His, the greatest battle for righteousness of all times.

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## DOINGS AMONG THE CHURCHES

Earl Gene is a happy boy born on Jan. 5 to Mr. and Mrs. Ethan Carpenter of West Danville, Kentucky.

Word has come to the office that Sr. M. J. Osborn of Culver, Indiana, is in sadness because of the death of her mother who has been a resident of the state of Washington for quite a number of years.

A check from one of our good Canadian friends amounting to \$275.02 was recently contributed, specially mentioning that it was to be used in liquidating the remaining debt on the linotype.

Bro. Paul C. Johnson will be with the congregation at Plum River, Ill., on Sunday, February 16 at eleven a. m., and with the Adeline brethren in the evening.

Bro. F. E. Siple will speak for the Rockford Class at their regular place of meeting, 1904 N. Main St., Rockford, Ill., on Friday, February 14, at 7:30 p. m.

Twin girls came to grace the home of Mr. and Mrs. M. D. Bauerle of Hammond, Louisiana, on January 30. They will be known as Marjorie Ellen and Margaret Fay. Mrs. Bauerle will be remembered as Thelma Alexander before her marriage.

### AN EXCURSION

On Thursday, February 6, the Training Class and a couple of others of the N. B. I. force took advantage of a special rate offered and journeyed to Chicago to see a few of the sights. The Board of Trade, Art Institute, Field's Museum and the loop district were some of the places visited. They came back none the worse for this chapter in their education. This was the first time several of them had seen this great industrial center.

By the use of quite a number of texts of Scripture Bro. Austin on last Sunday evening gave his audience a description of the journey "To Hell and Back" which all of us must some day take unless our Savior comes quickly and changes His living ones into His likeness. Several people of the town were out to take the trip with us. We hope that they enjoyed it enough to come back each Sunday evening from now on for a month or two to get the thoughts which our pastor is preparing to give on doctrinal subjects.

### TO OUR SUBSCRIBERS

Just recently we mailed with each copy of The Herald a remittance blank for the convenience of our subscribers in sending in their renewals. We received a number of responses to these for which we are very grateful. But most of these were from those of our number who keep their subscriptions right up to date.

There are several in our files who are considerably in arrears. It has always been our policy to continue sending the paper unless notified to discontinue and so these subscriptions have been carried. Also, some of our prominent church workers have sent us subscriptions for the purpose of bringing the paper to the attention of new readers. If the latter desire to renew, please look at the label on your paper. If your subscription has expired a prompt remittance will be greatly appreciated.

### BLAIR, NEBRASKA

Our pastor will be with the Moorefield church every third and fourth Sundays. Services will be held morning and evening in the Union church.

Sr. Lucille LeCrone of Omaha will be with the Blair church the fourth Sunday of this month, and will speak in the morning at eleven, and afternoon at two forty-five. It is hoped that Lucille can come to Blair every third or fourth Sunday.

Do you live near Blair? Come in on each Wednesday evening to do your trading and stay over for prayer meeting. If your cupboard is empty, the Blair merchants can fill it. If your soul is empty, come to the Church of God.

### DIXON, ILLINOIS

We are so glad to be able to report the baptism of Bro. F. E. Duvall on Feb. 6. At the close of our morning service on Feb. 2 he brought joy to the hearts of the whole church by standing to make known his decision.

Stalwart and dependable, he unites the home for the church and gives us an earnest and valuable worker whom we can feel to be one of us in the fullest sense.

The Dixon church growth is not rapid, but its development is steady and we thank God for a personnel of real workers.

F. E. Siple.

### REPORT FOR JANUARY

Sermons: Pleasant View, 2; Plymouth, 1; Burr Oak, 1; Guthrie Grove, S. C., 4; Welcome, S. C., 1; Flat Rock, N. C., 1; Dana, N. C., 5.

Money received in Indiana: Pleasant View, \$24.00; Plymouth, \$15.00; Burr Oak, \$10.00; Rensselaer, \$30.00; Conference Board, \$6.33.

Expenses \$10.33.

Note: Because of bad weather we couldn't fill our appointment at Rensselaer on the second Sunday. However, the Rensselaer church sent in their monthly dues, for which we are thankful.

J. H. Anderson.

### CORRESPONDENCE

To The Restitution Herald and all the Dear Ones in Christ: I will be eighty-four years old the twenty-fourth of this month. I am very poorly, have to walk on crutches, but I am strong in the faith and hope of the soon return of our Redeemer and King, looking and waiting for His return. Then He will open the blind eyes and unstop the deaf ears and heal all our wounds. I think we are in the last days of the Gentile times and no doubt Jacob's troubles are near. The automobiles and highways are the means of running to and fro and seeking of pleasure.

I ask for the prayers of all The Herald readers.

Yours in Christ,

Jesse Harrold,

Blythedale, Missouri.

### HERALD RECEIPTS

Mrs. Anna Wertz; Mrs. Helen Schafer; J. A. Grant; John P. Long; Mrs. C. M. Southwick; Emily Blackwell; H. F. Adams; F. Carpenter; Eugene M. Hall; Alice Kerr; Mrs. Harriet Gesin; Mrs. Tillie Hurst; Mrs. W. W. Upton; Mrs. Mary Calkins; Mrs. Chas. E. Miller; Mrs. Ernest Logan; Mrs. Elias Thorene; Horace Haines; Mrs. Sarah A. Hook; Zenas Murphy.

### COME, LET US WORSHIP

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

### GRAND RAPIDS, MICHIGAN South Lawn Park Church of God Jefferson Avenue S. E.

C. E. Randall, Pastor

3734 Keyes Ave., S. E.	Phone 55489
Sunday School .....	10:00 A.M.
Morning Worship .....	11:00 A.M.
Young People's League .....	6:30 P.M.
Evening Service .....	7:30 P.M.
Bible Study, Thursday .....	7:30 P.M.

### CLEVELAND, OHIO Church of the Golden Rule 13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave., Cleveland, Ohio

Sunday School .....	9:30 A.M.
Morning Worship .....	10:45 A.M.
Evening Worship .....	8:00 P.M.
Prayer Meeting, Wednesday .....	7:30 P.M.
Berean Class, Friday .....	8:00 P.M.

### HILLISBURG CHURCH OF GOD

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday .....	10:00 A.M.
Bro. Geo. Finney, Superintendent	
Preaching every Fourth Sunday .....	11:00 A.M.
	7:30 P.M.

### PLEASANT VIEW CHURCH OF GOD

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday .....	10:00 A.M.
Preaching every First Sunday .....	11:00 A.M.
	7:30 P.M.

### PLYMOUTH CHURCH OF GOD

Plymouth, Indiana

Preaching every Third Sunday .....	11:00 A.M.
By J. H. Anderson	
Preaching every First Sunday .....	7:30 P.M.
By Paul M. Hatch	

### BURR OAK CHURCH OF GOD

Burr Oak, Indiana

Sunday School every Sunday .....	10:00 A.M.
Preaching every Third Sunday .....	7:30 P.M.
By J. H. Anderson	
Preaching every First Sunday .....	7:30 P.M.
By Paul M. Hatch	

### NORTH SALEM CHURCH OF GOD

Five miles north of Plymouth

J. H. Anderson, Pastor

Preaching every Third Sunday .....	2:30 P.M.
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### RENSELAER CHURCH OF GOD

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday .....	11:00 A.M.
	7:30 P.M.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor  
 Sunday School 10:00 a. m.  
 Public Worship (first and third Sundays only) 11:00 a. m. & 7:30 p. m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor  
 Public Worship (fifth Sundays and by special appointment) 11:00 a. m. & 7:30 p. m.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor  
 Sunday School (each Sunday) 10:00 a. m.  
 Public Service (second and fourth Sundays each month) 11:00 a. m. & 7:30 p. m.  
 Berean (first and third Sundays each month) 11:00 a. m.  
 Wednesday evening Prayer Service and Bible Study in the homes at eight o'clock.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor  
 Sunday School 10:00 a. m.  
 Preaching 11:00 a. m.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God  
 1926 Cleveland Ave.  
 Grover Gordon, Pastor  
 Sunday School 10:00 a. m.  
 Morning Worship 11:00 a. m.  
 Bible Study 7:45 p. m.  
 Berean Class, every other Friday 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God  
 Grover Gordon, Pastor  
 Sunday School 6:30 p. m.  
 Evening Worship 7:30 p. m.  
 Berean Class, every other Tuesday 8:00 p. m.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio  
 Sunday School every Sunday 9:45 a. m.  
 Bro. John Garard, Superintendent  
 Berean Class at the Church, Friday 7:45 p. m.  
 Berean Class at Dayton, Friday 8:00 p. m.  
 A. J. Hoke, Presiding Elder  
 21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.  
 G. Eldred Marsh, Pastor  
 4561 Venice Blvd.  
 Phone WHITNEY 3036  
 Sunday School 10:00 a. m.  
 Morning Worship and Sermon 11:00 a. m.  
 Communion is observed on the first Sunday of the month, at which time also a preaching service is held in the afternoon at 2:30. Alternate Bible classes and Berean meetings are held each Wednesday, 7:45 p. m., at the home of Bro. E. C. Railsback, 1020 S. Burlington Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth Sundays of the month, at 2:30 p. m., in the home of Bro. J. A. Squires, 3161 Carlin Ave. Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning at 11 o'clock, and each Tuesday evening at 7:30, by Bro. S. G. Elton, at the home of Bro. John Reid, 301 N. Euclid Ave.

**RIPLEY, ILLINOIS**

Sunday School every Sunday at 10:00 a. m. Preaching on Saturday evening and Sunday morning and evening over each second Sunday.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.  
 Sunday School every Sunday at 10:00 a. m.  
 Morning Worship every first and second Sundays at 11:00 a. m. Sacrament every first Sunday following the morning service, and afternoon service at 2:45, followed by Berean class. Second Sunday, morning worship only.  
 On this second Sunday evening, service at Bro. LeCrone's home, 1202 S. 27th St., Omaha, which we hope to be regular.

**PALAVA, TEXAS**

Preaching every first Sunday 11:00 a. m.  
 Berean Class every Sunday 10:30 a. m.  
 Bible Study each Thursday night in Sweetwater 7:30 p. m.  
 E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas  
 Preaching every third Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**LYSTRA CHURCH OF GOD**

Near Abilene, Texas  
 Preaching every fourth Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**DIXON, ILLINOIS**

F. E. Siple, Pastor  
 415 E. Chamberlain St. - Phone B 1114  
 Sunday School 9:45 A.M.  
 On the first and third Sundays of each month there are sermons at 11:00 A.M. and 7:30 P.M.  
 Wednesday Service  
 Bible Study, Berean and Prayer Service, 7:30 P.M.

**OREGON, ILLINOIS**

F. L. Austin, Pastor  
 Sunday Bible School 10:00 A.M.  
 Morning Worship 11:00 A.M.  
 Berean Meeting 6:30 P.M.  
 Evening Worship 7:30 P.M.  
 Prayer Meeting, Thursday 7:45 P.M.  
 Junior Berean, Friday 7:30 P.M.

**JESUS' HELPERS**

Jesus had chosen twelve men, or disciples to help Him with His work. They were Simon or Peter, and his brother Andrew, James and John, sons of Zebedee, Philip and Bartholomew, Thomas and Matthew, James and Thad-daeus, Simon and Judas.

Jesus sent them out to work. He gave them power to heal all kinds of disease and sickness. He said to them, "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead."

When you go on a journey, you take enough clothes and money to last you until you return. But Jesus told them not to take any clothes with them, but what they wore. Now I'm sure you wonder how they secured food and clothing. These were provided by the good people to whom these men went to preach. Jesus warned them of the many dangers that they would find, but urged them to help Him in carrying on His work. They went willingly and told many people about Jesus and how they could be saved, and many believed and were baptized.

Jesus needs helpers today. Who'll be the first to want to help Him?—V. C. T.

The General Conference for the year 1930 will be held in connection with the Illinois State Conference, beginning Tuesday, July 29, and continuing over Sunday, August 10.  
 F. L. Austin, Secretary.

Word has been received that the Texas Conference is to be held July 11 to 20, inclusive.

**I AM CALLING YOU**

I am the best friend of mankind.  
 I live in the lives of the young and in the dreams of the old.  
 In the minds of the greatest men on earth I find constant dwellingplace.  
 I safeguard man with a friendly hand.  
 I am the essence of good fellowship, friendliness and love.  
 I give gifts that gold cannot buy, nor kings take away.  
 I bring back the freshness of life, the spirit of youth.  
 I meet you with outstretched arms and with songs of gladness.  
 Some time in the future you will yearn for the touch of my friendly hand.  
 I am your comforter and best friend.  
 I will show you the pathway of eternal life.  
 I am calling you! NOW!  
 I am the CHURCH!

**WHAT IS SUCCESS?**

He hath achieved success who hath lived well, laughed often and loved much; who hath gained the respect of pure women and the love of little children; who hath left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who hath never failed to appreciate the best there is in others and given the best he hath in return; whose life hath been an inspiration and whose memory a benediction.—Selected.

**THE RESTITUTION HERALD**

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Change of Address.—When ordering a change of address be sure to send us both old and new addresses.

To Stop Paper.—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped, please remit for any arrearages on subscription.

The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.





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**Limp** means that the covers merely come to the edge of leaf as covers on other books, but that they are limp the same as are most Bible covers.  
**Cloth** means bound in board cloth.  
**"X"** following the number means that this number is printed on Oxford India paper.

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No references or concordance			
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10043	French Morocco, divinity, 6 maps, small type,	2.10	1.45
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"Unbreakable Book"			
F39 1-2	French Morocco, simplified helps, small type,	\$ 2.00	\$ 1.40
K15x	French Morocco, pronouncing, small type,	4.10	2.80
J50	French Morocco, helps, questions and answers, small type, red letter edition	3.25	2.25
J50 Indexed	Same as J50, with thumb index,	3.75	2.60

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**NATIONAL BIBLE INSTITUTION :: OREGON, ILLINOIS**

# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS. FEBRUARY 18, 1930

NUMBER 21

## BROTHERLY LOVE

By F. E. Siple

*"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another."—John 13:34-35.*

IT IS ONE MATTER TO KNOW a thing theoretically and be able to talk about it simply from the standpoint of mental intelligence. It is a vastly different matter to know a thing by experience and be able to speak from a heart that has been in actual contact with the full situation. How much more appreciative is the latter person!

All of us have been taught from childhood the beauty of brotherly love. We have studied our Bibles upon the subject, have pondered the question and mentally drawn pictures of what it all means. Illustration upon illustration has been used to explain it to others. And then suddenly, perhaps, in the progress of life, experience brings the truth home to us in a practical way that softens our hearts completely and makes us realize something of how empty our words and illustrations must have sounded in days gone by!

It is one thing to talk about how the brothers and sisters ought to constitute one large family, to enjoy each other's joys and feel each other's sorrows. It is something far sweeter than that to have actually tasted the love, fellowship and sympathy of the brotherhood while passing through problems, disappointments or sorrows that seemed almost greater than one could bear, situations, in fact, which we likely could not have faced properly at all except for the love, trust and cooperation of the brothers and sisters.

Even temptations to do wrong are resisted with much greater ease when we have the love and confidence of those who are cooperating with us, those who are expecting us to be true. Many a girl has slipped or young man gone wrong who could have been saved from it all by brotherly love. Our attention recently was called to one who attributes the fact that he has been able to keep clean under very difficult circumstances to the love and confidence of another who trusted him completely and expected him to be true. Whether it be a matter of temptation or of trial or sorrow, brotherly love is the strongest support that humans can render to each other.

Life is bound to have its ups and downs. That, really, is what makes life. The ocean has its periods of almost glassy calm and its raging, pitching storms, but neither of these conditions are the general rule. They are the exceptions. Ordinarily the ocean rolls with a moderate wave. Either of the opposite conditions is quickly observed by the sailor.

Life, too, ordinarily flows along with its common problems. There are its moderate joys and its customary disappointments,—the latter serving to make the former more sweet. But occasionally the sea of life, too, has its noticeable calm or its terrific storm. It is well for us to remember when these storms do come the words of inspiration found in First Corinthians 10:13, "There hath no temptation (trial, problem, sorrow) taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

What a comfort there is in those words. Or rather, what a comfort there is in experiencing the truth of which those words so plainly speak!

The trial may come. Yes, it is sure to come. But no trial, problem or sorrow has ever come to you but what others have also faced, and when the trial comes God also provides the means of withstanding it. This may be by miraculous gift of greater physical and mental strength of resistance, or it may be by the loving consideration of loved ones, friends, brothers and sisters, making possible the facing of a condition which would have seemed impossible.

When this latter has been the case life seems all the more worth the living. If others can be so thoughtful and kind to you and it can mean so much to you then what an inspiration there is to do your part to make life more livable and sweet for others!

Ah, indeed! Let brotherly love continue. It is worth more than rubies or gold.

His life was demanded by wicked hands of Israel's own people. Having paid that value, a proper value, it is His right and ability to redeem to David and to Abraham, as also to God himself, that peculiar treasure of the Father's that multitude of seed of Abraham.

Similarly as Israel sold herself and became a bond servant, so also Adam sold himself and by consequence the entire Adamic family. In this manner the human race became bond servants unto sin. Death resulted therefrom. Redemption is necessary if Adam and his family are ever to be reinstated into their inheritance by creation. Neither Adam nor any of his family is able to redeem himself. It must be a next of kin.

Again Jesus, the Son of Adam, the Son of God, is that next of kin. For Adam and his people Jesus has paid an equal value. As the Lamb of God He presented himself a sacrifice for those of His kin.

Glad will be that day when Jesus the Redeemer shall release back to their own, the children of Abraham and of David; back to their own, the children of Adam and of God. Well might ten thousand times ten thousand angels and thousands of thousands make glad acclaim because of this redemption!

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## ISRAEL'S NEW TRAGEDY

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*Mr. Chalmers, Editor of The Jewish Missionary Magazine, has seen in the uprisings in Palestine a deeper significance than is generally recognized by journalists, and in this article, selected from "The Sunday School Times," he presents a satisfying study of them in the light of Scripture.*

**T**HE LOCAL Palestine Government should be held to account for its supineness in permitting the Arabs to have a free hand in the riots in Palestine. Its officials were not and are not in sympathy with the aims of Zionism, and lost no love on the Jews. Yet they were there to maintain order. If the spirit of Lord Plumer, a former High Commissioner had prevailed in the local government there would have been no outbreak. Abraham Cahan, editor of *The Jewish Forward* (New York), has been in Palestine to study conditions there. Writing for his own paper and *The New Palestine*, he says:

"I hear repeatedly that the Mufti once told High Commissioner Plumer that if the Arab demands were not granted he could not be responsible for maintaining order. Thereupon Lord Plumer retorted firmly: 'Being responsible is none of your business. That's my affair. Go!' And there was no trouble."

But the weight of responsibility falls on the British home government in London. It has not adopted a clean-cut policy nor held its subordinates in Palestine accountable for the exact execution of order. Unless Britain intends to drop the Balfour Declaration from the mandatory responsibility, she must see that justice is done to all parties and must execute in all honesty the promises given the Jews. She cannot shirk her responsibility now. She is on

trial before the world.

That the British Government intends to fulfill its promise to the Jews has been repeatedly stated and by each new government in London. This duty has been recognized by three leading members of the present Labor government: by Prime Minister Ramsay MacDonald, by Arthur Henderson, Secretary of State for Foreign Affairs, and by Lord Passfield, Colonial Secretary. But to carry out this promise will require a new plan of action faithfully executed. All lukewarm agents of the service, in England and Palestine, should be rooted out. And all criminals in Palestine should be condignly punished. Only thus can Britain regain the prestige she so suddenly lost.

### ZIONISM QUICKENED

Sound public opinion in Britain will stand by the government in such a policy. From a journal in Scotland is clipped the following:

"The British mandate and the Balfour Declaration still stand. The Jews who have poured twelve millions of pounds sterling into the country, redeemed its deserts and swamps, given it schools and colleges and libraries and hospitals and factories and workshops, and incidentally made hundreds, if not thousands, of Arabs well off who were beggarly before, need have no fear that they will be either ousted or excluded from a land that was their own by the will of God seventeen hundred years before Mohammed was born."

What providence was in this outburst of Arab wrath? What meaning has it for Israel and for Christians? How will it affect the Zionist movement?

By this tragic flow of blood in Palestine God is calling the Jews to consider their ways. He has set Palestine and Israel in the forefront of the world's interest. Zionism is now no mere concern of the Jews and Great Britain. It becomes a factor in the problem of universal peace. Every land where Jews dwell, and they dwell in all lands, will acquire fresh interest in the welfare of the Jews and in their return to Palestine. Men must turn to the Scriptures for light on the vast problem of the Jew. What message has the Word on Israel and these days of her agony?

To be specific, the riots in Palestine may be intended to rouse all world Jewry to a consciousness of their relation to Palestine and to the Jewish movement thither. They call Jews with trumpet tone to take note of God in Israel's history and to hearken to His voice showing them their duty in relation to Him. God wills to rouse Israel to the claims of the Lord Jesus as their true Messiah and Redeemer. If they still refuse or neglect His warning, nevertheless He will rouse them to such sense of their relationship to Palestine that multitudes will seek to return thither. Jews must be in the land in numbers to form a state, to rebuild the temple, and to be in readiness for the fulfillment of prophecy relating to the antichrist and their connection with him. Prophecy requires an increased tempo to the Zionist return. World Jewry must not be permitted to remain absorbed in her own affairs, seeking wealth and ease. God's purposes cannot always wait.

(Continued on page 326)

## AT THE PLACE OF THE SEA

Have you come to the Red Sea place in your life,  
 Where, in spite of all you can do,  
 There is no way out, there is no way back,  
 There is no other way but through?  
 Then wait on the Lord, with a trust serene,  
 Till the night of your fear is gone;  
 He will send the winds, He will heap the floods,  
 When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,  
 Ere the watery walls roll down;  
 No wave can touch you, no foe can smite,  
 No mightiest sea can drown.  
 The tossing billows may rear their crests,  
 Their foam at your feet may break,  
 But over their bed you shall walk dryshod  
 In the path that your Lord shall make.

In the morning watch 'neath the lifted cloud,  
 You shall see but the Lord alone,  
 When He leads you forth from the place of the sea,  
 To a land that you have not known;  
 And your fears shall pass as your foes have passed  
 You shall no more be afraid;  
 You shall sing His praise in a better place,  
 In a place that His hand hath made.

—Annie Johnson Flint.

## ASSURED BY HIS PROMISE

By Margaret Magaw

**A**N APPEALING STORY IS TOLD of a father who had taken his small daughter and still younger son out into the ocean surf for a frolic. Both children, though very young, knew how to swim, having no fear of the water. The wise father had taught the children to float upon their backs, so that they could turn over and rest whenever they were tired from the strenuous exercise of swimming.

Father and children were having such an enjoyable time that he failed to notice how far out they had drifted. Realizing that the children could never swim the distance to shore without assistance, he swiftly decided upon the only plan he knew to be advisable. Taking the younger child he began the long swim to shore, leaving the little girl to float alone, with the assurance, "Daddy will come back and get you."

As swiftly as possible, considering his small encumbrance, the father swam for shore, knowing that every minute was precious, as the sun was already nearing the western horizon. As soon as possible after disposing of the little boy, he organized a rescue party who forthwith put off in row boats to search for the little girl floating somewhere

out there in the waste of waters. One hour, two hours passed and still they found not a trace of her. At last as the twilight was deepening almost into darkness, they found her, a tiny speck in all that vast ocean, still calmly floating. The father, clasping her convulsively to his bosom, asked her tenderly if she was all right. "Yes, daddy," was the reply, "I am so tired, but I knew you would come back for me."

What faith that innocent child had in her earthly father! Might we not take a lesson from this little story? We are God's children floating, as it were, out in this sinful world far from the Father's celestial shore. By faith we rest upon His promises, awaiting the glad day when He shall send His Son, Jesus, to come back for us to receive us unto His loving bosom. What sublime joys await us beyond that celestial shore, we can only faintly conjecture. Suffice it to say that at the present time it is enough for us to renew our faith and courage daily to go on in service to the Master, knowing that every need will be fulfilled.

## ABIDING FAITH

By Paul M. Hatch

**O**NE OF THE ESSENTIAL THINGS requisite to the up-building of the man of God into the full stature of the man in Christ Jesus is faith. The great apostle, in mentioning essentials to Christian being, puts faith foremost in order if not in importance. Faith, then, we would say is the first essential to the up-building of Christian hope, and Christian love, and these Christian requisites have their fruit in proportion as we have Christian faith. By abiding faith we are meaning daily and hourly faith. Not the mere fact that we believe God is true, or that He exists, or that His promises are dependable, not that, faith goes a great deal farther than that. Faith is keeping the soul in the abiding presence of God. Faith is working constantly to the up-building of the soul and the presenting of it to God as worthy of His in-dwelling spirit.

How great is our abiding faith, dear brethren? How often do we forget to do and to believe? The writer is conscious of himself that the faith of Christ's return goes neglected and begging often, days for a time; that God's great love is forgotten in the petty piquing of the day's trials. Should these things so be? Should we not be diligent about keeping the soul with strong faith resident? Faith is the strong man of the house, and if he be absent, what will happen when thieves break in and steal? The soul will be that much poorer. Let not those things that war against the soul lack the antagonist, the strong champion, faith.

To accomplish this, of keeping the soul, faith must constantly be on the alert, constantly keeping the house. Like the housewife with industrious broom, mop and dust cloth keeps the dwelling presentable to herself and her callers, so

faith should be constantly working in the soul. This cannot be accomplished if she abides not in her own home, but is a busy body, and a gadder-about, meddling in things that have no edification. Strong faith keeps a tidy house and abides at home.

If then faith becomes negligent what shall we expect to happen to the soul? The soul will lust after the things of the world. The things of the world are many and various, and if these overpower and cast out faith completely from the soul then that soul, spiritually speaking, is become the habitation of things that are not of God. The things not of faith are these: desires of the world and the working of them, desires of the flesh and the working of them, summed up in the lust of the flesh, of the eye, and the pride of life. These self-satisfying desires choke out the Word of God and when that is choked out faith becomes no longer operative. Do we not see these things about us? What will be the end of those souls?

Surely, abiding faith is man's or woman's greatest boon, and if we let it be gradually discarded it will not gender the things of God and the salvation of the soul. God does not ask us to do stupendous acts of faith, to remove mountains or any such thing, but He does want to have your own soul purged that it will be worth saving. The purifying agent is Christ Jesus, and if it is not worth the saving, then like unsavory salt it will be cast forth and trodden under foot.

Let us encourage abiding faith.

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## A WEEKLY TALK

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*By C. E. Randall*

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### A HOUSE OF PRAYER

**G**OD HAS SAID, "Mine house shall be called an house of prayer for all people." Are we making His house such? We are adepts in analyzing the sins of the world, and in pointing out the apostacy of other groups and holding them up as visible "Signs of the Times". In picking out this mote we have overlooked the beam in our own eyes. We have made our churches houses of study instead of houses of prayer.

I don't wish to detract from the value of study and research; it is needful; but we ought not to have left the other undone. What has happened to our family altars? They are broken down. It is a rare thing to find one of our families that has regular family worship. What has become of the old-fashioned cottage prayer meetings? Have they outgrown them? Why is it that only a very few of our churches have mid-week prayer meetings? Aren't they profitable? These questions are not merely interrogative, but strike at some solemn facts.

We claim to be a special people with a special message, and yet there are whole state conferences and not a prayer meeting held regularly anywhere in the state. Oh what a terrible condition! Somebody is going to be held responsi-

ble for this lamentable situation. How often do you read in THE HERALD about what a wonderful prayer service was held at some place? Do you remember reading about some starting a prayer meeting? I know why we haven't more prayer meetings. Our people are indifferent to prayer. We are not a praying people, and this is the very reason why we are not a spiritual people.

I don't want to be a fault finder. I realize it is easy to criticize, but if we have some festerous spots that need probing and cleaning out, let us take courage and seek God's aid and go to the task. A man's greatest enemy is self and our greatest foe is within our own ranks. Why is it that our folks are willing to go to a Bible study and talk ABOUT God and are not at all backward, bashful or ashamed and have a good flow of language, but when it comes to humiliate themselves and get down on their knees and talk WITH God that is out of the question? They can't think of anything to say. They are afraid of what people will say.

If there is a message that the Church of God needs today it is the message of prayer. "Lord, teach us to pray." Study will bring a mental acknowledgment of God or a "form of godliness" but will never produce the "power thereof". It isn't so much how much you know, as it is how much you practice of what you know. It is possible to have your mind crammed with truth and at the same time hold it in unrighteousness. Rom. 1:18.

Prayer is practicing. It has been said that a "prayer meeting is a true barometer of a church." There is power in prayer. Prayer changes things. It changes lives of individuals. No one knows the value and power of prayer until he has experienced it through practice. If our churches will start regular prayer services, either in the homes or church buildings and will raise up the broken family altars and humiliate themselves before God, He will prove himself still to be a God that answers prayer.

Brethren, let us face this terrible situation that exists among us and pray that God will raise up spirit-filled men and women with courage true and strong who will lead us out of this apostacy into "full life in Christ Jesus".

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When we forget Christ's exaltation in our study of His earthly life, when we are so preoccupied, nay, even so fascinated with what He was that we forget what He is—when in other words, a pious historical imagination takes the place of a living religious faith, victorious consciousness is lost and in a most essential point the image of the Lord is not reproduced in the believer. This is why the Pauline point of view—if indeed it is to be called Pauline and not simply Christian—is essential. "Christianity is a religion, not merely a history, though it should be the history told by Matthew, Mark and Luke; and the chance of having the history itself appreciated for religion is that He who is its subject shall be contemplated, not in the dim distance of the past, but in the glory of His heavenly reign, and that He shall be recognized not merely as one that lived a perfect life in His own generation, but as the Giver of life eternal by His spirit to all who turn to Him."

## DO YOU KNOW YOUR GEOGRAPHY?

### QUERIES 25

#### OLD TESTAMENT:

1. To what mountain did Lot flee from Sodom?
2. At what place and by whom was a grove planted and the blessing of God invoked?
3. At what place was the last revelation of God to Abraham?
4. What was the city Jacob changed to Bethel?
5. At what place did Jacob wrestle with the angel?

#### NEW TESTAMENT:

1. Where did Christ perform His first miracle?
2. Where did John baptize a great many?
3. On what mountain did Christ pass many nights?
4. Where was Lazarus buried?
5. Where did our Lord spend His last sabbath?

#### THE LEADETH US. Where?

Tabulate from the following Scriptures: Rev. 7:17; Psa. 23:2; 106:9; 78:53; 136:16; Isa. 63:13; Gen. 24:48 and Psa. 107:7; Psa. 27:11; 61:2.

#### QUOTATION: Who said it? Where found?

"A man after my own heart."

### QUERIES 23—ANSWERS

#### OLD TESTAMENT:

1. One hundred and twenty, Genesis 6:3.
2. Three cubits by 19 inches. 547 feet, Genesis 6:15.
3. Seven days, Genesis 7:1, 4.
4. About one hundred years, Genesis 5:32; 7:6.
5. By twos, Genesis 7:9.
6. Three hundred seventy-four days, Genesis 8:11, 14.
7. Seven times, Genesis 18:23, 33.

#### NEW TESTAMENT:

1. Thirty-one, Luke 15:3.
2. Three, viz., Annas, John 18:13; Caiaphas, Matt. 26:57; Pilate, Luke 23:3.
3. Forty-six years, John 2:20.
4. Twelve baskets, John 6:13.

#### QUOTATION: Balaam to Balak, Numbers 23:10.

#### BIBLE CHARACTERS:

1. Enoch walked with God. He was translated that he should not see death.
2. Isaac was eminent for his solitary meditation and devotional spirit. God blessed him and gave him the desire of his heart.
3. Jacob's name was changed from Jacob to Israel as a memorial that he had power with God.
4. Elijah's devotion was honored when God stayed the rain and miraculously fed Elijah.
5. Hezekiah prayed unto the Lord. God added fifteen years to his life.

6. Daniel maintained his habit of devotion even though death was the sentence which he incurred by calling upon his God. God shut the mouths of the lions and saved Daniel's life.

7. The disciples, continuing in devotion for ten days, were honored with gifts of the Holy Spirit and were endowed with miraculous power.

## ISRAEL'S NEW TRAGEDY

(Continued from page 323)

Reports that Jewish blood had been shed in Palestine stirred the Jews of the world as seldom before. Multitudes who had but a mild interest in Zionism are hardening their wills to do and dare for Zion. Even in Palestine those who suffered and the lusty pioneers in the settlements resolved anew to give their lives to the rebuilding of the home land. Tens of thousands of young Jews are organizing for a mass movement toward the shores of Palestine. Zionist organizations around the world sense the new opportunity and are rousing themselves to the larger task. It is like the fervor of a religious crusade. The pulse of Jewry is at fever heat.

The taste of blood in Palestine and the work of Arab agitators have resulted in stirring a fierce blaze of Arab resentment toward both the Jews and Great Britain. With Arab leaders this is but the beginning of a campaign that must end for them in Britain's abandonment of her national home policy for the Jews. They are working for the formation of a great Arab confederation. This must include Palestine. The hot blood of Ishmael is boiling also under a sense of injustice. Arabs consider that they have been unjustly treated by Great Britain in the matter of certain alleged promises made in 1916. They fiercely resent what they call Jewish presumption. Out of such hatred and jealousy will come new outbreaks. The Arabs are threatening this very thing. Britain will have her hands full in keeping the Arabs from cutting the throats of the Jews.

Great Britain is under the stern necessity of giving sober thought and energy to the fulfilling of her mandate obligations. The moral sense of the world, no less than Britain's own promises, requires this. She is not in Palestine for the Jews alone, she may as well acknowledge, in view of her own position on the Suez Canal. She dare not give up Palestine, even though this would accord with the desires of many Britons. Many of her own people would have her relinquish the mandate and turn it over to Italy. Lord Rothermere desires this. He says in *The Daily Mail*, September 12, 1929:

"Italy would be far more suitable as a Mandatory for the Middle East. . . . Italy has naval bases in the Mediterranean quite as convenient as Malta for the dispatch of forces to Palestine in case of trouble there, and her capacity for the task of governing those countries is proved by the fact that since Mussolini came to power *Italy is, in many respects, the best administered country in Europe.*"

(To be continued)

## THE BOOK OF JOB

*By Lyman Booth*

**B**EGINNING WITH THE BOOK OF JOB, followed by the Psalms and the writings of Solomon, we enter that portion of Scripture called the "Hagiography, or sacred writings." In these parts of the sacred oracles is greater depth and more apparent difficulty than in the preceding. But the instruction, in general, is prepared more for immediate use and the benefit to be derived from the perusal of the scriptural history depends much upon our acquaintance with the books before us. We therefore begin with the book of Job, to which some learned men have devoted much time and have taken much pains to interpret as an allegory.

The prophet Ezekiel mentions Job, Noah and Daniel as three persons of eminent piety, Ezek. 14:14, 20. The Apostle James illustrates the advantages of Christian patience by the example of Job, as he has also done relative to his doctrines of faith and works by the examples of Abraham and Ahab, James 2:21-25; 5:11. There remains no reasonable doubt but that the narrative of this book is historical truth. Though we may allow with safety that as the discussions of Job and his friends are recorded in practical language, their arguments and sentiments are transmitted to us and not the exact words which they used in their conversation.

The story of Job is told at both the beginning and end of the book bearing his name. He appears on the scene as a God-fearing man, as a patriarchal magnate, distinguished for his wealth and high honor in the land of Uz, probably in the north-east of the Arabian desert, Job 1:1. Suddenly he is prostrated by a succession of calamities, stripped of his goods and children, 1:13-22. But he maintains his integrity with some drawbacks of intemperate speech, and is finally restored to health, God giving back all he had lost with much more. His friends visit him, but prove sorry comforters; in fact they provoke him to outbursts of self-justification, chapters 4 to 7. At length God speaks to him in vision, and asks him a series of questions calculated to illustrate the wisdom and power of the Most High as compared with the littleness of man, chapters 38 to 41. In this manner Job is brought to a realization of his true position and humility. He meekly acknowledges God's chastening hand and prays for his friends who were rebuked by God. Following this the blessings of God were once more shed upon His humble servant, and the latter end of Job was more prosperous and happy than the beginning.

That he was a real historical person is apparent from the scriptural references in Ezekiel 14:14, 16, 18, 20 and James 5:11, and from the further fact that the book itself specifies persons, places and circumstances in the style of true history. The book is an elaborate poem on an historical basis, as is shown by the manner of its beginning and ending, written in prose. The author of the book is quite uncertain, some ascribing it to Moses while herding Jethro's sheep

in Midian, others placing it at the time of Solomon. It was written in the purest Hebrew, and shows intimacy with Egyptian and Arabian scenery and usages. Its greatest theme is the problem of evil, why the righteous suffer and the wicked prosper in worldly affairs. In the third chapter Job gives expressions of deep despair, after which three series of controversies take place, in which each of Job's friends makes an address, to which Job replies, except that one in which Zophar remains silent. Job makes the closing address to the three, 27, 28, which he follows with a striking and impressive soliloquy, 29-31. Elihu gives four discourses, 32-37, after which Jehovah speaks out of the whirlwind, 38-41, and Job becomes humble, but vindicated.

The best critics of every age have recognized the poetic merits of the book. It is especially valuable for its religious and ethical worth, setting forth as it does the being and perfections of Jehovah, the apostacy and guilt of mankind, the divine sovereignty and mercy of God, on the basis of sacrifice and penitence, the wisdom of submitting to His will, and the assurance that all will be well with His followers in the final end.

A very high authority is accorded this book. Some claim it is the most ancient book now extant in the world. The long life to which Job attained, the remains of patriarchal religion in the land of Uz, the worship of the sun and moon being the only objects of idolatrous worship mentioned in it, and no express mention made to the Law of Moses, or the wonderful works of God in Israel's behalf, give sanction to this opinion. Yet some learned writers, perceiving a similarity of sentiment between some parts of this book and passages in the Psalms and Proverbs would give it a much later date. But wise and pious men may often give the same instructions without knowing of each other's works. It may be as possible for David and Solomon to allude to this book as it was for the writer of this book to allude to their works. While the date of the events recorded therein cannot be definitely ascertained, it is very likely that Job was in his first state of prosperity between the death of Joseph and the appearance of Moses at Pharaoh's court as the deliverer of his people, Israel. The language of God, that "there was none like him in all the earth", would seem to favor the probability of this opinion, because there was no other person mentioned in Scripture during that period as flourishing to the extent as is credited to Job.

While it is not definitely agreed as to who wrote the book, some credit Job with all of it except the concluding part and others to Elihu. Still others think Moses was the author of it. The composition has also given rise to the opinion that it was written in the Arabic language. Perhaps Elihu may have written it in Arabic and Moses may have rendered it into the Hebrew. The first two chapters are, by critics, classed as prose. The style is very plain, and forms an introduction to the poetical part, which in many places is peculiarly figurative and sublime, and therefore more difficult to correctly interpret. The latter part of the last chapter contains an historical conclusion of the whole.

*(To be continued)*

## HE THAT BELIEVETH

By Grover Gordon

*"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned (condemned)."*—Mark 16:15-16.

AT FIRST GLANCE it seems hard to harmonize the foregoing statement with others such as: "that he by the grace (favor) of God should taste death for every man", Heb. 2:9; "who gave himself a ransom for all, to be testified in due time", 1 Tim. 2:6; "by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life", Rom. 5:18; "as in Adam all die, even so in Christ shall all be made alive". 1 Cor. 15:22, and other like passages. On investigating it will be found that there is a "Great Salvation" spoken of and also a "Common Salvation". The "Great Salvation" is found to be conditional, "he that believeth"; and it is "eternal" on the condition of obedience, "he became the author of ETERNAL SALVATION unto all them that OBEY HIM", Heb. 5:9; and "how shall we escape, if we neglect so GREAT SALVATION; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him", Heb. 2:3.

That the "Common Salvation" is unconditional is evident for "in due time Christ died for the ungodly", and "while we were yet sinners, Christ died for us". Rom. 5:6-8. But to teach that the "Common Salvation" is "eternal" brings a protest from the Apostle Paul: "Shall we continue in sin, that grace (favor) may abound? GOD FORBID. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom 6:1-3.

Again to teach that the "Common Salvation" is "Eternal Salvation" and therefore unconditional, causes a laxity or looseness in conduct of which Jude thought it needful or necessary to write: "Beloved, when I gave all diligence to write unto you of the COMMON SALVATION, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace (favor) of God into lasciviousness, (looseness, irregular indulgence in animal desires) and denying the only Lord God, and our Lord Jesus Christ." Jude 3-4. Then in the next verse he gives us an example how that even though we have the "Common Salvation" which is the grace (favor) of God, yet after all it may be lost and we be destroyed if we fail to believe: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having SAVED the people

out of the land of Egypt, AFTERWARD DESTROYED THEM THAT BELIEVED NOT".

"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, and whose carcasses fell in the wilderness? So we see that they could not enter in because of unbelief." Heb. 3:16-19. Is unbelief sin? It would seem so by the foregoing, for those that sinned fell in the wilderness and could not enter in because of unbelief. Also, "he that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

John said again: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." John 20:30-31. We see then that by "believing" and "obeying" we become heirs with Him of "Eternal Salvation". HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1-2. "Let us labour (work, toil, to exert one's powers of body or mind, or both, in the prosecution of any design) therefore to enter into that rest, lest any man fall after the same example of unbelief". Heb. 4:11.

The Israelites were all saved out of Egypt, a "salvation" common to all (unconditional), but it was not lasting, for those that believed NOT, fell or were destroyed afterward. Even so God's grace or favor has saved all men from the condemnation of the first Adam. Now it rests with man whether he will accept (believe); if not, he will be destroyed as were the Israelites. Even though Jesus paid the "ransom" for all, the "all" will not be allowed to enter "his rest" unconditionally (he that believeth) any more than those that perished in the wilderness could not enter the promised land because of unbelief.

Paul said: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (against them that refuse to know God, and them who decline to hearken unto the glad message of our Lord Jesus,—Roth.) who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that BELIEVE (because our testimony among you was believed) IN THAT DAY." To read this without the phrase which is inserted in parentheses for explanation, it would read: "When he shall come to be glorified in his saints, and to be admired in all them that believe in that day." Why? "Because our testimony among you was believed." 2 Thess. 1:7-10.



# DAILY SCRIPTURE READINGS

## TESTIMONIES OF JESUS CONCERNING HIMSELF

### I AM THE RESURRECTION AND THE LIFE

Sunday, February 23—John 11:18-26

*Jesus said unto her, I am the resurrection and the life; he who puts faith in me, even though he die, shall live again; and no one who lives again and puts faith in me may in anywise die to the remotest age: believest thou this?—VV. 25, 26, Roth.*

THE WORDS of Jesus' testimony were usually supported by His works. Having told Mary and Martha that He was the resurrection and the life, He requested them to accompany Him to the sepulchre of their brother. Here He first tested the faith of the living. Then, thanking the Father for having heard Him, He called Lazarus to life, and this was to verify the statement which He had made, "I am the resurrection and the life." Rotherham's translation of this text clarifies its meaning very much. In this Rotherham is in agreement with Alford and others.

### ART THOU HE?

Monday, February 24—Matthew 11:1-6.

*Art thou he that should come, or do we look for another?—V. 3.*

THESE ARE THE WORDS of John in his prison cell. He was anxious for evidence that He whom he had announced as the Lamb of God was truly that One. The Lord's reply to John's messenger was, "The blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them." These results being in fulfillment of prophetic utterances by Isaiah, 35:4-6; 42:7, were His testimonies to verify that He was the One who was to come. The Savior gave no verbal testimony in proof of His status. He cited only the fruits of His life.

### COME UNTO ME

Tuesday, February 25—Matthew 11:25-30.

*Come unto me all ye that labour and are heavy laden, and I will give you rest . . .—VV. 28-30.*

ALREADY THE ACCOMPLISHMENTS of Jesus were evidence that He knew the Father as none other knew Him and that He was known of the Father as He was known of none other. This status of the Lord before the Father was one to which He invited His followers. To this end He bade them to "come unto me". It is noticeable that the Savior's promise was that He would "give" them rest. Just as the Father had given Jesus rest, so He would give rest to those who would come to Him. He asked them to take His yoke, the instrument with which He was able to accomplish more and to accomplish it with more ease; and verse 29 seems to tell of what that yoke was made, namely, meekness and lowliness in heart. By assuming this yoke,

this burden-bearer, this load-carrier, "ye shall find rest unto your souls".

Throughout all the annals of time none other ever undertook to give rest unto those who would follow.

### LORD OF THE SABBATH

Wednesday, February 26—Matthew 12:1-8.

*For the Son of man is Lord even of the sabbath day.—V. 8.*

THE SAVIOR had testified, v. 6, that He was "greater than the temple". This would make Him Lord of the temple. He testified, v. 42, that He was "greater than Solomon". Here He testified that He was "Lord of the sabbath day". The occasion was one of traveling through the corn field with His disciples. Contrary to the Pharisaic emendations of the law, His disciples plucked the ears of corn, shelled, that is, threshed, them in their hands, and ate. This shelling, corresponding to the threshing, was by the onlookers magnified as an offense against God's law of the sabbath. It all gave the Savior opportunity to testify of His lordship. This He did and cited instances in the lives of David and the priests to verify that He was "blameless".

### THE SON OF THE LIVING GOD

Thursday, February 27—Matthew 16:13-20

*Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—V. 17.*

IT WAS SIMON PETER who had said, "Thou art the Christ, the Son of the living God." Jesus approved his statement. Some had thought that Jesus was John the Baptist or Elias, or Jeremias, or another prophet. But Jesus informed Peter that God had revealed unto him the truth regarding the person of Himself. Further Jesus testified that it was "upon this rock" that He would build His church. The rock referred to is, undoubtedly, the rock of truth, namely, that He was "the Son of the living God".

### THE SON OF MAN

Friday, February 28—John 1:43-51.

*Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—V. 15.*

EACH TITLE of Jesus indicates a particular position which He occupies. As Redeemer, His labors are along one line, as King, they are along another line; as Son of God, Jesus must execute certain things, but as Son of man, He must execute other things. That He is both Son of God and Son of man, the Scriptures frequently state. In today's reading by the knowledge which He evidently had by inspiration, He testified to Nathanael of His own ability

and position. To Nathanael, who with others had been aroused through prophetic utterances to anticipate the coming One, the Savior's utterances were evidence that He was that One. Then the Savior gave this added testimony to the effect that He was the Son of man, announcing that Nathanael would somewhere see the angels of God ascending and descending upon Him.

### THE WAY, THE TRUTH, AND THE LIFE

COMING AGAIN

Saturday, March 1—John 14:1-11.

*I will come again, and receive you unto myself; that where I am, there ye may be also.—V. 3.*

THIS IS ONE of those outstanding testimonies of the Savior concerning himself. He had been telling His disciples that He must suffer many things; that "one of you shall betray me", 13:21; that "whither I go, ye cannot come", 13:33. And now He tells them that "He "will come again", that they might be where He was. During His absence there must be a separation, "ye cannot come", but when He comes again there will be a union, "where I am, there ye may be also". The whole of this is based upon the other truth of which Jesus testified, "I am the way, the truth, and the life". To the end that all might recognize this great fact, He had been a time with them, revealing himself unto them that they might know Him and that knowing Him and seeing Him, they might know the Father also. Such knowledge and recognition upon the part of those following the Master would bring the followers to accept His truth, to walk in His ways, to attain unto His life, to be acceptable by Him when He shall come again to receive faithful ones unto himself.

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## GOD'S LOVE FOR US

By M. A. Woodward

*"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."—John 3:16.*

SUNDAY MORNING, January twenty-six, brought together a goodly number of interested ones to hear Bro. Siple give his thoughts on the above text. We were especially glad to see so many Bereans present, and to realize their interest in the subject. And well might they be interested, for his subject of God's gift is of eternal interest to all who realize how much the gift is worth, even eternal life.

We have just passed the most wonderful of all seasons of gift giving. Usually we find ourselves giving the most expensive presents to those we love best. God gave us the example; He gave us the most precious, most wonderful Gift in His possession, and the One which would benefit the most people. He gave that which would be of most lasting benefit to all who would accept the gift. The whole world needed a remedy for sin, a world that would not be touched with anything less than the very best, a Christ,

to be the sacrifice for sin. Now we can realize what our text means when we read, "For God SO loved the world". He SO loved. How, SO loved? Loved it so well that He gave the best-loved treasure He had to give, that you and I, unworthy as we are, might be saved. And oh, how little I fear the most of us realize its worth, or just what those words meant to the world, to Christ, to God. I wish all might have heard Bro. Siple as he entreated us to seek this helpful Savior, this love God so willingly gave for us, that after the weary days of this life are past, we might rest in Him who is now, as ever, the Resurrection and the Life.

How we mourn for the loved ones taken from us by death, but to die such a death! See, His mother standing by, looking at Him! Listen, is it the moaning of the winds, the surging of the mad mob, or is it the piteous wail of a heart-broken mother? Does she realize now what Simeon meant when he held the infant Jesus in his arms and said to her, "Yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed." For the sword pierced deep when that last agonizing cry filled the air, "My God, My God, why hast thou forsaken me." Oh, God had not forsaken His Son. No, but it was the last terrible moment of the finished life, the sacrifice had been complete, and "It is finished" proved God's gift had left nothing undone for the salvation of mankind except the after glory of resurrection which was to be such a glorious consummation of God's gift to man. The heart-broken mother could go home with John now and be comforted. Had John, had mother forgotten what He had said, "Destroy this temple, and in three days I will raise it up again." If they had not forgotten, what a comfort it would have been to them now, and to all the world; for that Christ life being raised is the promise, beloveds, to you and me of eternal life at His coming.

Why will not the world see that and realize all He meant when He said, "I am the resurrection and the life," instead of making Him a false Christ and insisting we receive our reward at death? God meant much more for the world than sending His Beloved here to suffer, and He gave us all the proof we need to keep us in the truth respecting our future life. But the majority of people love the mythologies of Egypt better than the proof of God. Christ's resurrection did not give us life, but it did give us the promise of it. Adam's disobedience placed death on mankind and Christ's resurrection gave us hope from God, for He SO loved us as to do all that was done.

He is still away preparing a place for a prepared people. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Not at death, but when Jesus comes, "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Oh, glorious awakening! O, loving Christ, O, merciful God, how we thank Thee for that love that SO loved. God help us to be worthy the awakening.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
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"I KNOW THAT THERE IS NO GOOD IN THEM, BUT FOR A MAN TO REJOICE, AND TO DO GOOD IN HIS LIFE."—Eccl. 3:12.

TWO WEEKS AGO we spoke of continuing a certain line of thought, and as we come this week with some particular meditations in mind it is almost with a spirit of reverence that we recognize the real value of time.

On one of 1930's beautiful calendars I saw these words, "Life's most wonderful gift to man—a year of time." Yes, time is indeed an inestimable treasure, and we either use it, to the honor and praise of God who gives it, or we waste it lavishly and shamefully.

How can we apportion the little span of time that is ours so as to use it to the best advantage?

The wisest man of olden times once stated, "To every thing there is a season, and a time to every purpose under the heaven." And then Solomon went on to enumerate some of the common experiences of a lifetime. Planting, plucking up; killing, healing; breaking down, building up; weeping, laughing; mourning, dancing; embracing, refraining from embracing; rending, sewing; keeping silence, speaking; loving, hating; warring, enjoying peace—there is a time, says Solomon, for each of these.

God is so fair and just in His requirements of man. He says, through Paul, "Study to show thyself approved unto God", but it would be wrong for us to study continually to the neglect of other necessary tasks of life. Likewise it would be just as wrong if we let other duties crowd out the communion with God through His Word and through prayer which gives us strength and guidance to press on.

There is work to do, but God wants us to have some playtime to balance the labor. There must be some recreation in the course of our day if we would do our best work for God. Life has its share of tears for each of us, yet there is time for laughter and light-heartedness.

The true Christian wisely plans his time so that his life may be rounded out in such way as to have served God through his fellowmen best when the sunset of life arrives.

God very beautifully has appointed time for everything necessary in our lives. Oh, that we might recognize this truth and avail ourselves of every opportunity to make each hour of each day acceptable to our Father in heaven! "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time,

when it falleth suddenly upon them."

Let us live so that we may not be taken unaware whenever our time may come.

We quote the wise man again for the secret of it all: "What profit hath he that worketh in that wherein he laboreth? . . . I know that *there is* no good in them, but for a man to rejoice, and to do good in his life."

## ROCKFORD, ILLINOIS

THE CLASS at Rockford continues to grow in attendance and enthusiasm. Our preaching service nearly every two weeks adds greatly to the spiritual advancement of the faithful little group here.

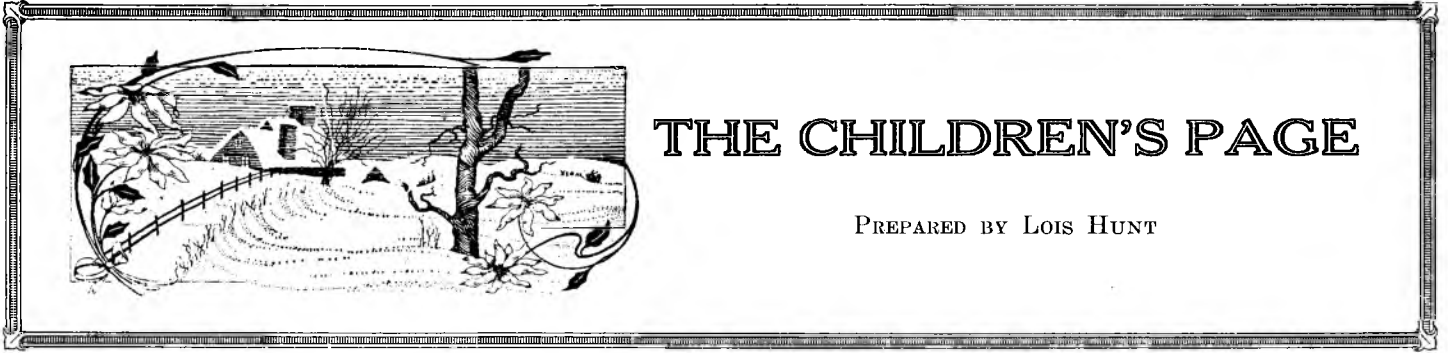
We have just organized a Junior Berean class which meets at the same time each Friday evening that the senior class meets. It is under the able leadership, temporarily, of Sister Verna Thayer. We expect to have a permanent teacher soon.

Seven boys and girls make up this junior class which, judging from the first meeting, promises to be a real, live, wide-awake addition to our work here.

## TRAINING CHILDREN IN WORSHIP

In the religious education of children it becomes a pertinent problem as to just how we shall make worship available to them so that they may gain the development of character which worship alone can contribute. It is recognized that, in common with all mankind, children have a natural tendency toward worship. But this does not cancel our responsibility. The fact that children want and need to worship is no indication that they know how to worship. It is our task to provide children with a language through which they may express themselves in worship, a language which will express for them their ideals and aspirations—those things so difficult for them to put into words—and to provide them with a training which will meet their growing and developing needs and capacities.

—By Margaret M. Clemens.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT

### JESUS TEACHING ABOUT HIMSELF

**W**HO IS JESUS? How do you answer that question? What did God say when Jesus was baptized? How does Jesus himself answer the question when two of John's disciples come to Him?

John had preached that One should come who would be very great. He had baptized Jesus, and yet he must have wondered if he had been mistaken. We wonder why John asked. Perhaps he expected Jesus to be a great King and have a showy court. Yet the things Jesus did were greater than any king could do, and John heard about these things as he waited in Herod's prison.

The two disciples of John said, "Art thou He that should come, or do we look for another?" Jesus answered by telling them to go and show John the things which they heard and saw. What were these things they saw? Blind people made to see; lame people to walk, lepers cured, the dead raised up, and the gospel preached. No one else could do such wonderful things. And Jesus could do these things because God gave Him power to do so.

Jesus really shows us what God must be like. He said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

This is not easy to understand, but we believe these things because we have faith in God and in Jesus. And they taught the humble and lowly. Jesus said, "I am meek and lowly in heart." How many of us want to be meek and lowly?

Jesus is also kind, merciful—all that is good; and He is willing to help us when we sorrow or have trouble if we but let Him. His invitation was and is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Could anything be more comforting? Will you accept His invitation?

"Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light."

**THINK!** Jesus is God's own Son, meek and lowly; using His power to help all.

#### SOMETHING TO DO

1. Learn the Golden Text, Matthew 11:28.
2. Read Isaiah 61:1, 2—first thought. See it ful-

filled in Luke 4:16-21.

3. Matthew 16:13-20; John 1:45-49; John 1:29.

#### CHARACTER BLOCK

##### REVERENT

Are you reverent concerning God's name, His house, His Word, His Son? Do you respect the things that belong to Him, and try to be careful with them? How often we hear people speak carelessly of the teachings of God, the Bible, taking God's name in vain, swearing, making fun of others who are trying to live a Christian life. Many use God's house for everything else but a place in which to worship. How few come to service with the truly reverent spirit of worship! Let us take heed!

Lives of great men all remind us,  
We can make our lives sublime,  
And, departing, leave behind us,  
Footprints on the sands of Time.

Footprints that perhaps another,  
Sailing o'er life's common main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

—*Longfellow.*

Who said: "And the peace of God which passeth all understanding shall keep your hearts and minds"?

#### NATURE FACT

6. Job refers in Job 30:13 to the wings of a peacock.
7. What tree does Hosea mention in speaking of the false judgments of Israel?

#### NIGHT AND DAY

When I run about all day,  
When I kneel at night to pray,  
God sees.

When I'm dreaming in the dark,  
When I lie awake and hark,  
God sees.

Need I ever know a fear?  
Night and day my Father's near;  
God sees.

*Mary Maples Dodge.*

"Chas. Scribner's Sons"

# With Our Sunday Schools

LESSON IX.—March 2, 1930

## JESUS TEACHING ABOUT HIMSELF

Matthew 11:2 to 12:50

Devotional Reading: Isaiah 61:1-10

### GOLDEN TEXT

Come unto me, all ye that labour, and are heavy laden, and I will give you rest.—Matthew 11:28.

#### A STUDY OF THE SUBJECT

**Topic.** Our Lord's Testimony Concerning Himself.

**Basic Truth.** "I know that the witness which he witnesseth of me is true."—John 5:32.

**Outline.** I. The Testimony of Works. II. The Testimony of Prophets. III. The Testimony of His Own Words. IV. The Testimony of Prayer.

**I. The Testimony of Works.** From Christianity's first prisoner came the query to Jesus, "Who art thou?" The Savior did not presume to answer for himself. He gave no testimony in His own behalf. Instead, He cited the messengers to the works which they themselves had seen and heard. Throughout His life, the Savior's works stood out before the multitude for friend and foe. So evident were they of Him that at the close of His career it was necessary for His persecutors to hire false witnesses in accusation. His works testified so strongly for Him that none could truthfully deny Him.

**II. The Testimony of the Prophets.** The words of the prophets made more clear the works of Christ. It was not so much the fact of the miracles: the fact that the blind saw, or that the deaf heard, or the dead were raised, as it was the fact that those works were in strict accordance with prophetic utterances concerning them. The prophet Isaiah, 35:5, looking forward to the days of the Savior, speaks of the opening of the blind eyes, of deaf ears. In doing these works, the Savior fulfilled the prophetic testimonies. Had He performed ever so many miracles and omitted those that were predicted, He could not have claimed the testimony of the prophet. Isaiah 53:4, 5, distinctly tells that He bore our griefs and carried our sorrows. Citing the same scripture, Matthew, in 8:16, 17, reveals that Jesus in casting "out the spirits with his words" and healing "all that were sick", fulfilled Isaiah's prediction. Thus, the prophetic voice echoing across the centuries preceding, attested the accuracy of the Christ's life.

**III. The Testimony of His Own Words.** As in work, so in word, Jesus testified that He had been sent from the Father. In John 8:28 His word is, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." At John 5:30 He testified, "I speak not my own will, but the will of the Father which hath sent me." Again He says, John 3:11, "We speak that we do know, and testify that we have seen; and ye receive not our witness." Again, as testifying directly of His own activ-

ities, it is recorded in Matt. 8:16, 17, "He cast out the spirits with his words, and healed all the sick: that it might be fulfilled which was spoken by Esaias the prophet." Thus, through all His life, through all His activities, the Savior's words testified of His works, to the end that those about Him might come to realize that He was the One of whom the voice from heaven spake saying, "This is my beloved Son, in whom I am well pleased."—Matt. 3:17.

**IV. The Testimony of Prayer.** In His prayers our Savior recognized God as Father and as Doer of all things. The Father's answers to the Savior's prayers furnished the strongest testimony regarding Jesus. The Creator of all things, in complying with the voice of His Son, assures every observer of the Son's claims and standing. See Matt. 11:25-27; John 11:41, 42; 17:1-26, and others.

#### PRACTICAL APPLICATIONS

**The Master of the Organ.** Who has not sat in the home and heard from the lips of the radio, or better still sat in the auditorium and listened to awe-inspiring strains rolling forth from a great organ? Silent as the rock of ages stood that organ in all its massiveness without vibrant tone or pleading voice until the master sat before it. Nor even then could one imagine the contents, the possibilities, till with deft touch the master began with hand and foot to intelligently manipulate its mechanism. A thousand faces were cheered, were calmed, were brought to tears or praise by the symphony and harmony revealed. Not a word did the master say, not a look met the eyes of the people! His every attention was upon the instrument before him; his every thought upon the operation; his every hope upon the results brought forth. The work was finished, the great organ closed its voice. Spontaneously a thousand throats and a thousand pairs of hands acclaimed the master of the organ. He testified, not by word, not by glance, but by work well done, by service to the people.

So, too, did our Master. With great multitudes before Him of lame and halt and crooked, of palsied and blind and deaf, of sick and dying and dead, the Savior touched them with His hands of mighty power and with His voice of tender love brought them forth to health and strength and sight and hearing and life. "Glory to God!" was shouted forth by the united voice of the multitudes. Jesus testified of himself, not by words of self-praise, but by works.

That same Jesus still lives. He is still anxious that sin-sick man will approach to the touch of His redeeming hand.

#### SENIOR AND ADULT CLASSES

**Topic:** The Anointing of Jesus.

Jesus is the Christ, that is, God has anointed Him to be the King of Israel. The purpose of this anointing to kingship is stated by Jesus when He applies Isa. 61:1, 2 to himself—"The Lord hath anointed me to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The rest of Isa. 61 reveals the further purpose of Jesus' mission to Israel as a nation, which is summed up in verse 11—"For as the earth bringeth forth her bud . . . so the Lord God will cause righteousness and praise to spring forth before all nations."

The purpose for which God has anointed Jesus to kingship over Israel gives His kingship a unique meaning. Man's viewpoint of kingship is stated by Jesus, in Mark 10:42, to be that of exercising lordship and authority over the ruled ones. In direct contrast to this, the purpose of Jesus kingship is the salvation of the ones ruled over, through the ministry of teaching, of healing, of freeing and of comforting.

It was to work in His chosen ones this change in their viewpoint of kingship that Jesus brought His kingdom at hand by His preaching and works.—A. K.

#### INTERMEDIATE CLASS

**Topic:** Who Jesus Was.

We have learned during this quarter of the birth of Jesus; His growth from youth into manhood; His entering into His life work, that of proclaiming the gospel of the kingdom. His fame spread rapidly abroad. People brought unto Him the sick and afflicted that He might heal them. The common people heard Him gladly.

As news of Him began to reach from one to another, they asked each other who He was. They knew no ordinary mortal could do the things that He had done. Sometimes they came to Him with the question. One day He said to Peter, "Whom say men that I am?" What was Peter's answer? Matt. 16:13-20. What was Nathanael's testimony of Him? John 1:45-49. What did John call Him? John 1:29. What did He say of himself? knew himself to be the Son of God? Isa. 9:6, 7 and 61:1-4 give us a glimpse of His mission to the world. He was the Friend of sinners, the Healer of diseases, the Preacher of righteousness, the Worker of miracles, the King of the Jews, the Savior of the world because He was the Son of God.

Let us honor Him above all others.—M. G.

## DOINGS AMONG THE CHURCHES

Recent word from the home of Sr. Brewer of Byron Center, Michigan, stated that she was lying very low. She had taken no nourishment for two or three days.

Bro. F. A. Stilson notified the office a few days ago that he had accepted a request to supply in the South Bend schools for the balance of the school year. We take it that he is engaged again in the position which he resigned when he entered the office of the National Bible Institution, if not the same position, one similar to it. We are glad with him for this opening.

### BOARD MEETING

By request of the Secretary, the President, Bro. Marsh, called a meeting of the Executive Board of the National Bible Institution to convene at its office, February 11. It was known that Bro. Marsh could not be present. Bro. Stilson was unable to leave a new position which he had just accepted. Present: Bro. Randall from Grand Rapids, Bro. Siple from Dixon, and the Secretary. The entire activity of the National Bible Institution was carefully reviewed. The work done during the past fall on advice of the members of the Board was considered, the financial management was checked. The visiting members of the Board approved of the activity in each phase of the work and directed the Executive to continue the program along the lines being followed. It was specially observed that Mr. Moore, who on October 1st, was engaged as grower at the Greenhouse, had made an apparent substantial improvement throughout the houses. No changes were made in the program of the year.

### BRO. GORDON REPORTS Niagara Falls, New York

Sr. D. W. Brown has been on the sick list for the past three or four weeks. On Sunday evening, February 9, she was taken to the Memorial Hospital to undergo a surgical operation the next morning. Latest word received was that she had recovered from the anesthetic. We pray that God will soon restore her to good health.

We were very much pleased with the increased attendance at church services on Sunday, last, February 9.

The Berean class held its annual business meeting at the home of Dr. and Mrs. Lent on the night of January 31, when new officers were elected. We have a membership of sixteen and have been quite an active class. The next meeting will be held at the home of Sr. Elsie Moore. A scramble supper is scheduled for that time, as it is the social evening which is a monthly event.

Sr. Emms was on the sick list for a few days last week, but is much improved at last report.

### Fonthill, Ontario

Sr. T. A. Weldon has gone to Toronto to spend a month or so. Bro. and Sr. Weldon will be greatly missed from church services as their seat is seldom vacant.

The Bereans had their lesson and social evening at the home of Sr. Railton on Tuesday, February 3. There were twenty-four present; several visitors were among the number.

The daughters of the late Bro. and Sr. Summers have presented the church with three nice oak chairs with leather upholstery for the pulpit. The gift was made as a memorial to their parents who were faithful members of the Fonthill church. A Memorial and Dedication service will be held some time later when the ladies return from Florida where they are spending the winter.

### OFFERINGS

We have been receiving during the past few weeks some miscellaneous offerings besides the regular monthly contributions of some of our loyal brethren. Aunt Mary Renner sends in another "Thank Offering" of \$5.00; Norman John McLeod, a contribution to the General Fund, \$20.00; Sr. E. C. Railsback, \$100.00 for use in the Training Class work, and F. E. Siple, \$50.00 for the General Fund.

To all these, as well as to those who are as regular as the calendar in their offerings, we wish to express our gratitude. May the Father abundantly bless all.

### GOLDEN RULE CLASS NEWS Kokomo, Indiana

The Golden Rule Class of the Church of God at Kokomo held its annual election of officers, Sunday, February 9, after the Sunday School service. A revised constitution was adopted. Officers for the year are: President, Robert Harvey; Vice-President, Laurence Carpenter; Secretary, Helen Gray; Assistant Secretary, Mamie Gray; Treasurer, Kathryn Gray. Committees: Welfare, Lawrence Carpenter, Alice Benje, Ladema Ward, Chas. Martin; Social, Chas. Martin, Elsie Martin, Mary Whitticker. Class Teacher, D. G. Harvey was retained.

The Golden Rule Class (Senior) of the Kokomo Sunday School was organized on April 17, 1929, under the leadership of Sr. Vada Harvey, with eight members. D. G. Harvey was chosen as teacher. During the past year the class has grown to a membership of twenty-six with attendance from twelve to nineteen at Sunday School.

We have also organized a Berean Class for night study which meets the second and fourth Sundays of each month at 7:30 p. m., when we have no church service. Much interest is displayed by the young people. We are glad to report the baptism of one of our number, Bro. Chas. Martin, on January 5, of this year. Edgar Harvey.

### HOME MEETING IN CHICAGO

Bro. F. E. Siple expects to be with the Chicago congregation on Sunday, February 23. This service will be held at the home of Sr. Mae Borneman, 625 N. Long Ave., at 10:30 a. m. All those who find it possible are urged to be present.

### NEBRASKA NOTES

Sr. Lucille LeCrone will speak in the morning and afternoon of the fourth Sunday of this month at the Blair church.

The Willing Workers of Kennard sent a box of clothing to Sr. Sanford to be used in charity work.

The different religious orders of Moorefield have united in order to be able to carry on. The prospects for work there are fine.

### NORTHWEST QUARTERLY MEETING

The Quarterly Meeting of the Northwest Conference will be held at Felida on March 1 and 2.

All come who can and enjoy these good services. Ethel McIrvin, Ass't Sec'y.

### WAYSIDE NOTES

At Kewanee, Illinois, on February 7, we found Sr. Phyllis Wood improved but still unable to sit up. She has appreciated very deeply the many cards and letters sent. We trust she will soon be up and going.

Services were held that night at the Howell home and a splendid audience was present.

Ripley, which is a small, inland village with three churches, was having lots of religious activity on our recent trip there. Evangelistic campaigns were in progress at the Methodist and Christian churches, but in spite of this and the further fact that roads were none too good our services were well attended on Saturday night and Sunday.

Bro. and Sr. Lewis Ralston and family have moved into the Ripley neighborhood and it is good to have them where they can cooperate with all the services.

Our Dixon Berean Society has been reorganized this winter, and is doing splendid work. We have both Junior and Senior departments among the young folks, and also on Wednesday nights the adults have a Bible class taught by the pastor. This class is studying the book of First Corinthians.

F. E. Siple.

### GRAND RAPIDS, MICHIGAN

Several of our members have been on the sick list the past fortnight, but generally speaking the members of the congregation are quite well at this writing.

The Sunday School officers and teachers gave a banquet in the church basement, Friday evening, February 7, and each one invited an adult that was not a regular attendant at Sunday School. The purpose of the gathering was to interest more adults in Sunday School work. The effort was well worth while.

The Dorcas Society gave a Valentine party for its members last Friday evening at the home of Mr. and Mrs. Van Portfleet. The event was well attended and will stand out as one of our most successful social gatherings of the year.

If there are any of our church members over the country who are considering a change of residence we would like to have you think of Grand Rapids, especially so, if you are contemplating to move where there is no church of ours. We invite communications in regard to locating here. Simply send a note of inquiry to the pastor at 3734 Keyes Ave., S. E., Rt. 11, Grand Rapids.

### HERALD RECEIPTS

Mrs. J. S. Lyon; Gertrude E. Chapman; Mrs. Leona Sharp; Mrs. H. B. Cramer; Grace West; C. E. Randall; Miss Louise E. May; Lilian Railton; Ray Galeener; Mrs. Stanley McNeese; Mrs. Selma Peterson; Mrs. H. G. Pier; C. A. Stowe; Mrs. H. J. Thomas; Mrs. C. P. Morgan; Mrs. Mrs. Pearl Rosenberger; Miss Mary Doll; John S. Saylor; W. L. Robbins.

**NATIONAL BIBLE INSTITUTION**  
STATEMENT FOR THE YEAR ENDING  
DECEMBER 31, 1929

Please notice that the last two columns of figures in this report are those for last year. These are for comparison.

Income		Last Year	
Contributions	\$5013.12	\$7639.72	
Office earnings—Pastor's salary at Oregon Church & field work	2817.32	1734.93	
	7830.44	9374.65	
Herald Subscriptions	2075.95	2037.59	
Herald Helping Fund	48.98	108.99	
	2124.93		
Books and Tract Sales	1761.07		
Purchases	\$1252.41		
Add old inventory	627.00		
	1879.41		
Less New Inventory			
Books	\$1162.97		
Tracts	299.82		
Song Books	244.20		
	1706.99	1706.99	
Less	172.42	172.42	
	1588.65		
Miscellaneous Income		113.84	
Total Income		11657.86	11521.23

Expenses		Last Year	
* Cost of Herald	3790.97	3531.24	
Insurance	125.30	50.20	
Salaries	5314.10	5080.50	
Miscellaneous Expense	940.91	1190.48	
Supplies	50.66	47.19	
Returned Check	3.50		
Taxes		100.79	
Light, Heat, Phone	31.93	68.00	
Depreciation Furniture and Fixtures	120.00	120.00	
Interest Paid	657.90	795.22	
	11035.27	11035.27	10983.62
Net Gain		622.59	537.61

\* It will be noticed that the cost of The Herald exceeds the amount received in subscriptions by \$1666.04 for the year.

If the final balance reveals any radical changes in the above statement the same will be published.

**PRINT SHOP**  
STATEMENT FOR THE YEAR ENDING  
DECEMBER 31, 1929

Please notice that the last two columns of figures in this report are those for last year. These are for comparison.

		Last Year	
Print Shop Sales	\$7984.38	7845.87	
Purchases	1760.61	1850.54	
Add Old Inv., Dec. 31, 1928	1046.88	724.45	
	2807.49	2575.09	
Less Discount on Purchases	2.99		
	2804.50		
Less New Inventory	585.60	1046.88	
	2218.90	2218.90	1528.21
Gross Profit on Sales	5765.48		6317.66
<b>Cost of Operation</b>			
Salaries	4109.68	4725.19	
Allowance		13.10	
Light, Heat, Phone	310.06	300.03	
Miscellaneous Expense	356.66	467.36	
Repair	39.19	26.54	
Freight and Dray	60.42	59.36	
Depreciation on Equipment	480.00	450.00	
Taxes	93.90	58.88	
Total Expense	5449.91	5449.91	6100.46
Net Profit		315.57	217.20

**THE RESTITUTION HERALD**

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**C. C. CRONBAUGH**

C. C. Cronbaugh was the fourth son of John and Sarah Noaker Cronbaugh, and was born at Coldwater, Mich., Oct. 14, 1845. When he was nine years of age his parents emigrated with their seven sons to Iowa, settling in Honey Creek Township, Iowa County, where they experienced all the hardships of pioneer life, and helped to make the Koszta community the flourishing community it is at the present time. Educationally, the sons in the family had only such meager advantages as were afforded by the primitive rural schools that were later provided by the settlers, but he availed himself of that which, united with an aggressive and ambitious character, made him a self-educated man. He came to take an active interest in community and political af-

fairs, and in later life was elected to the State Legislature, serving in the thirty-fifth General Assembly in 1913.

He was married to Miss Mary C. Norton, Dec. 23, 1877, and to them four children were born, Bertha, who died in infancy; Mrs. Lanie Mabel Kiger, Albert R., and Clifford C., all of Iowa County.

They lived at the old farm until twenty years ago when they retired to Marengo where the couple lived till the end of life, Mrs. Cronbaugh having died on April 14, 1928.

Mr. Cronbaugh was a member of the Church of God for many years of his later life, and kept his faith to the end. He was a man of very firm convictions, religiously, as well as politically, and was open in his avowal of all his principles, and a very strong advocate of

any cause he espoused. He was a friend of the common people, and his strong friendship for everybody he knew made him very popular. He recently said that he knew every man in Iowa County. He will, therefore, be greatly and widely missed from his accustomed place. He was the last survivor of his generation of immediate relatives, his six brothers having all gone to their rest before him.

He leaves his three children, thirteen grandchildren, one great-grandchild and a very large circle of relatives of his own name and others, with his many friends, to miss and mourn his departure.

Burial was made at the Koszta Cemetery, after services in the Presbyterian Church at Marengo, by the writer.

J. W. Williams.



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**OREGON, ILLINOIS**



# THE RESTITUTION HERALD

VOLUME 19

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## PALESTINE

O sacred land! o'er vale and hill  
Sweet voices seem to echo still;  
Thy mountains rise, thy rivers flow,  
Replete with tales of long ago;  
And o'er the outline of thy seas,  
The waves, tossed by the passing breeze,  
Perchance this moment, as of yore,  
Break with sweet music on the shore.

Here was the Savior's humble birth;  
And, in His ministry on earth,  
He trod on foot from place to place,  
The sick to heal, the poor to bless.  
And never tale of other land,  
Nor fiction strange, nor poet grand,  
Can move the hearts of young or old  
Like that sweet story simply told.

Arab and Turk, each babbling tongue  
Of rude barbarian, Gentile throng,  
Know little of the dust they tread,  
That round them lie the mighty dead.  
For many a patriarch, many a seer,  
Hold still their silent resting here,  
And wait the illustrious day that brings  
The coming of the King of kings.

—Selected.



# EDITORIAL



F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy feet to be moved: he that keepeth thee will not slumber."*—Psalm 121:1-3.

## CHRISTIANITY

CHRISTIANITY IS MANY-SIDED. One of its first and most important phases is the conversion of the individual from the sinfulness and lustfulness of the Adamic nature into the righteousness and spirituality of the nature of the risen Christ. This, perhaps, is its most important phase. It has to do with the present. That conversion must take place in the growing and maturing of the individual. It is far more than a claim made by mere outward appearance or word of mouth. It consists of a real, definite, positive, actual, devotion of the intents and purposes of one's life to the discovery of the mind of Christ and to the consecration of one's whole being to the adoption of that mind.

A second phase of Christianity points the Christian forward to the ultimate ends and realizations afforded by God. It points him forward to the second coming of Christ, to the immortalization of both dead and living Christians, to the change that is assured those who shall be fashioned like unto the glorious body of our Lord. But this phase can only be the fruitage of the first above mentioned.

Another phase of Christianity places the whole Christian system in contrast with the world system of our day. In a sense Christianity is seen and recognized by this contrast. In a sense Christian problems are similarly in contrast with world problems, therefore in a sense it becomes more or less edifying and necessary for the Christian to give frequent consideration to world affairs.

## THE WORLD OF TODAY

BECAUSE OF THE FACT that scriptural prophecy instructs that the world as organized and operated by man following his carnal reasonings and senses, is to come to an end and that the world will yet come to be an activity, organized under the direction of Christ, it therefore comes to be most advantageous to the Christian to occasionally review the world from the view point of worldly attainment and condition. This is not with any thought of pessimistically pointing out the discrepancies and errors present,

but wholly with a view of diagnosing the body politic and social from the standpoint of its relation to God's plans and purposes.

With a view to this end it is desired to bring to the attention of Herald readers some of the results of the studies of George Sylvester Viereck, an article from whom is found in the *Saturday Evening Post* of February 8th. Mr. Viereck writes after having visited many of the capitals of Europe and America, after having interviewed numbers of the leading men of position in these various centers, after having gathered data from different annual almanacs and other volumes which treat of the questions under consideration.

Writing from the point of view of the military condition of the world today, this writer for the *Saturday Evening Post*, first takes up the national indebtedness of different nations only to find that on the whole the indebtedness occasioned by militarism is very far in excess of what it has ever been. Speaking of England, he tells us that interest on the public debt of that nation "absorbs 60% . . . of the entire budget of England". That is to say, the public debt, much more than half of which was occasioned by militarism, requires more than half of all that is annually expended by the government just for interest payment only. Referring to France, he says that like interest requires 39% of her budget.

Discussing some of these military facts with a personal friend who is active in the League of Nations, this writer in answer to a question whether there had really been no reduction in armaments, received from this military friend this reply, "Figures speak for themselves." Then after speaking further this diplomatic friend is said to have added, "In this case they lie by creating undue optimism. Nearly every country secrets expenses for military purposes under deceptive headings."

The lesson intended to be learned from this is that the vast figures that are published to the world are the figures that are left after various prunings and trimmings and deductions have been made so as to present figures for only such phases of militarism as cannot possibly be charged to other bureaus of activity. This truth is explained in the words, "These statistics published in the military annual of the League of Nations may tell the truth. But it is not the whole truth." Then follows the explanation as to why it did not reveal the whole truth and as to why it is practically impossible for figures to reveal all of the truth. Compared with the national incomes of the various nations, the conversation between the writer of the *Saturday Evening Post* and his diplomatic friend brought out state-

ments to this effect; namely, that Belgium today spends 7.81% of her income on her present military activity. Albania spends approximately 36.6%, Bulgaria, 16.7%. The percentages for other nations outside the rank of first class nations are given. Coming to France, she "admittedly appropriates 28.9% of her budget to maintain military supremacy." Turkey "devotes 40% of her budget to resuscitate the military prestige of her caliphs." After finishing the last above figures, the diplomatic friend of the writer is quoted as continuing, "These percentages tell the story more completely than any attempt to state the actual figures, which, being based upon fluctuating currencies and changing price indexes, are necessarily always misleading."

The world of today is overloaded with indebtedness and with current financial obligations necessitated by past military activity and by prospects of future necessity. In every nation feverish preparation to keep abreast of the progressive development of other nations is taxing the minds of the best statesmen and taxing the exchequers of all. Continuing, this Philadelphia magazine makes the statement, "I hope that the negotiations initiated by President Hoover and Ramsay Mac Donald will lead to a general limitation of armaments. It is possible that even an understanding on the sea may lead to an understanding on land. But if no agreement is reached for the limitation of navalism, militarism will run riot on the Continent. If the Five

Power Parley fails, Europe will continue to arm with feverish speed on land and sea for the next war."

Many figures and statistics are given in the dozen columns which this article fills, and which the readers of THE HERALD should read in full. The writer includes a lengthy statement as to the rapidly growing Red Army of the Near and Far East. He refers to this ever increasing army as like unto a plague of locusts rising up over the land.

Further space will not be taken to refer to the world of today, excepting to call the attention of Christians to the fact that the prophecy of our Savior, of Daniel, of Paul, of John in the Revelation, and of others, to the certainty of a political convulsion that shall take place in the period of the end of this dispensation, is, in spite of every earnest and diligent effort of most honest statesmen, surging forward in preparation. God's Word regarding these things should be relied upon more than all the combined words of humanitarian statesmen to the contrary, notwithstanding.

Our world of today is nearing its finis. It will be replaced by the world of tomorrow under the leadership of God's Son, appointed to that great and glorious work. The Christian should profit much by the facts that are developing ever more rapidly. His faith should become ever deeper; his hopes should become increasingly brighter; his consecration to his Master should become ever more complete and permanent.

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## ISRAEL'S NEW TRAGEDY

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By E. C. Chalmers

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(Continued from last week)

### BRITAIN'S PLACE IN EZEKIEL 38

THE CLEAR WORDS of prophecy show Britain in Palestine when the great Russo-Teutonic-Mongolian invasion takes place, Ezekiel 38:13—"Sheba, and Dedan,"—tribes of Arabia; so that the Arabs will then be again allies of Britain—"and the merchants of Tarshish"—a modern maritime power, Britain—"with all the young lions thereof"—colonies of Britain, her far-flung empire; note the British *lion* symbol, joined with her sea power over 2,500 years ago—"shall say unto thee,"—to Russia's prince—"Art thou come to take a spoil?"

What complications may grow out of the present situation only the future will reveal. Back of the turmoil in the Holy Land greedy nations are sitting on their haunches waiting to seize the potential riches of Palestine. Jewish wealth in the future will tempt these nations. Then will come the great war of Armageddon. British Empire and the antichrist against Russia and her Czar, the fall of earth's armies, and the final release of Israel from Gentile oppression.

It is gladly granted that the Zionist movement has made great success on worldly lines in Palestine. The work of reclamation and rebuilding has been finely done. The

foundation for a real peasant life, the strength of a nation, has been solidly laid. Broad steps toward national culture have been firmly taken. The language of a noble people is already formed and growing on their tongues.

But the solid spiritual basis of enduring individual and national life is lacking. Zionism seeks to go on without God. This is the supreme cause of Israel's troubles in Palestine and elsewhere. Neglect of God and rejection of the Lord Jesus have laid the people open to their foes. Reform Judaism and modern science had driven great crowds of Jews to unbelief in the Scriptures and to atheism. Out of the ranks of such men came many Zionist leaders. The new philosophy of Zionism, propounded by Moses Hess and others in the mid-nineteenth century, formed men willing to undertake the rebuilding of a nation by themselves without seeking help from God. From such an atmosphere Zionism emerged to lift a proud face to the world and lead Israel's oppressed to Palestine.

To sense the spirit of great multitudes of Jews today, one needs only to quote from an article on Egypt in *The New Palestine* of June 3, 1929, by Louis Golding, a brilliant English Jewish writer:

"Here is Egypt, whither Joseph was sold by the Ishmaelites. Here was the first ghetto, the first *Golus* ("exile"). For a time things went well, as they went well for a time in Spain and Germany and America. But the rancor came and the fury, because there were people whose blood and whose eyes were alive. And God delivered them. But He has thought fit that now they should deliver themselves.

(Continued on page 342)

## AGAINST A THORN

Once I heard a song of sweetness,  
 As it cleft the morning air,  
 Sounding in its blest completeness,  
 Like a tender, pleading prayer;  
 And I sought to find the singer,  
 Whence the wondrous song was borne  
 And I found a bird, sore wounded,  
 Pinioned by a cruel thorn.

I have seen a soul in sadness,  
 While its wings with pain were furl'd,  
 Giving hope, and cheer and gladness  
 That should bless a weeping world;  
 And I knew that life of sweetness,  
 Was of pain and sorrow borne,  
 And a stricken soul was singing,  
 With its heart against a thorn.

Ye are told of One who loved you,  
 Of a Savior crucified;  
 Ye are told of nails that pinioned,  
 And a spear that pierced His side;  
 Ye are told of cruel scourging,  
 Of a Savior bearing scorn,  
 And He died for your salvation,  
 With His brow against a thorn.

Ye "are not above the Master."  
 Will you breathe a sweet refrain?  
 And His Grace will be sufficient  
 When your heart is pierced with pain.  
 Will you live to bless His loved ones,  
 Though your life be bruised and torn,  
 Like the bird that sang so sweetly,  
 With its heart against a thorn?

—*Author unknown.*

## THE BOOK OF JOB

*By Lyman Booth*

IT CANNOT BE CLEARLY SHOWN that this book contains any prophecies, properly speaking, for those passages which might be mentioned as prophetic may also be classed as a profession of faith in the promised Redeemer, and a future resurrection (19:25 and 14:14). The book opens with an account of Job's piety and prosperity, the charge of hypocrisy and selfishness which the adversary lodged against him, and permission to reduce Job to the deepest distress as a trial of his integrity. It relates how his former friends who witnessed his misery were led to condemn him as a wicked man.

This charge gave rise to a heated controversy, to which I have previously referred, as to whether or not heavy af-

flictions prove one to be pious or hypocritical. In an effort to prove this point, it was argued by all parties with much earnestness; and many excellent things were said, but in it all there was a sad mixture of human infirmity. When they failed to arrive at an agreement upon the subject, Elihu, who had been a patient listener, modestly and solemnly interfered. First he censured the disputants for condemning Job without just cause. He also reproved Job for his eagerness to justify himself, for by doing so he reflected, unthoughtedly, upon God's justice. While he was thus addressing Job the Lord himself spoke out of a whirlwind who, by a manifestation of His majesty and glory, made Job conscious of the fact that his presumption was wrong, and thereby caused him to humble himself as a polluted sinner. This accomplished, the Lord then justified Job of the charge of hypocrisy, and also condemned the language and conduct of his friends. After deciding the controversy favorable to Job, the Lord appointed him to sacrifice and intercede in his friends' behalf that they might be forgiven.

While there are various opinions as to the origin of this book, Jewish tradition ascribes it to the patriarchal age and regards it as based upon reliable, historical incidents. Others of a later date claim it is a parable or a philosophical fiction. Modern critics of different schools agree in the view that it is a theological discussion of very high merit and that it is founded upon an historical basis. One of the peculiar things about the book is that we do not find in all of its forty-two chapters a single reference to the history of Israel. It is claimed there are references to Adam and the fall (chapters 31 and 33), but none to any subsequent event recorded in the Scriptures unless we except 20:23, which may have slight resemblance to the punishment connected with supplying quails in the desert.

It is claimed by some eminent writers that modern research furnishes some light on the subject. First, the Assyrian tablets bear witness to astronomical knowledge in the cities in the Euphrates valley as far advanced as those mentioned in the book of Job, perhaps as early as B. C. 3000. Second, Assyrian monuments prove that nomadic tribes made numerous invasions at as early a period. Third, the animals and monsters, except the leviathan, which Job employed as illustrations, are precisely like those found on Babylonian monuments, but the Jews of Palestine were not familiar with them. Behemoth and Leviathan, the hippopotamus and crocodile, though both were natives of Egypt, would, most likely, be known to Arabia Petraea, whose mines were worked by Egyptian labor two thousand years before the exodus. Some may think this is going back to a date too near the days of creation. I merely give them as the opinion of some very eminent writers and critics and the reader may judge for himself as to their correctness.

Further we find names and customs in the book which point to the patriarchal age, but not in its earliest stage, since many offices which are here appointed to servants, formerly were held by children of the family. The language is more nearly like the Arabic than that of any Hebrew work, and the book contains many Chaldaisms which were used in an early style of literature of a very remote period, recalling the oldest portions of the Pentateuch, the

Psalms, the Proverbs, and the Song of Deborah. If we compare it with some of the compositions of Moses (Ex. 15; Deut. 22) we will find them identical in phraseology. Hence some favor the supposition that Moses wrote the book, or else he found the original during his forty years residence in Midian, to which he may have added the introductory and closing portions and left it in its present form. However correct that opinion may be, those portions bear much stronger resemblance to the Pentateuch than to any other writings. They breathe the same spirit and seem to belong to the same period as the rest of the book, the main difference being that Job is more poetical.

As regards its antiquity, most modern critics are almost unanimous in putting forth the view that the poetical part of the book, except Elihu's speech, is the work of one author, though they differ about the prose portions. Upon the whole we deem it wise to leave it as an unsettled question, and study the book as it is. It may be analyzed as follows: first, the introduction (1:2) consists of a narrative in prose, giving the cause and extent of Job's sufferings, and his patient endurance of them.

Second, the dialogue between Job and his would-be comforters, given in poetical style, the theme of which is the cause of human suffering. His friends affirm it to be sin, and exhort him to repentance. Job vehemently denies the allegation, appeals to facts, and resents the unkindness of his friends. Job's complaint is followed by speeches of Eliphaz, Bildad, and Zophar and are successively answered by Job (chapters 4 to 14). Each of the three friends makes a second speech and Job replies to them (15 to 21), followed by a speech by Eliphaz and Bildad with Job's answer to each (22 to 31). Zophar remains silent. Probably they were not familiar with the proverb (Proverbs 15:1) which says, "A soft answer turneth away wrath; but grievous words stir up anger," a saying well worth remembering by all, at all times.

Third, the argument of Elihu that sufferings are remedial and for the good of the one afflicted which was followed by a reproof to Job for his self-justification, and a seeming defiance of God's government, with a glowing description of His wonderful works in the world of nature (32 to 37).

Fourth, an address of the Almighty himself out of the whirlwind by which He revealed His power and wisdom, concluding with Job's most humble confession and penitence (37 to 42:6).

Fifth, a prose conclusion describing the close of Job's life in peace and prosperity (42:7-17). Be it remembered, that Ezekiel (14:14) and James (5:1) speak of Job as a real person and they class him with other holy men.

In my younger years I admired the book for the purity of its expressions; but now I see more than the beauty of its language. To those who are tempted and sorely tried and afflicted there is in it a lesson of caution and encouragement. It sheds a halo of light upon the wisdom and power of God; it furnishes an eminent type of the extreme sufferings of a crucified and glorified Savior. It furnishes a pattern for the Christian while "passing through much tribulation", as he progresses on his pilgrimage toward the

kingdom of God, and it is full of important instruction.

The dialogue between Job and his three friends provides an impressive lesson for those who are given to acrimonious disputes upon religious doctrines and shows the ill effects of such heated contentions. Those four men seemingly forgot their piety and argued till they became angry. Each censured and condemned the other, saying things that were irreverent. They lost their temper, and for the time, their better judgment, and their efforts to arrive at a settlement would have proven futile had not the Lord intervened with a much better method for deciding the controversy. I have witnessed similar scenes where men were more at variance at the end of an argument than at the beginning.

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THE BIBLE IS PUBLISHED in six hundred eighteen different languages, but the amount of illiteracy throughout the world is amazing.—*Boston Post*.

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## THE HOLY SPIRIT

*By Jas. A. Patrick*

IN THE JANUARY fourteenth issue of THE HERALD, Bro. Austin gave us a good article on "Studying to Divide the Word". Before receiving that article I had blocked out the following, and although Bro. Austin has stolen a good deal of my thunder, I will send the article along anyway, hoping that it may do some good.

Is the Holy Spirit a person? Most of the professing world would answer, "Yes"; and would call you pagan or atheist if you denied it. What is the truth of the matter?

To be sure the personal pronouns are used in the Authorized Version in speaking of the Holy Spirit, and for that reason people contend very strongly that the Holy Spirit is a person. But in the Emphatic Diaglott in John 14 where the personal pronoun is applied to the Holy Spirit, these pronouns are translated "it", and the 17th verse in the Diaglott reads, "The Spirit of Truth, which the world cannot receive, because it beholds it not, nor knows it; but you know it; because it abides with you, and will be in you." It sounds more reasonable to say, "it (the power of God) will be in you", than to say, "He (personal Holy Spirit) will be in you," doesn't it? How could a personal Holy Spirit be in the disciples?

The angel's words to Mary, Luke 1:35, present a difficulty if we say the Holy Spirit is a person. When Mary was told she should have a son, she asked, "How shall this be, seeing I know not a man." The angel answered, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." "That holy thing" couldn't have been called the Son of God, if the Holy Spirit is a person. Would not that "holy thing" have been the Son of the Holy Spirit, if the Holy Spirit is a person?

## ISRAEL'S NEW TRAGEDY

(Continued from page 339)

It is better so. A drained swamp is more meritorious than a pillar of cloud by day and fire by night. To eat the bread sown by your hands, and reaped by your hands, and ground into flour by you, and baked in the oven you yourself have constructed, is nobler than to get down upon your knees to eat a dish of ready-made manna."

### A FORETASTE OF ANTICHRIST'S REIGN

What a commentary on such belittling of the divine providence that in three months thousands of Zionist Jews in Palestine had to eat the manna of that providence sent them from beyond the seas!

This riot of mad passion in Palestine is not the beginning of Israel's final sorrow. That lies in the future. But it is a kind of rehearsal of what the Jews will experience under the Antichrist and it is a warning against that awful day. The student of Israel's disobedience to God and of God's way of subduing Israel to himself finds certain fearful Scriptures that depict the terrible agony to restored Zion of the coming struggle of the nations over Israel and Israel's land. In addition to the persecution by the Antichrist, described in Jeremiah 30:7; Daniel 12:1; Matthew 24:21, and other passages, prophecy records beforehand an invasion of Palestine by a mighty alliance of powers from the north and east (Ezek. 38). The resulting conflict between this combination and the forces under the Antichrist will make of Palestine a house of slaughter and of Jerusalem a refining furnace for the Zionist Jews.

What the Jews in the land will endure is told in Zechariah 13:8, 9. It is of deep significance that this passage follows the prediction in verse 7 of the death of the Shepherd Messiah, clearly described as a man and as Jehovah's equal. Connected with that death as moral consequence is the scattering of the guilty nation and the protection of Christ's disciples, the "little ones". The doom of two-thirds of restored Israel is seen in verse eight, cut off by war, famine, and pestilence: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." That there will be famine in the land is clear when one realizes that the invading armies will consume all the fruits of the field. Also God foretells in Ezekiel 22:24, "Thou art the land that is not cleansed, nor rained upon in the day of indignation." That day of indignation is the time of the Great Tribulation, when the two witnesses of Revelation eleven prophesy a thousand two hundred and threescore days, during which they "have power to shut heaven, that it rain not in the days of their prophecy." These years of no rain will bring intense famine on the land.

What becomes of that third part of Palestine Jewry left in the land? Verse nine of Zechariah thirteen tells the terrible story: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I

will hear them: I will say, It is my people; and they shall say, The Lord is my God."

What is the furnace? One must go to Ezekiel 22:17-22 for the agonizing story: "Son of man, the house of Israel is to me become dross (rust): all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in my anger and in my fury, and I will leave you there, and melt you."

Can anything be more terrible? Jerusalem is the furnace; Israel is the gold and the silver; Jehovah is the smith who himself blows on the fire to melt out of the gold and silver the dross, the pride, and the unbelief and bitterness of Israel toward their Lord Jesus Christ. If any milder means would do the work, God would use them. But nothing less will serve the purpose of Jehovah. How He pities His people! How gladly would He save them by love and pity. But they will not hear. Therefore the refiner's fire and fuller's soap.

The riots are a rehearsal indeed. The sudden attacks, the savage brutality, the slashing of children, cutting off fingers and hands, the ravishing of women, the looting, the burning of homes, — all is there, as so vividly set forth in Zechariah fourteen. Oh, that the Jews would see and humbly bow to the Lord their God!

As the furnace fires approach their fiercest intensity the agonized remnant in Jerusalem cries out in the words of Isaiah 64:1, "Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence"! Then he answers their cry, as in Zechariah 14:3, 4, "Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the *mount of Olives shall cleave in the midst thereof* toward the east and toward the west, and there shall be a very great valley" (for the escape of the beleaguered people, as the next verse shows). Revelation 19:11 reveals the heavens opened and a glorious Rider on a white horse coming forth for vengeance and deliverance. At this time shall Zechariah 12:10 be fulfilled, "They shall look upon me whom they have pierced, and they shall mourn for him." This marks the conversion of the nucleus of the Jewish nation at Jerusalem. This conversion is recorded in Revelation 11:13, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

Thus ends the age-long unbelief and the rebellion of Israel. The remnant of Israel still among the nations turns in humble repentance to their mighty Redeemer and He leads them to their own land.

# DAILY SCRIPTURE READINGS

## TAKE HEED HOW YE HEAR

THE LORD KNOWETH THEM THAT ARE HIS  
Sunday, March 2 — 2 Timothy 2:15-26.

*"So then faith cometh by hearing, and hearing by the word of God."* — Romans 10:17.

ONE'S WHOLE STANDING before God is dependent upon the way in which he hears. To listen to God speak, to hear His words as God would have them to be heard, to rightly divide that word, is for one to commit his life most closely to God. One's hearing determines his line of thought. In proportion as he gives heed to the things of right, the things of God, in that proportion does he direct his life after the life of our Savior. "As he thinketh in his heart, so is he," is the statement of the wise man in Proverbs 23:7. The Lord knoweth them that are His.

### LET HIM HEAR

Monday, March 3 — Matthew 13:1-9.

*"Who hath ears to hear, let him hear."* — V. 9.

It has been claimed by some that where there is no listening ear there is no sound. It is probably unquestioned that where there is no comprehending ear there is no instruction. Jesus taught an important lesson in the parable. Like all of Christ's lessons and like all of the lessons of God, this lesson was important to man only as man had ears which he used for hearing. True, the apostles who had such ears failed to understand the lesson, but Jesus, because of the fact that their ears were voluntarily turned toward Him, revealed to them the lesson in the parable of the sower. And so also today, he who turns his ears anxiously toward the voice of the God of heaven will have them filled with the lessons of God.

### THE LESSON TAUGHT

Tuesday, March 4 — Matthew 13:18-23.

*"Hear ye therefore the parable of the sower."* — V. 18.

Jesus turns to those who had ears to hear and reveals to them the thing which He would have them hear. He classifies people into four groups: those who hear the sound but entirely ignore the meaning; those who hear and gather momentarily the meaning but who are wholly unheeding; those who hear and heed the meaning temporarily but submerge all higher truth for gratification of the person; and those who hear and apply themselves to the things heard, molding and shapening themselves into harmony therewith. Only the latter take heed how they hear.

### THE PERIL OF PREOCCUPATION

Wednesday, March 5 — Luke 21:29-36.

*"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is at hand."*  
— V. 31.

Jesus had given the parable of the fig tree. The truth proclaimed thereby is that when the tree shoots forth its buds one knows that spring and summer are near at hand. The same truth applies to the oncoming of the greater seasons of God, that is, the season of the coming age. There are certain conditions of life that will manifest themselves as visibly and as positively as do the conditions of the tree manifest the oncoming of spring. The trees declare with emphatic voice that summer is nigh. The signs of the times of our day are declaring in unmistakable speech that the coming of the Lord is nigh and that soon the age of His rule will be ushered in. The lesson is clear, the voice is decisive: take heed how ye hear!

### THE PERIL OF REFUSING TO HEAR

Thursday, March 6 — Zechariah 7:8-14.

*"But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear."* — V. 11.

The result of refusal upon the part of those whom God addressed through Zechariah is seen in vv. 13, 14. Because they "did not hear" therefore when they had fallen into their sorrows, God says, "And I did not hear." Rather, He "scattered them with a whirlwind among all the nations whom they knew not." Nor was this, their end, any more severe or any more literal than will be the end of those who today purposely close their ears to the voice of God's instruction. God's voice is given that men may profit thereby. Man's ears are given that he may be able to receive the voice and to take heed to its instruction.

### COUNTING THE COST

Friday, March 7 — Luke 14:25-35.

*"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"* — V. 28.

God's Word indicates the way, it indicates also the goal at the end of the road. To travel the way outlined and to attain unto the goal presented requires continuous and persevering effort of the one who listens and heeds. Failure to count the cost is possibly one of the greatest of reasons for so many of man's failures. He who hears, understands, diligently sets himself to attain, is assured of the Father's constant watchcare, of the Savior's constant help, and of victory through Christ. It is he who does not consecrate himself to the task revealed by the instructing voice that fails most bitterly.

### DELIGHT IN GOD'S COMMANDMENTS

Saturday, March 8 — Psalm 119:9-16.

*"With my whole heart have I sought thee: O let me*  
(Continued on page 346)

## JUST THIS MINUTE

*This is the note which accompanied the following poem: "In The Herald of January fourteenth, the article, 'The Eternal Now,' by Bro. Marsh, is so full of meaning to the thoughtful mind that it prompted me to send you this little poem from my scrap book, entitled 'Just This Minute'. It is a fitting companion piece to 'The Eternal Now' and both should be kept in memory. Surely, we should be very thankful each minute, to the Giver of life for the length of days, and the mercies that each bring to us as they pass.—Lyman Booth."*

If we're thoughtful just this minute  
 In whate'er we say and do,  
 If we put a purpose in it  
 That is honest through and through,  
 We shall gladden life and give it  
 Grace to make it all sublime;  
 For, though life is long, we live it  
 Just a minute at a time.

Just this minute we are going  
 Toward the right or toward the wrong;  
 Just this minute we are sowing  
 Seeds of sorrow or of song.  
 Just this minute we are thinking  
 On the ways that lead to God,  
 Or in idle dreams are sinking  
 To the level of the clod.

Yesterday is gone, tomorrow  
 Never comes within our grasp;  
 Just this minute's joy or sorrow,  
 That is all our hands may clasp.  
 Just this minute! Let us take it  
 As a pearl of precious price,  
 And with high endeavor make it  
 Fit to shine in Paradise.

—Author Unknown.

## GOOD NEWS

**T**HE GOSPEL IS beautifully summarized in John three, sixteen, "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." Everlasting life does not mean everlasting happiness; nor does *perish* mean *misery* or *torment*. Jesus does more than rescue sinners from misery. He gives them *life*. If deliverance from torment is all that salvation means, then Jesus is but the *Lord of happiness*, the happiness Giver. But, praise God, He is more! He is the *Lord of life* first and the *Giver of happiness* afterward, and without the first we could not get the second. It is thus that Orthodoxy, so-called, builds its house on sand, while Conditionalists (life believers) have laid their foundation on **THE ROCK**.—*John Balfour*.

## A WEEKLY TALK

By C. E. Randall

### A PRESENT DAY MESSAGE

**S**OME PEOPLE spend a goodly portion of their time in worrying about tomorrow and next week and in so doing make their lives more or less unprofitable and in many cases miserable. It is also possible to spend one's Christian life in the same manner, always thinking and studying about the future and what Christ is going to do with certain classes of people during given periods of time, neglecting the present and overlooking the marvelous work Christ is doing today. It is true that hope is produced by a knowledge of the future, but in bringing this hope to man, we must also build him a strong foundation upon which this hope can rest. Such a foundation comes from what may be termed, "A Present Day Message", that is, a message that reveals Christ in His work of **TODAY**.

In every generation that is past when man had sunk to a low level in sin and God sent a special messenger or group to such, He gave them a message peculiar to and adapted for the people of their day and time. It was in substance then a present day message. Noah was called to deliver a message of warning and repentance to the antedeluvians, and it concerned them and them alone. There isn't anything that would indicate that it pertained to the Sodomites or any other group of people that lived thereafter, other than in antitype.

Likewise was Moses: his message was one of deliverance for those needing deliverance, even the children of Israel. And the succeeding men that came as God's spokesmen delivered messages that concerned the people with whom they were working. Even the Christ came to His **OWN** people and His message was outstanding in its then present day character. He went about healing the sick and in various ways alleviating their sufferings and saying, "Repent ye for the kingdom of God is at hand."

It is human nature to want to peer into the future and view its many mysteries. This longing was shared by the prophets and righteous men of ages past. "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye shall see and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:17. Their work did not concern future generations but had to do with the needs of their fellow men.

Our task today centers around the men and women now living, easing their pains and bearing a **PRESENT DAY** message of salvation. When we can rise to the demands of the hour and supply the needs of suffering humanity and fill the void in the life of each individual with the Christ, then and only then will we be giving "meat in due season". There is sweet satisfaction in pondering over the joys of coming glory in the ages that are to follow, but how much more excellent is the life that finds happiness and enjoyment in **LIVING AND DOING** for Christ and humanity **TODAY!**



# THE POWER OF THE WORD

*By Samuel E. Haney*

**S**O THEN FAITH COMETH BY HEARING, and hearing by the word of God." Romans 10:17. Other versions read, "by the word of Christ." But as Jesus explains, it is the Word of God, John 14:24, "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Hence Jesus' reprimand, Luke 6:46, "And why call me Lord, Lord, and do not the things which I say?" has a deeper and broader significance than is generally understood.

Jesus and His apostles (John 17:20) in delivering God's final message to death-doomed humanity delivered a recapitulation of the Old and New Testaments, written by men whose minds were functioned by the inspiration of the Holy Spirit. So we see it is God's Word that we are considering; and to this end let us examine a few texts relative to His commandments and admonitions, and ascertain whether we are guilty of saying, "Lord, Lord", and not doing the things which God says through His Son and other divinely appointed channels.

But first, let us have Jesus in His proper setting in God's wonderful redemptive work, which might be symbolized by a wheel, Jesus the Hub, and to its center all the spokes—lesser Bible characters—pointing. "In the beginning was the Word (the Word of God, Rev. 19:13), and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1, 2, 14.

Few ever get beyond the kindergarten and nursery (milk) phase of following the Lord when they might partake of the "strong meat", (Heb. 5:14). The explanation is that insurmountable stumblingblock, that is, a severance from self-life (old man) and the power of darkness. This cowardly servile nightmare has been a barrier to many but never more so than now. The Word of God says, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth". Jesus said, Matt. 10:34-38, "I come not to send peace, but a sword. . . . A man's foes shall be they of his own household". In a word, getting right with God automatically gets us wrong with the natural man (flesh), the world and the devil. This, like every other phase of following Christ, is where suffering for Christ and the gospel's sake begins, namely, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

But the Word of God shall yet prevail. Man will then discover his mistakes, and get his true status in God's sight;

also the way of life and happiness. Isaiah tersely explains (55:8-12), "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. For ye shall go out with joy, and be led forth with peace: and the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." This is what the Word of God is going to accomplish for all the people; and there is no limit as to what His Word will do for us, now, if we do not allow the flesh, the devil, and the "things of this world" to close the channel of its ingress to our hearts.

In the first chapter of Genesis the expression, "And God said", is used eight times in the creation of the earth, including the air and water. Peter refers to it thus: "That by the word of God", these things were done. But the foregoing is puny compared with other results of the Word of God, for instance, the star Antares whose diameter is estimated to be 275,000,000 miles. God's voice (power) is also manifested in the lightning, a bolt being equal to approximately 25,000,000 horsepower, which causes man's achievement of electricity to appear like lightning bugs. O feeble man, listen to the Word of God, whether it be recognized in the Word, or in the elements, or by "a still small voice". "Bless the Lord, ye his angels, that excell in strength, that do his commandments, hearkening unto the voice of his word", for He is our God; and we are the people of His pasture, and the sheep of His hand. "Today, if ye will hear his voice, harden not your heart," etc.

With all reverence, the writer knows but one way to do business with God, that is, with definite frankness, and but one way to get Truth and Life, namely, the Word of God which is centered in Jesus Christ, "In whom are hid all the treasures of wisdom and knowledge. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come", Col. 2:3; Eph. 1:21.

Jesus epitomizes His authority and power of the Word of God by saying, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved", Jesus the Word and the Power!

## QUERIES TWENTY-SIX

### HELPING THE TREASURER

THE FOLLOWING problem was contributed to Queries column by Mrs. Hugh Glover, of Colorado. Thank you, Sr. Glover.

How many dollars can we raise each month if each member pays one dollar? Determine from the following:

Subtract the number of days Moses was in Mt. Sinai from the age of Abraham when Isaac was born; multiply by the depth of the trench about the altar Elijah made. Divide this by the number of stones taken from Jordan by Israel; multiply by the number of daughters of Job. Add to this the number of elders John saw around the throne; divide by the number of Leah's sons. Multiply this by the number of times Peter denied Christ; multiply by the number of rows of stones in the breastplate of the priest; divide by the age of the daughter of Jairus. Add the number of days the flood was upon the earth; divide by the number of loaves they had to feed the four thousand and multiply by the number of years Azariah reigned.

### ALSO A BIBLE STUDY

1. An Israelitish leader who conquered the host of Midian.
2. A cunning hunter.
3. A prophet, a native of Elkosh.
4. One whom the Lord refused for His anointed.
5. The wife of Zebedee.
6. The second son of Kohath.
7. The chief ruler of the synagogue at Corinth.

The initials and finals of the answers will give the names of two books of the Bible.

### QUOTATION

Who said and where found? "Their strength is to sit still. In quietness and in confidence shall be your strength."

### QUERIES 24—ANSWERS

#### OLD TESTAMENT PERSONS:

1. Methuselah, Genesis 5:26.
2. Asshur, Genesis 10:11.
3. Eber, being 464 years old, Genesis 11:17.
4. Abram, Genesis 12:2.
5. Abram, Genesis 13:8.

#### NEW TESTAMENT PERSONS:

1. Simon, the Leper, Matthew 26:6.
2. Pontius Pilate, Matthew 27:2.
3. Barabbas, Matthew 27:16.
4. The wife of Pontius Pilate, Matthew 27:19.
5. "The saints that slept arose", Matthew 27:52.

#### EXAMPLES OF PRAYER IN DANGER:

1. Jacob, from his brother.
2. Joshua, for deliverance for his people.
3. Gideon, for deliverance for his people.
4. Elisha, for deliverance from an army.

5. Jehohaz, for deliverance for his people.
6. Hezekiah, for deliverance for his people.
7. Josiah, for mercy.
8. Asa, for deliverance for his people.
9. Jehosaphat, for deliverance for his people.
10. David, in fear.
11. Disciples, in the storm.
12. Peter in prison.
13. Paul and Silas in prison.
14. Paul on the voyage.

QUOTATION: Job to his friends, Job 5:7.

The following question was submitted by one of our Queries students and has been answered by a member of the Bible Training Class.

Did Judas Iscariot have part in the communion service?

It is announced in Matthew 26:21-25 that Judas would betray Jesus. In John 13:21-30 we have a record of the announcement of the betrayal which enlarges it and states that Judas left at once. Following the announcement, the communion service of the new covenant was instituted, Matthew 26:26-29. Therefore Judas was not present and could have had no part in the service.—*Cecil Smead.*

## PLANTS OF THE BIBLE

*By Verna C. Thayer*

### LILY OR IRIS

ONLY ONE TRUE LILY, the scarlet martagon, is now found in Palestine. Various species of gladiolus grow among the grain, often overtopping it, and illuminating the broad fields with their various shades of pinkish purple to deep violet purple and blue, truly royal colors. Any one who stands among the wheat fields of Galilee and sees these beautiful flowers peering up in every direction above the standing corn will see at once the appropriateness of our Savior's allusion to "lilies of the fields". They have reedy stems which when dry are used for fuel and for feeding cattle.

## DAILY SCRIPTURE READINGS

*(Continued from page 343)*

*not wander from thy commandments.*"—*V. 10.*

No commandment or instruction given to mortal man can compare with the glorious instruction given by the God of heaven. His every word, command, statute, judgment, testimony, precept, are for man's betterment. The listening ear will listen as anxiously for the voice of God's instruction as do the sleeping roots of winter's earth listen for the beckoning voice of springtime. May it be ours to unite with the Psalmist in proclaiming, "I will delight myself in thy statutes: I will not forget thy word,"

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"OF SUCH IS THE KINGDOM OF HEAVEN."—MATT. 19:14.

NOW AND THEN some particular incident of life brings to our realization anew the beauty of God's truth. This week that realization comes to us through the following contributions from two Junior Bereans of Grand Rapids, Michigan.

How great is the appeal of the Word of God to the simple, trusting faith of the child! Oh, that more of us might become as little children when we approach our Father by study and prayer.

June and Alberta are in Sister Ruby Randall's class at Grand Rapids. We enjoy hearing from them and would be glad if more of our young friends would follow their example and talk to us on the Berean Page.

### THE STORY OF JOSEPH

JACOB HAD many sons, but he had one he loved more than the rest; Joseph was his name. Jacob loved him so much that he made him a cloak of many colors. When his brothers found that Jacob loved Joseph more than them, they hated Joseph. They would never speak a peaceful word to him, but angry words.

One night Joseph had a dream. He dreamed that he and his brothers were binding sheaves in the field. He saw his sheaf stand up straight, and his brothers' sheaves stood around and bowed to his sheaf. Joseph told this to his brothers, and they hated him more than ever. They thought that this dream meant that he would be ruler over them, which he was in later days.

Joseph dreamed another dream. This time the sun, moon and eleven stars bowed down to him. Joseph told them this dream, which made his brothers, oh, so angry! This meant that even his mother and father would bow down to him.

One day as Joseph's brothers were caring for the sheep, Joseph's father said, "Joseph, I want you to go and see how your brothers are getting along with the sheep." So Joseph went to see his brothers. When they saw him coming they planned to kill him. They said, "Come now, let's kill Joseph and throw him into the deep pit and we will say some wild animal has devoured him." What wicked brothers!

Reuben didn't want to kill him, so he said, "Let's just

throw him in the pit"; for he wanted to get him out and let him go home after a while. When Joseph came up to them, they stripped off his cloak and cast him into the deep pit.

Then they sat down to eat. As they sat there they saw a company of men coming. They were Ishmaelites. These men were going to Egypt. Judah said, "Let's not kill Joseph; let's sell him to these men."

And they did that very thing. Then they dipped Joseph's cloak in some blood and told their father that some wild animal had devoured him and this brought great sorrow to Jacob, Joseph's father.

—June Eaton, Age 11.

### NOAH AND THE ARK

THE PEOPLE had continued to increase on the earth until there was a very great number of them. And would you believe it, they had all become very, very wicked, so that God decided to destroy them all from the face of the earth. No, not quite all, for there were eight, Noah and his family, that God did not want to destroy, because they were righteous.

God said to Noah, "I am going to destroy the wicked people and I don't want to destroy you and your family so you make an ark three hundred cubits long, fifty cubits wide, and thirty cubits high. I am going to send a flood upon the earth. Take your three sons and their wives and two of every kind of animal, into the ark."

Noah did as God said. He went into the ark and God shut the door. It rained and rained for forty days and forty nights but Noah and his family were safely protected in the ark.

One day after it had quit raining, Noah sent out a dove, but it returned because it had no place for shelter. After seven days he sent out another one and it returned with an olive leaf in its mouth. He knew then the waters were going down so he waited seven more days and sent out another dove, but this one did not return. So Noah knew the waters were gone down. Soon he heard a voice from heaven and God said, "Noah, you may go out of the ark."

Noah and his family obeyed as God said.

—Alberta Leyendecker, Age 10,



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE SOWER

BY THE SEA OF GALILEE many, many years ago, Jesus came to teach the people about a time coming when He would reign here on earth as King, and everything would be peace and happiness. This teaching He called the Word of the Kingdom and His method of teaching was by word pictures. Most all children like pictures, and grown people, too, so Jesus perhaps took this way to reveal the things He wanted the people to learn. The Bible calls them parables and both in their way of illustration mean the same thing.

The picture before us is about a sower that went forth to sow. He scattered seeds promiscuously over all kinds of ground. Some seed fell by the wayside. Some fell on stony ground; some among thorns; and some fell upon good ground. It would seem that the sower was very extravagant with this precious seed, to waste so much of it on such poor ground, but you see we have not yet seen all that is in the picture.

This good seed was the word or gospel of the kingdom that I just told you Jesus and His apostles went everywhere teaching. The field is the world, and the different kinds of soil are the different kinds of people to whom the word of the kingdom has gone. We must sow the good seed everywhere. Jesus was not telling people about sowing seeds as something they knew nothing about, but he was making a comparison so as to teach them to be careful about how they were receiving the word. Were they going to be wayside people, stony ground people or why were they listening to Him? Only the seed that fell upon good ground brought forth a harvest.

From the lesson I think Jesus knew just what kind of soil His words were falling upon, for He finished His lesson by saying, "Who hath ears to hear, let him hear." When His disciples asked Him why He spoke to them in parables, He said, "This people's heart is waxed gross and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and be converted and I should heal them." We should be very careful to hear the word, so we may not do as those people who would not heed the teachings of Jesus. While they came in great numbers to hear Him teach, a large number closed their eyes and ears, lest they should see and believe. We should be sure that we are not among that number. Let us ask our heavenly Father to guide us into all truth, that we may receive the Word in

good and honest hearts, and bear much fruit for the Master's service.

—Mrs. A. J. Chaplin.

THINK! What kind of ground are we?

#### SOMETHING TO DO

1. Draw pictures to illustrate each part of the parable.
2. Read Zechariah 7:8-14.
3. Learn Psalm 119:9-16.

#### REVERENCE

At the time of the Passover Jesus went up to Jerusalem, and when He went to the temple, do you remember what He found there? The courts were filled with oxen, sheep and doves which the people were buying and selling to use in their sacrifices. At little tables sat the money changers—honest changers, perhaps. And when Jesus saw and heard all the commotion, He made a scourge of small cords and drove them all out of the temple—men and animals, overturned the tables and poured out the money. Then He said, "Take these things hence: make not my Father's house an house of merchandise." Thus Jesus taught reverence for God's house.

#### FACT

WHO SAID? "Let not your heart be troubled, neither let it be afraid."

#### NATURE

7. Hosea mentions the hemlock tree in speaking of the false judgments of Israel. Hosea 10:4.
8. What insect does Job cite as being in king's palaces?

Herbert N. Casson, an inspirational writer, gives two simple yet valuable rules for helping one win the race of life:

1. Learn something new every day.
2. Do something better every day.

—Sunshine Magazet.

"Children, honor and obey,  
Gladly serve with heart and hand,  
Honor parents every day,  
God has given this command."

# With Our Sunday Schools

LESSON X.—March 9, 1930

## THE PARABLE OF THE SOWER

Matthew 13:1-23

Devotional Reading: Proverbs 3:13-18

### GOLDEN TEXT

Who hath ears to hear, let him hear.—Matthew 13:9.

#### A STUDY OF THE SUBJECT

**Topic.** Take Heed How Ye Hear.

**Basic Truth.** "And whosoever will, let him take the water of life freely."—Rev. 22:17. "Choose you this day whom ye will serve; whether the gods your fathers served . . . As for me and my house, we will serve the Lord."—Josh. 24:15.

**Outline.** I. Whosoever Will. II. He That Hath Ears. III. Take Heed How Ye Hear.

**I. Whosoever Will.** In Adam our forefather, God made all men alike; in the earth God gave all men alike; in Christ, the Redeemer, God provided alike for all men; in His Word, He has granted all alike, "He so loved the world", not selected individuals, but all, "that he gave his only begotten Son, that whosoever believeth should not perish."—John 3:16. "Whosoever" has been the word and the principle extended throughout the ages. The responsibility of choosing has been placed by God upon man. This responsibility of choosing pertains to the people to whom He offered the kingdom concerning which the parable relates, also to the people to whom in their time He has offered church relationship. "God is no respecter of persons." The difference in individuals results from their choosing.

**II. He that Hath Ears to Hear, Let Him Hear.** The Bible records these words as coming from the lips of Jesus only. On seven different occasions He used them during His ministry, and eight times they were uttered to John on the Isle of Patmos. In each instance they call emphatic attention to a matter of importance. Here the important matter is that the kingdom of heaven is to be established in the earth as a result of the word of the kingdom being broadcast throughout the earth. Some will receive it as the beaten road of man would receive the farmer's seed; others will receive it as stony ground covered with shallow earth receives seed; others will receive it as ground infested with noxious weed and thorn accepts the sower's scattering; while others will gladly receive it in the proper way. The verbs of this parable indicate that the ground itself is active, i. e., responsible for the way in which it regards the sown word.

God created man with ears—He was no respecter of persons. It is sin working in the race that dulls and deafens many ears. Ears thus deadened by sin are deafened not by the wish of God, but in spite of His wish, therefore, the responsibility for such deafness is placed upon the deaf one.

The strict application of the Savior's parable belongs to Israel of His day. It was to them that the kingdom was offered; few accepted the word. Instead they crucified Him who was appointed for King.

**III. Take Heed How Ye Hear.** In great measure man has the choosing, within the limitations prescribed by God, of his own des-

tiny. Elijah taught the Baal worshipers to choose for themselves whom they would worship, whether God or one of the man-exalted idol-deities of the day. He warned them to take heed of their choosing. Jesus also warned His Israelitish kinsmen to choose for themselves ways different from those chosen by Chorazin, Bethsaida, Tyre, Capernaum, or similar others. He warned them to carefully hear God and follow His words.

#### PRACTICAL APPLICATIONS

**The Musical Ear.** Hearing is marvelous. It is made possible by a tiny, delicate organ, called the Organ of Corti, which is very like a harp with innumerable strings. Each string is adjusted so as to receive a particular shade of tone. If this organ is perfectly developed and unmarred, one is able to detect the minutest variation in sound. He then has a perfect musical ear. If this organ be injured in part, then the person is unable to catch all tones and is non-musical. The sound waves are present, but he does not correctly distinguish them.

Jesus taught the same with reference to His words. He likened people's understandings to different types of soil. The sower sowed the seed on all types of soils. But some soil was trodden down, would not receive His word; other soil was stony or filled with thorns; a portion of the soil was receptive to the seed. Just as the unresponsive soil is to the seed, so is the unkept ear to the Word of God. There is but one true Standard to which one should attune his ear, his understanding. That standard is God and His Word.

#### THE GOLDEN TEXT

"Who hath ears to hear, let him hear"—Matt. 13:9.

These words were used by Christ and never by any one else. He used them on seven different occasions, seemingly to stress what He had been teaching.

The first time He used them is found in Luke 8:8 at the close of the parable of the sower, which was given before He sent out the twelve. The second time is recorded in Matt. 11:15 after the calling of the twelve. The third occasion is the one in our lesson when He repeats the parable of the sower. The fourth time is found in Matt. 13:43 at the end of the explanation of a parable on the tares. The fifth is found in Mark 4:23 and the sixth in Mark 7:16. The seventh time is recorded in Luke 14:15 and is in connection with true discipleship, and counting the cost.

This same expression is used eight times in the book of Revelation, seven times as found in chapters 2 and 3, "He that hath an ear, let him hear what the Spirit saith unto the churches", and the eighth time in chapter 13:9.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** The Four Soils.

Jesus sat looking out over the multitudes that had come unto Him. He knew that the minds before Him were of four types—first, the mind as incapable of receiving the word of the kingdom as the packed wayside soil is of receiving seed; second, the mind somewhat receptive as is the thin soil scattered among stones; third, the mind rich in receptive power, but burdened with the things of this life as rich unkept soil is burdened with weeds; fourth, the mind rich in receptive power and, by God's care, kept unburdened by the things of this life, thus the mind which possesses the "hath" of hearing ears through which more can be added.

These conditions Jesus pictured by means of a parable. He explained the parable to the twelve because they had the "hath" of hearing ears, and it was given to them to know the mysteries of the kingdom.

What do the word of the kingdom as preached by Jesus and the kingdom at hand teach about the character, and purpose, and source of Christ's kingdom? What part of the mind-soil of the world is unresponsive by nature and environment to the word of the kingdom? What part responsive? —A. K.

#### INTERMEDIATE CLASS

**Topic:** Giving Heed to Jesus' Teaching.

In preaching and in teaching, Jesus often used parables or stories to illustrate His point. In this instance, the multitude, who often followed after Him to benefit by His miracles, pressed so closely upon Him that He entered a ship that was anchored near by. The people stood upon the shore and listened while He told this story.

A man went out into his fields to sow seed. As often happens some of the seed fell upon the road side and birds came and picked it up. Some fell upon stony places where the soil was so thin that the roots could not develop, and soon it withered. Others fell where weeds grew so thickly that the plants were soon choked out. But some fell upon good soil and it grew so well that a wonderful harvest resulted. We have all seen these very things happen in our gardens and fields, haven't we?

What is the lesson which Jesus desired to teach? Read the explanation of it in Matt. 13:18-23. We see that the seed represents the word of the gospel. The different soils represent the various minds which hear the gospel. What are the weeds and stones which choke out the seed? What constitutes "good ground"? What sort of hearer gives heed to Jesus' teachings?

Let us care for our minds in such way that they will receive the good and yield a harvest of eternal life.—M. G.

# DOINGS AMONG THE CHURCHES

## NOTICE WHAT IT SAYS

This office would much appreciate having everyone check up on the address label as it appears on his Herald from week to week, and if it shows that the subscription is in arrears send in the amount due to date and enough more for another year.

## PLEASE TAKE NOTICE

Mail intended for the general office should be addressed to the Institution as follows: "National Bible Institution, Oregon, Illinois." Only personal mail should be addressed to individuals or when personal attention is desired as: "Attention (person's name)."

## NOTES FROM ARKANSAS

Sister G. B. Sprinkle of Cheyenne, Wyoming, Box 702, is in bad health. A line from the faithful would be appreciated very much by her. Remember her in your prayers.

Bro. R. A. Humphreys of Bear, Arkansas, is able to make his usual visits to see his children, always pointing them to the Lamb of God for help and comfort. He spent the night of February 15th with his daughter, Mrs. Ruth H. Kinsey and family, at Meyers, Arkansas. The night previous was spent with his son, J. L. Humphreys and family of Percy, Arkansas.

The article in The Herald giving some extracts from a sermon delivered by Dr. Speers was read and appreciated, also the whole paper.

Ruth H. Kinsey.

## A NEW SUNDAY SCHOOL

The Rockford Bereans are branching out into further channels of service, and beginning on Sunday, March second, they will have Sunday School each Sunday morning. On one Sunday of each month they will have preaching services by one of the members of the Training Class. Their place of worship is at 1904 North Main Street. They will also continue their former meetings, Berean class every Friday evening except on the Fridays preceding the first and third Sundays when they have preaching by Bro. Siple. We pray God's blessing on their new endeavors.

## THE NEW QUARTERLY

It will soon be time for mailing out the new quarterly and it will assist us materially if you will reconfirm your orders, or if there is any change in number or address, you will notify us at once. Please do this now. We will be glad also to send samples to any you may know who may be interested.

## MISCELLANEOUS NOTES

Judging by the attendance at Sunday evening services, February twenty-third, it must have been homecoming at the Oregon church. Few things encourage the Pastor more than to have all the members, near and far, present whenever possible. Come again, folks.

Sr. Leila Mae Siple of Chicago spent the week end with her parents, Bro. and Sr. George Siple at Oregon, Illinois. Her assistance with the music added much to the services. Thank you, Lee.

Sr. Myrtle Cooper of our Ripley, Illinois, church, has been ill, but at last report was improving.

## SISTER H. W. STADDEN

Susan E. Chapman was born in England July 16, 1849. When five years of age, in the days of sailing vessels, she came with her parents to America and settled in Cuyahoga county, Ohio.

November 20, 1871 she united in marriage with Harry W. Stadden, who preceded her in death in 1912. To this union six children were born—Harry, Jesse, Carrie, Ada, Minnie, and Mattie, all of whom survive except Jesse, who died some years ago.

She also leaves eleven grandchildren and four great grandchildren. She was a most faithful member of the Church of God for sixty years or more.

She fell asleep February 7, 1930, peacefully and quietly, as she had lived, in the 81st year of her life, ripe in years, in love and in righteousness.

Sr. Stadden was a woman of sweet and quiet disposition of outstanding gentleness and modesty, a true lover of truth and its great Author whom she served with her whole heart and being to the end of her life. Having lived well, she sleeps well, awaiting the Lord's return.

L. E. Conner.

## HERALD RECEIPTS

S. A. Overton; Mrs. Cora Cole; L. E. Conner; Willis A. Roose; Flossie Hardy; Aaron Leatherman; Mrs. May Moore; Mrs. E. M. Hall; L. S. Haney; Ella H. Wyman; J. D. Davis; Mrs. Mattie Agard; A. J. Grubbs; Mrs. Geo. W. Savage; Dorothy Magaw; Mrs. H. J. Thomas; Mrs. Lucy Robinson; Mrs. Chas. Jewell; Mrs. Harold Reis.

## COME, LET US WORSHIP!

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

### GRAND RAPIDS, MICHIGAN

South Lawn Park Church of God

Jefferson Avenue S. E.

C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489  
 Sunday School ..... 10:00 A.M.  
 Morning Worship ..... 11:00 A.M.  
 Young People's League ..... 6:30 P.M.  
 Evening Service ..... 7:30 P.M.  
 Bible Study, Thursday ..... 7:30 P.M.

### CLEVELAND, OHIO

Church of the Golden Rule

13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave., Cleveland, Ohio

Sunday School ..... 9:30. A.M.  
 Morning Worship ..... 10:45 A.M.  
 Evening Worship ..... 8:00 P.M.  
 Prayer Meeting, Wednesday ..... 7:30 P.M.  
 Berean Class, Friday ..... 8:00 P.M.

### NORTH SALEM CHURCH OF GOD

Five miles north of Plymouth

J. H. Anderson, Pastor

Preaching every Third Sunday ..... 2:30 P.M.

### HILLISBURG CHURCH OF GOD

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday ..... 10:00 A.M.

Bro. Geo. Finney, Superintendent

Preaching every Fourth Sunday 11:00 A.M.  
 7:30 P.M.

### PLEASANT VIEW CHURCH OF GOD

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday ..... 10:00 A.M.

Preaching every First Sunday .... 11:00 A.M.

7:30 P.M.

### PLYMOUTH CHURCH OF GOD

Plymouth, Indiana

Preaching every Third Sunday 11:00 A.M.

By J. H. Anderson

Preaching every First Sunday ..... 7:30 P.M.

By Paul M. Hatch

### BURR OAK CHURCH OF GOD

Burr Oak, Indiana

Sunday School every Sunday ..... 10:00 A.M.

Preaching every Third Sunday ..... 7:30 P.M.

By J. H. Anderson

Preaching every First Sunday ..... 7:30 P.M.

By Paul M. Hatch

### RENSSELAER CHURCH OF GOD

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday .... 11:00 A.M.

7:30 P.M.

### CHURCH OF GOD — ABRAHAMIC FAITH

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday 9:30 a. m.

Preaching every first Sunday by Bro.

Vaughn Long, 10:45 a. m., 7:30 p. m.

Preaching every third Sunday by Bro.

Cantwell Drabenstott, 10:45 a. m., 7:30 p. m.

Berean Study on every second, fourth

and fifth Sundays at 7:30 p. m.

### SEVEN FOUNTAINS, VIRGINIA

Harry A. Sheets, Pastor

Sunday School 10:00 a. m.

Public Worship (first and third Sun-

days only) 11:00 a. m. & 7:30 p. m.

### BROWNTOWN, VIRGINIA

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by

special appointment) 11:00 a. m. & 7:30 p. m.

### MAURERTOWN, VIRGINIA

Harry A. Sheets, Pastor

Sunday School (each Sunday) 10:00 a. m.

Public Service (second and fourth

Sundays each month) 11:00 a. m. & 7:30 p. m.

Berean (first and third Sundays

each month) 11:00 a. m.

Wednesday evening Prayer Service and Bible

Study in the homes at eight o'clock.

### EDEN VALLEY, MINNESOTA

Sydney E. Magaw, Pastor

Sunday School 10:00 a. m.

Preaching 11:00 a. m.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God  
1926 Cleveland Ave.

Grover Gordon, Pastor

Sunday School . . . . . 10:00 a. m.  
Morning Worship . . . . . 11:00 a. m.  
Bible Study . . . . . 7:45 p. m.  
Berean Class, every other Friday 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God  
Grover Gordon, Pastor

Sunday School . . . . . 6:30 p. m.  
Evening Worship . . . . . 7:30 p. m.  
Berean Class, every other Tuesday 8:00 p. m.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio

Sunday School every Sunday 9:45 a. m.  
Bro. John Garard, Superintendent  
Berean Class at the Church, Friday 7:45 p. m.  
Berean Class at Dayton, Friday 8:00 p. m.  
A. J. Hoke, Presiding Elder  
21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.

G. Eldred Marsh, Pastor  
4561 Venice Blvd.

Phone WHitney 3036

Sunday School . . . . . 10:00 a. m.  
Morning Worship and Sermon 11:00 a. m.  
Communion is observed on the first Sunday of the month, at which time also a preaching service is held in the afternoon at 2:30. Alternate Bible classes and Berean meetings are held each Wednesday, 7:45 p. m., at the home of Bro. E. C. Railsback, 1020 S. Burlington Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth Sundays of the month, at 2:30 p. m., in the home of Bro. J. A. Squires, 3161 Carlin Ave. Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning at 11 o'clock, and each Tuesday evening at 7:30, by Bro. S. G. Elton, at the home of Bro. John Reid, 301 N. Euclid Ave.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.

Sunday School every Sunday at 10:00 a. m.  
Morning Worship every first and second Sundays at 11:00 a. m. Sacrament every first Sunday following the morning service, and afternoon service at 2:45, followed by Berean class. Second Sunday, morning worship only.  
On this second Sunday evening, service at Bro. LeCrone's home, 1202 S. 27th St., Omaha, which we hope to be regular.

**MOOREFIELD, NEBRASKA**

E. E. Giesler, Pastor

Sunday School every Sunday 10:00 a. m.  
Prayer Meeting Wednesday evening. Preaching morning and evening of every third and fourth Sundays at the Union church.

**PALAVA, TEXAS**

Preaching every first Sunday 11:00 a. m.  
Berean Class every Sunday 10:30 a. m.  
Bible Study each Thursday night in Sweetwater 7:30 p. m.  
E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas

Preaching every third Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**THE RESTITUTION HERALD**

Published by

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Oregon, Illinois

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**TRACTS AND BOOKS**

**TRACTS**

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
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## TRAINING IN WORSHIP

PRACTICALLY EVERY WORKER in the field of religious education has been faced more than once with the task of leading a group during its devotional period. Whether or not we have always achieved our goal, we can surely agree that the aim of such a period is to lead the group into fellowship with God.

Too often we fail in making our devotional periods vital and significant. We as Protestants are guilty of losing sight of the value and importance of worship. Our tendency, particularly in the past, has been to regard the devotional period as something to get through with so that we might get to the important part of our program, as something to fill in time until every one has arrived.

Since we all at some time or other have been aware of the failure of the devotional period in becoming a vital and contributing factor in our program it is necessary for us to pause to consider exactly what we mean by worship. At once we are faced with difficulty, for worship is almost too vital, too fundamental, and too comprehensive to express in a set definition.

One act of worship may differ from another in time and circumstances, in content and form, and in its means of expression. And yet there must always be present that common element of a sense of fellowship with the heavenly Father. No matter what the experience, if this is lacking worship cannot be present. Not always is worship confined to a particular period, set aside and planned for that purpose; worship may be present without external symbols (though we cannot underestimate the importance of a definite time and place for worship) but always there must be that sense of awe and wonder as one comes face to face with God.

The mere recognition of the fact of God is not enough, it must be vitalized into an emotional and personal application of fellowship with God that has a direct bearing on the life of the worshiper. For example, it is not an experience in worship when one coldly expresses to himself the following facts: "That mountain is majestic. Any one who can make such a mountain is great. Therefore God is great." But when one is emotionally stirred by the grandeur and beauty of the mountain and the recognition of God's hand in its making to the extent that the fact becomes a personal appropriation, and the soul cries out, "My God, thou art very great," then truly it is an experience in worship.

The worship of a little child differs in content from that of an adult because his life experiences are different and more limited. But the essential factor in worship for children and adults alike is a recognition that God is near, real, and vital to the individual. Communion with God implies consciousness of God, and that consciousness need not be limited to any age group.

If we claim that worship is of such fundamental importance, we can well ask ourselves this practical question, "What does worship do for us?" Its benefits are many. The high privilege of entering into fellowship with the Father who "made us for himself" brings us an exalted joy and happiness, and leaves us with an abiding sense of peace

and rest. More than that, it gives us a new vision of our task, a feeling of confidence and capacity because we are working not in our own strength alone. In short, worship helps us to lead our lives more joyously, efficiently, and abundantly.—*Margaret M. Clemens.*

—o—

*"These words . . . thou shalt teach . . . diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."*

—o—

## WALL OF JERUSALEM REBUILT

WHAT IS PROBABLY the world's most remarkable wall has been completed. The British have rebuilt the walls of Jerusalem. Today they run the circuit of the city which is holy to Christians, Moslems and Jews.

The golden-yellow limestone of Jerusalem's walls gleams in the sun. Every one of the 34 towers stands guard, stanch and intact, as when Suleiman the Magnificent built them on the ruins of older walls. In places layers of rock representing three civilizations rise one above the other, like rock strata; Jewish beveled stone, Roman cut stones, and finally the Mohammedan blocks.

Embrasures for archers and crossbowmen fret the wall like teeth in a gear. The National Geographic Society describes Jerusalem as a mincemeat pie of strange elements set within this scalloped-edged limestone crust.

Walking around Jerusalem is like walking around a fair-sized middle western farm. The walls inclose about 200 acres of land. They stand about three stories high. Eight gates pierce the wall—or did. The Golden gate in the east wall of the temple area, the gate through which Jesus is said to have gone into Jerusalem on Palm Sunday has been closed for centuries. It never will be opened, according to the Moslems, who control the temple area.

A wall jaunt gives the visitor a bird's-eye view of Jerusalem's position and its diverse life. Looking into the ravines beyond, the walker realizes the strategic position of the city on a hill surrounded by natural "ditches" and a circle of other hills.

From the northwest walls the stroller looks into the Christian quarter, thick with religious houses overtopped by the Church of the Holy Sepulchre on the site of which Jesus is believed to have been crucified. The northeast walls enclose the Mohammedan quarter, the southeast the temple inclosure with the dome of the rock and the mosque of Aksa occupying the site of the historic temple of the Jews.

Continuing around to the south, the wailing place of the Jews comes into view in a dark alley hemmed by the temple wall and the Moslem Moghrebin slums. Next comes the Jewish quarter with domed synagogues replacing minarets, and in the southwest the Armenian quarter with its garden. The journey ends at the citadel on the site of Herod's fortress palace flanking the Jaffa gate.—*Grand Rapids Press.*



# THE RESTITUTION HERALD

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NUMBER 23

## RICH IN FAITH

*By Paul M. Hatch*

RICHES ARE MOST often associated in our minds with material abundance, qualified, of course, by the subject at hand. When we think of a rich man it is of his money or his possessions. If it is soil, it is of its productive quality. If food is in mind, then we associate "rich" in our thoughts with things highly flavored and rich in fats. In every case "rich" expresses the thought of possession over and above the ordinary.

Another phase of thought in connection with riches is that the possessor can endure a prolonged series of adverse circumstances and survive. Riches in other words are a sustaining factor in adversity. Riches are therefore a much coveted possession attending this life and world. When rightly used, they are a blessing to the welfare of a country or state, but when they are diverted into channels of greed and lust, there probably is no greater destructive force.

James, in his epistle commenting upon God's selection of people for His kingdom, calls them "poor of this world, but rich in faith." Just what did he mean by that expression? We generally think of being poor as the opposite of being rich. I believe James meant by "poor of this world" as meaning those who do not put their trust in uncertain riches, though they be materially rich, those who have placed their confidence and trust in higher things.

Rich in faith would likewise mean an abundance of faith, a faith that endures through adversity. Riches we may look upon as being transitory as far as this world is concerned. They may be yours for a while then they come into the possession of some one else. They are not a part of yourself as faith can be. Faith is a primal possession and unlike material possessions, when lost it can benefit no one else. Therefore faith in God is one of the greatest possessions a person can ever have. To be rich in faith then is to have enduring faith that shows resplendent through all the trials and adversity of this life.

Jesus, in His parable of the sower, illustrates the degree of faith in likening it to various kinds of soil. He says a

sower went forth to sow. In sowing, some of the seeds fell by the wayside and the fowls came and devoured them up. Some fell upon stony places where they had not much earth and forthwith they sprang up because they had no deepness of earth. When the sun was up, they were scorched; and because they had no root they withered away. Some fell among thorns, and the thorns sprang up and choked them. But others fell on good ground and brought forth fruit, some an hundred fold, some sixty, and some thirty fold.

In explaining this parable, the Master points out that the word is the seed and people are the soil. It depends largely upon the soil the kind of harvest it will bear. In the case of the seed falling by the wayside, Jesus explains that that seed never germinated but was snatched away by the evil one. There was not enough faith present to understand and take in the word. The second class joyfully received the word, but faith is not rich enough to support it and so it dies in adversity. The third class are courting the seed of the world and as a result their faith does not contribute to the word of God and soon the soil is bearing no good seed at all. But that that fell upon good, rich ground bore harvest because of the endurance of faith.

As one grain of seed cast into good ground produces bountifully, so the good rich ground of faith produces bountifully the word-seed. The Word of God dwelling in us richly, nourished by faith-richness cannot help but bring forth an abundant crop to the glory of God and Jesus the Christ.

All of this has a cumulative effect because the greater the word dwelling in us the greater our faith becomes, and the increase in faith is productive of a bumper harvest of God's Word. To this class then is promised the kingdom and all things attending an heir. We are equal heirs together with Christ, and whatsoever Christ obtained by His faith and obedience, so shall we obtain, if we hold fast those things that God requires of us. He requires faith, rich faith, obedience to His commands, and triumph over all temptations with the help of Christ the Intercessor.

# EDITORIAL

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."*

## I WILL BE A FATHER UNTO YOU

HOW THE WHOLE LIFE of Paul must have been thrilled through and through as he, by inspiration, gathered the import of these wonder words recorded in his second epistle to the Corinthians, 6:16-18. He is the spokesman for God. He is speaking to the Corinthian brethren. The Corinthian brethren were weak, finite creatures like the Christians of this day. The overpowering statement from God is, I "will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty". He does not stop by saying, "I will be a Father unto you," but as though to emphasize the truth, He says, "You shall be my sons and daughters." What relationship! What contact! What privileges both of Father and of sons and daughters!

How free the Father is with His requests and in revealing His wishes! How anxious should the sons and daughters be that they fill to fullness the Father's expectations of them; that they serve Him at all times; that they continue in that intimacy, in that wholesomeness, in that thorough understanding, in that freedom of approach in all times of need—what relationship is this! And all this applies to you and to me, Christian brother, sister, as in accordance with the Apostle's enjoinder we "come out from among" the things that are untrue, disloyal to God.

## THE EVERLASTING GOD

HOW WEAK we are to catch the various meanings, little though they are, of the Word of God! And yet some of these meanings which seem to be trivial contain, like acorns, many great truths.

"Everlasting" is a word carrying very indefinite meaning. It may refer to but an hour of time; it may refer to time without end. As used in our caption it must of necessity refer to God who lives on and on to time unlimited. It refers to Him as One who is always constant, who is always present; One whose word of today will remain true throughout all time. It signifies that whatever time is referred to, whatever moment, the everlasting God is then present, is then active, is then exercising the fullness

of His mighty, unlimited power.

"There are lords many and gods many." Constantly the world of mankind is discovering and inventing still more. Man is ever on the watch to extend his devotions in new directions, toward new ideals. He is slow to remain constant to the one, unchanging, everlasting God.

In these days of rapid change, how staunch the earnest Christian should be in maintaining before the mind of the youth, before the rushing, striving, combative whirl of business activity, the fact that God remains constant, that the everlasting God is the same today in His demands as He was yesterday, that to worship and serve that God today is but to do so in that manner that was acceptable hitherto.

Would that the Christian would become more zealously active, more thoroughly inspired in witnessing to the fact that the everlasting God is present today, is over all, is through all, is in you all. Let us praise Him who is our Creator, our constant Sustainer, our Hope to all times.

## THE CHANGING WORLD

FAR DOWN THE STRAIGHT TRACK looms the approaching locomotive. As the eye watches, it seems hardly to be moving. Slowly, apparently so slowly it comes nearer and nearer. As it nears it seems to be increasing its speed. As it rushes past we marvel at the terrific rate of travel and at the terrific momentum which it has. The fact is that when it first hove into sight it was traveling equally rapidly. It was its distance and its direction directly toward us which made it appear to be traveling slowly.

The world of today is likewise traveling at a rate unrealized by its people. It is traveling toward that great day of the Lord of which prophets and apostles have told. Ever now and anon some circumstance stands out which reveals to us some of this rapidity. At the present time there is a Congressional committee investigating conditions of lawlessness. Disregarding the apparent prejudice that is being thrown up like a smoke screen, we are yet warned to the effect that practically every phase of government in practically every department from high to low has become worm-eaten through and through by that same pest which destroyed Israel in the days of Samuel—bribery. Little wonder that it is impossible under such circumstances to enforce law; little wonder that criminals cannot be detected nor punished; little wonder that the bright, promising boys and girls of our land are in the earnest years of life, being led more and more into the ravages and the plagues of investing immorality and crime.

Nor do revelations indicate that the plague is limited to

the boundaries of one nation. The reverse is strongly intimated. Because of legalized bribery in principle, many high seats of authority are over-willed to sell their country and all their compatriots for that remuneration which will seemingly better their own personal conditions. In devious ways these things are working out. The international traffic in narcotics, the international dealings in finances, the international meetingplaces in the great political problems and programs, in all these byways and highways there is the strong suggestion, if not the avowed revelation, that this ever-hungry pest is selling not only the people of the government, but selling the very God of heaven, the Redeemer of man for less than the heralded thirty pieces of silver.

And with what terrific speed and momentum this condition is carrying forward the world of today! Such speed can but terminate in a great collision with the rocks of truth somewhere along the highway. Certainly, our Savior spoke more revealingly than we have been wont to receive when He, referring to the great cataclysm at the end of the way, said, Matt. 24:21, "For then shall be great tribulation, such as was not in the beginning of the world till this time; no, nor ever shall be."

## E A S T E R

THE MEMORIAL OF THAT BRIGHTEST and happiest day in religious history will soon be upon us again. This occasion is being taken to urge HERALD readers to begin to temper and fit the individual life so as to be able to realize the most possible this year from the observance of Easter.

Advance preparation for any and every event is necessary if one is going to enter most fully into the spirit of the event, and if one is going to gather most completely benefits from the same. Just as he who attends services of worship upon the first day of the week reaps more from that service after he shall prepare himself in advance for the same, so he who approaches Easter will gather more of its meaning, more of its benefits, more of its object, if he reads, studies, prays, meditates, if he in every possible way works himself into the meaning and spirit of that day and that event which he is about to commemorate.

Let us begin now individually to prepare for a harvest of blessing for Easter, April 20.

## SOME DIFFICULT WORDS

By Dorothy Krogh

THE WORD, HELL, is found a number of times in the Bible. In the Old Testament it is everywhere translated from the Hebrew word *sheol*, which is also translated "grave" and "pit". *Sheol* is used sixty-five times and is translated "hell" thirty-one times; "grave", thirty-one times; and "pit", three times. In the New Testament three words are translated "hell": *hades*, *gehenna*, and *tartarus*. *Hades* is the equivalent of *sheol*. It occurs eleven times and is translated "hell" in every instance excepting in 1 Cor. 15:55, where it is translated "grave"—"O death where is thy sting? O GRAVE where is thy victory?"

These two words, the Hebrew *sheol* and the Greek *hades*, carry the meaning of "the state or condition of the dead." We learn from Psalm 49:12-14 that all enter into *sheol* at death. "Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave (*sheol*); death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave. (*sheol*) from their dwelling."

The Bible speaks of good men in *sheol* or *hades* as often as bad men and there is no distinction made between them. For example, it speaks of Jacob as being brought down to *sheol*, Genesis 44:29—"And if ye take this also from me and mischief befall him, ye shall bring my gray hairs with sorrow to the grave (*sheol*)." Our Savior himself

is spoken of as having been in *hades*, Acts 2:31—"He seeing this before spake of the resurrection of Christ that his soul was not left in hell, (*hades*) neither his flesh did see corruption." From this we see that the word "hell", as translated from the Hebrew word *sheol* in the Old Testament and from the Greek word *hades* in the New Testament, could have no other meaning than the condition or resting place of the dead and that all, good or bad, go into it at death.

*Gehenna* is found eleven times in the New Testament and in three instances is translated "hell fire" and in the other eight, "hell". It carries an altogether different meaning from *hades* or *sheol*. It comes from the Greek *Ghi-Hinnom*, valley of Hinnom, which was located just outside the walls of Jerusalem. In this valley a fire burned continually and here all refuse and bodies of executed criminals were consumed. *Gehenna* is used in reference to the fire by which the wicked will be destroyed or consumed in the day of judgment, but it by no means carries the thought of endless torture.

The Greek *tartarus* is used in only one instance in the Bible, 2 Peter 2:4, "For if God spared not the angels that sinned, but cast them down to hell (*tartarus*), and delivered them into chains of darkness, to be reserved unto judgment." It refers only to "the angels that sinned" and is nowhere used in connection with man.

Thus we have seen that in all but twelve instances in the Bible "hell" refers to and is the same as the grave condition and is used interchangeably with "grave". It is a condition which all must enter at death. In eleven of the twelve instances it refers to the destruction of the wicked after the second death in the day of judgment and in the twelfth instance it refers to angels and not man.

## BE FILLED WITH THE SPIRIT

*By Jas. A. Patrick*

**I**N OUR BIBLE STUDY AT HOME, Sister Patrick and I have been studying something along the line of Brother Randall's "Weekly Talk" of February fourth. We have for some time felt the need of more power in the work of the Lord. And yet, I think, we ought to be very careful about the "feelin'" business. Some of our folks have been scared out by seeing some things done by people that are called "Holy Rollers". There are people that make great claims of a second blessing, and yet we believe they have little, if any, truth. I heard one of them tell our dear old brother, Joshua Miller, that he would know what to do without the Bible at all; the Spirit would guide him.

We are told that God has chosen us "to sanctification of the Spirit and belief of the truth", 2 Thess. 2:13; and that we have purified our souls "in obeying the truth through the Spirit", 1 Peter 1:22. "Born (begotten) again by the word of God", v. 23; "sanctified through the truth," John 17:17. "As many as are led by the Spirit of God, they are the sons of God," Rom. 8:14; and, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," v. 11. Let some of our brethren, who believe that the Word is all the Spirit we have, explain the verses cited in the foregoing.

Now don't think from what I have said that I would do away with all feeling in the matter. I just wish I could attend a few meetings like we used to have in Minnesota some years ago, when one FELT the joy of service and fellowship till hearts swelled and tears wet nearly every cheek. There was no excitement, but calm joy and peace in the Holy Spirit. There was not auto-hypnotism as I fear there is so much of the time where there are such loud demonstrations.

I attended a meeting some years ago wherein people were seeking for the baptism of the Spirit. During that meeting one felt thrills or shocks similar to that of mild electrical shocks. I talked with two men afterward who said they felt them. In the meeting before the one I attended one young woman who professed to receive the power, shouted and yelled to the top of her voice. But let me give you the setting of the meeting I attended. We were grouped in a little circle in the room. The two men who led the meetings walked around the circle, keeping on opposite sides. The two men with whom I talked, and who said they felt thrills, noticed that they felt them whenever they were directly between the two leaders. One of these men was an electrician, and said he thought it was personal magnetism. He said the feeling was much like an electrical shock. I simply give you this for what it is worth. I studied the movement at that time very closely, and I could not see that the people that claimed to get the power ever had any more or better results than those that did not.

Now don't think I am trying to discourage you in seeking to be filled with the Spirit. I am not. On the other hand, I urge that we all seek a closer walk with God. Like Brother Randall, I feel that we lack the power we should have, and I am sure it will not hurt any of us if we get down on our knees and humble ourselves before God and ask Him to fill us with His Spirit.

Christ is coming soon. We don't want to be among the left ones, two in the field, one taken, the other left. The five foolish virgins had everything the wise ones had, except one thing. They didn't slumber and sleep any longer than the wise; they arose when the wise did. What was the trouble? The foolish virgins seemed honest and wanted to go in with the others, but they lacked just one thing. Most Bible students are agreed that the oil represents the Holy Spirit. It was something for which they paid a price; they had to buy it. What was the price they had to pay? What was the legal tender they were to give in exchange for it? Will some one please answer these puzzling questions?

I know that some Bible students say that the virgins of Matthew twenty-five are not the bride, but are the virgins spoken of in the forty-fifth Psalm. Let us grant this for the moment. We want to be of the bride class. Isn't it possible for us to be foolish as these virgins were, even if they are not of the bride class? Isn't it possible for us to fail in the same way? If the oil represents the Spirit, surely we need the oil. I am sure that a close study of the question of the Holy Spirit and its operations will be profitable to all of us.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

I don't want to be dwelling on the earth at that time. Do you? I hope that we may be among the number of those that have gone to meet the Lord in the air. But we must meet the requirements or be left. May our heavenly Father help us, is my prayer.

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## THE BOOK OF PSALMS

### PRAYER AND PRAISE

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*By Lyman Booth*

**W**E NOW ATTEMPT A PARTIAL DIGEST of The Book of Psalms. Owing to a very limited knowledge of the contents of this most wonderful book, and feeling somewhat unequal to the task of giving a proper analysis of its contents, we will attempt to present only a cursory examination of the same, with the hope that the reader may be inspired to a more earnest effort to learn its teachings. If I, by this feeble effort, should be the agent to awaken a desire

in the mind of only one appreciative reader to the importance of diligently studying the Holy Scriptures, with the result that he or she shall be the recipient of God's favor and promises, then I shall feel that my labor will not have been in vain.

There are many items of interest peculiar to this book, not found elsewhere in the Scriptures. It occupies the first place in the Hebrew canon, in the third division into which the canonical books were divided, Law, Prophets, and Hagiographa (sacred writings), the name given by the Hebrews to the third division of the Old Testament, containing Psalms, Proverbs, Job, Canticles, Ruth, Ecclesiastes, Chronicles, Ezra, Nehemiah, Esther, Lamentations and Daniel. It is the product of ancient Jewish penmen. In its fulness it belongs to no special time, for its words principally are fulfilled in Christ. It had a slow growth and its composition spans a thousand years or more of national life from Moses to Malachi.

The name in Hebrew is *Tehillim* or Praises, because the praises of God form its grand scope and object, to which every other subject contained in it is rendered subservient in one way or another. The name "Psalms" comes to us from the Greek, and denotes that these sacred hymns were accompanied with the psalter, harp or lute when sung; in fact from the time of David, Psalmody formed a considerable part of the daily worship at the sanctuary in unison with various instruments of music. The whole collection is often called "The Psalms of David", who, undoubtedly, was the author of the greater part of them. His name is prefixed to seventy Psalms, and he may have written many others to which his name is not prefixed. Concerning some it is not settled as to who was the author. Psalm 90 is entitled, "The Prayer of Moses, the man of God". There is internal evidence that some were written long after the time of David, even as late or even after the Babylonian captivity. By the guidance of the Holy Spirit, David employed his poetical talent in composing sacred poems, and it was he who established the Psalmody at the sanctuary. He was warranted in calling himself, "The Sweet Psalmist of Israel," and also to say, "The Spirit of the Lord was upon me, and His word was on my tongue."

From ancient times the Psalter was divided into five books by the Jews, corresponding in subject matter to the five books of the Pentateuch. The first book (1-12) contains forty-one Psalms, all of which are said to have been written by David, and are described as "Psalms of David," with the exception of the first and second chapters, which are introductory. The second book contains thirty-one chapters (42 to 72) of which eighteen are credited to David, and seven to "the sons of Korah" (42, 44 to 49). The fiftieth is ascribed to Asaph, the seventy-second to Solomon, and four are not named (43, 66, 67 and 71). The third book contains seventeen Psalms (73 to 89) of which eleven are ascribed to Asaph (73 to 83), three to the sons of Korah (84, 85 and 87), one to David (86), one to "Heman, the Ezrahite" (88), and one to "Ethan, the Ezrahite" (89). Book Four, consists of seventeen Psalms (90 to 106), of which one is said to have been written by Moses (90) and twelve by David (101 to 113). For the rest no author is

named. Book five contains forty-four Psalms (107 to 150), of which 108, 110, 122, 124, 131, 133, 138, 145 are credited to David, the 127th, to Solomon. Of the remaining, the most have no title, but are marked, "A Song of Degrees". The 119th is divided into twenty-two sections of eight verses each. In the original Hebrew every verse of each section begins with the letter of the alphabet written above it, which was evidently to aid the memory in reciting it, because this Psalm is supposed to have been sung by the Israelites on their homeward journey from their exile.

Josephus informs us that the Levites were enjoined to carefully preserve at the temple all such hymns as might be composed in honor of God; and some writers claim, that the book of Psalms as we now have it, was selected from a much larger number that were divinely inspired, and therefore worthy of admission into the canon of the Holy Scriptures, while many were rejected as not being entitled to such position. However this may be, the entire book has certainly been considered as a part of the sacred oracles of God in every age, by undisputed testimony. In Acts 13: 33 Paul quotes from the second Psalm, which shows that they were arranged in the same order as they are at present.

Nearly fifty of the Psalms are quoted or referred to by New Testament writers, "David himself" said by the Holy Spirit, or "David in Spirit calls him Lord," Matt. 22: 45. Then after His resurrection, in instructing disciples, He said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44. In like manner the apostle quotes a passage from the ninety-fifth Psalm which he applies to David, as follows, "Wherefore as the Holy Ghost saith, To day if ye will hear his voice", etc. Heb. 3:7-11. In Acts 4:24, 25 we find a quotation by Peter from Psalm 2:1, 2, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"

Christians generally apply the second Psalm to the Christian church. In these quotations we see plainly that Christ and His apostles acknowledged the divine inspiration of the Old Testament scriptures, the Psalms in particular. Some Jewish writers are unwilling to bestow upon David the title of prophet, but admit he had a minor degree of inspiration, according to a scale of their own design. But Peter explicitly calls him a prophet, and he was evidently entitled to that distinction as is clearly proved by the predictions which he later on recorded and which were, after many centuries, fulfilled. The several particulars concerning the descent, the kingdom and priesthood of Christ, likewise the contempt and persecution by the rabble which He endured, and the intensity and variety of His extreme sufferings, the manner of His death, resurrection, ascension and exaltation to the right hand of God, together with the success of His preaching of the gospel and the calling of the Gentiles, are not only circumstantially, but so vividly foretold in this book that a history of the events therein given might be compiled from them and in some instances with a fulness which historians seldom employ.

# DAILY SCRIPTURE READINGS

## WHAT CHRISTIANITY MEANS TO THE WORLD

### A PARABLE OF THE CHURCH

Sunday, March 9 — Ephesians 5:22-23.

*"This is a great mystery: but I speak concerning Christ and the church." — Ephesians 5:22-23.*

THE COMMON INTERESTS of the husband and the wife, the mutual love, the mutual service, the mutual aims in life, the mutual purity and devotion, these stand for the striking illustration in this beautiful parable of Paul teaching of the closeness of Christ and the church. With what true consecration and devout service should the church and the individual Christian be devoted to Christ who has given himself "that he might sanctify and cleanse" for presentation "to himself"!

### TEACHING IN PARABLES

Monday, March 10 — Matthew 13:31-35.

*"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." — Daniel 2:34.*

Small indeed were Abraham, Isaac, Jacob, the seed of the kingdom first sown, but large indeed will be the nation and the kingdom which God will yet develop from that seed. Small indeed was the Babe of Bethlehem whom Paul, in Galatians 3:16, declared to be the Seed long expected, but large indeed will be His world-wide sovereignty over His kingdom that fills the whole earth.

Woman in Scripture is often used to illustrate devotion in worship. She is used to illustrate both pure worship of God and impure worship of evil. Leaven always refers to corruption. Here then in an evil way, leaven is placed into the measures of God's kingdom till the whole is corrupted. How true this has come to be!

Hail to the day when Christ shall correct all!

### PARABLES OF THE KINGDOM

Tuesday, March 11 — Matthew 13:44-52

*"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." — Matthew 13:47.*

Three parables are here grouped together by their introductory word "again". Following them is the parable of the scribe, v. 52. These parables balance the former three which are grouped by the introductory word "another"; while those three are preceded by the parable of the sower, v. 3.

### A PARABLE OF REPROOF

Wednesday, March 12 — 2 Samuel 12:1-10.

*"And Nathan said to David, Thou art the man.*

*Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul." — 2 Samuel 12:7.*

Strikingly is the unrighteousness of David toward both Uriah and his wife revealed by the figure of parable of the shepherd possessing but one lone lamb. King David's judgment, as revealed in v. 5 was fully accepted by Nathan the prophet. What a sting of rebuke when the parable was referred to David's own conduct!

### A PARABLE OF HUMAN WORTH

Thursday, March 13 — Matthew 18:7-14.

*"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." — Matthew 18:8.*

Only God can rightly appraise the value of man. Through His Son He has told us in this parable that any life is worth more to God than is any member of the body worth to man, or than is any lust of life worth to him. Happy is that man who mortifies the deeds of the body that he may enrich the life for the service of God.

### A PARABLE OF FORGIVENESS

Friday, March 14 — Matthew 18:21-35.

*"And the husbandmen took his servants, and beat one, and killed another, and stoned another." — Matthew 18:35.*

Only wrong needs to be forgiven. The man of righteous ideals treasures right conduct toward himself as a thing of desired worth. It is the wrong toward him that he regards as injurious. Injury often leaves a sting of evil thought within the life of the one injured. Only by forgiving the offending one and forgiving the offense can this seed of evil be cast from the life of the one injured.

### A PARABLE OF RESPONSIBILITY

Saturday, March 15 — Luke 19:12-24.

*"Ye are my friends, if ye do whatsoever I command you." — John 15:14.*

Just as the world's political ruler cannot trust his servants unless they shall faithfully execute for him his program, so our Lord and Master cannot trust His professed followers unless they shall diligently seek to know His wish and shall diligently endeavor to execute the same even during the Master's absence.

To be friends of the Master is a vast privilege. May we earn this wonderful term of endearment, "my friends", by following faithfully all His requests and executing carefully all His commands.

## GO, SIN NO MORE

By J. Arthur Johnson

*"He that is without sin among you, let him first cast a stone at her." "Where are those thine accusers? hath no man condemned thee?" "Neither do I condemn thee: Go, and sin no more."*

HOW TYPICAL OF JESUS! We see Him here in all the tenderness of His forgiving spirit — "Neither do I condemn thee." How true to the purpose for which He was sent into the world: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Here was one who had sinned. The law said she should die; she was condemned already. Condemnation had long since been established. God needed no further witnesses to make that sure. These wicked Pharisees were only too glad to carry away some faltering one from their midst and lend their polluted hands to casting the stones that should wound and bruise and kill. They had forgotten their own mistakes, had forgotten that they, too, were deserving of the stones they so ruthlessly cast at others.

But here was One whose purpose was different. He would not stone, condemn, kill; He had come that men might have life and have it more abundantly. How should He, then, unite with these wicked ones and send them on their journey for the devil to again rejoice in that through sin and death God's creation had been marred. Nay, He could not do that. He came to save.

Yes, Jesus came to save, and this woman needed that salvation. Jesus saw; He knew; He understood the pleadings in that repentant breast. Oh, that she could walk her path over again and leave the sin undone! Yet, according to the law she *must* die. Should she? How was He to answer? The decision was in His hands; His vote was the deciding one. No one else remained. He was sole Judge. What was the judgment to be? Was there any way to avoid the stoning?

Yes, thank God, He was the way! He forgave. He took her sins upon himself. He would bear them in his own body on the tree. And now He began His work — "Neither do I condemn thee. Go". Be free, enjoy life still! Our hearts beat faster for joy as we read those words. She is free from the guilt of sin, free from the resultant death.

"Go." Shall this one merely *go*, go forth from this Judge with her freedom, go back into the ways of her former living—the ways of sin, of condemnation, of death? Ah, no! The Master's work is not finished yet: it is His to keep her from a return to that from which He has just rescued—condemnation, death, the ways of sin. He must direct, He must lead the way. He did lead the way. We hear His words ring out, "Go, and sin no more."

Shall we change the scene? Suppose we take our place before the Judge, Where do I stand? Where do you

stand? Have we ever transgressed? Have we broken the law? "The soul that sinneth it shall die."

How beautiful those words of the Master as they come to us, "Neither do I condemn thee." What a wonderful Savior—to free us from the penalty of all that guilt! Let us thank Him! Let us praise Him! Let us follow Him! And let us place our lives at His disposal, listening with hearing ears as He speaks on, "Go, and sin no more."

## MODERN BIBLICAL CRITICISM

IT IS NOTHING less than confounding to a man who knows Jesus Christ, and lives in communion with God and His Word, to look into the monographs set forth today under the name of Biblical criticism. You see once more the blind and stolid Pompey boldly stalking into the Holy of Holies, and finding nothing there—nothing on the spot where Isaiah, seven hundred years before, had beheld the vision of the six-winged seraphim veiling their faces in the presence of the Most Holy One.

Let us, then, resolutely demand of ourselves and all others, as the first condition of Biblical criticism, that the critic himself shall be a devout man of God. When a party of scholars, whether English or German, or French, undertake to analyze and reduce to their elements the books of the Old Testament or the New, but who, notwithstanding marvelous linguistic acuteness, often remind you, in their contemptuous tones and utter lack of tenderness, of nothing so much as a gang of anatomists engaged in the dissection of a dead dog—only not always in equal seriousness of purpose; it ought not to require much insistence to persuade Christians that no unquestioning submission is due to such criticisms.

The holiness and elevation of spirit, from first to last, in the Old and New Testament writings and tone of good faith that prevails everywhere, is a matter on which readers of moral intelligence can judge for themselves, even in early life. And when great scholars prove themselves insensible to this tone of sanctity, sincerity, and reverence for God, which not only Ezra, but all the prophets, uniformly display—or dismiss it as cant—they naturally incur the suspicion both of learned and unlearned who have retained their moral perceptions in a Christian condition.

Depent upon it, no rogue, literary or ecclesiastical, had anything to do with writing the histories of the patriarchs, or of Joseph, or the Book of Deuteronomy—the perpetual marvel of holy, divine life and power.—*Selected from the writings of Edward White, in The Bible Standard—Rufus A. Curtis.*

"God never would send you the darkness  
If He felt you could bear the light;  
But you would not cling to His guiding hand  
If the way were always bright.  
And you would not care to walk by faith,  
Could you always walk by sight,"

## THY WILL NOT MINE

Laid on Thy altar, O my Lord divine,  
 Accept this gift today, for Jesus' sake,  
 I have no jewels to adorn Thy shrine,  
 Nor any world-famed sacrifice to make;  
 But here I bring within my trembling hand,  
 This will of mine — a thing that seemeth small,  
 And Thou alone, O Lord, canst understand,  
 How when I yield Thee this, I yield my all.

Hidden therein, thy searching gaze can see  
 Struggles of passion, visions of delight,  
 All that I have, or aim, or fain would be,  
 Deep love, fond hopes, and longings infinite,  
 It hath been wet with tears, and dimmed with sighs,  
 Clenched in my grasp till beauty it hath none;  
 Now from Thy footstool, where it vanquished lies  
 The prayer ascendeth, may Thy will be done.

Take it, O Father, e'er my courage fail,  
 And merge it so in Thine own will that e'en  
 If in some desperate hour my cries prevail,  
 And Thou give back my gift, it may have been  
 So changed, so purified, so fair have grown,  
 So one with Thee, so filled with peace divine,  
 I may not know or feel it as mine own,  
 But gaining back my will, may find it Thine.

—Van Dyke.

## A WEEKLY TALK

By C. E. Randall

### SPIRIT AND LETTER

THERE IS A TWO-FOLD WAY of interpreting God's Word. One has to do with the letter of the Word and the other, the spirit. It is possible and often times the case that one or the other of these is slighted in the interpretation and application of Scripture. In reading the Word with the aim in mind to secure a theoretical or theological understanding the tendency is to interpret it from the standpoint of the letter. There is no salvation or any particular grace to be received from such an effort. The apostle well said, "The letter killeth, but the spirit giveth life." Folks that are trusting in a mere knowledge of the written Word are going to be terribly disappointed when the "day of reckoning" comes.

The letter of the Word is not the life-producing element. It has its value and cannot be disassociated from salvation but is secondary or subordinate to the spirit of the Word. A message that deals strictly with the letter of the Word may be interesting, but is seldom convicting. It lacks that power that penetrates into the inner recesses of a person's life. There isn't any reaction, unless it be a debative one. It finds its appeal in the technical and interpretive side of

life.

The spirit of the Word works differently. It not only appeals but convicts and takes hold of the spiritual inclinations imbedded in every person. It produces LIFE and POWER and develops that transforming process necessary in every life. It is practical and useful for every purpose, circumstance and necessity of life. The spirit of the Word is more flexible and easier of interpretation than the letter. The letter of the law prohibited David from going into the holy place and eating the shewbread; but when he was hungry and in need, the spirit of the law allowed him this privilege which was forbidden by the letter. The spirit goes in and takes hold of the desire and motives with which the letter never deals.

As a people we have been seeking truth in the abstract or its interpretative side as it relates to the LETTER and overlooking the spirit and the life of the Word. These two latter elements are the ones that create power and activity in the individual. You may say, "Life has to do with the future, or eternal life." True, but His Word produces life a hundred-fold now and in the world to come everlasting life. The message that deals with the letter of the Word and overlooks the spirit and the life is a partial one and one that cannot hope to reap more than partial results. You let a person interpret the Word in its two-fold aspect, letter and spirit, and make rigid application of the same and you will find a person endowed with so much Christian energy that he can't help but DO things.

We have been and are under-nourished and the reason is simply because we have been whittling away at the wood too much and failing to get the sap or juice. Christ said, "I am the vine, ye are the branches." The same sap or juice that is in the vine generates into the branches. The sap that is in this Christ vine is the spirit and if you are not getting this life there is something wrong. Christ was active, healthy and at all times a fruit producer and the branches are going to be of the same kind and quality. You can't be a dead branch and belong to the Christ.

I don't want to be too critical in these weekly talks, but I do pray and trust that God will wake us up from our slumbers. Why are so many of our ministers off in some secluded section of the country, preaching a sermon now and then and holding three or four Bible conferences a year? and at the same time I ask, why are so many of our churches hanging out shingles, "NO SERVICES"; "NO SUNDAY SCHOOL"; "NO PRAYER MEETINGS"; "Meetings Closed for Winter"; No Meetings During the Spring Thaw"; "No Meetings During Busy Summer Season"; etc.? A live and active message must come from a live and active source. Lord, teach us to work. The spirit of the Word will give us life, but the letter never will.

It is horrifying to think of the condition of our work and see the little that was accomplished over the country last year. You say, "We can't expect to with our message. There is to be a falling away in the last days." Don't deceive yourself with such reasoning and lay down on the job. The trouble was a lot of us didn't half try.

Our next talk will deal with the whitened harvest. Watch for it.



# THE CALLING OF A NATION

*By Cecil A. Smead*

“**I**N THE BEGINNING God created the heaven and the earth.” Thus God commenced His great work of eternity in connection with man and the earth. Ever since then God has been building up and perfecting this world and man gradually but surely. At first we find man, in Genesis, living in peace and contentment in the Garden of Eden. But man, by his disobedience, lost his happy home and ever since has lived and died with the hope of its future restoration. When God saw the evil depths to which man had fallen, He immediately commenced the great work of selecting out from among mankind those who were willing and desirous of obeying Him. Even as He drove our first parents from Eden, God promised them a Seed who should redeem them from sin and death. From that time God began to choose a nation from which should come forty centuries later, that Redeemer who is Jesus Christ.

From the creation in Genesis man began to drift farther and farther away from God, until, at the end of sixteen centuries, God could not in His righteousness countenance such wicked beings. Therefore He destroyed man from the face of the earth by a flood of waters. The only ones He saved alive were Noah and his family who were perfect in their generations and were upright before God.

Just as soon as men began to increase on the earth after the flood, they again began to fall away from God and do evil. Therefore God divided them and scattered them over the earth. But He chose Abraham to be the progenitor of His chosen people. He promised Abraham a bounteous land and a Seed in whom all nations of the earth should be blessed. He chose Abraham because Abraham believed God and God counted it to him for righteousness.

From the seed of Abraham, God chose Isaac, the second son; from that of Isaac, He chose Jacob, the second son. For the express purpose of emphasizing His special blessing, God always chose a later son, not the first, even from the beginning when he chose righteous Abel, the second son of Adam. In that way God shows that He has cast off His first created son, Adam, with all his disobedience, and that He has chosen His second created Son, Jesus Christ, with all of His obedience.

Abraham, Isaac and Jacob each received the promise; but the promise was not fulfilled while any of them lived. God must first make a great nation of the children of Jacob, or Israel. So, leading them down into Egypt and keeping them there for over two hundred years, He made a great nation of them. Then, when the Egyptians oppressed His people, God redeemed them with a mighty hand and an outstretched arm, and showed forth His wondrous providence for those whom He chose to be His people.

After He redeemed them from Egypt God gave His people a perfect law through Moses, His servant. Then God went with His people in person to train and perfect them so that they would obey Him and look to Him with faith. They turned from Him again and again, but when they repented, He always took them back. He fed them; He clothed them; He drove out their enemies from before them. For forty years He led them in the wilderness.

Finally, when their confidence in Him had been perfected, He brought them down to the east bank of the swollen River Jordan, and ordered them to cross that river and possess the land that He had given them. That was the final test. The people proved equal to the occasion. They marched upon the waters of the river and the waters receded from before them to allow them to pass. They marched upon their enemies and God smote the enemies before them. The sun stood still while the Lord fought in the day of battle. The elements did the bidding of the Lord to the end that the wicked inhabitants of the land should be driven out from before Israel, the chosen nation of God. Very soon the people possessed the promised land and the Lord God divided it among them as He had promised them.

When they proved true to Him, He blessed them; and not before they proved true to Him did He bless them. Again, after their descendants fell away from the Lord and left off from serving Him, God withdrew His blessings from them and was compelled to punish them. Again and again He received them back, and again and again they fell away from Him.

There is yet a day in the future when the children of Israel will be gathered together to serve the Lord in spirit and in truth. When that day comes, the Lord will bless them as they never have been blessed before, and not only them but us also who are one with Christ and therefore part of the seed of Abraham and heirs according to the promise.

The Lord has been perfecting His people throughout the ages that are past. His great work is yet going on and will continue to go on until perfection is reached. We each have an opportunity to obey the Lord, to willingly become subject to His will, and to allow Him to bring us to that stage of perfection that in His own righteousness He can own us as His peculiar people and shower upon us blessings rich and unnumbered. That opportunity is ours through Jesus Christ whom the Lord sent to redeem His people, to redeem those who will obey the Lord with pure hearts and unflinching steps. If we have the courage and the faith, and if we obey the Lord, He will do the rest. He will redeem us.

## QUERIES TWENTY-SEVEN

### WHAT CHRIST IS TO US

Tabulate from the following texts: John 10:9; John 14:6; John 8:12; John 6:35; 1 Cor. 10:4; 2 Tim. 1:10; Eph. 2:14; John 10:11; John 13:15; Heb. 7:26; John 13:13; Rev. 19:16.

#### How Many:

1. Were required as witnesses to establish a fact according to the law of Moses?
2. Wounds did Christ receive while on the cross?
3. Wonderful events occurring in gardens are recorded in the Bible?
4. Were in the great draught of fishes taken after the resurrection of Christ?
5. Were at the first gathering of the disciples after the ascension?

### FIRST THINGS

1. Who was the first prophetess?
2. Who was the first judge according to the Scriptures?
3. Where is the first mention of "liquors"?
4. Who first held the office of scribe?
5. Who was the first Jewish High Priest?

### QUERIES 25—ANSWERS

#### PLACES

##### Old Testament:

1. Zoar, Genesis 19:30.
2. At Beer-Sheba, by Abraham, Genesis 21:33.
3. Jehovah-Jireh, Genesis 22:14.
4. Luz, Genesis 28:19.
5. At Peniel, Genesis 32:24, 30.

##### New Testament:

1. Cana of Galilee, John 2:1, 9.
2. At Enon, John 3:23.
3. Mount of Olives, Luke 21:37; John 8:1.
4. In a cave, John 2:38.
5. Bethany, John 12:1.

### HE LEADETH US:

To living fountains of water.	Through the wilderness.
Beside still waters.	Through the deep.
In green pastures.	In the right way.
Through the depths.	In a plain path.
Safely.	To the rock that is higher.

QUOTATION: Samuel to Saul, 1 Sam. 13:14.

Move over, folks, we have a new guest at our round-table. Meet Miss Louise Brewer, Queries Family. We'll put her between Ruth Tomlinson and Gladys Barber. And the reason we've missed Hazel Titus lately is she's been sick. But we are glad she is better now.

M. A. W. (you all know who she is) says in answer to

Queries 25 that Rev. 7:17 is a beautiful expression of God's love and Christ's tender care for His own. And I think she knows because that love and watchcare has been over her for many years and through many experiences.

## AN ARTIFICIAL AGE

By Mrs. H. H. Kent

IT HAS BEEN SAID that some years ago a man started to write a book on the subject, "The World Is Passing Away", but that he did not complete it. Had he lived in our day and age he would have had plenty to write about, for not only those who study their Bibles but even worldly men see the instability of our present systems. We are living in a materialistic age when enjoyment comes through the senses. Little of the religion of today reaches the heart. The Bible seems to be studied, but many times it is studied only to be argued, so we cannot expect to see the results that would come if we studied it to find its hidden truths that we might help others and feed the flock of God.

Fashions, manners and customs which are closely followed by the ungodly, are changing constantly. Should a crisis come, people who follow them would have nothing to cling to. Yes, we are living in an artificial world of startling changes. We know not what a day may bring forth. Something that has startled the world this year may be rejected by next year or even sooner. Many people are tied to the world and its changes, which the Bible says will pass away.

Nothing can be depended upon but the Bible and with this few seem to be very well acquainted. There is dissatisfaction and unrest everywhere and each year it seems to take on an increasing rate, but yet it comes so gradually, that the people who do not see the significance of our times, cannot discern these things. The speed rate that was looked at with fear a few years ago has become so common that the ordinary person thinks nothing about it now. Most people are not satisfied unless they follow the crowd. Only the brave go in single file and are not concerned if they are called peculiar for doing so. The Bible says that this unrest will increase as we near the end of the age. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked".

We are not only living in an artificial age, when people are not what they seem to be, but in an age of covetousness, when all seem to be dissatisfied with what they have, envying their neighbors and copying after them. Everything that makes a big display is catered to. Many people seem to be living on their emotions and feeding on excitement. When a nation does this it usually stops thinking; it does not last long but is apt to go the way Rome went. Only those things that are founded upon the Word of God are enduring. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isa. 26:13,

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"IF WE LIVE IN THE SPIRIT, LET US ALSO WALK IN THE SPIRIT." — GALATIANS 5:22.

### FROM THE WEST

DEAR BEREANS: These are the days of God's preparation. These are the days of our schooling under the Christ for a future cooperation with Him in the kingdom age to accomplish the most wonderful work ever known, for Christ and humanity. As we meditate on conditions today and see the indifference, coldness, even scorning of the places of worship and of God's blessed Word, how our hearts yearn for those of the blessed truth, to encourage, to cheer, to sympathize and urge on to faithfulness and true confidence in Christ and His promises.

How we would like to reach out to our isolated ones, our shut-ins, the sick and afflicted ones — to all those who are discouraged with the tiresome troubles and perplexities of daily life — and say, "Press on, dear soul, the goal is near!" Yes, yes, let's go often and unceasingly to God in consecrated prayer.

Desire is prayer, and God knows our hearts' desire anywhere, whether on bended knee, about our work, in the crowded room, or on the bed of sickness. We can lift our mind to God and live in constant harmony with Him, and experience that peace of mind that passeth understanding.

Friends, it's time we were demonstrating real heartfelt works or *fruits* of the spirit, if we are to meet Jesus soon. Read Bro. Randall's articles on prayer in the *HERALD* and Sr. Woodward's exhortations. They are every one essential for a devoted Christian. It's one thing, friends, to be a *professor* of religion, and quite another thing to be a *possessor* of it, able to demonstrate the *fruits* of the spirit.

Praise God for the wonderful privilege of enjoying a heart filled with love, joy, peace, in Christ Jesus. We can quote with the Psalmist: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." Psa. 91:1-2.

Bereans, we who are on the Social Correspondence Committee desire to be of help to any and all of our brothers and sisters in Christ. They who live among strangers to the covenants of promise — how they do appreciate an occasional letter from some one of like precious faith! We seem to need the fellowship of others. So it would seem that our life should be such that others, seeing us, shall know we have been with Christ and learned of Him.

If any reader should know of anyone who would enjoy

some of our Social Correspondence letters, please send the name and address to our Social Correspondence chairman, Mrs. Lilian Railton, Fonthill, Ontario, Canada. She will see that they get the necessary message. Do this, please, and help her.

May Moore.

### JANUARY ILLINOIS STATE BEREAN REPORT

Berean reports, with the exception of one or two, come in fine. Keep them coming.

Oregon: Membership, 25; average weekly attendance, 12; 2 visitors. Interest good.

Chicago: Membership, 15; average weekly attendance, 10 or 12. Meetings have been resumed after having been temporarily discontinued until the weather settled.

Ripley: Membership, 18; Average weekly attendance, 9. Interest fair.

Dixon: Membership, 22; average weekly attendance, 18. Interest very good. Socials are enjoyed once in a while and our aim is to teach others the truth.

Salem: Membership, 25; average weekly attendance, 12. Interest good. Weather has been bad, therefore our meetings have been very irregular.

Rockford: Membership, 17; average weekly attendance, 15. Interest keeps up splendidly, so much so that you are liable to hear bigger things from Rockford soon.

Edna Wood, Secretary.

### CLEVELAND BEREANS

At a meeting of the Golden Rule Berean Society, of Cleveland, Ohio, on February 14, the following officers were elected for the ensuing six months. President, W. H. Halls; Vice-Pres., Harvey Roden; Secretary, M. W. Lyon; Treasurer, Mary Milburn; Pianist, Mrs. Mattie Agard.

The Cleveland society has not been growing as it ought, so a social was held the middle of January to which a number of the young people of the neighborhood were invited, and a good time was enjoyed by all. This resulted in some increase in attendance which it is hoped may be made permanent by diligent cooperation on the part of the present members. Meetings are held on Friday nights at eight o'clock.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PARABLES OF THE KINGDOM

**J**ESUS LOVED PEOPLE. He loved them so much that He tried to teach them by stories how to be kind and fit themselves to be in the kingdom with Him. He turned no one away; rich and poor, good and bad were treated kindly by Him.

But some behaved very much like naughty children. They were jealous and proud. They did not have the right feeling in their hearts and were just watching and listening to find some fault. They could not understand Jesus, for they were unwilling to be taught.

Jesus knew that they were thinking unkindly of Him so He began teaching them parables. Now the bad ones could not understand, for a parable makes people think. They would not think or study, only to find fault. The good ones that really loved the great Teacher would come to Him afterwards if they could not think what He meant.

Now these parable stories that Jesus told were like nuts. The parable, like the shell, covers up the kernel. To find the good part one must crack the shell. Those who really want the kernel will work and get it, but those who are not willing to crack the shell will never get it. The shell keeps the meat nice and fresh and clean for people when they are ready to eat it. The shell also hides the meat from those who do not care for it.

A sermon could be preached on each one of these parables in today's lesson. We have not space enough to tell about each one. Have mother read them from the Bible to you and help you find the kernel in each one. The knowing about God's kingdom is very precious, a treasure, a pearl of great price to those who are getting ready. The kingdom like the mustard seed and the leaven will grow and become very great.

Jesus told of a man who sowed good seed in his field. While he was asleep an enemy came and sowed tares, or bad seeds. When the seeds came up the servants noticed the bad plants and told the master. "Shall we pull them up?" they asked. "No," said the master, "Let them grow together till harvest, when we shall separate them, destroy the bad and put the good into my barn."

Jesus meant that good and bad people will live together till He comes back again, for the happy kingdom time, where all will be peace and joy. The good people will all be with Him then, but the bad ones cannot see Jesus.

Daisy Nokes.

**THINK!** Are we trying our best to have a part in God's kingdom?

### SOMETHING TO DO

1. Make a list of the things to which the kingdom is compared.
2. Read Proverbs 3:19-26.

### REVERENCE

Beautiful ground on which we tread,  
Beautiful heavens above our heads,  
Beautiful flowers and beautiful trees,  
Beautiful land and beautiful seas.

Beautiful sun that shines so bright,  
Beautiful stars with glittering light;  
Beautiful summer, beautiful spring,  
Beautiful birds that merrily sing.

Beautiful drops of pearly dew,  
Beautiful hills and vales to view,  
Beautiful herbs that scent the air,  
Beautiful things grow everywhere.

Beautiful everything around,  
Beautiful grass to deck the ground,  
Beautiful fields and woods so green,  
Beautiful birds and blossoms seen.

Beautiful flower and beautiful leaf,  
Beautiful world, though full of grief,  
Beautiful every tiny blade,  
Beautiful all that God hath made.

—Selected.

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

—Psalms 95:6, 7.

### SPRING PRAYER

Hear us thank Thee, kindest Friend,  
For the springtime Thou dost send;  
For the warm sunshine and rain;  
For the birds that sing again;  
For the sky so clear and blue;  
For our Savior, too.

Help me in my heart to thank Thee;  
Help me with my lips to praise Thee;  
May I to each playmate be  
Kind, as Thou hast been to me.

# With Our Sunday Schools

LESSON XI.—March 16, 1930

## PARABLES OF THE KINGDOM

Matthew 13:24-52

Devotional Reading: Proverbs 3:19-26

### GOLDEN TEXT

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14:17.

#### A STUDY OF THE SUBJECT

**Topic.** What Christianity Means to the World.

**Basic Truth.** "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ."—Rev. 11:15.

**Outline.** I. Its Beginning. II. Development. III. Its Consummation.

**I. Its Beginning.** Without confusing the subject of the kingdom of heaven of which Christ was teaching with that of the Christian church, let us study the kingdom from the viewpoint of Christianity.

Christianity was introduced by Christ during His ministry. Previous thereto it was not known. His was to receive the world as He found it and build it as the Father directed.

**II. Its Development.** In the series of parables in Matt. 13 Jesus taught the development of the kingdom under the influence of His teachings. (The kingdom had been started centuries before.) In one sense His words were seeds, the individuals were the ground or soil which was to receive or reject the seed and to bring forth fruit after its kind.

In another sense the kingdom itself was likened unto a seed, even the smallest. It would grow until it should become the largest of its kind, the largest of all kingdoms. In another sense the kingdom was afflicted with leaven which would work until the whole was corrupted. (Later it will be purified and restored.) Other phases of the kingdom were like the hidden treasure, the pearl of great price, the net of fishes.

Throughout, the great lesson is that of growth from the condition in which the Savior found it unto its final condition of perfection and greatness.

**III. Its Consummation.** Jesus has not at this place described the consummation. Daniel foretold, 2:35, that it should fill "the whole earth". At 7:13, 14, Daniel taught that the kingdom of the "son of man" should break down all other kingdoms and that it would be everlasting. Psalm 72:1-8 teaches that the finished kingdom will flourish in righteousness and in "abundance of peace" unto the ends of the earth. While Jesus taught in Matt. 31:25-46 that the righteous of His kingdom will live forever.

This great accomplishment is being wrought by Christ through Christianity. To the Christian individual, Christianity means that the individual Christian will live with Christ, John 14:19; will be glorified together with Him, Rom. 8:17; "will be fashioned like unto his glorious body", Phil. 3:20, 21; will rule with Him, 2 Tim. 2:12; will be "joint heir" with Him, Rom. 8:17.

Christianity means that the world will be

revolutionized, permeated with the teachings and Spirit of Christ; that the kingdom under the whole heavens will be brought into obedience unto Christ, and filled with the righteousness of Christ and God. Christianity, through the church, 2 Tim. 2:12, will, in the coming age, cleanse the kingdom of sin and of the curse. Rev. 21:3-5 and 22:3; and fill the earth with the glory of the Lord, Num. 14:21.

#### PRACTICAL APPLICATIONS

**The Majesty of Old Sol.** Night's blackness fades to dark, then light gray, finally to dawn and daylight as Old Sol comes rushing up from the eastern depths of morn. What does he stand for? To night's revelers, he is the enemy which halts debauchery by the thrust of his piercing rays; to the righteous, he is the friend which lightens the pathway and the field for activity. To friend and foe, he spreads his indispensable light which gives life to grass, to herb, to beast, to fowl, to all. He melts the winter's snow; he sprouts the spring seed; he ripens the summer fruit, the fall grain; he comforts the sick! He is indispensable to the progress of man.

So, too, Christianity. Though Christianity may be regarded by the ungodly as an enemy, yet it is the one true light to the righteous. For the Christian himself, Christianity uplifts, advances, builds, develops, perfects. Through the active Christian, Christianity spreads its godly, beneficent influences over all the world of good and bad. It alleviates the agony of sin's sting; it is the ointment that aids hearts bleeding with bereavement, that bathes a mother's wounds, a child's injuries. Like Old Sol it is indispensable. Again Christianity in its coming perfection, under the direction of its Master, Christ, is assigned the task of restoring the earth from its sin, of rolling back the blanket of the curse, and of filling the earth with the glory of the Lord.

Christianity under Christ, its originator, means everything to man.

#### THE GOLDEN TEXT

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

Matthew writes of the "kingdom of heaven" while our Golden Text is "kingdom of God". According to Bullinger the two kingdoms are entirely different. The kingdom of heaven: 1, has Messiah for its King; 2, it is from heaven, and under the heavens, upon the earth; 3, it is limited in its scope; 4, it is political in its sphere; 5, it is Jewish and exclusive in its character; 6, it is national in its aspect; 7, it is the special subject of Old Tes-

tament prophecy; 8, and it is dispensational in its duration.

The kingdom of God: 1, has God for its Ruler; 2, it is in heaven, over the earth; 3, it is unlimited in its scope; 4, it is moral and spiritual in its sphere; 5, it is inclusive in its character; 6, it is universal in its aspect; 7, it is the subject of New Testament revelation; 8, and it will be eternal in its duration.

—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic: A Treasure House.**

Jesus once said that every man instructed unto the kingdom can bring out of his treasure things new and old. Matt. 13:52. He said this because the twelve asserted that they understood the kingdom parables He had just spoken. Jesus spoke kingdom parables to explain mysteries of the kingdom.

The mysteries of the kingdom had to do with time, purpose, the personnel, their development and preparation, the source of their power and authority. Here there was the darkness of a thinking that had no other kingdom conception than that after which kingdoms have always been built—kingdoms whose authority and power are brute strength and physical destruction of enemies; whose spirit and purpose is exaltation of and service to the ruling class by the ruled.

The kingdom parables are given to clear away this darkness and to open up new and unheard of vistas of kingdom thinking. They are, therefore, worthy of much meditation. He who is instructed unto the kingdom through them is a treasure house full of truths, new and old.—A. K.

#### INTERMEDIATE CLASS

**Topic: What Our Religion Means to Us.**

As Jesus went about all Galilee and other parts of Palestine, many people followed Him. Sometimes He healed them; sometimes He taught them; and sometimes He fed them. To many of them, the feeding was the most important. They realized He had the power to provide five thousand people with food enough for only five, and to them that was the great thing He was able to give them.

Jesus could give to the multitudes forgiveness of their sins which would mean to them more than all else, if only they would accept and follow Him. He can give to us the same if we will only accept of Him. If we seek first His righteousness, we are promised that we will not lack for daily food and shelter. Christianity should mean more to us than all else, because its rewards are not temporal as are earthly honors, but they are eternal.

Let us put our religion first in our lives and all necessary things will follow.—M. G.

# DOINGS AMONG THE CHURCHES

## FROM HERE AND THERE

Word comes that the home of Sr. Lydia Railsback and of Bro. and Sr. Lynn Leighty of South Bend, Indiana, has had sickness for the last ten days. The Herald family certainly wishes the sick ones speedy recovery.

Bro. O. J. Allard of Los Angeles, California, is returning to Fort Dodge, Iowa, to spend some time.

Sr. Edna Allard of Fort Dodge, Iowa, is still in poor health. It is the earnest wish of all that her health may soon be regained.

Bro. and Sr. Chas. Lapp of Wenatchee, Washington, who have been visiting Bro. Lapp's mother at Sunnyside have recently returned to Wenatchee.

One hundred and seventy-one were reported present at the Sunday School at South Lawn Park Church, Grand Rapids, Michigan, the twenty-third of February, and five regular families were absent. When it is remembered that one hundred is the seating capacity of the auditorium of the little church in this rapidly growing suburb, it will be understood with what handicap the school is managed. It has been further reported recently that the interest in the church work in general is rapidly on the increase. Already the work at this place has outgrown the building facilities. An enlargement is sorely needed, but till the members shall have succeeded in paying the present liabilities on the property, they do not feel able to increase the financial obligations. Pastor C. E. Randall, of 3734 Keyes Ave., S. E., Rt. 11, has a problem that few of our pastors have. He has succeeded in arousing new and increased interest in his field and is handicapped by lack of facilities with which to care for the same.

All will be glad to learn that Sr. Anna D. Springer of Lancaster, Ohio, has started a Sunday School in her locality. We pray the Father's blessing upon the work and will be glad to hear frequently that good progress is being made.

Miss Grace Laning, 5920 N. Paulina Ave., Chicago, is enjoying a four weeks' vacation from work while she reclines behind a red sign lettered, "Scarlet Fever". Her mother, Sr. Frank Laning of our Ripley church, is taking care of her. At last report Grace was not seriously ill, but a long quarantine grows monotonous and some cards and letters would help to cheer the hours.

On the tenth of February a young man named Dwaine Edgar Demmitt came to grace the home of Bro. and Sr. E. J. Demmitt, Dayton, Ohio. Mrs. Demmitt was formerly Dorothy Brewer. May God's blessing attend this young family.

Don't forget that this is the week of Bro. Siple's Kewanee-Ripley trip. Service on Friday night at the former place, and on Saturday and Sunday at the latter.

The New Truth Seekers' Sunday School Quarterlies for the second quarter will go to

the mail very shortly. If any of those receiving these quarterlies desire to change their order or the address in any respect, they are urged to do so immediately. We are anxious to do all possible to aid every Sunday School, but nearly every quarter one or two bundles are returned, while other schools write in to have their orders enlarged. Please make these changes so far as possible before time for quarterlies to be mailed, thus economizing expenses of publishing.

Any second class mail matter mailed at the regular time of publication requires a smaller rate of postage than does the same publication when mailed at a later date; so please get your orders in that they may be filled at regular mailing date.

## ANNIVERSARY SERVICES

This year being the thirtieth anniversary of the beginning of my ministry, I expect to give special sermons both morning and evening at the various March appointments. I am taking this way to invite all within reach to meet with us at any of the places. Stanhope has the second Sunday, Koszta the third and Lake View the fourth, the fifth Sunday not yet being determined.

The forenoon subject will be a repetition and a review of my first sermon, and the evening sermon, "Ai", based on Joshua seven.

J. W. Williams.

## WORD FROM VIRGINIA

Bro. L. R. Rhodes is smiling now over the arrival on February twentieth, of a new grandson, Robert Abner, Jr. The proud parents are Mr. and Mrs. Robert Rhodes, Waterlick, Virginia.

Sr. L. R. Rhodes was called recently to the bedside of her sick mother who lives in North Carolina. The last report that reached the writer stated that her mother had not improved any. How nice it will be when there will be no more sickness or death.

Bro. Malcolm Andrews, son of Bro. J. H. Andrews, was allowed to come home for a ten-day visit. He returned to the sanitorium again but is so much improved that he is expected to be dismissed soon. His mother, who went to the sanitorium last fall, has gained about twenty-five per cent in weight. Her temperature is gone, and she is permitted to sit up a little each day. We still desire the prayers of the church for her recovery.

A number of people from different denominations in Powell's Fort Valley formed a Bible study class and asked Bro. H. A. Sheets to teach it. The class meets at six o'clock each first and third Sunday nights. They gave the class the name, Berean.

## INDIANA EVANGELIST REPORT

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1.

Money received: Pleasant View, \$23.00; Hillisburg, \$6.00; Rensselaer, \$30.00; Plymouth, \$15.00; No. Salem, \$12.00; Burr Oak, \$10.00; Conference Board, \$17.00; Bro. Davis, Colfax, \$1.00.

Expenses, \$14.00.

J. H. Anderson.

## EASTER

Elsewhere will be found the report of an Easter Offering which has already been received at the National Bible Institution office. We are thus prompted to impress this religious festival upon the minds of our readers. Easter, Thanksgiving and Christmas are the three great religious holidays of the year. The government has set them aside for strictly religious purposes. There is no way that one can so truly, so deeply and so beneficially enter into the spirit and service of a day as by dedicating liberally of his own life action and energy in that direction. Purely for the benefit that accrues to the individual, it is again urged that every reader of the Herald, old and young, will present an Easter Offering unto our Father in heaven and to His Son our Lord and Master. And inasmuch as the National Bible Institution is the one central organization through which all can together move in this matter, it is urged that such a contribution for the furtherance of our gospel labors, for the furtherance of all Christian methods should be made to the office of this Institution. It is further suggested that these offerings be made early. Such will have two results: First, the making of the offering brings the offerer into a closer touch, into a nearer rapport with Him whom he is best endeavoring to serve. It fits him early for another step in advance, a step in spiritual, devotional advancement. The second result is the example to others. He who is thus encouraged to do likewise is encouraged to take that step or those steps which also advance him spiritually unto Christ and his Father. Let the child with his pennies, the capitalist with his millions each undertake to make an offering appropriate and commensurate with his position.

## CORVALLIS, OREGON, NEWS

Lucille, small daughter of Bro. and Sr. D. H. Hathaway, has been quite ill for several days.

Bro. J. C. Wilson of Lebanon is doing carpenter work in Corvallis.

Sr. Minnie Kerr spent the week end with her brother, Ralph Morgan, at Imbler.

Bro. and Sr. A. W. Darby and Sr. Hannah B. Cramer have moved from their farm near Gresham and will be located in the future at 834 Gantenbein, N., Portland, Oregon.

Sr. Sarah Smith, who became ill while visiting relatives in Oakland, California, has returned to her home at Portland where she is resting. Sr. Smith was confined to her bed for three weeks before returning to Oregon.

Bro. A. N. Harlan and Sr. Anna Cady spent Tuesday in Salem where they visited Sr. Minnie Harlan, a patient in a Salem hospital. Mrs. Harlan is a sister-in-law of the Corvallis people.

Bro. and Sr. Delbert Hathaway, accompanied by the latter's father, motored last week to Vancouver, Washington, where they transacted business. The party remained over on Tuesday with Bro. Elmer Hathaway of Felida.

## CHICAGO

Another beautiful day was February twenty-third, and we enjoyed a splendid sermon by Bro. Siple who brought a load of helpers with him. June Romine came from South Bend with a friend so we had a nice addition to our regular attendance. Sr. Whitehead and I went

over to the Congregational church in the evening. Brethren, do not be discouraged if you do not have as many out as you feel should come. I have been over there twice now and tonight they had a special evening program by a choir of thirty-five voices as they gave the oratorio, "The Holy City". It was well executed and only a handful to listen. It surely is discouraging, but we must expect it. Even if we do not expect it, it is sure to come, smaller crowds with pleasant, spring weather. People seem to forget the need of helping keep the interest up and if they want to go away visiting or to a show, they forget their obligation to God and the church, and just go. Such members are not much help to God, but they forget that. God never forgets. Inasmuch as ye have done it unto the least of one of these ye have done it unto me. God help us to be faithful.

M. A. Woodward.

**ELLA VIRGINIA ANDREWS**

Was born February 1, 1861, and died February 15, 1930, at the age of sixty-nine years and fourteen days. Sr. Andrews united with the Church of God more than forty years ago and remained a faithful member to the last. She was a great believer in prayer and looked to her God always for strength. Last fall we requested the church to pray for Sr. Andrews, who had just broken her hip. The break healed in a surprisingly short time and she gave God the credit. She never walked, because tuberculosis had taken her strength.

She partook of the Communion on February 10. She requested and received anointing just two days before her death. With her last rally of strength she sang a song of praise and then, with a look of sweet peace on her face, she went to sleep in Jesus to await that better resurrection.

Bro. John Andrews, her devoted son, opened her Bible and found these words written on a bit of paper: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psa. 34:19.

Sr. Andrews has been delivered from her afflictions and is now awaiting the resurrection to meet her Master and Maker.

Harry A. Sheets.

**MRS. ABBIE E. MEAD**

Abigail Esther Patterson, the youngest of thirteen children of Mr. and Mrs. William Patterson, was born at Sycamore, Illinois, May 11, 1855. At five years of age she came with her parents to Iowa, the family making the trip in a covered wagon and settling near Clarksville, where she lived continuously until last fall, when she went to spend the winter with her son, Guy, at Clearwater, Florida. There she went quietly to sleep, February 14, 1930, at the age of seventy-four years, nine months, and three days.

She was married to Thomas A. Neal, March 20, 1874, and to them were born four children, one of whom, Olive Mable, died at the age of four years, the others being Guy A. Neal of Clearwater, Florida; Mrs. Maria LaVerne Hunt and William LeRoy Neal of Clarksville, who survive her, the father having died in 1890. On July 24, 1894 she married Edwin A. Mead, who died in 1922. All her brothers and sisters preceded her in death.

She became a member of the Church of God by baptism in the spring of 1875, and has been very faithful in a life of service and devotion to her family and friends, who mourn the loss of so kind a mother and Christian friend. She was an ardent believer in the soon coming of Christ to rule the earth in righteousness.

Besides her three surviving children, she leaves two grandchildren and two great-grandchildren, Mrs. Alonzo Cook and her two sons, of Waterloo, and Marquette Neal, son of LeRoy Neal, of Clarksville.

Funeral services were held at the home in Clarksville, February 17, by the writer and she was buried in the family lot in the rural cemetery south of town.

J. W. Williams.

**HERALD RECEIPTS**

Mrs. W. H. Holmes; Mrs. J. A. Johnson; Mrs. Howard Moore; Mrs. Myrtle Norris; C. E. Hatch; Mrs. F. B. Fox; Aaron Leatherman; Mrs. C. S. Leech; Carrie Taylor; Mrs. Emma Claypool; L. S. Haney; Glen Allard; H. S. Hunt; Alice L. Beavers; George H. Nell; E. D. Eaton; Mrs. Archie Lockwood; Ada C. Simpson.

**EASTER OFFERINGS**

W. L. Robbins \$1.00

**THE RESTITUTION HERALD**  
Published by  
**NATIONAL BIBLE INSTITUTION**  
Oregon, Illinois

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:23; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things," which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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## THE GOLDEN NOW

By Rufus A. Curtis

AS "TIME, FIERCE SPIRIT OF THE SCYTHE and glass," introduces new conditions for us to face, new problems to solve, and new environments with which to adjust ourselves, it would seem that many, in their mad rush for wealth, at any cost, have "erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness . . . Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:10, 11, 17-19.

The deep sleep of slothfulness should be shaken off, and fervency of spirit should characterize all those who would be found serving the Lord. Read Prov. 19:15; 22:29; Eccl. 10:18; Rom. 12:11.

Our Creator has entrusted us as His stewards, with both temporal and spiritual gifts, not to be used exclusively for self, but to be passed on to others, less fortunate. (1 Cor. 4:2; Eph. 4:28.) To walk worthy of the vocation unto which we are called by the gospel, it is needful to bear one another's burdens. Eph. 4:1; Gal. 6:2.

We should be found "redeeming the time, because the days are evil". Eph. 5:16; Col. 4:5. We should improve the golden moments of opportunity, that each day affords, for "the night cometh when no man can work." John 9:4. Jesus has placed the stamp of nobility upon honest labor. He said, "My Father worketh hitherto, and I work." John 5:17.

"Howe'er it be, it seems to me,  
'Tis only noble to be good;  
Kind hearts are more than coronets,  
And simple faith than Norman blood."

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. It should be as reprehensible to waste *time*, as to waste *food*. Concerning utilizing the golden moments of time, Jesus said, "*I must be about my Father's business.*" Luke 2:49. Concerning the bits of bread that remained, when the Master had miraculously fed the five thousand, He said, "*Gather up the fragments that remain, that nothing be lost.*" John 6:12.

"Eternal vigilance is the price of liberty" as well as the price of a "conscience void of offence toward God, and toward men." Acts 24:16. The opportunity to speak a kind word, or perform a kind deed, if neglected, or postponed, may never occur again.

"The Bread that brings strength I want to give;

The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this way."

If we but realized the brevity of human life, and the possibility that it may be terminated at any moment, and that any parting may be our last parting, with friends and loved ones, how careful we would be to scatter the sunshine of hope and joy in all of its richness and fulness. (1 Thess. 2:19.) "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Psa. 39:1-7.

The following verses, by Stricklan Gillian, are worthy of more than a passing thought:

"Whatever grief may trouble heart and mind  
When we commune, let each good bye be kind.

Who knows — so sore beset the lives of men —  
That, when we part, we ne'er shall meet again?

So, tortured though we be with life's grim grind,  
When we have met, let our farewells be kind."

## THE PRECIOUS CORNERSTONE

By Mrs. Richard Skeels

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." — 1 Peter 2:1-3.

THESE WORDS OF EXHORTATION were written many years ago, but are just as applicable today to those who have professed Christ and have found that "the Lord is gracious". We are told to lay aside all these faults, to show forth the praises of Him who hath called us out of darkness into His marvelous light, and stop worrying over worldly affairs. It is so easy to worry over little things or to make some one else worry over them. Little things amount to nothing after all and there are so many important things that we should worry over.

O, how little of the impress of His will we wear! Are we praying that we might be filled with the knowledge of His will in all wisdom and spiritual understanding? Are we walking worthy of the Lord unto all pleasing? Are we being fruitful in every good work? Have we the hope of His calling? Have we the knowledge of His great power? Are we walking erect in the paths of righteousness, with our hand in His?

These and many other things we should worry over and pray over daily. Let us find the footprints, meant for us to follow. The way may seem hard, but Christ's cross was great and heavy, and the path to Golgotha, rocky, rugged and steep.

Dear ones, let us pray for the victory, and may the vision of His glory be our guide.



# THE RESTITUTION HERALD

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## THE WHITENED HARVEST

### A WEEKLY TALK

By C. E. Randall

*“Lift up your eyes, and look on the fields; for they are ripe already to harvest.” — John 4:35. “The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.” — Luke 10:2.*

ONE OF THE GREATEST DESIRES of my heart is that we as a people may have the veil lifted from our eyes, that we may get a vision of the great whitened harvest that lies all around us, and having caught the vision, will go forth and garner in. The work is great; the possibilities are wonderful. If the fields are not harvested, it won't be because they are not ready. The fault will lie at the door of the labourers. We need to do more WORK and less looking on the fields and chasing from one section to another of the harvest, watching honest workers digging in, trying to save some of the grain, while we point our fingers at different groups of WORKERS and say, “Doesn't that group have an awful belief!”

It is sometimes said that the dollar is so big in some people's eyes, that they can't see anything else. Such is oftentimes the case with other things. There is one with us. A “falling away” is so big in our eyes that we can't see any chance of building up our local, state or national work. We preach, talk and expect a “falling away”, and sometimes it seems there is actual rejoicing when there is a falling away as that is certain and unmistakable evidence of Christ's soon return. And in many instances it is.

I know that Scripture is very profuse in its declarations of an immense “falling away” in the “last days”. Why? WHY? Oh, WHY? Is it because the gospel of Christ has lost its saving power over man? NO. Here is the reason. The workers of apostasy are more active than the workers of Jesus Christ. The power of sin is not as strong as the power of God, and if you put the two to work with the same amount of energy righteousness will prevail every time. If I didn't believe I had a brand of goods more powerful than my competitor, I would quit. If there ever comes a “falling away” in our ranks it will be because some of us are “lying down on the job”.

If we will go out with the gospel of Jesus Christ and present it to the people instead of some hobby which we have

altered half a dozen times in so many months, we will begin to see people come our way. But generally speaking, they won't COME until we GO. We have been expecting too much “come” for what little “go” we have had. When we begin to talk about going out into the highways and byways to bring people in, then we begin to hear people say, “I don't think you should force the question”; “Let them make the decision of their own free accord”; “I don't believe in getting personal”; “That is using undue influence”; “Don't urge any one too strongly”, etc. It is just such alibis as these that are making drones out of a lot of us and emptying our churches. If I had a salesman working for me that would try to justify his small accomplishments or inactivity with such flimsy excuses, I would discharge him as quickly as the words could come out of my mouth.

The harvest is white, brethren, go garner in and fill your churches with sheaves. But, says one, “There isn't any use; our crowd is small; folks aren't interested in church work and they just simply will not come”. Such a pessimistic view as that is enough in itself to kill a splendid work. On the other hand, you let a church actually believe in the saving gospel of Christ, with the salvation of mankind at heart and let its members go out in their daily labors and live, talk and practice their Christianity; invite, encourage and urge folks to come to church; keep doing these things seven days in the week and you will see a growing church and it will keep on growing just as long as the members keep on working. Remember, it is the members of a church that make a church. Live members make a live church, and dead members make a dead church. Active workers make an active church, and indifferent members make an indifferent church.

Lord, cause us to lift up our eyes upon the whitened harvest, and give us the courage and desire to GO and garner in some of the sheaves.

# EDITORIAL

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” — Psalms 1:1-3.*

## OUR TIMES

CERTAIN ELEMENTS AS A CAMPAIGN of national propaganda are contemplating a national demonstration this Thursday, March 6. All will gladly await the results. This is but one more straw indicating which way the wind of the present day is blowing. HERALD readers are probably all aware of the fact that if the press reports coming from Russia, the capital of Communism, can be depended upon, the effort being put forth is at least two-fold. One feature of the effort is to make the world godless. According to press reports these people in Russia are advertising themselves as the Society of the Godless. Their effort is to convert people to the thought that there is no God and that to worship Jehovah is wrong in fact. It is the same effort that was put forth by some in England and elsewhere a few years back, an effort which perhaps continued and which was announced in print under some such slogan as “we have been saved by proxy long enough; it is high time that we set about saving ourselves.” This statement was put out as a slur upon the name of Christ our Lord.

THE HERALD does not wish to cry, “Wolf! Wolf!” It is realized that many times new theories are advocated and that soon they are blown away like the morning fog. On the other hand, prophecy is replete with the thought that in the closing days of this dispensation, governmental power, both politically and in its military forces, will not only set itself up and declare it is God but that it will enforce the claim with the full power of its military capacity.

Again attention is called to the fact that this Christian age cannot close unless several different features of world activity are brought into operation over the same period. One condition that is prophesied is the condition of the Jew. The Jew will return to Palestine and Jerusalem before the dispensation can end. Another feature is that of immense increase of riches. This feature also, according to James 5, will reach its climax immediately preceding the return of Christ. A third feature is that of exaltation of human government above the name of Jehovah. See Rev. 13; Dan.

2; also 7; 11:31-45. This last feature will become a veritable abomination of desolation in the nostrils of Jehovah. Dan. 9:27; Matt. 24:15. Other features could well be added.

Somewhere in the not far distant future heaven and earth are going to be awakened by another Voice from heaven. Angels sang at the birth of Christ; unsuspecting shepherds received and conveyed the message. At the second advent of our Lord the announcement will be made with a “shout, and the voice of the archangel, and the trump of God”. Again it will be shepherds who will hear this announcement, shepherds of men, shepherds in the name of Christ, Christians who will be on duty watching Christian growth, advancing Christian thought and truth and practice. Is it not highly important that Christians should observe all these signs of the present day?

## EASTER OFFERING

ALREADY EASTER FINANCIAL OFFERINGS have commenced to reach our office as announced last week. We are more than pleased with this. In so far as these offerings come from the heart and are intended to be veritable heart offerings in gift to the service of Christ, they are certain to be highly beneficial to the givers whatever else may be the result. Their assurance is given afresh that every effort possible is made to make these offerings as valuable as possible in the service of truth. Once again it seems advisable to present our cause to HERALD readers. Throughout, this effort is missionary in its character. The effort is to proclaim the gospel more forcibly and more extensively. The publications which are being issued are to that end; the Bible Training work which is being done is to that end; the secretarial work which necessitates correspondence covering the entire country is also to that end; the entire effort is to bind our people together in a stronger band and to unite with each other in proclaiming that gospel of Christ which is the power of God unto salvation.

Other denominations respectively are carrying forward similar works. Some of them are many fold stronger than is the Church of God. Some of them are supported by gifts running into the hundreds of thousands of dollars each and yet these people find it increasingly difficult to carry on their labors. One reason is that there is no limit in the number of things that present themselves. Only those who are familiar with the actual workings can have any idea of the multiplied demands that call for attention and service. Every one of those things takes time and financial support. The Church of God in these respects is

no different than other denominations. We have commenced very late in the day to undertake our work. As yet we have been unable to satisfactorily perform even the tithe of what we are called upon to do. All the time there are suggestions and requests and urgings to reach farther and ever farther. As we have said repeatedly, the amount of work that can be done must be measured entirely by the amount of funds that the brethren place at the disposal of the office. Many a time the office is forced to labor uneconomically simply because it is not furnished with sufficient means to economically equip and operate. It might also be mentioned here that owing to different causes (one of them, perhaps, the hard times in some sections) the contributions for the year 1929 were some two thousand dollars (\$2000) less than were those for the previous year. All these things make us humbly bold to present the facts again before the brotherhood. Every day we are actually needing more funds by far than we have. The real strain and material effort required to perform the work under the constant handicap occasioned by shortage of funds, consumes energy which could profitably be devoted in furthering the gospel phase of the labor. And so the call is again being made that one and all in accordance with their respective means and abilities will remember this Easter Offering feature and will promptly assist in whatever degree they find themselves able. Not only in the special holiday offerings do we ask that the different ones will keep these things in mind, but also that each will remember that regular monthly contributions as conditions permit are necessary in order to give our work that strength which will enable us to realize more and more of those things which all are anxious to see accomplished.

F. L. Austin, Executive Secretary.

## JUDAS AND THE LAST SUPPER

By Grover Gordon

*The question, "Did Judas Iscariot have part in the communion service?" which was asked by one of our readers, was answered negatively in the last issue. In the following article Bro. Gordon presents it from the opposite view.*

**I**N THE THIRTEENTH CHAPTER OF JOHN, the first and second verses, we find Jesus eating supper with His disciples. This was not the passover supper. The first verse says, "Now before the feast of the passover". It was at this supper that the devil put it into the heart of Judas to betray Jesus. After the supper was over, Jesus washed the feet of the disciples, then He told them that one of them would betray Him.

Peter beckoned to the one sitting next to Jesus to ask who it was. Jesus said, "The one to whom I shall give the sop (morsel) when I have dipped it." When He dipped the sop He gave it to Judas Iscariot. (Verses 21-26.) "For he knew who should betray him; therefore said he, Ye are not

all clean." (Verse 11.)

Jesus turned to Judas and said, "That thou doest, do quickly". The disciples did not understand what He meant but thought because Judas had the bag that Jesus had told him to buy some of the things needed for the feast, (further evidence that this supper was before the feast of the passover). Judas went out immediately. He probably went to the priests and elders to strike a bargain with them.

We now turn to Matt. 26:1-2. Jesus here was reminding His disciples that the passover was just two days off and He gave them instruction about finding a place to eat this feast with them. The third and fourth verses tell us that the priests, scribes and elders of the people were consulting how they might take Jesus by subtlety and kill Him. Here evidently is where Judas came after he left the supper, as recorded in John 13:30. Matt. 26:14-16 gives an account of Judas going to the chief priests and asking how much they would give him to betray Jesus.

It seems then that, after having made all arrangements with the priests, Judas went to the feast of the passover, according to the seventeenth verse, "now the first day of the feast," and the twentieth verse, "when even was come, he sat down with the TWELVE," verse 21. He again tells them that one should betray Him and in verse 25, He tells who it is. There is no record of Judas going out from this supper. Jesus then took bread and blessed it, also the cup. By reading the rest of the account we find that in *that night* He was betrayed, which agrees with Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the SAME NIGHT in which he was betrayed took bread." "Wherefore whosoever shall eat this bread, and drink this cup, unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. 11:23-29.

It seems to me that Judas added to his sin after having previously agreed with the chief priests to betray the Savior, to go and eat the passover and no doubt take of the emblems of the body and blood of the Lord. He surely took of them unworthily, therefore he became guilty of the body and blood of the Lord. The account in Mark 14 and Luke 22 both show that Judas had made an agreement with the priests and elders before the passover feast.

"And they made ready the passover. And when the hour was come, he sat down, AND THE TWELVE APOSTLES WITH HIM. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. BUT BEHOLD, THE HAND OF HIM THAT BETRAYETH ME IS WITH ME ON THE TABLE." Luke 22:13-21.

Did Judas Iscariot have part in the communion service? By examining the Scripture record we say, YES.

## SENT FROM GOD

By T. A. Drinkard

**A**N ARGUMENT AROSE between Jesus and the Jews because Jesus had said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. The Jews inferred that Jesus implied He was older than Abraham, by saying, "Thou art not yet fifty years old, and hast thou seen Abraham?" To this question Jesus replied, "Verily, verily, I say unto you, Before Abraham was, I am."

What did He mean to teach? Can it be possible that He meant to say that He was in existence or living, long years before Abraham was born? If He meant that why did He not say so and save all the wrangling "about words to no profit" (2 Tim. 2:14) that we sometimes see? Was Jesus in existence before He was made? Was He made before His mother? (Gal. 4:4.) Just how could He exist *before* His mother? Was He material? If so, was He mortal or immortal? If mortal, was He not subject to death? If He was not of a nature that would allow Him to die, how could He descend from that place and be born of woman?

Let us carefully study this question and see if we can't find a solution of the matter, one which we can understand; one that doesn't have so much mysterious complication in it. Did Jesus mean that He was older than Abraham? Let us see. John the Baptist said, "After me cometh a man which is preferred before me: for he was before me." The word *before* can, and is so used to denote *time* or *rank*, and in this verse under examination (John 1:30) the word is so used. By reference to the fifteenth verse of this chapter we read, "He that cometh after me is preferred before me: for he was before me." Jesus was *before* Abraham and John in rank; in preference, He was preferred before them. In point of age John was older than Jesus Christ.

When Jesus came to the close of His earthly life, He prayed His Father to "glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:3. Before the world was Jesus had glory with the Father! Does that mean that Jesus was there to personally enjoy it? Are you a Christian? As such are you dead to sin? (Rom. 6:2.) Being dead to sin, isn't your life "hid with Christ in God"? (Col. 3:3.) Where is this life? With Christ? Where is Christ? Can that life be with Christ without your being there to enjoy it? In the same way, could not the Father have had this glory with Him long before Jesus was born? He could and He did.

It is true that Jesus proceeded forth and came from God (John 8:42), neither came He of himself, but God sent Him. The words *came* and *sent* seem to cause so much misunderstanding, sometimes especially when they are used relative to the Master. But the same words are used in reference to John the Baptist. He was "sent from God"; "he was sent to bear witness" (John 1:6-8). He "came for a witness". This would not mean that John was sent directly from the throne of God. By careful consideration we can avoid many difficulties in our Bible study.

## CHRIST IS COMING

By Alice B. Curtis

He is coming, He is coming,  
Soon in heaven will be His sign,  
And with a surpassing splendor,  
It from east to west will shine.  
Every eye the Lord shall see,  
When He comes man's Judge to be.

At His glorious appearing,  
Earth His mighty shout will hear;  
Hear the voice of the archangel,  
And God's trumpet loud and clear.  
Lord of air, and sea, and land,  
Who can in His presence stand?

Then the tribes of earth shall mourn;  
What a mourning that will be:  
When the unsaved look on Jesus,  
Who for them died on the tree.  
Earth will yield no hiding place,  
For those who despised His grace.

Blessed day for the redeemed ones!  
A glad union shall take place,  
When they rise to meet their Savior,  
And behold Him face to face —  
For them no more grief or pain,  
They with Him shall live and reign.

Coming soon in all His glory,  
In His Father's glory, too,  
King of kings, He comes attended  
By angelic retinue.  
Mighty God, and Prince of peace,  
Come and bid life's troubles cease.

Lord, when wilt Thou rend the heavens?  
When wilt Thou return? we cry.  
And we have the sweet assurance  
That His coming draweth nigh.  
Any day that day may be,  
When Christ's coming we will see.

## CHRISTIAN CITIZENSHIP

"Every intelligent human today recognizes that there is a law of man and that there is a law of God. If we recognize the former and ignore the latter, we fail to attain that maturity of nature that should express itself in clean, wholesome living, and ideal citizenship. Christianity is the foundation upon which we must build if we are to have character that is strong, and be possessed of motives that take from us selfishness and self-seeking, lifting us into the realm of service and true nobility of life." — H. P. Crowell.

# CHRONOLOGY

By C. W. Dean

THE CHRONOLOGY OF THE BIBLE is traced through by genealogy and servitude periods. A difference of opinion has arisen in Christendom concerning the signs of the times based upon the chronology of the Bible, and for the promulgation of the truth and in answer to the request of several of the brethren who are readers of the HERALD, for an article on chronology in harmony with the Scripture, I hope to present same through the RESTITUTION HERALD, by the courtesy of our brother and editor. In the study of this scriptural subject let us open up our minds and learn of other scriptural truths. When we search the Scriptures with one thought in view we miss much truth and light on other subjects.

The Scripture plainly states that Noah was five hundred years old when he begat three sons. He was not 499 years old, he was not 501 years old, but 500 years old when he begat Shem, Ham and Japheth. The Scripture plainly states that Noah's wife (not wives) and the three wives of his sons (four women) entered the ark. Scripturally, Noah only had one wife, and by that one wife, he begat three sons when he was 500 years old. Ham was the younger (Gen. 9:22-24) in the same sense that Jacob was the younger and Esau the elder (Gen. 25:24-26) and in the same sense that Abel was the younger and Cain the elder (Gen. 4:1-2), a fulfillment of prophecy (Gen. 3:15-16). Shem, Ham, and Japheth were born before Noah was commanded to build the ark. It has been suggested that Noah was 120 years building the ark. Others suggest that it was a hundred years in building. The Scripture does not literally state how long it required, nor the length of time the ark was under construction.

Adam to Seth	130 years	Gen. 5:3
Seth to Enos	105 years	Gen. 5:6
Enos to Cainan	90 years	Gen. 5:9
Cainan to Mahalaleel	70 years	Gen. 5:12
Malhalaleel to Jared	65 years	Gen. 5:15
Jared to Enoch	162 years	Gen. 5:18
Enoch to Methuselah	65 years	Gen. 5:21
Methuselah to Lamech	187 years	Gen. 5:25
Lamech to Noah	182 years	Gen. 5:28
Noah to Shem, Ham, Japheth,	500 years	Gen. 5:32
Total	1556 years	

Sometime after the birth of Noah's three sons, God commanded him to build an ark. In the six hundredth year of Noah's life, in the second month, on the seventeenth day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights, in that selfsame day, Noah and Shem and Ham and Japheth entered the ark, Noah's wife, and the three wives of his sons with them, Gen. 7:11-17. In the year 1056, in the second month, and the seventeenth day of the month, Noah was born. Five hundred years later Noah begat Shem, Ham and Japheth. One

hundred years later, and in the year 1656 B. C., Noah and his wife, his three sons and their wives entered the ark, making a total of 1656 years from creation of Adam to the deluge.

Noah lacked one month and seventeen days of his 601 years of age when he removed the covering of the ark (Gen. 8:13). He was 601 years and 10 days old when the "earth was dry" and God told him to go forth from the ark (Gen. 8:14-15), which would make one year and ten days from the entrance of Noah into the ark to his departure from the ark. Our next period of time, or Bible chronology, begins with Arphaxed.

Shem to Arphaxed after deluge	2 years	Gen. 11:10
Arphaxed to Salah	35 years	Gen. 11:12
Salah to Eber	30 years	Gen. 11:14
Eber to Peleg	34 years	Gen. 11:16
Peleg to Reu	30 years	Gen. 11:18
Reu to Serug	32 years	Gen. 11:20
Serug to Nahor	30 years	Gen. 11:22
Nahor to Terah	29 years	Gen. 11:24
Terah to Abram	70 years	Gen. 11:26

This makes a total of 292 years from the deluge to the birth of Abram, and in this period of time, or chronology, we have some interesting scriptural points of study. First, Shem was a hundred years old, and begat Arphaxed two years after the flood (Gen. 11:10). That is, from the birth of Shem to the deluge was 100 years, and two years after the deluge, or one year after leaving the ark he begat Arphaxed. The time period of the deluge from the beginning of rainfall to dry earth was one year and ten days. If Shem was only 100 years old when he begat Arphaxed, then Noah was ninety-eight years constructing the ark, however such thought would be a contradiction of Scripture (Gen. 5:32; 7:6-13; 8:13-15). In other words, from Shem to Arphaxed is 102 years, which period embraces the building of the ark, the deluge and birth of Arphaxed.

Now, we began with a scriptural recording which the promulgators of the signs of the times doctrine overlook. (Gen. 11:26 compared with verse 32.) If Gen. 11:26 be correct Noah and Abram lived at the same time for a period of fifty-eight years, as Noah lived 350 years after the deluge (Gen. 9:28). And if Gen. 11:26 be correctly recorded, then Terah, Abram's father was 170 years old when the covenant of circumcision was given, and Isaac was born.

Abram left Haran as God had told him when he was seventy-five years old (Gen. 12:4). If Terah was only seventy years of age when Abram was born, then Terah was 170 years old when Isaac was born, as Abram had his name changed to Abraham, and the covenant of the circumcision was with him. Both he and his household had been circumcised under the seal of the covenant, and Isaac was born when Abraham was 100 years old (Gen. 21:5) which, if Gen. 11:26 be true, makes Terah the father of Abram or Abraham 170 years old at the birth of Isaac. Thus we can see the age of Terah, 205 years, has no bearing or meaning as a time feature in giving of the covenant of circumcision to Abraham.

(To be continued)

## WHAT TIME IS IT?

By Glenn Birkey

"NOW THE SPIRIT SPEAKETH EXPRESSLY, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy having their conscience seared with a hot iron." 1 Timothy 4:1-2.

We have only to compare the above scripture with our present-day newspaper dispatches to see where the hands on God's clock stand in respect to the end of our present dispensation. Dr. Willoughby, Assistant Professor in New Testament Studies at the University of Chicago, recently made a public utterance that the four Gospels were not written by men who bear the names, Matthew, Mark, Luke, John; that Paul did not write the epistles that have always been credited to him. Below is a more recent dispatch which shows the modern trend of our times. May we, like the apostles of old, adhere strictly to the true doctrines taught by our Lord while among us.

## OLD RELIGION FAILS MODERNS

"MODERN THOUGHT has outgrown the Christian religion as it is expressed by the so-called 'orthodox' churches of today, according to Dr. Jesse H. Holmes, for thirty years professor of philosophy at Swarthmore college.

"These churches are officially established on a foundation of medieval superstitions,' Dr. Holmes told the United Press, 'in which a large proportion of both ministers and laymen do not actually believe at all. They cannot be reconciled with that basis of modern science which all honest, intelligent, thinking people accept. And moreover with an unbending insistence on these myths of the middle ages concerning matters of history and theology, there is a practical denying of the plain teaching of Jesus in actual life, as in such things as humility, poverty and violence. They do not believe what they say about conduct, and they do not say what they believe about history.'

"He classed as 'medieval superstitions' such doctrines as the fall of man, original sin and the technical 'plan of salvation', Jonah and the whale, the Virgin birth and other miracle stories taught as essentials by fundamentalist Christianity.

"Dr. Holmes has been joined by Roscoe Pound, dean of the Harvard law school; J. Russell Smith, professor of economic geography in Columbia university; Thomas A. Jenkins, professor of the history of the French language at the University of Chicago, and Albert T. Mills, professor of history and political science in James Millikin university in a letter addressed to 'the scientifically minded'.

"For a large number of the people of Christendom, especially those trained in scientific thinking,' the letter says, 'the great organized Christian churches are failing to supply the needed religious element. The trend of our time is scientific. It is impossible for religion which ignores or opposes this tendency to serve the purposes of all who receive modern education.' "

## QUERIES TWENTY-EIGHT

SR. VERNA THAYER prepared the following problem for her Sunday School class and then sent it on to us. We appreciate your cooperation, Sr. Thayer. Thank you.

*Multiply* the number of stones taken from the Jordan river after the Israelites passed over by the number of days that Ezekiel spent with the people that were in captivity by the river Chebar. *Add* the number of virgins that went out to meet the bridegroom. To this *add* the number of the hour in which Peter went upon the housetop to pray. *Subtract* the age of Manasseh when he began to reign and *divide* the remainder by the number of sons of Rachel. Then *multiply* by the number of persons cast into the fiery furnace. *Add* the number of men who bound themselves by an oath that they would neither eat nor drink until they had killed Paul. *Add* the age of Josiah when he began to reign. *Divide* by the number of the angel that poured out his vial upon the sun. *Subtract* from this the number of years added to Hezekiah's life. The remainder should be the same as the number of pieces of silver Judas received for betraying Jesus.

## DO YOU KNOW?

1. Who prayed for death in dark despair?
2. To what did Christ himself compare?
3. What queen was fairest of the fair?

Now either way the *initials* place,  
And still the selfsame name they give  
Of one who sunk in deep disgrace,  
Did yet a glorious hope receive.

## ANSWERS — QUERIES 26

If each member pays \$1.00, we can raise \$364.00 per month for the church.

100 (Gen. 21:5) minus 40 (Ex. 24:18) = 60

60 times 2 (1 Kings 18:32) = 120

120 divided by 12 (Joshua 4:8) = 10

10 times 3 (Job 1:2) = 30

30 plus 24 (Rev. 4:4) = 54

54 divided by 6 (Gen. 35:23) = 9

9 times 3 (Mark 14:72) = 27

27 times 4 (Ex. 39:10) = 108

108 divided by 12 (Mark 5:42) = 9

9 plus 40 (Gen. 7:4) = 49

49 divided by 7 (Mark 8:5) = 7

7 times 52 (2 Kings 15:2) = 364.

## BIBLE STUDY

## GENESIS — NUMBERS

1. G—ideo—n, Judges 7:20
2. E—sa—u, Genesis 25:27
3. N—ahu—m, Nahum 1:1
4. E—lia—b, 1 Samuel 16:6
5. S—alom—e, Mark 15:40
6. I—zha—r, 1 Chronicles 6:2
7. S—osthene—s, Acts 18:17

## QUOTATION

Isaiah, Isaiah 30:7, 15.

## THE BOOK OF PSALMS PRAYER AND PRAISE

*By Lyman Booth*

THE WORDS WHICH OUR LORD USED on the cross, in two instances, were quotations from the Psalms. The insulting language which His persecutors used was the same that David predicted more than a thousand years before. Matt. 27:43-46; Luke 23:46, and cited from Psa. 22:1-8; 31:5. Thus we find many Psalms are direct prophecies of David concerning our Lord, and there are many others not so clearly discerned, yet they must be interpreted as referring to Christ. David was so eminently a type of Christ, that his name is given, in some instances, to his most illustrious Descendant. Isa. 55:3; Ezek. 34:23; Hosea 3:5.

Besides this the union which exists between Christ and His people are of such a nature that we can not avoid applying the same things to both in many respects, though we must notice a discrimination in others. With some writers this may lead to a controversy which has often been argued, whether all the Psalms should be applied to Christ or not. But every pious mind will admit that each of them relatively points to Him in His person, offices and character, or that they may be so applied as to lead the believer's mind to Him who is the One upon whom God's promises and mercies are centered.

It can not be doubted that the Psalms, in the main, are devotional and practical. The language is that of a thankful heart under various emotions and exercises; whether weeping for sin, thirsting after God and His righteousness, or rejoicing continually in Him; whether burdened with distressing afflictions, striving with diverse temptations, or triumphing in the hope of final deliverance; whether thanking God for His mercies, or meditating on His precious truths, or happy in His service. Some, or all of these, may appear in the Christian experience as standards or tests by which we may determine just how far our desires, hopes, joys, aims, fears and sorrows are spiritual or carnal. The value of the Psalms in this regard is beyond calculation, and the nearer we can assimilate its views, and the more we appropriate its words into our conversation, the higher we will stand upon the religious plane.

The Psalms may easily be called a brief summary of the Bible, admirably fitted for devotional purposes. They begin at the dawn of creation and end with the consummation of God's plan of redemption for the children of men. They tell of the creation and formation of the world, the transactions of the patriarchs; the exodus of the children of Israel from Egypt; their journey through the dreary wilderness, their settlement in Canaan. They treat of their law, ritual and priesthood. They speak of the exploits of great men performed by faith: their sins and frequent captivities; their repentance and return to God; of David's sufferings, and exposures to death, and his victories; the peaceful and prosperous reign of Solomon. They proclaim the

advent of the Messiah; His birth, life, sufferings, death, resurrection; His legal right to the kingdom and priesthood; the giving of the Spirit; the rejection of the Jews; the establishment, increase and perpetuity of His church; the end of Gentile rule; the judgment and condemnation of the wicked; and the final triumph of the righteous under the direction of their Lord as "King of kings and Lord of Lords." All of these are mentioned for our meditation and enlightenment.

They are presented in fancy pictures and adorned with the grace and beauty of poetry, designed purposely for the comforting and cheering charms of music, thus intended for and consecrated to the service of God. Every one will admit that music hath its charms, the fife and drum to excite the passions for war; the psaltry, harp and lute, to peace and the service of God; the violin, to make active the feet of the dancer; the accordion and the melodeon, to soothe our sorrows and griefs and to lull our troubled minds to rest. Thus every human emotion may be excited or calmed by some musical instrument of one kind or another.

But there is no music so enchanting as the tender and melodious tones of a sweet singer. Our turbulent passions may be calmed by the melody of some sacred tune, such as the son of Jesse rendered on his harp of a thousand strings. The Psalms bring to us truths in the charming dress that the wisdom of philosophers cannot impart and in a style which our laureate poets cannot equal. The glory of man's redemption is painted in glowing terms in the Psalms. They who study this book consistently will continually have our Savior in mind, for they show who He was, what He did, why He suffered, and how He was raised to reign on David's throne.

As we read and meditate upon this book, each particular portion in which our Lord is represented or typified should be noted, for the encouragement of our faith and hope. In them we find directions for the temper and conduct. We find words to enliven our devotions and to assist us in self-examination. They furnish reminders of our struggles against things within and without, and how we may win the conflict against evil. Then there are passages that may be interpreted as containing solemn warnings against cruel oppressors and vicious persecutions of the righteous.

*(To be continued)*

## PLANTS OF THE BIBLE

*By Verna C. Thayer*

### LEEK (ALLIUM PORRUM)

THE LEEK is a vegetable resembling an onion. One kind of leek has been raised in Egypt from very ancient times, Numbers 11:15. It has an ill-defined bulb, leaves about an inch broad and a stem about two feet in height. The young stem, enveloped in its leaves is banked up as in the case of celery and plucked up while tender before the flowering head is developed. It is eaten raw, made into a salad, or used as a flavoring for cooked dishes. The Hebrews lamented the loss of their leeks and onions.

## CHOOSE YOU THIS DAY

By Samuel E. Haney

*"It is the spirit that quickeneth ('giveth life', R. V.); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.*

THESE WORDS OF JESUS REFER to something that is dead. And this something is the human body, reckoned dead as the result of its contamination with the Adamic life. True, the human body has a trace of natural life which is in the blood corpuscles. Hence we read, "He poured out his soul (or, life-blood, *nephesh*) unto death", Isa. 53:12. His body was resurrected, but not His natural life-blood. When His disciples "supposed that they had seen a spirit", He disabused their minds by saying, "A spirit hath not flesh and bones, as ye see me have", Luke 24:36-43. The word, "blood", is here omitted. Paul says, 1 Cor. 15:50, "Flesh and blood (blood, the human phase of us) cannot inherit the kingdom of God; neither doth corruption (anything polluted) inherit incorruption." Continuing: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed",—just as Jesus was at His resurrection, body, bones and flesh immortalized, but void of the natural, represented by the blood.

The flesh of the Adamic race, which is permeated with its original progenitor's sin-tainted blood and under the control of the adversary, can be spiritually and physically energized by the indwelling of the Holy Spirit, namely, "The SPIRIT is THAT which MAKES ALIVE", Emphatic Diag. "And if the SPIRIT of HIM who RAISED Jesus from the Dead dwell in you, HE who RAISED Christ from the Dead, will also make alive your MORTAL Bodies, through the INDWELLING of his Spirit within you", Rom. 8:11, Emphatic Diag. Proverbs 4:20-22, Rotherham's careful version, God emphasizes the point, that is, "My son to my words attend, to my sayings incline thou thine ear; let them not depart from thine eyes, keep them in the midst of thine heart; for life they are to them who find them, and to every part of one's flesh they bring healing." In these two verses God refers six times to His Word. Jesus says, "My words (which were really His Father's words, John 3:34) are Spirit, and they are life." Surely this refers to both soul (life) and body! A confirmation is found in 3 John 2: "Behold, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." David expresses the same thought by desiring to remember all His benefits to both soul and body: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's". Psalm 103:3-5.

Jesus says, "I am the life". John 11:25. He also says, symbolically, "I am the vine, ye are the branches". The

life which flows from this Vine into its branches is of a higher order of life than that of the Adamic life; it is a superhuman life, He tells us, "If ye abide in me (the Vine), and my words abide in you, ye shall ask what ye will, and it shall be done unto you." But we shall "ask amiss" (James 4:3) by asking for things to be "consumed upon our lusts", (our pleasures, R. V.—some pleasure or another, Wey.). But by asking aright we obtain this superhuman strength for soul and body. "But they that wait upon the LORD shall renew (change, margin) their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint." Isa. 40:31. "I am strong to endure ALL things with HIM who strengthens me", Paul. Phil. 4:13, Emphatic Diag.

"The flesh profiteth nothing." Yea, the flesh against the spirit might be compared to the letter against spirit of the Word. It is suggestive of beautiful clothes against mental culture, neither of which is substantially beneficial to the spiritual or natural phase of life. It is the result of "minding the things of the flesh; and not the things of the Spirit" (Rom. 8:5); and noting the letter instead of the Spirit of the Word that is justifying heathendom in looking suspiciously upon Christendom.

Statesmen are matching their wits in their endeavors to prop up their respective tottering nations. And what is true of nations is equally true of individuals. Isaiah's prophecy (24:1-13) which is in its inception, is as descriptive as it is pertinent; an occasional re-reading of it averts lethargy. Turn to it, often, and ponder its meaning.

Man's inexorable plight is due to a general disregard of Jesus' words: a superhuman power engendering a super life. "The words that I speak unto you, they are Spirit, and they are life"; but fallen man has ignored this professed life which emanates from the Vine, the only source of permanent life. Any wonder God cries out, "Who hath believed our report? and to whom is the arm of the LORD revealed?" Isa. 53:1. Inferentially, very few!

What a sight to behold! our fellow creatures heading — as they are — toward an abysmal plunge into "a time of trouble, such as never was since there was a nation"! Dan. 12:1. Jesus commenting on the terrific devastation of this prophecy said, "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there shall no flesh be saved." It will be only by God's intervention in behalf of His elect children that any shall survive.

The cry will soon go forth: My God! Why all this! One of the many reasons is because men have chosen darkness rather than light, because their deeds are evil; heeding the serpentine edict, "Ye shall not surely die", instead of God's edict, "Seek the LORD, and ye shall live", Amos 5:6. Paul's conclusion is that "he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit, reap life everlasting."

Satan's words—Darkness and Death.

Jesus' words—Light and Life.



# DAILY SCRIPTURE READINGS

**WEIGHED IN THE BALANCE BUT NOT WANTING**  
Sunday, March 16 — Luke 4:1-13.

*“And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about.” — Luke 4:14.*

**S**MALL WAS THE TRIAL by which Babylon's king was tested, but having been tested, “weighed in the balance”, he was “found wanting”. Dan. 5:25. Not so with our Savior. He, too, was weighed in the balance; He was given the severest of tests. In every one he was found to be filled with faith, filled with trust and confidence in God, filled with obedience. This, too, one must remember, was forthwith after He, having come up out of the water of baptism, was greeted with a voice from heaven which said, “This is my beloved Son, in whom I am well pleased.”

For every advancement, one must have been tested and have revealed a worthiness. God dealt with Jesus in this respect no differently than He deals with us. To him who overcomes, who is victor in faith, who serves God to the end, to him God's gift will be abundant.

**THE GENTILE WOMAN IS TESTED  
CHRIST'S POWER TOWARD GENTILES REVEALED**  
Monday, March 17 — Matthew 15:21-31.

*“O woman, great is thy faith: be it unto thee even as thou wilt.” — Matt. 15:28.*

Seeking “crumbs from the rich man's table” well describes the yearnings of this Canaanitish mother. She deigned not to hope for the rich promises of God to Israel, but she did ask for that personal touch and blessing of the Savior's life that would restore her daughter to soundness. How Jesus tested her faith, not because He himself was ignorant of it, but because every test which is faithfully borne increases the strength of the one restored. Her faith, her devotion to the “Son of David”, her hope in Him, were all strengthened and enlarged by the test; they were advanced toward perfection.

Nor was she the only one who profited thereby. The lesson echoes its glad chimes down through the Christian age. We see Jesus exerting equal compassion and equal mercy upon the Gentile as upon the Jew. He was emulating the Father's world-wide example. Surely God's mercy extends to all. Nor is salvation more limited than were the temporal blessings of Christ. It is offered to all.

**THE WAVERING FAITH OF THE DISCIPLES**  
Tuesday, March 18 — Matthew 17:14-20.

*“Why could not we cast him out? And Jesus said unto them, Because of your unbelief.” — Matt. 17:19.*

They had been commissioned with power by the Master “against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Matt. 10:1.

When this lunatic was brought before them their faith was put to a practical test. Would they in faith exercise the power which the Savior had given them?

The lapis lazuli stone when touched to the ore reveals its lack of gold. The magnet touched to the ore reveals the lack of iron. Their works revealed to Him their lack of faith. He did not judge them by any catechism of faith. He judged them by their works.

**ONE TEST FOR FAITH AND HYPOCRISY**

Wednesday, March 19 — Luke 13:10-17.

*“Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”*

— Luke 13:16.

It is not the faith of the woman to which the Savior here refers. She was only an unexpected recipient of His blessing. Jesus had faith; He had faith in God's word, faith in God's word unto Him. He saw the woman's need and, not questioning her attitude, He merely informed her, “Woman, thou art loosed from thine infirmity.” Nor did His word return unto Him void. It accomplished in her the work. She was made whole. In the ears of all listeners, Christ's authority and power and faith in God were by this test proven complete.

But the religious hypocrite which stood by rebuked Him. That man professed faith in, and obedience to, God. The words which issued from his mind revealed the fact that he was alien to the mercy of God. It revealed to the Savior his hypocrisy. Again Jesus judged not by methods of catechism. He judged by the fruit.

Thus that test which revealed godly fruit in the Savior revealed ungodly fruit in him who was the ruler of the synagogue.

**NOT SIN BUT OPPORTUNITY TO TEST AND  
REVEAL GOD'S WORK**

Thursday, March 20 — John 9:1-12.

*“I must work the works of him that sent me while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world.”*

— John 9:4, 5.

There are different viewpoints from which the same scripture should be viewed. While the mercy of God is revealed, it is perhaps true also that His justice is likewise emphasized by the selfsame scripture, or that required service to God and sought devotion to God may also be emphasized in the same scripture.

Not sin, says Scripture, was the cause of this blindness, but an occasion whereby God's works should be made manifest. And so by the test He was facing, the Master, revealed himself to all onlookers as not only competent but victorious. And he whom the Father was using for this test

likewise received a blessing. This blessing, however, was received only after he who was put to test had proven himself worthy. Jesus had said, "Go . . . : and I went and washed, and I received sight."

Tests were everywhere. Victory was realized by each.

#### PAUL'S VICTORIES ARISE OUT OF TESTINGS

Friday, March 21 — 2 Corinthians 1:3-11.

*"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in our selves, but in God which raiseth the dead."*

— 2 Corinthians 1:8, 9.

The life of him who returns in triumphal march is not the life of constant joy which that march might suggest. Before the triumphal march can be experienced the vicious, angry enemy must be overpowered. It is the battle that tests the strength and the mettle of the worker.

Paul was in Asia beset by sore trials. Those trials called for great strength of faith in him. By faith, by faith that worked, Paul achieved his victory. He would commend like faith with like resultant victory to all who would follow after him in service to Paul's Lord.

#### THE FINAL TEST AND ITS TRIUMPH

Saturday, March 22 — Luke 22:47-53

*"And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him."*

— Luke 22:47.

He had served others. He had released them from the embrace of sin, of disease, of evil spirits. He had restored them to sight, to hearing, to life. One would say that certainly He could release and restore himself. Not so! He who mercifully served His fellows deigned not to turn that mercy upon himself.

His then was a test, not a test for release from the hand of man, but a test to endure and present himself an Offering for sin. In the mellow glow of the moonlit garden, the kiss that should betray was being presented. The soldiers might fall backward; that would reveal the Savior's power, His possibility. But if He were to endure and become a Sacrifice, He must withhold himself from using this abiding protection. On and on through the dreary hours of night, through one mock trial that followed another, brushing against the skirts of one-time friends but now trembling, sinking hearts, the Savior faithfully passed the test until morning light. Angels that were at His bidding were uncalled. The Father whose ear was ever open was unsought. Patiently He moved onward to His well-known end. The cross was brought out from its hiding; the journey toward Calvary was started; the Hill of the Skull was reached. In all these Christ's loyalty in finishing the work which the Father gave Him to do was being manifested.

By rough hands He is disrobed; by violent jerkings and pushings He is thrown to His bed, the cross; with unrelent-

ing and unfaltering violence, He is nailed and the cross is reared and plunged into its prepared hole. He who is the Offering for sin is victoriously triumphant in His test.

Longer and even longer seems each passing hour until after the midday darkness the Savior voices the one final word in final offering: "Into thy hands I commit my spirit." His head falls. The offering is made. Tested: the Lord is faithful. Three days later and that victorious test is rewarded by triumphant victory over death as the angels and the quaking earth and the forces of heaven unite in restoring Him to life and placing Him beyond the clutches of the tomb.

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"Not what we gain, but what we give,  
Measures the worth of the life we live."

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## FOLLOW THE LEADER

*By Jas. A. Patrick*

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*"For even hereunto were ye called: because Christ suffered for us, leaving us an example, that we should follow in his steps". — 1 Peter 2:21.*

I PRESUME WE HAVE ALL PLAYED follow the leader. Children often play this game. They choose some one to lead and then try to follow wherever he goes, and often he leads in devious ways and where it is difficult and sometimes dangerous for the little fellows to follow.

Life is a good deal like that. Most people are imitators and are following someone. We take a great liking for some one, and it becomes very natural for us to imitate his actions. There are people who have injured themselves by trying to imitate others. I don't mean that they have injured themselves physically, but in actions they become awkward and stilted. They are not natural. Why follow others unless we are sure they are going the right way? We need not try to act as they do, but follow in their footsteps.

A man was in the habit of going across the street every morning to a saloon to get his "eye opener". One morning after a fresh snow, when he was about half-way across, he heard a voice behind him saying, "I'm walking in your tracks, daddy", and looking round he saw his son stretching himself to step in daddy's tracks. Then the father thought of where he was going, and realized what the results might be if the son really did follow in his footsteps. From that time on he quit going to the saloon.

When we realize that people do imitate us and try to follow us, how careful we should be that we walk the right path and not lead any one astray. We are going either to the Holy City or to the lake of fire. Why not follow a Leader that will surely take us to the right place? Christ has left us an example that we should follow in His steps. If we do this, we may be sure that we will reach the right place.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
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Cleveland, Ohio

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"JESUS . . . FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS, DESPISING THE SHAME, AND IS SET DOWN AT THE RIGHT HAND OF THE THRONE OF GOD." — HEBREWS 12:2.

### HOPE

THE WORD "HOPE" means desire or expectation, and of course relates to the future. Hope "springs eternal in the human breast" and this truth has been shown time and again in the history of mankind. The criminal is condemned to die and regardless of the certainty of execution, he never ceases to hope that some way, somehow, the sentence will not be carried out. No matter what the circumstances are or the condition we are in, we always have hope that conditions will be better, that things will change.

We as Christians have a hope that is greater and more beautiful than anything we desire to receive in this present world, eternal life. Everything else fades into insignificance when we compare the Christian's hope to that of temporal hope.

The Christian's hope is a *living* hope: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

The Christian's hope is a *saving* hope: "For we are saved by hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24, 25.

The Christian's hope is a *joyous* hope, looking forward to the return of Christ: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Probably at no other time is the beauty and comfort of hope brought home to us than in the death of a loved one. Through such a trying and sorrowful experience as this is one brought to appreciate to the fullest extent the promise of God and the hope of life eternal.

We should be proud of our hope and live and think in such a way that we would be able to do as Peter commands us in 1 Peter 3:15, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

— Harry Goekler.

### IS IT WORTH WHILE?

BEREANS AT ROCKFORD, ILLINOIS, are enthusiastic over the prospect that has opened up with the beginning, on Sunday, March 2, of a fine little Sunday School.

Twenty-six were present on that day and formed an organization with the following at its head: Wm. C. McGraw, superintendent; John A. Railton, assistant superintendent; Elseleone Nokes, secretary; Earle Mogle, treasurer.

The school will be held every Sunday morning at ten o'clock in the regular Berean meeting place at 1904 North Main St. A member of the Bible Training Class from Oregon is expected to speak for us one Sunday of each month. At the urgent suggestion of our superintendent, each of us will endeavor to work as a "double" and bring someone with him each Sunday morning.

This report is properly not Berean news, but we have given it space on this page for one reason, and that is to bring more definitely to the realization of all the true part that Berean work plays in accomplishing the mission of the church. When the Berean class was organized in Rockford there was no church activity here. Since then there has been constant progress and, best of all, unfaltering faithfulness on the part of those who have been with the work from the start. And now our program consists of preaching services on two Fridays and Berean class every other Friday night of the month, Sunday School every Sunday morning and preaching one Sunday a month.

To all of these service we earnestly invite any who can come.

Rockford will have a church some day. Does Berean work pay?

YOUR CHOICE and not your wishes and hopes will make your life worth while. Only a ship with a pilot will come safely into port. You are drifting until you have taken a Pilot on board, and this you must do of your own choice. When Jesus was on earth He asked men to make this choice. He said to them, "Follow me". This means to let Christ guide you through life. This is the greatest possible decision of your life. — *Selected.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JESUS TEACHING AND HEALING

OUR LESSON THIS WEEK is about Jesus helping the people by healing them and preaching. Even in those days when there were no telephones or telegraph wires or newspapers, the news of the wonderful miracles that Jesus had done and could do soon traveled all over the little country of Palestine, and everywhere He went people would follow Him and gather about to hear what He had to say and to be healed by Him.

On one of the journeys that Jesus was always making through the country, He went north of Jerusalem to the coast of the Great Sea, between the cities of Tyre and Sidon. In this country there lived a heathen woman and her little daughter. This little girl was very sick, and her mother did not know what to do to make her daughter well. Nothing that she could do would help her. She was so sick that part of the time she did not know what she was doing, or where she was. She got worse and worse. The people said she had an unclean spirit and was "vexed with a devil".

When we get sick our mothers call a doctor and have him come and see what is wrong and do what he can to make us well. In those days there were very few doctors, and none of them knew half as much as our doctors know now. When the heathen woman heard that Jesus was close by, she hurried to find Him, for she had heard of the wonderful things He had done, and she was sure that He could cure her little daughter if He only would.

At that time the Jews were called God's children, and they would have nothing to do with the heathen that lived around and about them. They called these heathen people dogs. So this mother did not know whether Jesus would help her or not, but she had heard so much about how wonderful and kind He was, and she loved her daughter so much and wanted her to get well, that she went to hunt for Jesus just the same.

When she found Him she fell down on her knees beside Him and begged Him to help her. She did not ask Jesus to come to her house and touch the little girl, for she felt sure that He could make her well just by saying that she would be well. At first Jesus did not answer her, for He wanted to see if she really did believe in Him enough to ask Him again.

The disciples who were with Him knew that He was tired and asked Him to send her away so that He could rest. But Jesus always helped those who came to Him, so He turned to the mother and told her that He was not sent to help the heathen people, but just to help the people of

Israel, God's children, and that it wouldn't be right to give the "dogs" things that belonged to the children.

But she was so sure that He could make her daughter well, that she asked Him again, and said, "Lord, help me"; and then she said that even if He would do that for her, a heathen dog, that He would not be taking anything away from God's children that was theirs.

And Jesus, when He saw that she was so sure that He could help her by making her daughter well, told her that she had great faith, and said that it should be as she wanted it to be. And the mother believed Jesus, and knew that just by saying so He had made her poor little suffering daughter well. And when she got home, she found that the little girl was sick no more.

And Jesus left the seacoast and went east to the Sea of Galilee, and there many, many people came to Him, sick and blind, lame and dumb people, and Jesus cured them all. And they were so happy that they praised God, and told everybody how wonderful Jesus, God's Son, was.

June Romine.

THINK! Do we have faith like this mother?

#### SOMETHING TO DO

1. Learn Matthew 7:7.
2. Read Mark 16:16; John 3:15-16; John 6:35; John 12:44; Romans 1:16.

#### FACT

Canaan is the name given to the whole district conquered by the Israelites when they settled Palestine.

#### REVERENCE

"Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves." Luke 19:46.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

Who said, "There is joy in the presence of the angels of God over one sinner that repenteth"?

#### NATURE

8. It was Solomon, not Job, who said that the spider is found in king's palaces. Prov. 30:28.
9. The breeze in what trees was a signal for David to attack the Philistines?

## With Our Sunday Schools

LESSON XII.—March 23, 1930

### JESUS TEACHING AND HEALING

Matthew 13:53 to 16:12

Devotional Reading: Psalm 119:33-40

#### GOLDEN TEXT

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matthew 7:7.

#### A STUDY OF THE SUBJECT

**Topic.** Faith Tested and Triumphant.

**Basic Truth.** "This is the victory that overcometh the world, even our faith." 1 John 5:4.

**Outline.** I. Jesus Required Their Faith in God and in Himself. II. Jesus Gave Evidences of His Authority and Power. III. Their Faith Was Tested and They Were Strengthened by Its Triumphs.

**I. Jesus Required Their Faith in God and in Himself.** "All things are possible to him who hath faith."—Mark 9:23, Roth.

"He that believeth and is baptized shall be saved."—Mark 16:16.

"Whosoever believeth in him should not perish."—John 3:15-16.

"He that believeth on him is not condemned."—v. 18.

"He that believeth hath everlasting life."—v. 36.

"He that believeth on me shall never thirst."—John 6:35.

"He that believeth on me, believeth not on me, but on him that sent me."—John 12:44.

The gospel "is the power of God unto salvation, to every one that believeth".—Rom. 1:16.

Many texts certify that belief is the one fundamental requirement. This belief must be in Jehovah and also in His Son.

**II. Jesus Gave Evidences of His Authority and Power.** "Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. In harmony with this, Jesus always gave the word of God and then He proceeded to prove the accuracy, the dependability of that word. He announced the good news of the kingdom of God and then proceeded to bring about sample conditions in proof of the accuracy of His word.

He announced His authority as King and then proceeded to demonstrate the same by results. He had authority over the tempter, Matt. 4:10; over man, Matt. 4:19-20; over the Israel of God, Matt. 7:29 (which statement was the conclusion of Matt. 5:1 to 7:27); over leprosy, 8:3; over all manner of evil, 8:16; over sins, 9:2; over His own appointees, Matt. 10:8; over all manner of human weakness, 15:30; over the inanimate elements, 15:36-38; over death, 9:25, John 11:44; over the government's military forces, John 18:6—that He had authority over all these was shown by His accomplished work.

Faith is gendered only by evidence. See Heb. 11:1. Jesus gave the evidence. Having given the evidence, He required faith.

These evidences still stand in the sacred Record. Faith manifested by trust and devotion are still required by the Lord.

**III. Their Faith Was Tested and They Were Strengthened by its Triumphs.** The

careful reader will in practically every instance, discover that the Savior tested the faith of the people and that His blessings were in proportion to their faith in Him. It was not till the leper approached the Savior that the Savior healed him. The leper approached, not in order to get faith nor in order to test Jesus; he approached because he already had faith; his approach proved it. His faith was tested and was victorious. The palsied man was brought before Jesus, not to test Him but because the palsied man and his friends had faith. Their approach to Jesus showed their faith. Jesus as well knew the palsied man before he was brought as He knew Nathanael sitting beneath the tree, John 1:48. But their faith was tested in that Jesus waited for them to prove their faith by bringing the palsied man. The same principle is everywhere found in Jesus' ministry.

That principle prevails throughout the ages. Faith must be manifested by its attitude, by its approach. Proven faith is assured victory.

#### PRACTICAL APPLICATIONS

**The Ocean Greyhound.** With extensive blueprints before him, the contractor gathers a thousand men upon the dock and lays down the keel of a new greyhound of the ocean. Through long months and even years, with painstaking care, he directs the efforts of the laborers until there stands forth in reality that which at the start was only in blueprints, yes, earlier was only in the mind of man. Before ever her bow is pointed to the waves of the broad sea, she must be given a trial or test voyage. Such trial is not for the purpose of weakening or injuring her. No! Rather, it is for the purpose of discovering whether there be any weak places in her structure; whether she is properly balanced; whether her engines are working dependably; whether she is safe to breast the ocean tempests. In short, it is to discover weak points that the same may be corrected and she be made fit for the purpose for which she was built.

Such also is faith. Faith is laid down in the human breast by the Father. He would have it built strong and true. Its mission is to guide life faithfully through the storms of sin, through the tempests of evil, over the fierce billows of the curse. Its mission is great. By it the world itself must be conquered. Therefore, before ever the individual is trusted fully and completely upon God's great mission, God tests his faith. He tested that of the Savior in the garden; He tested that of Peter on the sea; He will test yours and mine in that way and manner best.

After the test, the ship triumphantly steams toward first one port, then another in her mighty mission. So with the Christian. Af-

ter the test, God will send him triumphantly into the great world to conquer and transform all unto God.

#### SENIOR AND ADULT CLASSES

**Topic:** Send Her Away.

A Canaanitish woman was following Jesus crying for her daughter to be healed. The minds of the disciples were centered on the setting up of the kingdom. To them, it did not seem fitting that the King should be thus pestered. The King was not making the appearance that would make the best impression, especially on the authorities. Love for their Leader, desire to have Israel restored and perhaps just a trace of selfish desire to be rulers themselves brought out the words, "Send her away, for she crieth after us." They little realized that by these words they were actually spurning the kingdom Jesus was bringing at hand to them.

These words, spoken by the chosen ones, explain why the kingdom could not have been established at Jesus' first appearance. There was no one, except Jesus the King, who had an understanding of the spirit and purpose of the kingdom, and the personnel of a kingdom requires more than a king. No one in Israel, not even those nearest the King of prophecy, could accept the kingdom, for the simple reason that they could not accept a thing of which they had no conception.—A. K.

#### INTERMEDIATE CLASS

**Topic:** Faith That Wins.

What does it mean to have faith in a person? Can you cite instances in the Old Testament when the faith of a few saved the day; when the faith of an individual brought about desired results? Do you also know of instances when lack of faith brought about the downfall of a nation?

In Jesus' days of ministry, many examples of faith were brought to His attention. In our lesson today, we read of a woman who desired that her daughter might be healed. We do not know of Jesus' seeing the girl, but the mother knew that if He only spoke the word, it would be accomplished. A nobleman displayed the same faith. Can you tell the story? Many, hearing of Jesus' sympathy and power, brought their sick, their lame, their blind to Him and merely laid them at His feet. Their faith in Him was manifest and He did not fail them.

He will accomplish the same for not only a few, but for all who will believe, when He returns and once more sheds His healing power over the earth. The instances of healing during His ministry were only brief foretastes of the blessings He will accomplish in that day for all who will come unto Him.—M. G.

## DOINGS AMONG THE CHURCHES

### FROM NEAR AND FAR

Bro and Sr. E. D. Eaton of Welch, Oklahoma, ask us to say that if any of our ministers happen to be near Welch let them know and they will be gladly welcomed to their home. Isolated brethren often get hungry for the Bread of Life.

In the absence of Bro. Austin, Richard LeCrone of the Bible Training Class very acceptably filled the pulpit at Oregon, Illinois, Sunday morning, March 9. An opportunity such as this is a real encouragement to the student ministers, bringing the brotherhood in touch with the progress they are making.

Bro. and Sr. Floyd Kessler of the Brush Creek, Ohio, congregation are happy over the arrival of a tiny baby daughter, February 24.

Sr. M. A. Woodward is visiting in the homes of her grandchildren and other relatives and friends in Oregon and Rockford, Illinois.

Weather and roads permitting, Bro. Paul C. Johnson will be with the Plum River, Illinois, congregation on Sunday morning, March the sixteenth.

Be sure to turn to the Editorial Page of this issue and read Bro. Austin's message to all of us concerning the Easter Offering. And remember that many small amounts are better than one or two large ones because the former indicate that many are faithfully cooperating in this effort to spread the gospel message.

Again we call your attention to the label on the wrapper of your *Herald*. Look at the expiration date and if it is in arrears a remittance will be more than welcome at the office.

The Quarterlies for the second quarter of 1930 will soon be ready for mailing. It will greatly facilitate matters at the office if each subscriber will reconfirm his order. Also if any change of name or address is to be made an early notice will help much.

Bro. and Sr. R. S. Brewer, formerly of Tippecanoe City, Ohio, have moved and their new address is Troy, Ohio, Rt. 5. They are among the most faithful members of the Brush Creek congregation.

Bro. Clarence Lapp, bookkeeper at the N. B. I. offices, spent the past week end at South Bend, Indiana, in consultation with Bro. F. A. Stilson, Treasurer.

### ANOTHER BAPTISM

The class here was again made to rejoice. On Sunday, March second, we had the pleasure of assisting our son-in-law, Charles F. Suthard, to put on Christ by being baptized into his death, that he may be with the Savior in the resurrection. Bro. Suthard and wife live in Oklahoma City, and are united in God's service. May they live long and spend their lives in the Master's vineyard, and may God add His blessing is our prayer.

George A. Waters.

### KANSAS WORKERS KEEP BUSY

We are having very good attendance at the Berean class held at the A. J. Chaplin home, 702 N. B St., at 10 a. m. Last Sunday there were thirty-four present.

Bro. A. J. Chaplin who has been on the sick list for two weeks is recovering from a severe attack of the flu.

Sr. Ruth Fisk, one of our young sisters, has been in poor health all winter, and by her doctor's orders had to give up her school work for the rest of the year. This is a great disappointment to her as she expected to graduate this spring. She is confined to her bed at this time and would appreciate letters from the young Bereans.

Sr. Ruth was most delightfully surprised with a sunshine bag from the church folks here. It contained many useful things. She was thankful to all who made the day a little brighter for her.

Bro. Chas. Morgan, who has been dressing tools in the oil field near Halstead, Kansas, is at home nursing a mashed finger which he received while at work.

Word came recently from Milan, Kansas, to the effect that Bro. John Fisk who has been ailing for a couple of months is improving in health. This was good news.

On last Sunday, March second, our Berean class had the pleasure of having with them Mr. and Mrs. Charles Suthard of Oklahoma City, Okla. Sr. Suthard will be remembered as Lorena Waters, daughter of Bro. and Sr. Waters of Newkirk, Oklahoma. She has been one of our energetic Bereans. Other visitors were Bro. Mandes Reed, two daughters and his son, Delmar, of Attica, Kansas. They attended services and visited relatives. We were glad to have them with us.

Our Church Building Fund is growing, but not as fast as we would like to see it grow. One dear sister, who for a time resided in Arkansas City perhaps fourteen years ago when our class consisted of but few members, upon learning of our hope of having a church building here, sent a nice donation to the Building Fund. She is a widow now and suffered a paralytic stroke some time ago which has left her unable to do many things. But one thing she can do is service to Christ and His work. She remembers the hard struggle here to keep the light burning, and now after years of effort, she hopes with us for success in this undertaking. I wonder if there are not others who would like to share in helping to put a little church building here where we can have our conference with quiet and not be molested by the noise from the different things going on at the park, and where we can have a basement to serve meals instead of trying to serve them in a private home as has been done. All who attend our yearly meetings must see the necessity. We need a church here and we wonder if there may not be others who feel the same way about having a place of worship where the public will feel like coming. If there are those who, like this dear sister in far away Illinois, would like to assist us in building a little church here address A. J. Chaplin, treasurer of the Building Fund, at 702 N. B St., Arkansas City, Kansas.

### NEWS FROM GRAND RAPIDS

If the past and present is any indication, this will be the largest quarter in the history of our Sunday School. Last Sunday we had an attendance of 171. Don't think for a minute folks that our attendance is entirely due to a church happening to get in just the right spot. There is a lot of hard work, sacrifice and planning back of it all, and a great deal of prayer.

A new church bulletin board has made its appearance on the corner of the church lot. It is electrically lighted and will be illuminated day and night. We are indebted to Brothers Townsend and Rhoades for the making and lighting of this added way of witnessing for the Master.

Our morning worship is being changed somewhat in view of making it more worshipful. Reverential worship is a fundamental part of Christianity.

### EXCEPTIONAL BIBLE PRICES

We wish to call your attention to the money-saving prices on the Bibles listed on the back page of this issue. There are some real bargains. If you are in need of a Bible or desire to give one to a friend don't overlook this opportunity to get two for the price of one in some numbers. We also have a beautiful Easter Bible in the Oxford DeLuxe Edition. It is splendidly bound in brown velvet pigskin, soft and very durable, basket weave.

Send at once for Catalogue of this special gift Bible.

### JESUS WAS A WORKER

Jesus was never idle. He scarcely rested at all. Wherever He went great multitudes followed Him. Whether it was from curiosity or the good they might receive, we do not know. But we do know that wherever Jesus went He taught people, as well as healed them.

One day He went to Tyre and Sidon. He had no more than arrived when a woman came begging Him to heal her daughter. Jesus, perhaps trying to test her, tried to put her off. But she seemed so anxious and so sure Jesus could do it that He healed her daughter.

From here He went to the Sea of Galilee. Here great multitudes met Him and as before He cured the lame, the blind, the dumb or those who could not speak, and all others that were brought to Him. How astonished the multitudes seemed! Yet they had brought these afflicted people here to be healed.

Never stopping, scarcely resting, Jesus went on and on, never complaining, always doing good. What a lesson for us to learn!—V. C. T.

### EASTER OFFERING

Mary A. Woodward	\$ 3.00
Leila E. Whitehead	15.00
Mrs. Diana Murphy	5.00

### HERALD RECEIPTS

Mrs. Chas. A. Harris; Mrs. L. L. Burnett; Mrs. Ray Saylor; Mrs. Walter Fisk; Eva L. Underwood; Wm. H. Moore; A. K. Richardson; Margaret J. Lyon; G. E. Coats; Albert Siple; Mrs. Bart Vincent; Mrs. Eva Collins; Mrs. Mattie Vineyard; Mrs. F. P. Murphy; Mrs. M. J. Shea; George Claypool; Mrs. David Long; Mrs. F. M. Cawby; J. C. Smith.

**COME, LET US WORSHIP!**

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

**GRAND RAPIDS, MICHIGAN**

South Lawn Park Church of God  
Jefferson Avenue S. E.  
C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489  
Sunday School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Young People's League ..... 6:30 P.M.  
Evening Service ..... 7:30 P.M.  
Bible Study, Thursday ..... 7:30 P.M.

**CLEVELAND, OHIO**

Church of the Golden Rule  
13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave., Cleveland, Ohio

Sunday School ..... 9:30 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 8:00 P.M.  
Prayer Meeting, Wednesday ..... 7:30 P.M.  
Berean Class, Friday ..... 8:00 P.M.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth  
J. H. Anderson, Pastor

Preaching every Third Sunday ..... 2:30 P.M.

**HILLISBURG CHURCH OF GOD**

Three miles east of Michigantown, Indiana  
J. H. Anderson, Pastor

Sunday School, every Sunday ..... 10:00 A.M.  
Bro. Geo. Finney, Superintendent  
Preaching every Fourth Sunday ..... 11:00 A.M.  
7:30 P.M.

**PLEASANT VIEW CHURCH OF GOD**

Hedrick, Warren Co., Indiana  
J. H. Anderson, Pastor

Sunday School every Sunday ..... 10:00 A.M.  
Preaching every First Sunday ..... 11:00 A.M.  
7:30 P.M.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana

Preaching every Third Sunday ..... 11:00 A.M.  
By J. H. Anderson  
Preaching every First Sunday ..... 7:30 P.M.  
By Paul M. Hatch

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana

Sunday School every Sunday ..... 10:00 A.M.  
Preaching every Third Sunday ..... 7:30 P.M.  
By J. H. Anderson  
Preaching every First Sunday .....  
By Paul M. Hatch

**RENSSELAER CHURCH OF GOD**

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday ..... 11:00 A.M.  
7:30 P.M.

**CHURCH OF GOD — ABRAHAMIC FAITH**

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday ..... 9:30 a. m.  
Preaching every first Sunday by Bro.  
Vaughn Long, ..... 10:45 a. m., ..... 7:30 p. m.  
Preaching every third Sunday by Bro.  
Cantwell Drabenstott, ..... 10:45 a. m., ..... 7:30 p. m.  
Berean Study on every second, fourth  
and fifth Sundays at ..... 7:30 p. m.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School ..... 10:00 a. m.  
Public Worship (first and third Sun-  
days only) ..... 11:00 a. m. & 7:30 p. m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by  
special appointment) 11:00 a. m. & 7:30 p. m.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School (each Sunday) ..... 10:00 a. m.  
Public Service (second and fourth  
Sundays each month) 11:00 a. m. & 7:30 p. m.  
Berean (first and third Sundays  
each month) ..... 11:00 a. m.  
Wednesday evening Prayer Service and Bible  
Study in the homes at eight o'clock.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor

Sunday School ..... 10:00 a. m.  
Preaching ..... 11:00 a. m.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God

1926 Cleveland Ave.

\* Grover Gordon, Pastor

Sunday School ..... 10:00 a. m.  
Morning Worship ..... 11:00 a. m.  
Bible Study ..... 7:45 p. m.  
Berean Class, every other Friday ..... 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God

Grover Gordon, Pastor

Sunday School ..... 6:30 p. m.  
Evening Worship ..... 7:30 p. m.  
Berean Class, every other Tuesday ..... 8:00 p. m.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio

Sunday School every Sunday ..... 9:45 a. m.  
Bro. John Garard, Superintendent  
Berean Class at the Church, Friday ..... 7:45 p. m.  
Berean Class at Dayton, Friday ..... 8:00 p. m.  
A. J. Hoke, Presiding Elder  
21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.

G. Eldred Marsh, Pastor

4561 Venice Blvd.

Phone WHITNEY 3036

Sunday School ..... 10:00 a. m.  
Morning Worship and Sermon ..... 11:00 a. m.  
Communion is observed on the first Sunday of  
the month, at which time also a preaching  
service is held in the afternoon at 2:30. Al-  
ternate Bible classes and Berean meetings are  
held each Wednesday, 7:45 p. m., at the home  
of Bro. E. C. Railsback, 1020 S. Burlington  
Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth  
Sundays of the month, at 2:30 p. m., in the  
home of Bro. J. A. Squires, 3161 Carlin Ave.  
Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning  
at 11 o'clock, and each Tuesday evening at  
7:30, by Bro. S. G. Elton, at the home of Bro.  
John Reid, 301 N. Euclid Ave.

**RIPLEY, ILLINOIS**

Sunday School every Sunday at 10:00 a. m.  
Preaching on Saturday evening and Sunday  
morning and evening over each second Sunday.

**LYSTRA CHURCH OF GOD**

Near Abilene, Texas

Preaching every fourth Saturday night and on  
Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**DIXON, ILLINOIS**

F. E. Siple, Pastor

415 E. Chamberlain St. Phone B 1114

Sunday School ..... 9:45 A.M.  
On the first and third Sundays of each month  
there are sermons at 11:00 A.M. and 7:30  
P.M.

Wednesday Service

Bible Study, Berean and Prayer Service,  
7:30 P.M.

**OREGON, ILLINOIS**

F. L. Austin, Pastor

Sunday Bible School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Berean Meeting ..... 6:30 P.M.  
Evening Worship ..... 7:30 P.M.  
Prayer Meeting, Thursday ..... 7:45 P.M.  
Junior Berean, Friday ..... 7:30 P.M.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.

Sunday School every Sunday at 10:00 a. m.  
Morning Worship every first and second Sun-  
days at 11:00 a. m. Sacrament every first  
Sunday following the morning service, and  
afternoon service at 2:45, followed by Berean  
class. Second Sunday, morning worship only.

On this second Sunday evening, service at  
Bro. LeCrone's home, 1202 S. 27th St., Omaha,  
which we hope to be regular.

**MOOREFIELD, NEBRASKA**

E. E. Giesler, Pastor

Sunday School every Sunday ..... 10:00 a. m.  
Prayer Meeting Wednesday evening. Preach-  
ing morning and evening of every third and  
fourth Sundays at the Union church.

**PALAVA, TEXAS**

Preaching every first Sunday ..... 11:00 a. m.  
Berean Class every Sunday ..... 10:30 a. m.  
Bible Study each Thursday night  
in Sweetwater ..... 7:30 p. m.  
E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and  
Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas

Preaching every third Saturday night and on  
Sunday at 11:00 a. m. E. O. Stewart, Pastor.

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**OREGON, ILLINOIS**



# THE RESTITUTION HERALD

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## PARTAKERS OF HIS JOY

*By Mary A. Gesin*

*“But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that when his glory shall be revealed, ye may be glad with exceeding joy.” — First Peter 4:13.*

WE HAVE JUST ENTERED UPON the season known as Lent, a period of forty days covering the time of the greatest sufferings of our Lord and terminating in the final victory of the first Easter morn when He burst the bonds of death and arose to a new and triumphant life. The thoughtful person cannot help but meditate at this time of the year upon the true meaning of those sufferings of our Savior. Let us turn the searchlight of God’s Word upon these days and see if we may not glean some truth for our own lives.

In the record we find intermingled with the suffering but few instances of joy and happiness. One of these is the simple, yet touching story of the one who poured forth her love for the Master in the act of anointing His feet with very precious ointment. John 12:3-8. Another is the occasion of His victorious entry into Jerusalem. And yet through all the Scriptures we gather the truth that it was “for the joy that was set before him”, that He endured it all. Let us see if we can discover what that joy was.

The keynote of the lenten season is sacrifice. Did Jesus accept the acclaim of the populace on that eventful day of His entry into Jerusalem? Though He suffered them to spread their garments in the way and wave palm branches before Him, yet He did not take the kingdom by force when they declared, “Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.” Matt. 21:9. Though He knew full well the sufferings in store for Him, knew that He should be betrayed unto the chief priests, given over to the tauntings and scourgings of the mob, yet He went unflinchingly up to Jerusalem where all these sorrows were to culminate in His death.

Did He accept any alleviation from pain, both mental and physical? None at all, for “the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matt. 20:28. When asked by the

mother of Zebedee’s children for positions of honor near Him, He said, “Whosoever will be chief among you, let him be your servant.” The pathway to true greatness attained by our Lord and Master lay in self-denying sacrifice to His fellow men. Not only during these days immediately preceding the death on Calvary, but each day of His life do we find Him giving of His time, His strength, His all for needy humanity. Instance after instance do we read of in the record of His life where He who was chiefest among them became their servant, daily doing the will of the Father who had sent Him. And this was part of the joy set before Him as we learn by a careful reading of the seventeenth chapter of John, that wonderful prayer of our Savior’s, uttered just before His betrayal and crucifixion. He had manifested His Father’s name unto those who had followed Him; He had given unto them the words He had received from God; and they had kept those words. In the fourth and fifth verses He says, “I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was”, and in those words we find the realization of the “joy that was set before him.”

Each one of us who would be a follower of the Master has a certain cross to bear, has definite suffering which we must bravely and cheerfully endure if we would become as the Captain of our salvation, “perfect through sufferings.” For if we wish to be partakers with Him in His joy, we must be partakers with Him in His suffering, for He says, “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” And the joy will so far outweigh the suffering that we will, with Paul, count it all as nothing when the glory is revealed.

# EDITORIAL

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us". — Ephesians 5:1, 2.*

SOME OF THE STATE CONFERENCES are already sending in dates for their coming annual gatherings. The Master's business is worthy of the best of thought and the best of preparation in order that it may be promoted and executed in the best way possible. Let us unite everywhere in prayer and service that the Conferences and Bible Schools of the year 1930 may be the best ever.

ONE AFTER ANOTHER difficulties loom up before the delegates attending the Naval Convention at London. Twice has the French government been overturned during the sessions of this convention which events have necessitated postponements and the new governments have introduced new members into the French delegation. The English government has been tossing in the stormy political billows of the British Isles, holding up the work of the convention. Then again the geographical position and status of the different nations represented reveal such divergent pictures and needs in the minds of the various statesmen that it is difficult to frame a program mutually acceptable.

The political seas are not easy to navigate by the pilots who occupy the desks in the various national cabinets. What the future holds in store is yet unknown by any; and especially by those who fail to consult the great prophetic charts.

A WAVE OF CRIME LIKE ANY WAVE of the ocean is started by some foreign disturbance. The wave is the result. What the disturbance in the world has been that could have produced such a series of tremendous criminal waves may be a question. It is certain that something has unleashed the animal nature in man and loosed it for a rampage of crime and lawlessness, the like of which has not previously been recorded in modern history. Some intimate that Paul was a good guesser, but others are convinced that he was divinely inspired when he said,

"Evil men and seducers will force on their way to the worse, deceiving and being deceived". 2 Tim. 3:13, Roth.

EVER MORE STRIKINGLY it is revealed that what a man believes is the thing that makes him. A proud, majestic ship is of value on the broad expanse of the ocean waves only in proportion as she has motive power competent to

propel and as she has a rudder capable of holding her bow true to her course, through the heaviest storm as well as across the calm. Man's faith in God is the rudder of his life. Every person chooses his port of destiny and holds his course toward that port because of and by his particular faith in God, or because of and by his faith in man. Faith determines the ways of man.

Let us look well to the faith which our activities tend to influence and perfect in those about us, especially in child life. Let us glean from that most sacred word of God the purest and best of truth, the grandest and brightest of hope, the choicest and most edifying of blessings, and present these to all about us, realizing that faith growing out of God's Word is always sufficient, always trustworthy and is constant for life's ways, for its battles and victories.

"THOU DIDST LEAVE thy first love." "I have this against thee." It is the voice of Jesus speaking through John upon the Isle of Patmos. He is addressing that yet future church of Ephesus.

This statement reveals a principle as well as an applied fact. It is not pleasant to think that Jesus holds specific charges. The Christian's love for his Master and for his God should never wane. The first love should continue true, faithful and ever increasing to the end. Like everything else, love must proceed in one of two directions; it must either increase or else decrease. In this age of strenuous physical and material endeavor one is sorely tried as regards maintaining his fervor of devotion and loyalty toward even his God and his Savior. Everywhere one fears that he is met with the evidence that the Christian world wavers from its first love of its Lord. It is a heart-sickening condition.

We may not be able to change the course of the religious world in this respect, indeed we are wholly unable, for the Word of God has revealed the fact that "the love of many shall wax cold". The reason is, "because iniquity shall abound". The Savior was not guessing when He foretold this truth. He was voicing the word of His Father. In those words He indirectly revealed another outstanding truth, namely, The love of some will remain true. It remains then for each one to determine for himself as to the constancy of his love toward his Lord. He who would be called when the Savior, "with a shout, with the voice of the archangel, and with the trump of God", calls, must assure himself that his first love not only continues but that it is growing and ever growing in true, deep fervency, loyalty and devotion to Him who first loved.

## CHURCH HARKS TO DARK AGES

SO SAY THE SCIENTISTS

By Jas. A. Patrick

AN ARTICLE UNDER THE CAPTION, "Scientists Say Church Harks to Dark Ages", appeared in the *Detroit (Mich.) Free Press* of Sunday, January twenty-sixth. The article is the comment of the *Press* on a letter written by "Dr. Jesse H. Holmes, for thirty years Professor of Philosophy at Swarthmore College, and himself a Quaker, to 'the scientifically minded'". I quote some of the outstanding statements of the letter. Most of the quotations are Dr. Holmes' own statements as quoted by the *Press*.

"Modern thought has outgrown Christian religion as expressed by the so-called orthodox churches. These churches are established on a foundation of medieval superstition." The *Press* says, "He classed as medieval superstition such doctrines as 'the fall of man', 'original sin', and the technical plan of salvation, Jonah and the whale, the 'virgin birth', and the miraculous stories taught as essentials by fundamentalist Christianity. Dr. Holmes has been joined by Roscoe Pound, Dean of the Harvard Law School; J. Russel Smith, Professor of Economic Geography in Columbia University; Thos. A. Jenkins, Professor of the History of the French Language, at the University of Chicago; and Albert T. Mills, Professor of History and Political Science in James Milliken University.

"We have received hundreds of answers", said Dr. Holmes, "and still are receiving them. The position stated is plainly welcomed by very many. For the story of the virgin birth there is not the slightest evidence. All this demand for literal truth in ancient story is stupid to the last degree. What can man substitute for the mythical heaven and the mythical hell to give purpose and value to our mysterious life? The answer must be drawn from history, including of course, the Bible narrative, from science and from personal experience.

"Scholars have long recognized the story of Jonah and the whale as an allegory of the Jewish people, who, faltering in their world task of leading mankind to God, were swallowed up in the Babylonish captivity. The Jewish prophets called their vision the 'Kingdom of God', and believed it could only be accomplished by miraculous intervention from God; but the experience of thousands of years has shown us that human ideals are to be accomplished by human means. It is we who are to make the Kingdom of God."

While these men claim to believe in God, they actually deny His personality by their teaching. I heard one of them say, "When Christ said, 'Lo, I come to do thy will, O God,' He meant that He would bring himself into harmony with the forces that brought Him into existence." I have before me a copy of *The Record*, a little paper published by the student body of the State Teachers' College at Buffalo, N. Y. From this paper I quote from a student criticizing

an address by a professor from one of the higher institutions of learning in the east:

"Is our faith, or 'working hypothesis' less tenable than Dr. Mathers? Suppose it is. Suppose that science could prove to us that our faith is unfounded. Is there any reason to believe that, after throwing off our own religion, we would accept the faith advanced by 'science'? Should we not rather go one step further than our emancipators and be avowed agnostics? As a matter of fact, our education IS turning out agnostics on a mass production scale. We are undermining old established faiths, and substituting, 'I don't know or care'.

"Many students in this college can form no better theory of life than that it is a joke—a thing to be enjoyed, and shrugged off at its close. Suppose life IS a joke, and has no meaning. Should educators make the jest more ghastly, the tragedy more poignant by robbing others of the joy of faith? Life is NO joke to one who has lost belief in a God he has learned to love."

The emphasis in the above quotation is by the author of the quotation, who, by the way, was a student at Yale for a considerable length of time. When W. J. Bryan, and other fundamentalists, said that the colleges were making infidels of their students, the scientists raised a great hue and cry; but here is proof from one who ought to know.

It isn't a far cry from such teaching as quoted from Dr. Holmes to agnosticism. Take for instance what Dr. Holmes says about the story of Jonah and the whale. To him it is an allegory pure and simple. But when the student comes to the language of Christ where He said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth", he cannot square Christ's language with the allegory theory. He will either accept the language of Christ, or that of Dr. Holmes and others like him, and it seems that most of them are taking the word of Dr. Holmes and those that believe as he does. Then they can easily believe what one scientist preacher said about certain of Christ's teachings: "Christ must have been mistaken"; and if they believe that Christ was mistaken in one thing it is easy to believe that He was mistaken in everything. This will easily account for the fact stated by the student quoted in the foregoing, when he said, "Our education is turning out agnostics on a mass production scale."

In this day and age of the world most of our young people are being educated in our schools and colleges. Now, when statisticians tell us that a very large percentage of criminals are young people, and that the young people of the age to be criminals form a small percentage of the population, we begin to wonder where the fault lies. The wets say the blame lies at the door of prohibition. *The Literary Digest* for February first quotes the *New York Times* as follows:

"Another disappointed hope of the prohibitionists of 1920 lies in the attitude of the younger generation. It was confidently expected that millions of youthful Americans would soon be coming forward into citizenship who had nev-

(Continued on page 391)

## CHRONOLOGY

By C. W. Dean

**I**F TERAH WAS SEVENTY YEARS OLD WHEN HE BEGAT Abram and Abram was seventy and five years old when he left Haran, then Terah was 145 years of age when Abram left Haran, and 170 years old when Isaac was born and the covenant of circumcision given. Both Hagar and Sarah are figurative of two covenants with Abraham (Gal. 4:24). Abram was eighty-six years old when Ishmael was born (Gen. 16:15-16) and 100 years old when Isaac was born.

The attempt to bridge the stream of time, or to trace chronology by genealogy through the age of Terah is misleading, for if Terah died before Abram left Haran, then Terah was one hundred thirty years of age when he begat Abram. Stephen, speaking of this, said, Abram came out of the land of the Chaldeans, and dwelt in Haran; and from thence, when his father was dead, God removed him into this land wherein ye now dwell (Acts 7:6). The Genesis recording is, they went forth from Ur of the Chaldees to go unto the land of Canaan; and they came unto Haran and dwelt there, and the days of Terah were two hundred five years; "And Terah died in Haran" (Gen. 11:31-32). Terah did not leave Haran to go into the land of Canaan. He died in Haran, and Abram was seventy-five years old when he departed out of Haran. Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came (Gen. 12:4-5).

The fact of the matter is, we have a sixty years' discrepancy, using the chronology of the promulgators of the signs of the times, likewise the Russell system of chronology. That is, if Terah was seventy years old when Abram was born, then Abram left Haran before Terah died, and if Terah died before Abram left Haran, then Terah was one hundred thirty years old when Abram was born. Otherwise Terah died at the age of one hundred forty-five years, and if there is a mistake in Genesis 11:26 by recording, other mistakes could be possible in recording likewise, which gives us the fact, that chronology, and genealogy gender strife and are not a dispensation of God (1 Tim. 1:3-4; Titus 3:9).

God made no covenant with Abraham at the death of Terah. He gave Abraham a change of name, and the seal of circumcision to establish the covenant He made with Abraham. On the selfsame day that his name was changed from Abram to Abraham he circumcised himself, and Ishmael and all the men who were born of his house, or who were bought with money as members of his house. Ishmael his son was thirteen years old, and Abraham was ninety-nine years old. From the departure of Abraham from Haran to Isaac was twenty-five years. If Terah begat Abram at the age of seventy years, then Abram was born fifty-eight years before Noah died. If Terah begat Abram at the age of one hundred thirty years, then Abram was born two years after the death of Noah. So we will leave this time

period for the readers to search for themselves and take up the next period. From Isaac to Jacob was sixty years (Gen. 25:26) and from Jacob to entrance into Egypt one hundred thirty years (Gen. 47:28). Jacob lived in Egypt seventeen years. He died at the age of one hundred forty-seven years, making a period of one hundred thirty years from his birth to his entering into Egypt. From the entrance of Jacob or Israel into Egypt, to the departing of the children of Israel out of Egypt was four hundred thirty years (Exodus 12:40-41). Here we have another interesting point of Scripture study. Bible factions contend over this period also, proving that the prophecy of 1 Timothy 1:3-4 and Titus 3:9 runs true to form.

The contention arises by comparing Genesis 15:13 with Exodus 12:40-41. Abraham was a friend of God (2 Chron. 20:7) and Moses a servant of God (Josh. 1:1-2). So we are assured there is no contention between them, neither would they give out false prophecy, nor does the Scripture contradict itself when properly translated from the original. The mistakes, contentions and strivings come from the doctrines of man.

The word of Jehovah came to Abram, and said unto him, "Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15:13. Now we read the fourteenth to the seventeenth verses to get the thirty year period: "And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance, and thou shalt go to thy fathers in peace; thou shalt be buried in good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Here we have the thirty year period which Moses embraced in his prophecy of Exodus 12:40-41. I often wonder how many get the beautiful points of such scriptural study. Abraham, Jehovah's friend, Moses, a servant of Jehovah. What an epitaph, all through faith. Believe God and it counts for righteousness. Jehovah assured Abram that he would die and be buried before the promises would be completed, or fulfilled. It did not stagger the faith of Abraham, for he believed God and it was counted unto him for righteousness.

Jehovah said unto Moses, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died in the land of Moab, according to the word of Jehovah." Joshua became their leader after the death of Moses and according to Moses the servant of Jehovah, the children of Israel were in Egypt four hundred thirty years to the day.

The next period of time is the wilderness period of forty years, Psalm 95:8-10; Heb. 3:9, under the leadership of Joshua, destroying seven nations, and dividing the land by lot. Joshua was one of the two spies that gave a good report, and possibly the same age as Caleb the spy (Numbers 13:8). Caleb was forty years old when he went to spy out the land, Josh. 14:7, and eighty-five years old when Joshua blessed him, and gave him Hebron, Josh. 14:10-14. Moses was eighty years old when he led the children of Israel out

of Egypt, Acts 7:23-30. Therefore from the spying out of the land to the incident of Joshua 14:7-10 covered a period of forty-five years, that is, forty years in the wilderness, and five years under the leadership of Joshua. Joshua died at the age of one hundred ten years (Josh. 24:29), which would give us a period of thirty years under Joshua to destroy seven nations, and divide the land by lot.

Paul said after forty years of wilderness period God destroyed seven nations in the land of Canaan; He gave them their land by lot for an inheritance for about four hundred and fifty years; and after these things He gave them judges until Samuel the prophet, Acts 13:18-20. Revised Version Greek Testament and original agree on this translation. The King James Version reads, "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave them judges for about the space of four hundred fifty years, until Samuel the prophet." Here we have another contention. Which is right? The King James Version or the Revised Version and Greek Testament, besides the Concordant Version, agree with the Revised Version and the Greek Testament of the original, and both include the Greek.

The space of the Judges:

Judges 3:8	8 years	" 10:3	22 years
" 3:11	40 years	" 10:8	18 years
" 3:14	18 years	" 12:7	6 years
" 3:30	80 years	" 12:9	7 years
" 3:31	40 years	" 12:11	10 years
" 6:1	7 years	" 12:14	8 years
" 8:28	40 years	" 13:1	40 years
" 9:22	3 years	" 15:20	20 years
" 10:2	23 years	" 16:31	20 years
		1 Sam. 4:18	40 years
		Total	450 years

(To be continued)

## A WEEKLY TALK

By C. E. Randall

### OUR RETURNS

INTEREST IS COMPUTED on the amount of the investment. An investor cannot hope to receive interest on a thousand dollars when he only has one hundred dollars bearing interest. Neither can a man that invests a hundred dollars hope to receive as much as the individual that invests a thousand dollars. This is likewise true in Christian work. We reap according to our sowing. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. This scripture pertains to giving to the Lord's work of our financial substance, but the principle holds true also in other lines of Christian endeavor.

Every church reaps just what it sows and that proportionately. A church which has services once a month or every six weeks cannot expect to receive equal returns with

a church that is working full time, neither can an inactive church receive active returns. Why should an indifferent membership, who are irregular in church attendance, tardy in arriving at church service, dilatory in effort, and unconcerned as to the appearance of the church building, ever expect to receive any returns from their services in the way of increased interest and enthusiasm from outsiders? A disinterested person never interests anybody in anything. You will have a difficult task in enthusing some one when you are not enthused yourself.

A church composed of irregular members will have irregular returns. A group composed of members who are indifferent to their cause will find that every one else is also indifferent. A body of believers that take no especial interest in the kind of place in which they meet and the manner in which they assemble will find that outsiders will manifest that same spirit. A church that doesn't practice prayer will have converts that won't pray. Worshipers that are "loose" in their methods of church work will produce just that kind of fruits. We have been, are and will be paid for the kind and amount of work that we do. If our returns are light, the cause lies in our investment. There is nobody to blame but ourselves.

If you are "dead" as far as Christian activity is concerned there is just one person at fault, that is, YOURSELF. If, as a congregation, you are lifeless and inactive, don't shift the responsibility for such a condition. It rests in your own membership. It IS possible to have an active and live organization anywhere and under any and all circumstances and anything less than such is to be condemned. An individual, isolated from every one of like precious faith, can be a wide awake witness for the Master. Many large congregations have been built up as the result of some live wire Christian worker going into a new community and letting his light shine. If you want results, go to work and you will have them.

We hear folks at times talking about so many divisions and so much strife, and they wonder why it is so common. The same reason prevails, it is interest on our investment. We sow it. There is somebody responsible for every division and every strife. Eradicate jealousy and hatred and stop the gossip and news peddler and you won't have much strife and division. If you build along those lines that will be the kind of house in which you will live. In this present day, there are many different types and styles of houses and the reasons are obvious. They were built along different lines and according to different plans, and they are what they are and look as they do because they were built that way. Our church body is what it is because we have built along certain lines.

The truth which I wish to drive home in this talk is, that our work is just what we make it. We can have a flourishing work or a disintegrated one. We can have a live congregation or a lifeless body. We can have a church which is "falling away" and thus fulfilling the scripture pertaining to the apostacy in the last days, or we can have a church established on the solid Rock, against which the gates of hell cannot prevail. Our returns are based on our investment.

## FELLOWSHIP

By John Gowe

“OUR FELLOWSHIP IS WITH THE FATHER”, 1 John 1:3. “God is faithful by whom ye were called unto the fellowship of his Son,” 1 Cor. 1:9. “And if we walk in the light, we have fellowship one with another”, 1 John 1:7.

In these three texts we have revealed to us the blessing of restored fellowship, the fruit of the Cross. When man fell he lost his life; he lost Eden, and all the many blessings associated with that happy home; but most of all, he lost fellowship with God.

We seldom stop to think what fellowship with God means to us. We have been created capable of fellowship with Him. He intended it to be so; God takes delight in His creatures; and through man's fall He is working out a means whereby that fellowship will not only be restored, but increased and sweetened far above even what was in Eden.

The Lord taketh pleasure in his people,” Psa. 149:4. Through faith we can have fellowship with Him even now, and it was to this end that Christ died. Jesus speaks clearly of this in His last prayer — “I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.” John 17:26. Again in chapter 16:27 He says: “The Father himself loveth you, because ye have loved me, and have believed that I came forth from God”. Have we believed that God sent Him, beloved? If we have, has that belief brought us to the place of rest in His Father's presence, so that with John, we can say: “Our fellowship is with the Father”? He would have us to be at home in His presence. The beloved John knew what that fellowship meant, for he says, “These things we write unto you, that ye also may have fellowship with us”. This restored fellowship is the fruit of the Cross, and our next text tells us of this: “God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord”. Here we see that God has called us to fellowship with His Son, and through His Son with himself.

We are “called”, to this fellowship, if we respond to this call and prove worthy. Then by and by, we will be among those who are “chosen and faithful”; and all such will have an honorable place in His kingdom. Jesus said: “Father, I will also that they whom thou hast given me, be with me where I am; that they may behold my glory”. John 17:24. This is the glory of being “called to the fellowship of his Son.” We shall behold His glory, we shall be with Him, we shall be like Him. Blessed fellowship, glorious calling; think of it, beloved fellow saints, “that they may be with me where I am.” Ah, yes, so many of God's people talk about heaven, as if heaven were some place where they would be happy. There is only one place where happiness is found, and that is in God; and we can have that right here and now, and when we meet our Lord, if we

have been faithful, our joy in His presence will be great. He will present us faultless “before the presence of his glory with exceeding joy.” Jude 24. We will be with Him.

Now fellowship with God and with Christ leads us also to think of our next text, “If we walk in the light as He is in the light, we have fellowship one with another.” Now a glance at our texts will show us that fellowship with one another is based on our fellowship with God and Christ. Our Lord prayed “that all may be one,” and how were they to become one? Were they to become one in conception of God, one in doctrine, one in faith, etc.? Yes, all that may become true of God's people, and no doubt when, “that which is perfect is come,” it will become true. But the oneness our Lord speaks about, is their oneness in Him, “that they may be one in us”, one in recognition of His authority, of His love and care, of His right over us to claim us as His own. That is what this oneness consists in, not one in doctrine, etc., for Paul says of us as members of Christ: “The body is not one member, but many”, and having gifts different according to the grace given, let us prophesy, teach, etc., according to the ability God gives.

It is very manifest that so long as the church of God is in process of formation, of building, and there are in it “babes”, “young men” and “fathers”, all in different stages of growth, that the same thing cannot be taught to all. Babes need milk; young men need meat, etc. Moreover, some work in the vineyard gathering fruit, some in the nursery feeding babes. Paul plants, Apollos waters, and as each one is gifted for that particular work he is chosen for, he naturally considers the truth about that particular work the more important. Oneness or unity, is not something that we can make; it is already made.

Paul says: “Giving diligence to keep the unity of the Spirit in the bond of peace”. Notice he says “keep” the unity, not make it. It does not need our help to make it; God made it; we are one in Him. What we need to do is to own and recognize that unity and so keep it. Imagine a small thread coming from God's throne to earth to each of His people. All those threads would unite where? In God. That is our unity. Now let each one recognize that all others have rights, privileges and opportunities the same as the rest, and that is to keep the unity of the Spirit. God will do the rest. And as we keep that unity we have fellowship with one another. Man has tried to make union by organizational action, thinking that he was doing God's will, but to prove that it was contrary to God, see them split in a thousand different organizations, hating and opposing each other, instead of praying for each other. What then is our place and attitude toward all this profession?

It has a threefold aspect. First, Paul in 2 Tim. 2:20, 21, says, “In a great house (Christendom is God's great house, i. e., His professed house) there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself of these, he shall be a vessel unto honour, meet for the Master's use.” This, then, is to be our attitude toward the whole corporate profession; we must “purge” ourselves from it, for while it professes to know God, it denies Him

in works. Second, in 1 Tim. 6:5, speaking of individuals who profess to know God, but in works deny Him, Paul says, "From such withdraw thyself." This then is to be our attitude toward individuals. Third, Paul exhorts Timothy: "Follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart". 2 Tim. 2:22. If we love the Lord, we will separate from all that dishonors His name; at the same time we will love those that love Him, even to laying down our lives for them, because they belong to Him.

Fellowship cannot be perfect while in the flesh. Here it is constant warfare, and as each one takes his station and stands for God, he must of necessity, be separated from fellowship with God's people, often; but when all, as a happy family, meet on Mt. Zion around the King, the suffering and heartaches of the present will all be forgotten. Our fellowship then, with one another, will not be based on doctrines, but on moral grounds. We have fellowship with all who call on the Lord out of a pure heart. Some in Corinth denied the resurrection, 1 Cor. 15, yet Paul did not speak of disfellowshipping them, although he called them foolish. But when one was found in the church who was guilty of incest and adultery, 1 Cor. 5, his command was: "Put away from among you that wicked person". There may be a place where we must deny our fellowship on doctrinal grounds, and when it can be shown that they are clearly "doctrines of devils," 1 Tim. 4:1; but otherwise, we must leave all other questions for the Lord to judge.

We are now approaching the day when every man's work shall be made manifest, for it will be revealed in fire. And in the light of the fact that we must all stand at the judgment seat of Christ and each receive according to the deeds done in the body, let us heed the admonition of Paul: "Let us not judge one another any more, but judge this rather, that no one put a stumbling block or occasion to fall in his brother's way." Rom. 14:13.

"He knows, He loves, He cares,  
Nothing this truth can dim.  
He always gives the best to those,  
Who leave the choice with Him."

"This is my commandment that ye love one another as I have loved you." — *Selected by A. N. Harlan from The Gospel Trumpet.*

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## TAKE HEED HOW YE HEAR

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How flippantly do many read Jesus' command, "Follow me", and how few obey as did Matthew! Myriads imagine that by being united with a religious sect constitutes following Jesus. A certain scribe once said, Matt. 8:19-22, "I will follow thee whithersoever thou goest." How like Peter's determined will! Both flunked on the crucial test, one on a financial fright, namely, "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head"; the other, by a physical fright. But Peter had a nobler heart: he repent-

ed, and came back. The spirit of consanguinity excelling the spirit of discipleship caused another disciple to shirk by requesting a postponement until after the burial of his father; "Let the dead bury their dead", Jesus replied — a reminder that God will not be subordinate in our hearts. He demands first consideration in all matters.

The Word of God! How few understand the import of this brief phrase! What oceans of trouble might have been averted had man always taken God's word definitely and honestly: never doubting. This would have eliminated fear and worry; always being "kept in perfect peace, whose mind is stayed on thee: because he trusteth in thee" — Thy Word.

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## CHURCH HARKS TO DARK AGES

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(Continued from page 387)

er tasted liquor. Older people might still persist in their sinful ways, but the rising generation would speedily outnumber and supersede them. What really took place, however may be inferred from admissions made at the national convention of the Anti-Saloon League last month. There it was recognized frankly that millions of boys and girls under prohibition had fallen into drinking habits before unknown among people of their age, and now the demand is that a special campaign, well financed, be organized by the Anti-Saloon League in order to save the young from being ruined by alcohol."

Of course the wets are loud in their insistence that prohibition is the cause of it all, but when we consider that a very large percentage of our young people of today are being educated in our high schools and colleges, and when we learn that the college students are about the worst of the lot when it comes to drinking, we can plainly see that the education they are getting is not having a tendency to sober them any. In fact there must be something radically wrong with the teaching. What is education for, if not to build character?

Some years ago in St. Cloud (Minnesota) Normal, the teacher in mathematics asked the class what they thought should be the object in teaching mathematics; and when the answers were all in, he said before a class of about three hundred teachers, "I think the main object in teaching mathematics should be the building of character." Then he told of a girl who had been in one of his classes a few years before. She was a brilliant mathematician; was graduated at the head of her class, but not long afterward was convicted of forgery. She had turned her knowledge to an evil purpose. What good was her brilliant education to her? And what good is a college education going to do our boys and girls if they are going to become drunkards?

As I said a moment ago, it isn't a far cry from the teaching of such men as Dr. Holmes to agnosticism and actual infidelity. And when you have broken down one's faith in God, you have taken away one of the strongest bulwarks of character.

## THE BOOK OF PSALMS

### PRAYER AND PRAISE

By *Lyman Booth*

BECAUSE OF THE PSALMIST'S vehement denunciations of vengeance upon the ungodly it has been considered unwise by some pious teachers to use the Psalms either in public or private devotions. A prejudice has arisen against some parts of them, as if they were in opposition to the spirit of Christianity. They overlook the fact that the Psalms were divinely given, that they are of the right spirit, and must be considered as direct prophecies, or as inspired declarations of the sure and certain doom awaiting those who oppose God and His chosen people. In no wise are they an expression of enmity, revenge or malice, "For God is not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

If we meditate carefully and prayerfully while studying the Psalms there is nothing practical, experimental or doctrinal in true religion that will fail to demand our attention. There is very little in any part of the book, when properly understood, that cannot be usefully employed either in public or private worship. We will find for almost every occasion praise, thanksgiving and prayer in some portion that may be applied with energy and propriety.

If the above remarks on this part of the Scriptures are sufficient to excite the reader to carefully meditate for himself or herself it will be found pleasant and profitable. May the reader be led into the genuine exercise of faith, hope, love and gratitude, which will give a better view of the Psalms than human explanations can render. The reader must not expect too much from the writer, for a writer's inclination may exceed his ability to correctly explain all Scripture. But if I have succeeded in presenting any profitable suggestions or hints upon the Psalms, I shall have occasion to feel very thankful indeed.

There are various divisions of this book which seemingly were made without justifiable reasons. The present order seems to have been in use many centuries. The Septuagint unites into one the ninth and tenth Psalms, also the one hundredth and one hundred fifteenth. They divide the one hundred sixteenth and one hundred forty-seventh each into two. There are many other particulars affecting the titles and dates. The version as we now have it was made by translators employed by James the First, and is of later date than the one found in the English Prayer Book.

The Bible version of the Psalms was made direct from the Hebrew in 1611. It is more nearly correct but not so melodious as that found in the Prayer Book which was taken from Cranmer's Bible published in 1539. It was arranged for chanting for which it was admirably adapted, but the rendering differs more with the Hebrew than the former. It has undergone minor changes by the Seventy and also by Luther's version.

The Psalter has come to us after passing through all the

centuries since David's time, and will ever continue to be the unique and inexhaustible treasury of devotion for the individual and the church. It was produced especially for the Jews, but it has become the property of both Jews and Gentiles. There is no other book of praise so laden with expressions of the heart's deepest emotions under all the various changes and conditions of life, or so admirably adapted to all lands and ages as to be the medium of praise for all nations. No country unlike Palestine, varying as it does in natural scenery, could have furnished so many subjects for poetic fancy. No country without its arid desert and snow-covered mountains; its vines and fruits; its valleys full with corn and blooming lilies; its mountains, waterfalls, rivers, lakes; its wild and domestic animals and beasts of prey, could furnish such beautiful pictures for the inspiration of sacred songs. The Psalms are well suited to the needs of all people, for they express as nothing else can the sincere and the most intense emotions of a devout and pious mind.

When we speak of the Psalms of David we use an expression that long years ago became general and popular. There can be no doubt but that the poet-king was the builder of the Psalter, and the major portion is credited to his authorship. There is one chapter, the eighteenth, of especial mention inasmuch as it is found in the twenty-second chapter of second Samuel with little variation in the wording. Poetry and music must have attained a very high degree of development, and the many and different experiences of his life present a volume of meaning to his words.

There is abundant proof that the reigns of Jehoshaphat and Hezekiah furnished renewed impulse to the most hearty expressions of thanksgiving, as shown in 2 Kings 18 and 2 Chron. 20. It may be reasonable to suppose that new hymns would need to be composed for the worship in the restored temple after they had returned for captivity. It may be that the study of the law under the instruction of Ezra and Nehemiah inspired the production of new hymns. Whether or not any of the Psalms are to be credited to the Maccabean period is a disputed question among scholars. But since the materials for the history of this period are slender it is very doubtful if they contributed anything to the collection of the Psalms.

TO PARENTS: The March number of "Parents" Magazine contains a splendid article on how to help young people when confronted with "Liberalism". The title is, "How to Meet Adolescent Doubts".

Here is a quotation from that magazine: "The child's religion depends on the way in which its mother and father have lived, and not in the way in which they have spoken. The inmost tone of their life is precisely what reaches their child, who finds no more than comedy or empty thunder in their maxims, remonstrances and punishments. . . . A child sees what we are through all the fictions of what we would be."

Henry Frederick Amiel in "Fragments of an Intimate Diary."

— Selected by *Lois Hunt*.



# DAILY SCRIPTURE READINGS

## THE KING SERVING

### THE JOY AND BLESSEDNESS OF SERVICE

Sunday, March 23 — Hebrews 12:1-11.

*“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” — Hebrews 12:2.*

IT WAS FOR THE JOY that was set before Him that Jesus endured the cross and despised the shame. What a wonderful demonstration of the power and blessedness of service! Just as service lies at the bottom of all accomplishment, so service by Jesus was the foundation of His salvation of others. Only by His victory over death was He “made perfect”. It was by this perfection that He came to be “the author of eternal salvation unto all them that obey him”. Heb. 5:9.

He who would follow Jesus and be like Him must recognize and practice service. Service alone brings true joy.

### A CHILD IN SERVICE

Monday, March 24 — Luke 2:41-51.

*“How is it that ye sought me? wist ye not that I must be about my Father’s business?” — Luke 2:49.*

HE WAS TWELVE YEARS OF AGE. He was but a child in years, in stature, in faith, in service, but at this tender age He was diligent about His Father’s business. There is probably no other score of years in one’s lifetime during which his experiences are so numerous in kind and in number as during the first score. Jesus permitted no evil tracings upon the page of His life during that early period. Active He must have been, but He was active in His Father’s business and His mind’s page was written full of the activities of that service.

Would that parents today could realize that the formative period of life is that period during which righteous activity should be practiced having the results engraven upon the mind’s page of the child!

### GETHSEMANE’S PREPARATION FOR SERVICE

Tuesday, March 25 — Matthew 26:36-44.

*“Sit ye here while I go and pray yonder.” — Matt. 26:36. “Watch and pray that ye enter not into temptation.” — Matt. 26:41.*

THERE IS BUT ONE WAY properly to meet temptation, namely, to be prepared for it. Jesus came into the world to save sinners. To accomplish this, necessitated that He make atonement for sin. This required that He give himself unto death. Having reached the last day, the day when crucifixion must be endured, and being possessed with power that without gesture or word overthrew the approaching

soldiers and felled them to the ground, He must prepare himself lest at the final crucial moment He might exercise His power and avoid the humiliation and anguish of crucifixion. Once, twice, thrice, He went forward in the shadows of the garden and prostrated himself in prayer. He communed with His Father. He strengthened and fortified himself for the crucial hour. Gethsemane afforded Jesus strength to resist every adversary and to finish His work of service. Temptation rightly used polishes and qualifies.

### THE KEYNOTE OF JESUS’ MINISTRY

Wednesday, March 26 — Luke 5:27-32.

*“I came not to call the righteous, but sinners to repentance.” — Luke 5:32.*

LOW IN SIN, heavily blanketed under the curse was the race when Jesus came upon the scene of action. His mission was to raise from sin and to release from the curse. Therefore His call was unto sinners. His service was with and unto those who in comparison with himself were far beneath Him. The keynote of His life’s service was service to needy ones, helpless ones, yea, the lost; for without His service, His sacrifice, His personal victory, there was naught but utter hopelessness for the race. Without Christ, death was the end of man.

### GREATNESS A FRUIT OF SERVICE

Thursday, March 27 — Matthew 20:20-28.

*“Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.” — Matt. 20:22.*

NO GIFT OF GOD OR MAN produces greatness. Greatness is an achievement. It is acquired only by service. Jesus denied requested positions at His right hand and left. Those positions are not positions of gift; they are positions of attainment. Just as Jesus must fit himself for the throne of God’s kingdom before He could hope to occupy it, so James and John must fit themselves for His right hand and left if they would occupy those places.

True, salvation is a gift. It could never be realized otherwise. But, true again, salvation cannot possibly be only a gift. He who would be saved must fit himself for salvation. He must fit himself by submitting to the Savior’s ways, by submitting himself to the Savior’s biddings, by rejecting the opposer’s temptations. He must fit himself by proven loyalty, by persevering faith and by trust that keeps his eyes ever and anon upon the Master, that allows them never to turn wistfully unto the evil.

The greater the task of service, the greater its cost to the servant, the greater becomes the one serving.

## DAILY SCRIPTURE READINGS

## LEARNING OF JESUS

Friday, March 28 — Luke 9:49-56.

*“Forbid him not: for he that is not against us is for us.” — Luke 9:50. “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.” — Luke 9:55, 56.*

NOT CLIQUE, BUT CONDUCT; not partisanship, but godliness; not name, but action, determine the individual’s status before the Master. Jesus rebuked His closest followers because the spirit of their service was erroneous. Again, He taught the outstanding lesson in the purpose of His life — “The Son of man is not come to destroy men’s lives, but to save”; and if He would save He must save inferior ones, lift them to harmony with himself.

Ancient and modern Pharisees who would shun one because of his error must feel humiliated by the chiding words of Jesus’ love. Never cast off, always draw nigh, seemed to be the Savior’s motto. He who came to be separated from the Savior in His ministry was separated, not from having been cast off, but from having withdrawn himself.

## THE PERIL OF REFUSING TO HEAR

Saturday, March 29 — Zechariah 7:8-14.

*“Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.” — Zechariah 7:12.*

THE EAR WAS CREATED BY GOD that man might be able to perceive and receive God’s words and directions given for man’s uplift. It is a medium by and through which God conveys himself to man. To hear God’s Word for the sake of obedience is one of man’s most valuable procedures of life. Not because of Israel’s inherited weaknesses but because she refused to hear God’s words, did she find herself estranged from God. Not because of the Jews’ encumbrance under sin and captivity, but because they rejected the words of Jesus, did they find their house “left unto them desolate”.

God’s rejected Word, the Savior’s rejected instructions, these perhaps more than any others are the reasons why man is estranged from God, is in poverty as to heaven’s blessings, is helpless in the strong bonds of sin.

He who would serve self, his fellow and his God best, must hear and heed God’s Word most.

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 QUERIES TWENTY-NINE
 

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SR. RUTH TOMLINSON copied the following acrostic from *Young Folks Magazine* published in England. Your selection is interesting and different, Sr. Ruth. Thank you.

Give the name of:

That which is better than riches.

The passover month.

The place where Saul numbered his men for battle.

Something taken to a captain by David.

One who gave her child to the Lord.

A river where a fast was proclaimed.

He who alone found grace in God’s sight.

A son of Jacob.

A fruit grown in Palestine.

One who hid some spies.

One who lost his life through deceit.

Something Solomon had brought out of Egypt.

The initials spell the words spoken by our Lord to the disciples just before His death.

## NEW TESTAMENT PERSONS

1. What prophet clothed himself with the skins of animals?
2. Which of the apostles was a tax collector?
3. What sects sought to destroy Jesus for healing on the sabbath?
4. Who said, “My name is legion”?
5. Who was the ruler of a synagogue?

## ANSWERS QUERIES 27

## WHAT CHRIST IS TO US

The Door	Enter and be saved.
The Way	Walk ye in Him.
The Light of the World	Walk in the Light.
The Bread of Life	Eat and be satisfied.
The Smitten Rock	Drink of the living Streams.
Our Savior	Receive Him.
Our Peace	Rest in Him.
Our Shepherd	Hear His voice.
Our Example	Follow Him.
Our High Priest	Look up to Him.
Our Lord	Obeys Him.
The King of kings	Wait for His appearing.

## NUMBER

1. Two persons, John 8:17.
2. Five: each hand and foot, and side, John 19:34.
3. Four: Man’s fall, Christ’s agony, burial, and resurrection. John 19:41
4. One hundred fifty-three, John 21:11.
5. One hundred and twenty, Acts 1:15.

## FIRST THINGS

1. Miriam, Exodus 15:20.
2. Moses, Exodus 18:13.
3. In enumeration of offerings to the Lord, Ex. 22:29.
4. Moses, Exodus 24:4.
5. Aaron, Exodus 28:1.

## National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

### OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
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### "THE LAMB IS THE LIGHT THEREOF". — REVELATION 21:23.

#### THERE'S SUNSHINE BEHIND EVERY CLOUD

IN THE FALL OF THE YEAR the trees shed their leaves, the birds go south, the sun sinks earlier each evening behind the western horizon, and we are reminded that winter is on its way. We must prepare ourselves for what we know is coming. Every winter some lose their lives and others suffer agony from the intense cold. Some do not have proper food and lack clothing to brave the wintry blasts. We do not always know the circumstances of these unfortunates, but we do know that for some reason they lack preparedness.

With every winter there are long, bleak, cloudy days when the wind rages, the snow falls in great white blankets and many forms of plant and animal life are destroyed — or at least laid to rest — until spring blooms forth in warm array to bring the sleeping back to life. During all of the time of this miserable bleakness, the sun is shining just the same as on those glorious spring days that we all admire, but we do not see it. It is hidden from us by a big black cloud.

Aren't our lives just like that? Those little obstacles that loom up before us are just big black clouds, and although there is sun in our hearts it just doesn't show through. We must prepare ourselves for these wintry obstacles, and if the sun's rays are strong enough, they will melt the snow and drive the clouds to foreign ports.

Let us come to the conclusion that sin is our worldly, wintry obstacles and our Savior, Jesus Christ, is our Sunshine. Have faith in the Sunshine. It is behind every cloud ready to shine through if you accept it.

O, Glorious Sunshine, melt my snow,  
Drive away my cares that I may know,  
That Thy true service is contrite love;  
A Gift, O Sunshine, from God above.

— Frances Byers.

"Only a clean conscience can iron the wrinkles out of the heart."

#### TO ALL BEREANS

GREETINGS from the Los Angeles Berean Study Class: A short report on our recent endeavors, we thought may

be of general interest to our scattered friends.

Under the skilful leadership of our president and teacher, Bro. Eldred Marsh, we have made considerable progress in our Berean study outlines, and also in prophetic research, the studies alternating each week.

Of late we have been profoundly interested in the detailed study of Nebuchadnezzar's image and the unfolding revelations thereof. We are indebted to our worthy teacher for many very excellent diagrams which, undoubtedly, are a valuable aid when following the succeeding stages and detailed representations of the "kingdoms" outlined in this important prophecy from the book of Daniel. Therefore our time has been and will be, in the future, well and truly spent in perusing these things. For are there not three requests placed on record for the bringing forth of good fruit? "Earnestness, Determination and Patience!" Luke 8:15.

A. Leonard Brady, Secretary.

"He who lives most like Jesus is greatest."

#### GOOD NEWS FROM INDIANA

LAST FALL in Rensselaer, Indiana, there was laid the foundation for a Berean class. There was not a great deal of progress noticeable for a time, but now comes this encouraging message in a letter from one of the interested members there.

"We have a Berean class with a membership of twelve. We also have a few others attending. Every one is taking a great interest in the lessons. I think I am safe in saying that we have derived more good from the few lessons we have had than from anything else we have tried to do."

She continues with regard to sending dues to the state treasurer, "We are glad we can help this bit. I think every member should help the Bereans. We haven't known what a grand thing it is to work with them."

Such encouraging reports as this are indeed an inspiration to all who read them. We are adding our prayers to those of others for the blessing of God to rest on the labors of these faithful workers and to make their little class a source of strength and help to them, and to many others who shall be affected by its far-reaching influence.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE GOOD SHEPHERD

"I AM THE GOOD SHEPHERD, and know my sheep and am known of mine." So spake the Savior.

In lesson eight we read that the people of Palestine were to Jesus like lost sheep without a shepherd. Now, He says, "I am the door of the sheep." Through Him the people were to receive salvation—life—and all things they needed. Sheep know the voice of their real shepherd, so they had not heard the voices of the teachers who had pretended to be shepherds but were really thieves and robbers.

Hired shepherds would neglect the flock, leave them in danger; but the real Shepherd would die to protect His own. Thus Jesus gave His life for His own.

Jesus said He had other sheep not of this fold, who should hear His voice, and He would bring them and place them all in one fold. Do you think He meant the Gentiles?

#### SOMETHING TO DO

1. Read and learn the twenty-third Psalm.
2. Read over your Notebook, and the stories for this quarter.
3. Fill in the blanks of the following:
  1. Thou shalt call His name \_\_\_\_\_.
  2. This is my \_\_\_\_\_, in whom I am \_\_\_\_\_.
  3. And He said unto them, "\_\_\_\_\_".
  4. Blessed are the \_\_\_\_\_ in \_\_\_\_\_, for they shall see \_\_\_\_\_.
  6. Seek ye first the \_\_\_\_\_ of \_\_\_\_\_.
  7. The Golden Rule is found in \_\_\_\_\_ 7:12.
  8. Take my \_\_\_\_\_ upon you; and \_\_\_\_\_ of me.
  9. \_\_\_\_\_, and it shall be given you; \_\_\_\_\_ and ye shall find.
  10. I am the \_\_\_\_\_, and know my \_\_\_\_\_.

1. How many learned the Nineteenth Psalm?
2. Can you say the "Lord's Prayer" and "The Golden Rule"?

3. Now learn the "Beatitudes".

"With great power the apostles witnessed of the resurrection of Jesus." Acts 4:33.

"The tongue is like a race horse which runs the faster the less weight it carries." Addison.

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him," Psalm 89:7,

DEPENDABLE OBEDIENT REVERENT
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"There's never a leaf nor a blade too mean  
To be some happy creature's palace." Lowell.

The people of Israel worked very hard to build their temple at Jerusalem. They loved to go there to worship God and learn His laws. They liked to sing on their way to the temple.

One of their songs began, "I was glad when they said unto me, Let us go into the house of the Lord." They gave thanks in their temple for all God's goodness to them. They prayed for peace in Jerusalem and for peace in the temple.

We should be glad when our friends invite us to go to church, for it is good for us to be there. Those who love God's house should invite others to go there with them.

When we are in God's house we may thank Him for all His goodness to us and pray for His blessing. We should try to make God's house a place for peace and beauty.

—Selected from *Little Learner's*.

#### THE LITTLE HEART

A little Heart hid a thought of spite  
Deep in his innocent white, away;  
And it whispered when it knelt to pray,  
"Nobody knows, for it's hid from sight."

But the dear little Heart lay wide awake,  
And the silence spoke to it and said,  
"O dear little Heart, the thought is red,  
Like a danger sign for safety's sake."

The little Heart heard but heeded not;  
And it nursed the thought, and kept it warm,—  
Safe from the tempest of inward storm,—  
And thought, "In the morn 'twill be forgot."

But the blue sky wept, the sun was sad;  
And the roses hung their dainty heads,  
Dropping tears on the violet beds;  
And the little Heart was far from glad.

So the ugly thought was thrown away,  
And a lovely one came in its place;  
Then smiles arose in each flower face—  
The sun came out, and the Heart was gay.

—Etta Wallace Miller,

## With Our Sunday Schools

LESSON XIII.—March 30, 1930

### REVIEW

John 10:7-16

Devotional Reading: John 10:7-16

#### GOLDEN TEXT

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.—Isaiah 9:6.

**Lesson I.** Matt. 1:1; 2:23.

**Topic.** Childhood of the Savior-King.

**Summary.** Matthew's record of the Savior's childhood is brief. He entitles his gospel "the book of the generation of Jesus Christ", in which statement "generation" refers to family history. His first point is to give Jesus' genealogy. Next he recites the events leading up to the flight into Egypt. The jealousy of king Herod revealed itself against the Child Jesus.

**Lesson II.** Matt. 3:1; 4:11.

**Topic.** Triumphant over Temptation.

**Summary.** Jesus was about to enter more closely into the Father's presence and communion. Like the priests of Aaron who washed themselves before entering upon their duties, so Jesus was washed in immersion as He approached the Father. That He was accepted by God was attested by the words of the voice, "this is my . . . Son." At once He was put on trial for His position. Showing himself worthy to advance in reality as well as in designation, angels appeared to strengthen Him.

**Lesson III.** Matthew 4:12-25.

**Topic.** The Comprehensive Program of Jesus.

**Summary.** The kingdom of God which the nation of Israel was promised to become (Ex. 19:4-6), was announced by the Savior as being at hand. He at once proceeded to show some of the many benefits to the individual which the kingdom would afford. He proclaimed its good news. He taught repentance and conformity to the underlying truth to the persons of the kingdom. The multitude gladly accepted of the personal blessings.

**Lesson IV.** Matt. 5:1-48.

**Topic.** A Christian According to Christ.

**Summary.** Jesus assures His followers happiness and advancement accordingly as they look beyond the things of man and grasp the things of God.

God's law is exalted by the Savior, its mission is to fulfill its every promise. His law is the law of His kingdom. God's kingdom is made possible by those who practice its teachings. True service to man's fellows is a fundamental law in God's kingdom.

**Lesson V.** Matt. 6:5-33.

**Topic.** Putting First Things First.

**Summary.** In everything, Jesus taught that God should by man be considered as first. In prayer, Jesus taught the Father above the

petitioner. In action, Jesus taught that man should carry out the Father's will and ways ahead of his own. In ideals, Jesus taught that man should exalt God, God's kingdom, God's Son above every ideal that might be born in the imagination of man.

**Lesson VI.** Matt. 7:1-29.

**Topic.** Cutting Down the Corrupt Tree.

**Summary.** Jesus revealed to Israel her former corruption as a nation and warned her to purify herself thereafter. He set forth the principle whereby the corruption of the false prophet, of the evil doer and of the foolish man may be recognized, and He encouraged the individual as well as the nation to flee the practices of corruption and to build upon the immovable Rock, Jesus.

**Lesson VII.** Matt. 8:1 to 9:34.

**Topic.** Jesus Meeting Human Needs.

**Summary.** Beginning with the eighth chapter Matthew brings out certain things in the life of Jesus which emphasize His authority as God's appointed King. In this way, Jesus announced himself as the coming King of Israel. See Luke 1:32. Speaking as one who had authority, He commanded the palsied man to arise; He remitted his sins; He rebuked the Pharisees and scribes, the religious leaders and teachers of that time. In action as in word, He revealed himself in authority over them.

**Lesson VIII.** Matt. 9:35 to 11:1.

**Topic.** Recruiting Christian Workers.

**Summary.** Christ's was and is the labor of redeeming the world from under sin and its curse. Soon after launching forth on His task, He chose twelve humble men and apostolized them with authority to go labor in His work. Just as He was leaving to ascend to the throne of God, He commissioned those apostles to proclaim the gospel everywhere, stating that "He that believes and is baptized shall be saved." Thus believers every one take up the work with the Master. It is theirs to carry on while He is absent at the Father's right hand. At His return it will be theirs to go forth in the great final victorious service.

He who receives Christ and works for Him will receive Christ's reward.

**Lesson IX.** Matt. 11:2 to 12:50.

**Topic.** Our Lord's Testimony Concerning Himself.

**Summary.** From the prison cell went forth a question which has interested all people:

"Art thou he that should come?" In answering the question, Jesus cited for John's own consideration the works which He had done. Those works have stood out prominently through the centuries, in that they fulfill many prophetic utterances. They are even louder in their emphasis, answering the question in the affirmative. Nor did Jesus shun to testify in His own words that His Father was Creator of all, that He was the One for whom they looked.

Perhaps more definitely than in any other way our Savior's prayers to God testified of himself.

**Lesson X.** Matt. 13:1-23.

**Topic.** Take Heed How Ye Hear.

**Summary.** Following His wonderful miracles and unexampled teachings, Jesus warns the gathered multitude of the importance of understanding Him, His teachings, and their needs. By use of a parable of a sower, He explains to His hearers the different attitudes of individuals with reference to the Father's rule, i. e., His kingdom over them. He warns them to make proper use of their ears and to give proper heed to the instructions relative to the kingdom of heaven.

**Lesson XI.** Matt. 13:24-52.

**Topic.** What Christianity means to the World.

**Summary.** Jesus taught by parables something of the value of Christianity by revealing its influences upon the growth and perfection of the kingdom of heaven. He likened the kingdom in different ways to different daily experiences. It was likened to the sower; to the small mustard seed; to the leavened measure of meal; to the hidden treasure; to the valued pearl; to the net of fishes. He, the King who had but just commenced His kingdom work, is responsible for the perfection of the kingdom till it shall fill the earth with the glory of the Lord.

**Lesson XII.** Matt. 13:53 to 16:12.

**Topic.** Faith Tested and Triumphant.

**Summary.** Jesus proved His authority by going to the coasts of Tyre where the people worshiped idols. Here He revealed that His power extended beyond Israel. On the banks of Galilee, the people attested their faith by gathering in multitudes carrying unto Him their lame, their crooked, their blind, their deaf, their enfeebled friends. Their faith was triumphant, not only in the fact of receiving healing but in the fact of being miraculously fed by the great Master and Lord.

## DOINGS AMONG THE CHURCHES

Richard LeCrone of the Bible Training Class will, D. V., address the Rockford, Illinois, congregation next Sunday, the twenty-third, at 1904 N. Main St., at eleven o'clock. We bespeak for him a good hearing.

J. Arthur Johnson last week took a position with Sheeley Bros., out of Oregon. Bro. Johnson has recently been helping in the Herald printing rooms.

Bro. Harvey Krogh, of the Bible Training Class, will preach at Oregon on Sunday morning, next. "Approaching National Changes" will be Bro. Austin's subject for Sunday evening.

Did you see what you missed last week? Those Easter Bibles! Well, look at them this week! They aren't here!

That sunny disposition that has been doing much for the last few months as office editor to give the Herald a more vibrant voice, Sr. Mary Gesin, is unable this week to give the printed page the benefit of her glance, being confined to her home with a threatening cold. She will probably be back shortly.

Bro. Siple expects to speak for the Chicago class next Sunday and all are urged to be present who can possibly do so. Come to the home of Sr. Mae. Borneman, 625 N. Long Ave.

Beginning with the month of April plans are made for services at the Restitution church near Casey, Illinois, and at the Salem church near Marshall. Bro. Conner will fill an appointment on Saturday night and over the first Sunday of each month at the Restitution church and Bro. Siple will fill the same kind of an appointment at the Salem church over each fourth Sunday.

All who live so that they can are urged to make plans to attend one or both of these monthly gatherings.

The Board of the Iowa Conference has set August 23 to 31, inclusive, as the date for holding their summer Bible School and Conference. The advance notice of this date makes it possible for all to plan well in advance so as to be able to assist and profit by this gathering.

Bro. F. C. Hoar of Eagle Grove, Iowa, has suffered a serious breakdown in health.

Bro. O. J. Allard has returned to Fort Dodge, Iowa.

Sickness still continues in the home of Sr. Lydia Railsback of South Bend, Indiana. Sr. Railsback is spending the last two weeks of March visiting among her people.

Bro. Paul M. Hatch and his mother, Sr. Etta Hatch, who have been spending the winter at Michigantown, Indiana, are moving back into their home at Harvey, Illinois, Rt. 1. Correspondents please take notice. Bro. Hatch will discontinue the Plymouth, Indiana, appointments.

There are certain rumblings indicating that something good is liable to happen in the state of Ohio.

Miss Pearl Hatten of Oregon, Illinois, and Miss Myrle Hatten of Rockford were hurriedly called to the bedside of their grandmother, Mrs. Simon Hatten of Culver, Indiana, who has been in poor health for some time past.

### MEETINGS AT HOLBROOK

The church at Holbrook, Nebraska, has been enjoying a series of meetings, Bro. and Sr. Giesler having been with us. The meetings started on Saturday, March first, and continued each evening throughout the week, ending on Sunday, March ninth. There were all-day services on both Sundays with a basket dinner served in the basement. Bro. Giesler gave some excellent sermons and everyone was greatly benefited. Good crowds attended each evening and several from neighboring towns were there on Sundays.

Lila Lathrop, Sec.

Dear ones of like precious faith: It has been my custom since 1920 when we left the state of Oregon, to write once a year to our dear sister, Ellen Benson, of near Medford, Oregon, which I did just after the holidays. I was so grieved when I read her daughter's letter informing me her mother had passed away early in January after a stroke the day after Christmas. She leaves this daughter and a son just younger, also her aged mother, Sr. Bursell, who has suffered a stroke, and is very feeble.

She was the widow of our loved brother, F. L. Benson, who fell asleep while we were yet in Oregon. Both were people of sterling quality. We loved them and always received a welcome at their prosperous country home. I know there are those of our faith who read the Herald who are acquainted with Sr. Benson, so I write that all may know. She was not old as we know and will be sadly missed by her loved ones.

One by one we are dropping from the ranks, but if faithful unto death we will receive a crown of life and meet our loved ones where there shall be no more death, neither sorrow, nor crying. Rev. 21:4.

Azarah M. Scroggs,  
406 San Francisco St., Pomona, California.

### SUNNY SOUTHERN CALIFORNIA

Sr. Rachel M. Whitcomb of Hillisburg, Indiana, is spending the winter with relatives and friends in Southern California. We have been pleased to see her at church and also at our Ladies Aid meetings.

Sr. Adaline Gardiner, formerly of Illinois, is now living with her daughter, Mrs. John Boone of 3303 E. Broadway, Long Beach. She with her son, Albert Gardiner and daughter, Mrs. Davis, attended services at Lynwood on March ninth.

Bro. and Sr. N. J. McLeod and family of Holtville spent Sunday with the Los Angeles church.

On March sixth the Ladies Aid society was kindly entertained in the home of Mrs. Harry Dawson of Westgate. A pleasant and profitable time was enjoyed by all.

### GRAND RAPIDS

Our Sunday School superintendent is not only a past master at that job, but is gifted in art work and has a very appropriate drawing on the blackboard for every lesson each Sunday. The blackboards are indispensable equipment in every phase of our church work.

Our cottage prayer meetings are well attended each week and are a vital part of our church work. In these evil days prayer is a very stabilizing factor in keeping one in the love of God.

Plans are under way to have the church re-decorated. Sometimes folks think it is a needless waste of money to spend too much money on just a place to worship God, but we should not be unmindful of the fact that our surroundings have a great deal to do with our attitude of worship and the atmosphere in which we worship. Sometimes people worship in cheap and humble houses because they cannot afford better, then there are others that worship in cheap houses because they have a cheap idea of worship and greedy hearts for the money that it takes to make more acceptable places to meet God. The first group are noble pioneers, but the latter are misers of the worst sort.

### DO YOU KNOW?

Do you know that this is the most widely read page in the Herald? Almost every one turns to this page first upon opening the paper. You do, don't you? You're reading it right now to see what your brothers and sisters, friends and neighbors are doing. The only way in which we can make this page more interesting is to publish more news about more of your folks and mine. And the only way we can publish is by your sending it to us. Tell us when you visit a neighbor church of the benefit you receive, the noticeably good things there; tell us when you get married or when a new arrival in the family makes you especially happy; tell us if your pastor is putting forth a special effort in your locality. And then we'll tell you.

### EASTER OFFERING

Attention of all is directed to the article in last issue on page 370. Easter is one of the outstanding Christian holidays and occasions of the year. How helpful it has been to Christians throughout the centuries that in the Easter anniversary the great atonement sacrifice of the Savior and the reward that followed have been annually commemorated—relieved both in sorrow and in exultant joy. And how good it is that the Christian, too, may unite in his little sacrifices to sound the Christ-truth far out over the world.

For the good that we as individuals receive, let us unite in making the heartiest, most prayerful offering at Easter time to our Father. And, inasmuch as the National Bible Institution is carrying on labors for one and all in gospel service, let us contribute in that Easter offering financial strength for the furthering of the gospel which "is the power of God unto salvation to every one that believeth."

Previous 1930 Easter Offerings total \$24.00. Others to date are:

Mrs. Carrie Hilsabeck	\$1.25
Luey B. Groat	1.00
Mrs. Sarah Kerr	2.00
Mrs. Chloe Sims	1.00

**FROM CHILD TO EVERLASTING KING**

"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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." —Isa. 9:6.

This prophecy concerning Christ was spoken about seven hundred forty years before His birth. How truly every word of it has been fulfilled.

This is the Jews' Messiah, begotten by the Holy Spirit, born of the virgin Mary, worshiped by the wise men, acknowledged as the Son of God at His baptism and also at His transfiguration. This is He who will be Ruler in the kingdom of which Matthew writes.

This is also He who sent out the twelve; who made the deaf hear, the blind see, the lame walk; who healed all kind of diseases and raised the dead. This is He that God sent into the world that we might have life through Him.—L. A. R.

**THE GOSPEL**

Jesus preached the gospel of the kingdom, the good news of the kingdom, and brought it at hand in His works. Even a surface knowledge of Jesus' teaching and works convinces that the good news of the kingdom is the good news that God's fulness—grace and truth—is to work man's redemption through the kingdom order. A kingdom with such a purpose was unheard of in all human history. Its message, therefore, fell on dull ears. A kingdom, to be a kingdom, must work primarily for the preservation and exaltation of one people. It must be backed by military strength, ready to destroy or subjugate other peoples. It must keep its own people through awe and fear. Jesus turned the world up side down by preaching a kingdom of another order than all this. A kingdom operating through grace and truth for the redemption of all peoples was the last word in fanaticism.

But the gospel of the kingdom, the good news of God's grace and truth working through Christ the salvation of all peoples, draws men to God the Father. It is God's power unto salvation unto every one that believes it. And those who preach any other gospel than the gospel of grace are accursed. Gal. 1:6-9.

—A. K.

"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." —Psa. 51:1, 2.

**PICTURES OF JESUS**

Long, long before Jesus was born, the prophets in the Old Testament had told us many things about Him. They had said where He should be born, and how people would know when He was born. They described His death and resurrection; His ascension, and spoke largely about His work and kingdom.

In Matthew, the first book of the New Testament, we find an almost complete picture of Jesus' life when He was here on earth. But he didn't stop there; he also pictures to us the coming kingdom. Jesus will be Ruler of this kingdom, and we want to have a part in it.

Jesus knew this kingdom could never be established only through Himself. Therefore in order to understand Jesus we must make a careful study of His life. The word "Christian", means "Christ-like". Let us study more carefully this Jesus that we may become more Christ-like.—V. C. T.

**HERALD RECEIPTS**

Mrs. Austin Spindler; J. C. Daniels; Mrs. Chloe Sims; Mrs. L. C. Anthon; Geo. F. Finney; D. K. Lehman; Lucy B. Groat; Robert R. Roepke.

**THE RESTITUTION HERALD**

Published by

**NATIONAL BIBLE INSTITUTION**  
Oregon, Illinois

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**Subscription Rates.**—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample Copy, Free.

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**Receipts.**—The change of date on address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

**To Stop Paper.**—It will be our policy to follow the general desire of our readers and to continue sending THE RESTITUTION HERALD to subscribers until notified that discontinuance is desired. Therefore, if you do not wish your paper continued, kindly write us to that effect promptly upon expiration of your subscription. When paper is ordered stopped, please remit for any arrearages on subscription.

The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**TRACTS AND BOOKS**

**TRACTS**

Name	Pages	Dozen	100
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Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
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**Name**

**Pages Each Dozen**

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Name	Pages	Each	Per 6
Death Reigned from Adam to Moses, paper cover	58	\$0.10	
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**THE GOSPEL IN SONG**

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Board Cloth	.50	4.50	40.00

## I AM THE WAY

By M. A. Woodward

*"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

— *John 14:6.*

HOW LITTLE WE REALLY UNDERSTAND OF comprehend all the dear Christ meant when He uttered these words! He was trying to reassure His sad-hearted disciples. He knew why their faces were so drawn with sorrow, and to lighten their heartaches He said, "Let not your hearts be troubled: ye believe in God, believe also in me." Let us turn a leaf back and find out why they were so troubled.

Two of the disciples, Peter and John, had been sent by Christ to find the room and prepare the passover. It was prepared and they had all gone to the room to keep the feast. They talked while they ate, and having finished, Christ suddenly arose, girded himself with a towel, poured water into a basin, and began to wash the disciples' feet. Peter rebelled and said, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Peter was an impulsive man and answered back quickly, "Lord, not my feet only, but also my hands and my head." Jesus answered, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore he said, Ye are not all clean." Still Judas did not sense this strong hint.

Having finished this humble task, He arose and went to the table to eat His last supper with them. And Jesus began to be troubled in spirit, and said, "Verily, verily, I say unto you, that one of you shall betray me." Their faces were filled with consternation and they began to ask Him, "Lord, is it I?" They waited until Simon Peter beckoned to John to ask Him which one it was, and He answered, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas. . . . Then said Jesus unto him, That thou doest, do quickly." No wonder Judas lost no time in getting out of the room. He arose quickly and left the table. Those words were too much for him and he went out, went to finish the awful work he had pledged himself to do for thirty pieces of silver (\$16.96).

It must have been a very sad service which they with the Christ ate that terrible day. Christ blessed the bread and wine, and passed it to the sad-hearted disciples, saying, "This is my body which is broken for you." And coming to the cup, He said, "This cup is the new testament in my blood which is shed for you." After this they sang a hymn and went out to the Mount of Olives. As they walked, He talked to them, trying to fit them for the ordeal before them. What tender words He said to them! "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself."

They did not fully understand Him then, but they knew

if there was a place prepared for them they must be a prepared people. And so He tried to show them the way to be prepared, saying, "I am the way." In other words, "If you will follow the road I have marked out for you, all will be well. I have taken infinite pains to make the road plain, safe, sure, sure to all who will follow in my path. No other way is safe, for the Father marked it out and directed me how to walk. And now I am leaving you these directions because I love you and all who will come to me through the Father, for no man can come to the Father but by me, or through me, for I am the way that leads to God."

God sent His Son to be the Way, the Truth, and the Life. He is the only true Way. See, how He gets His help! He is on His way up that hard, mountain road to stay all night in prayer so as to have strength for the morrow, to heal the sick, the blind, the sin-laden ones. The disciples follow Him in the distance, and they know the purpose of that long night with God. He needs wisdom, strength, and no place could He get the needed blessings but with His Father, for the Father loved His Son. The Christ knew that as He went down from the mount in the morning many duties awaited Him. So much strength was needed, and He freely gave what His Father had imparted to Him. O, how He tried to give those sad-hearted disciples the comfort He knew they so soon would need, for He was very near the garden of prayer now and next lay the cross and the wicked throng to torture Him. Hear Him say, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

What a joy it is to know that what He promised His disciples is for all who come to Him and the Father in His name. So to you, dearly beloveds, the promise comes freighted with the same love He left for His disciples, with the same Holy Spirit's influence to help you along the weary road. It is so much easier now that we know He is always ready to help, but we must walk in His path. Prayer is so necessary every day and many times a day. Wisdom is so much needed to rear the dear children given us. Are we walking in the Way? Do we try to be obedient to His will? When we walk into the blessed baptismal water, it is only to say, "I have started in the way. God help me to walk in it right." We are to arise to walk in a new life with the best Helper ever promised to human kind. We may well ask ourselves the question, Where will the resurrection morning find us? Will it find us with His seal upon us ready for the coming of the King? For He is surely coming for us, if we are ready and have walked in His way. We all need the abundant life, and only one way will bring it to us, His way, for He says, "I am the way, the truth, and the life."

May God help us to walk in the way that leads to eternal life.

— o —

"HIS LORD SAID UNTO HIM, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." — *Matthew 25:21.*



# THE RESTITUTION HERALD

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## A CHURCH PROGRAM

### A WEEKLY TALK

By C. E. Randall

*“For ye are labourers together with God: ye are God’s husbandry, ye are God’s building. Every man’s work shall be made manifest. If any man’s work abide which he hath built thereupon, he shall receive a reward.” — 1 Corinthians 3:9, 13, 14.*

EVERY CHURCH SHOULD HAVE a well regulated and carefully planned program, one that is definite and specific. A program should outline the aims, objects and goals of the church and the best methods and means of reaching and obtaining the desired ends. The church that hasn’t a definite program, but is just carrying on, going nowhere and with nothing definite in view, generally gets nowhere and accomplishes about as little as it has in view. On the other hand, every church that has a definite program, calling for labors along certain lines to accomplish certain aims, invariably attains the goal. It is active and being active, accomplishes results.

If your church isn’t doing anything and isn’t accomplishing any results, get your members together and work out a program. In the first place, analyze your condition and determine the cause of your inactivity, and when you have the situation well diagnosed, then work out a program that will correct the evil, one that calls for activity in every branch of church endeavor.

Don’t let your local work discourage you. There are many similar circumstances. Always bear in mind that there isn’t a SINGLE difficulty that can’t be overcome if the members really want to work. It doesn’t matter whether it is jealousy, hatred, gossip, difference because of doctrinal views, or what not, if the church will make a determined effort to overcome, God will bless the effort and you will succeed. Never be satisfied with your accomplishments. Always strive for more and better results. The more members you get, the more you ought to get.

The attitude that anything is “good enough” and that it doesn’t make much difference how you go at it may be all right for a bolshevik, but certainly is a wrong position for a Christian to take in doing service for Him, who even numbers the hairs of our heads. Efforts to reach the unsaved, if successful, must be carried on along the most thor-

oughly organized lines possible, and no church can devote too much time and thought in discussing ways and means of getting certain individuals in the community to accept Christ.

What kind of program has your church? What are you trying to accomplish and are you succeeding? Every church should be an expanding one. And any program that does not include a plan of enlarging the membership and expanding the usefulness of the church and its auxiliaries, isn’t any program at all.

What is your Sunday School accomplishing? Is it giving the results you desire? What is it that you desire your school to accomplish? Take an inventory of the work your school is doing and find out what good is being done. Apply the same acid tests to your prayer meetings, Berean work, etc. Each one is deserving the best thought and planning that it is within your power to give. Have a definite work for each to do and see to it that they serve that purpose.

A few don’ts are added that one may well think about in connection with church activity.

- Don’t wait for the Lord to send a gifted worker.
- Don’t wait for conditions to change. Change them.
- Don’t wait for someone else to start the work.
- Don’t expect great results with little effort.
- Don’t say, “It can’t be done”.
- Don’t expect desired ends without first planning.
- Don’t wonder why the church doesn’t get more converts; wonder why you don’t.
- Don’t find fault with the work unless you are willing to and do help to correct.
- Don’t expect others to pay all the church bills.
- Don’t get discouraged about your church work.
- Don’t stop working.

# EDITORIAL

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." — Isaiah 40:28, 29.*

**I**F CHRISTIANITY DOES NOT REVOLUTIONIZE one's life, he is not a Christian", was recently remarked by one of our office force as we were engaged in our regular brief period of morning devotion.

**A**N ANTI-GOD CONGRESS has been reported as being launched by the Soviets. Such a congress by the Society of the Godless in a land where none under eighteen are allowed to attend Christian or Jewish services, indicates what may be expected a few years hence. What system could better make ready a citizenry for that government and king which shall yet open "his mouth in blasphemy against God"? — Rev. 13:6.

## BREAD OF HEAVEN

**I**T REQUIRED GOD-GIVEN MANNA on the journey in the wilderness to sustain life in Israel. Its virtue was to sustain life only temporarily, John 6:31-35. It nourished but for a time, then they died.

In contrast with that manna, Jesus acclaimed himself, saying, "I am the bread of life." In speaking of life He used the word *zoe* which refers to life as possessed by God. He later explained, v. 58, "he that eateth of this bread shall never die".

It is just as impossible for one to attain unto everlasting life without partaking continuously of Christ the True Bread, as it was for Israel to survive the wilderness journey without partaking continuously of the God-given manna.

**O**NE OF TODAY'S popular men has recently said that the radio and airship would revolutionize the earth in two decades. Distances are being eliminated as pertains to hindrance of communication and association; the races are being more and more drawn together as one.

EVERYWHERE THERE ARE INDICATIONS that a federation

of nations into one governmental monster is not an impossibility. Read again Daniel 7:19-27.

## CHRIST

IN EMPHASIZING the meaning of His life to man, Jesus said:

"I am

- the bread of life," — John 6:35, 51;
- the light of the world," — 8:12; 9:5;
- the door of the sheep," — 10:7, 9;
- the good shepherd," — 10:11, 14;
- the resurrection and the life," — 11:25;
- the way, the truth, and the life," — 14:6;
- the true vine," — 15:1.

These are seven strong metaphors explaining the world's need of Him.

## THE TIME OF THE END

**D**ANIEL WAS TOLD TO "shut up the words, and seal the book, even to the time of the end", 12:4. He was then instructed that "many shall run to and fro, and knowledge shall be increased". If we analyze this as it reads in the King James translation, our attention is arrested by the fact of the extensive traveling to and fro prevalent in these days, and also by the great increase of knowledge.

It is interesting to meditatively ask the question:

How much was the character of the last great war changed over that of other wars by the increase of knowledge?

How much has manufacturing, commercial development, farming changed by the increase of knowledge?

How much have the ideals of youth changed in recent years because of the increase of knowledge?

How much has crime and wickedness increased as a result of the increase of knowledge?

How much running to and fro is there today in excess of the custom of twenty-five or fifty years ago?

How much is this last due to the increase of knowledge, and how much is knowledge increased due to running to and fro?

But if this text is to be read as some of the most devout Hebrew students understand the Hebrew to read, it would be something like this, Many shall swerve, turn aside, be-

come revolters, and calamities and wickedness will increase. How strikingly true it is that no matter which reading is given to the text the condition prevails at the present time!

## NATIONAL WANDERINGS

THE RESULTS OF THE NAVAL CONFERENCE in London may or may not have been given to the world by the time these lines reach the readers. One thing should be observed by Bible students, namely, the movements of the world's nations will be materially affected by the result of this peace conference. Whether the United States will spend hundreds of millions of dollars in its navy, or half that amount, depends much on the outcome of this conference. Whether other nations will build for war or build for peace depends much on the decision of this conference. Whether the effort of the human race will be toward peace and domestic prosperity or whether it will be toward military progress at the expense of domestic effort depends also upon this peace parley.

One thing is evident, as we move farther from the Mar-

seilles treaty, some people, and the treasuries of the nations, come to be a little more at ease. There is a tendency on the part of some governments to stand in defiance of other governments and to equip, ready for a master military stroke in the future. If it were not that God's chosen race, the Jew, is rehabilitating itself in the land of promise, thus agreeing with prophecy, the sky might carry a different hue. But as the Jew is rapidly taking root in the promised land, the programs of the various Gentile nations are of more importance to the world.

God's spokesmen, the prophets, have foretold us of the return of Christ to become King of kings and Lord of lords. They have told us that this should take place in connection with the regathering of Israel. They have also told us that at the time of this regathering, Gentile nations will stand up in one or the other of two great federations of nations: the one to oppose God and His Son, to blaspheme and to exercise a given power against all righteousness; the other to stand for the deliverance and development of God's nation, and for the support of righteousness.

There is little question but that present day national programs indicate an agreement with the voice of prophecy as it pertains to the closing days of this Gentile age.

## CHRONOLOGY

By C. W. Dean

SAMUEL SUCCEEDED ELI who was the last judge of Israel under the four hundred fifty year period of judges and servitude. Samuel was both a judge and a prophet. There is no way to trace out his period of time. However from the capturing of the ark, which caused the death of Eli (1 Samuel 4:17-18) to the length of time that the ark abode in Kirjathjearim was twenty years. Here we have a period of twenty years between the time of the judges and time of the kings.

The Scriptures do not say what the age of Samuel was when he died, and the death of Caleb is not recorded. Thus we find it rather difficult at times to trace chronology through genealogy. Therefore the time between the death of Eli and the anointing of Saul as the first king is literally unknown, that is, so far as the writer can find or trace. And up to the present writing I have not come in contact with any Bible student who can scripturally give the correct time in years and months. Our next period is that of kings.

Nineteen of the five hundred thirteen years, the period of the kings, is embraced as part of that seventy years of servitude and perpetual desolation period. "In the third year of the reign of Jehoiakim, Nebuchadnezzar king of Babylon, besieged Jerusalem and the Lord gave Jehoiakim the king of Judah into his hands", therefore eight years of the eleven year reign of Jehoiakim was as a vassal king. Dan. 1:1-2. Jehoiakim became the servant of Nebuchadnezzar three years, then rebelled against him, 2 Kings 24:1.

Then there were sent against Jehoiakim, bands of Chaldeans, and bands of Syrians, and bands of Moabites, and bands of the children of Ammon until the death of Jehoiakim, then his son reigned three months, and at that time Nebuchadnezzar sent his servants up to Jerusalem and brought Jehoiachin, the son of Jehoiakim to Babylon. 2 Kings 24:2-12.

Saul	40 years	Acts 13:21
David	40 "	1 Chron. 29:27
Solomon	40 "	2 Chron. 9:30
Rehoboam	17 "	" 12:13
Abijah	3 "	" 13:2
Asa	41 "	" 16:13
Jehoshaphat	25 "	" 20:31
Jehoram	8 "	" 21:20
Ahaziah	1 "	" 22:2
Athaliah	6 "	" 22:12
Jehoash	40 "	" 24:1
Amaziah	29 "	" 25:1
Uzziah	52 "	" 26:3
Jotham	16 "	" 27:1
Ahaz	16 "	" 28:1
Hezekiah	29 "	" 29:1
Manasseh	55 "	" 33:1
Amon	2 "	" 33:21
Josiah	31 "	" 34:1
Jehoiakim	11 "	" 36:5
Zedekiah	11 "	" 36:11
Total	513 "	

This brings us to the desolation period. Here again 1 Tim. 1:3-4 and Titus 3:9 run true to prophecy. There is much contention among the various factions about the sev-

(Continued on page 406)

## THE LAST SUPPER

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The sun that in its vernal beams  
Shone down where Sharon's lilies grow,  
Had cast its last departing gleams  
On Hermon's lofty caps of snow;  
And evening with her dusky gray  
Had mantled all the distant east,  
When on a table — spread that day —  
Was laid the final paschal feast.

Messiah and His chosen band  
Were gathered round that sacred board,  
Which called to mind fell Egypt's land,  
And the salvation of the Lord.  
With strong desire — the Savior spake —  
Have I desired to sup with you;  
This cup will I no more partake  
Till in God's reign I drink it new.

And then with dignity sublime  
He took, and blessed, and brake the bread  
Which to His church all coming time  
Should symbolize a Savior dead:  
And then He gave the grape's rich blood,  
An emblem of that crimson flow  
From His own heart — the cleansing flood  
That washes sin as white as snow.

And then that holy hymn was sung,  
That in the long vanished days,  
Ere David's harp was yet unstrung,  
He sang to great Jehovah's praise;  
Then o'er the path of Olivet  
The saddened pilgrims make their way  
For e'er another sun might set  
Would be Messiah's dying day. — S. A. C.

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## TWO SPECIAL ISSUES

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WE ARE PREPARING TO PUBLISH two special numbers of the HERALD. One a pre-Easter number, April 8, will be devoted to a study of some of the great truths presented by Christ during His last week. The second, April 15, the Easter number proper, will be devoted to proclaiming some of the great truths of resurrection. In these two special numbers we are anxious to publish the gospel to as many as possible. We have asked a number of writers to assist in this work.

We are now asking that our readers all will unite with us to give these special numbers the largest possible circulation. Single copies, five cents each, three or more to one address, four cents each, twenty or more to one address, three and one-half cents each. We suggest that every church circulate each of these special numbers to every member of the church who is not a regular subscriber, that parents order these special numbers mailed to their distant children,

that one and all order them sent to their friends. To enable us to print a sufficient number to fill all orders, your orders should reach Oregon by April 3 and 10.

An order blank is being enclosed for convenience and accuracy. Your cooperation is urgently solicited.

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“THE SLEEP OF A LABOURING MAN is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.” Eccl. 5:12. A long time — 2900 years — since the wise man wrote these words; but they find their connecting link in James 5:1-6, that is, “Go to now, ye rich men, weep and howl for your miseries that shall come upon you,” etc. — *Haney*.

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## EXCAVATIONS PROVE BIBLE 'TALES'

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IN REFRESHING CONTRAST to the deductions of some of the scientists and professors of our day, we present the following clipping from the *Evening Bulletin* of Philadelphia of recent date:

“Excavations in the Canaanite regions along the Dead Sea, in Palestine, show that the records in the Bible and other ancient sources are substantially correct in their dating of historical events and the locations they describe.”

This statement was made by Dr. Melvin G. Kyle, head of an expedition making excavations in the region, at a lecture before students of the Princeton Theological Seminary, in Miller Chapel. Dr. Kyle described the work which he has been supervising since 1912, and stated that remarkable progress was being made in the substantiating of statements made in the Bible.

“Eventually, we will be able to set the date of events described in the Bible to within fifty years of their actual time. Our excavations show that there were six layers of cities, built on top of each other, in this region. The latest civilization is approximately 2,000 years old, while the oldest dates back to the early Iron Age.

“The careful examination of pottery and utensils uncovered in the various stratas and the comparison of these objects with others found in Egypt a few years ago, make it possible for us to say definitely that the exodus of the Jews from Egypt to Palestine occurred toward the beginning of the Iron Age.

“In the course of our work, a strata was discovered which appeared to consist of ashes. Reference to the Bible brings out the fact that when the Jews entered Palestine from Egypt, they burned all the cities of the Canaanites. This strata appears to be the remains of the burned cities.

“All the pottery and utensils found above this strata of ashes were from the Iron Age. All found below were remains of the bronze age, which preceded the Iron Age. The change from the use of bronze to iron in that region was brought about by the fact that the Philistines had already started to use iron and the Jews had brought their utensils made of this newer metal from their own country.”

## THE BOOK OF PSALMS

### PRAYER AND PRAISE

*By Lyman Booth*

**T**HE PSALTER MEANS the book of Psalms arranged for use in sacred worship. To commit to memory the Psalter was a part of the training of priests, monks and nuns. Gregory the great (590 to 604) refused to consecrate those who failed in this although worthy in all other respects; and the second council of Nicea (787) issued an order that none should be consecrated bishop unless he had memorized the Psalter. Likewise Benedict (483 to 543) required his monks to rehearse the whole Psalter every week. These examples show the high regard in which men have held the Psalter of David.

It is a most wonderful collection of lyrics. No secular or profane song is admitted to mar its beauty. They are cheerful and animating to a very high degree, even the Penitential Psalm closes in a hopeful tone. As I have previously stated they are well suited for the religious needs of all people, in all ages and all lands, because they express every phase of true religious experience. They have always been dear to the pious Jews, and we may add, the Christian church. They are regarded alike by the Greek, the Roman and the Protestant. All hold them in equal veneration. They reflect, as in a mirror, all our griefs, sorrows, doubts, fears, hopes, desires and joys, whether in the height of excitement, or in the rest of our calmer moments.

The seventh, thirty-fifth, sixty-ninth, and one hundred ninth chapters are designated as imprecations or modes of invoking vengeance or retribution from a superhuman power upon the person or persons against whom they are spoken. They express a real desire, we may say a passionate prayer that God's vengeance may be exercised and that good may triumph over evil. In forming our opinion of them we must consider the difference between the Old and the New Testament as regards the reception of injuries and the treatment of enemies. According to our Lord's declaration the rule of retaliation was inferior to the principle of love (Matt. 5:43, 44). Under the former, actions and deeds were permissible which were forbidden under the latter.

The careful reader will observe that these denunciations are not the expressions of vindictive hatred or thirst for revenge. They are merely directed against those who, by words of falsehood and deeds of cruelty and injustice, had incurred the enmity of Jehovah. They express the desire for the realization of the divine government of the world by the intervention of Him to whom vengeance belongs. (Psa. 94:1-4.) We may regard them in the light of earnest prayers to God that He will speedily vindicate himself against those who have done violence to His rule of justice, mercy and truth. These seemingly hard utterances have been mentioned by Prof. Mozley as belonging to an age when people had imperfect conceptions of individual rights. While they belong to the Old Testament and not to the New, we are reminded that our Lord used some terrible denun-

ciations against impenitent sinners. (Matt. 23:36-39.)

We note that there are certain Psalms called the "Messianic Psalms". While David was virtually the founder and builder of the Jewish monarchy, yet as king he was not a despot. True, he was the anointed of Jehovah (Psa. 2:6) God's representative, sitting upon the throne of His kingdom. (1 Chron. 28:5 and 29:23.) The sad ending of Solomon's reign and of many kings who followed him, show that they did not meet the desires of the poet-king. Nevertheless they still believed they were the chosen people of the future, and continued in the hope that the promise of a righteous King would be fulfilled.

The second, fourteenth, eighteenth, forty-first, seventy-second and ninetieth paint a beautiful picture of the future Ruler of the line of David, whose triumphs would be unlike any other ruler. While David won through privation, suffering and fear, the perfect Ruler would triumph through suffering and death. God made use of David's suffering and the varying changes through which he passed to foreshadow the extreme sufferings and anguish of the coming King of Glory. The twenty-second, thirty-fifth, forty-first, fifty-fifth, sixty-ninth, one hundred ninth and forty-fifth are called passion Psalms. In these reference is made to a King "fairer than the children of men", one "anointed with the oil of gladness above his fellows," "whose throne is for ever and ever."

In the one hundred tenth Psalm we have presented to view a royal personage combining the Melchizedec priesthood with the royalty of David, "and ruling out of Zion in the midst of his enemies." He attained to that exalted position by treading the path of suffering and ignominious death. There is such an exact correspondence between the words of this Psalm and the sufferings of Christ that one cannot fail to see that they point forward to our Lord. And when Jesus used the words of this Psalm in His expiring moments He well knew that they applied to Him, and in Him alone could they be fulfilled. As David used them they were a prophecy of Christ's agony on the cross, and as Jesus used them they indicated a fulfillment in himself. In His suffering He gained the victory over death and won a title far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (age) but also in that which is to come. Eph. 1:21. There is one title which He never appropriated to himself, that of "reverend", found but once in the Bible, Psalms 111:9. Clergymen of the present day have assumed the title without proper authority.

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## LOOK FOR IT

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OUR BIBLE TRAINING CLASS will have charge of the April 22 issue of THE RESTITUTION HERALD. An editorial and a circulation committee have been appointed and they will have full charge of the paper with the exception of the special departments. A picture of the class and the teachers will be included and you will find much to interest you from cover to cover.

## CHRONOLOGY

(Continued from page 403)

enty years' servitude period. If we look upon this seventy years as a servitude and desolation period, we get the true recording of the Scriptures. Therefore we will see what God spoke by the prophet Jeremiah, and turning to the thirty-fifth chapter of that prophet we read these words, "Behold, I (Jehovah) will send and take all the families of the north . . . and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. And this whole land shall be a desolation, and astonishment; and these nations shall serve the king of Babylon seventy years." Jeremiah 25:9, 11.

The king of Babylon made Mattaniah, Jehoiakim's father's brother king in his stead and changed his name to Zedekiah, and he reigned eleven years in Jerusalem as a vassal king or a servant of the king of Babylon. 2 Kings 24:17-18. Zedekiah rebelled against the king of Babylon in his ninth year, and the tenth month of the ninth year, so the king of Babylon came against Jerusalem and burnt the house of Jehovah, and the king's house; and all the houses of Jerusalem. Then he slew the sons of Zedekiah, and put his eyes out, bound him and carried him to Babylon, which ended the eleven year reign of Zedekiah. Therefore instead of searching the Scriptures for a seventy year desolation period after the five hundred thirteen years reign of the kings, we should search for a fifty-one year period of time, as eight years of Jehoiakim's eleven year period is a servitude period under the king of Babylon, and Zedekiah's eleven years make a total of nineteen years, plus fifty-one, making the total of seventy years.

As the fulfillment of prophecy, Jeremiah 25:11, Jehoiachin, the son of Jehoiakim reigned three months after his father's death (2 Kings 24:1-8). Nebuchadnezzar besieged Jerusalem and Jehoiachin went out to him. 2 Kings 24:12. Thirty-seven years after Jehoiakim had been captured and sent to Jerusalem, Evil-merodach king of Babylon lifted up the head of Jehoiachin and brought him out of prison (Jeremiah 52:31) which would give us twenty-six years of the fifty-one year period, or forty-eight years of the servitude-desolation period. This seventy year period was to be under Nebuchadnezzar and his son and his son's son until the time appointed. Jeremiah 27:7; Dan. 5:25. Belshazzar the Chaldean king was slain, and Darius the Mede received the kingdom. Dan. 5:30-31.

In the first year of Darius the son of Ahasuerus, the seed of the Medes who was made king over the realm of the Chaldeans, in the first year of his reign, Daniel understood by the books the number of years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolation of Jerusalem, even seventy years (Dan. 9:1-2). So Daniel set his face unto the Lord in prayer and supplication for his people Israel, and God sent Gabriel,

His messenger, to instruct Daniel concerning his people, and we find the next period of time given in Daniel 9:24-27. Gabriel told Daniel that seventy sevens were decreed upon his people and upon the holy city. This period of time follows the desolation period of seventy years. The seventy sevens is a period of four hundred ninety years, a year for a day, and seven days (years) to the seven, or week. Sixty-nine of the weeks (four hundred eighty-three years) have had their fulfillment. One week, or seven (seven years) is still future.

The seventy sevens of Daniel are divided into three parts. The first seven of sevens (forty-nine years) began with the commandment going forth, 454 B. C. (Dan. 9:25), and ended with the dedication of the temple in 405 B. C. (Ezra 6:14-15), which we note is according to the decree of Cyrus, Darius, and Artaxerxes (Nehemiah 2:9), as Ezra 6:14 includes all three.

The sixty-two sevens (four hundred thirty-four years) began in 405 B. C. and ended in 29 A. D. when Prince Messiah rode into Jerusalem on the colt, the foal of an ass as their King (Luke 19:32-34; Zech. 9:9). Thus we have sixty-nine sevens (four hundred eighty-three years), for in the following week (Luke 19:32-44) Messiah was cut off, for the prophecy stated that after sixty-two sevens, that is, between the sixty-ninth and seventieth seven, He would be cut off. This leaves the one seven, seventieth seven, yet for the future.

There is a difference of opinion concerning the seventieth seven, but we will accept the words of Christ, Matt. 24:15 and Mark 13:14, which confirm that the seventieth seven of Daniel 9:27 is still future, which will begin when the Desolator (coming prince, Dan. 9:26, the willful king, Dan. 11:36, the man of sin, the son of perdition, the lawless one, 2 Thess. 2:2, 3, 4, 8) will be signaled by the making of a covenant by a personage described as the coming governor or desolator. In the middle of the seven (three and one-half years) he will violate the covenant which he made, causing the ancient sacrifices, and gift offerings to cease. Abominations shall then come that maketh desolate, and the end comes by the mobilizing at Harmageddon. Rev. 16:16. The full end is determined, when God pours out His wrath in that battle of the great day of God Almighty.

Then like a new luminary, blotting out the sun in its brightness, there appears that most glorious sight, for which the world is waiting, hoping and praying, that glorious majesty of the epiphany of the coming of Christ, the Son of man revealed in all His glory. One mighty blow from above, one flash of glory and the man of lawlessness, the desolator, the beast, the false prophet is rendered powerless, captured and cast into the lake of fire, and with one blow the dominion and misrule of the Gentiles (nations) are ended. The world kingdoms become our Lord's and His Christ's and He shall reign unto the ages of the ages, or eons of the eons, Rev. 11:15.

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"Think that day lost whose low descending sun  
Views from thy hand no noble action done."

## BE YE SEPARATE

2 Corinthians 6:14-18

By Mrs. A. J. Chaplin

THE APOSTLE PAUL, in writing to the Corinthian church, is calling their attention to errors that the church had fallen into, and I wonder if it would not be well to give heed today to Paul's advice to that church. This advice included all who have taken upon themselves the name of Jesus.

He says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty."

The separation Paul speaks of here is not that separation whereby we can escape from contact with evil in the world, but from *complicity* with, and *conformity* to it. Christ as our Model was holy, harmless, undefiled and separate from sinners, yet in daily contact with them, teaching them by example and precept the way of salvation. James 1:27 tells us that we are to keep ourselves unspotted from the world.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:15-17. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12:2.

"For the grace of God that bringeth salvation hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. "When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants of God, ye have your fruit unto holiness and the end everlasting life." Rom. 6:20, 21.

These and many other scriptures teach plainly that

Christians, those who have accepted Christ and enlisted in His service, must not go with the world and follow all the vain and foolish things the world does. Jesus said to His apostles, "Ye are not of the world, even as I am not of the world." He did not ask the Father to take them out of the world, but to keep them from the evil that is in the world.

Here is one of the tests. The flesh lusts after these things, and if we begin following what the flesh lusts after, contrary to what Christ and the apostles taught, soon we become so absorbed in doing these worldly things that we let them have first place in our hearts and every energy is put forth to do the things the flesh lusts after, often neglecting the duty we owe to Christ and His cause. We cannot serve two masters. If we give more time to the pleasures of this life, than to the obligations we owe to Christ, He will not hold us guiltless. We are not our own, for we are bought with a price.

THEY ARE NEVER alone who are accompanied by noble thoughts.—*Sidney.*

## PARTNERS WITH THE LORD

By Jas. A. Patrick

"WE ARE LABOURERS TOGETHER with God." 1 Cor. 3:9. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

I heard a preacher, over the radio, say that a good many people were silent partners with the Lord. You never knew they were professors unless you drew it out of them. I knew of a young man who professed conversion and was baptized. Shortly afterward he went into the lumber woods in northern Minnesota. People who knew what a rough place the lumber camps were felt a good deal of concern about him. The next spring when he came back, they asked him how he got along. "Oh", said he, "I got along all right, they didn't find out I was a Christian." Was he a Christian? That is a good deal like what a little girl said about her father. When asked if he were a Christian she replied, "Yes, but he don't work at it much now."

"Workers together with him." Yes, not for Him as slaves, but as partners! A man has a large estate, and he says to his son, "This is to be yours some day. Let us improve it as much as possible; let us make the best possible out of it." So the son pitches in and does all he can to improve the property. Who is he working for? His father? Yes, in a way, but in the final analysis of the thing, he is working for himself. He is fitting up the estate which is to be his and fitting himself to manage it.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

## TIMES OF REFRESHING

By Virgil DeBusk

*“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”*

FROM THIS NINETEENTH VERSE of the third chapter of Acts we note the fact that Christ is now in heaven and must remain there until a certain time. “Restitution” means to restore, hence Christ must remain in heaven until God’s appointed time to start restoring the earth and man as they were in the beginning.

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called.” Acts 15:14-17.

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.” Amos 9:11. In the days of old David’s throne was in existence and God watched and guarded it until it became wicked and corrupt, then He cast it to the ground and destroyed it. For proof, “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high, I will overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him.” Ezek. 21:25-27.

The One born to this right is Jesus Christ. “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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” Isa. 9:6, 7.

We know for a fact that Christ is coming back to earth to dwell here, for it is repeated time after time. When He was caught up into heaven, His followers were amazed and stood there gazing as He went up out of their sight. As they were looking, two men in white apparel appeared unto them and spoke these words: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like man-

ner as ye have seen him go into heaven.” Acts 1:11.

Hear the prophet Joel on Christ’s second coming: “Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.” Joel 3:14-17.

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.” Zech. 14:4, 9.

We, as children of God, should pray for the time to come which is spoken of in Rev. 11:15, where the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. In that glad day “the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall . . . rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.” Micah 4:1-5.

In that peaceful reign, the wilderness and the solitary place shall be glad for them. The desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. We are commanded to strengthen the weak hands and confirm the feeble knees, and to say to them that are of a fearful heart, “Be strong and fear not, for your God will come; even God with a recompense.”

In the eleventh chapter of Isaiah the prophet looked down the stream of time and saw Christ’s kingdom as it shall be in that day, when the wolf and the lamb shall dwell together and the leopard shall lie down with the kid, and the calf and young lion and fating together, and a little child shall lead them. “They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

“WHEN A MAN’S WAYS please the Lord, he maketh even his enemies to be at peace with him.” — Prov. 16:7. It’s the man’s fault, and not the enemies’, where this rule doesn’t work. —*Haney.*



# DAILY SCRIPTURE READINGS

## CROSS - BEARING IN THE CHRISTIAN LIFE

### COUNTING THE COST

Sunday, March 30 — Luke 14:25-33.

*"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" — Luke 14:28.*

THE BUILDING OF THE EARTH and its fullness has cost the Father many centuries of constant, persevering purpose and labor. The redeeming of the world by the Savior cost Him unnamed labor, trial, suffering, sacrifice, in order that He might successfully accomplish the work set before Him. Whoever will follow Jesus truly must reckon that such service, continued to the end, will require of him a constant devotion, sacrifice and labor. Christianity, like even a lesser ideal in life, can never be realized excepting the one who undertakes it will rid himself of every possible hindering interest and will deny himself everything that would deter in the accomplishment of this highest of human aims.

### CONFESSING CHRIST

Monday, March 31 — Matthew 16:13-20.

*"Thou art the Christ, the Son of the living God."*  
— Matt. 16:16.

IT WAS A TEST QUESTION. The crowds everywhere denied that Jesus was the Christ. They lauded Him as some prophet or some great man. They denied Him His rightful position. The Savior put the question squarely to the apostles. Peter, regardless of denials on every hand, confessed, "Thou art the Christ".

Christian cross-bearing today has unlimited opportunity of confessing Jesus before the world as the Christ, the Savior. There is no business enterprise operated by a Christian but what Christ should be confessed through that business to the entire business world. There is no social activity for the Christian but what the Christian has opportunity to reveal and to confess in his conduct that Jesus is the Christ, the One whom he patterns after.

Confessing Christ is not merely a matter of words, it is a matter of life.

### SELF-DENIAL

Tuesday, April 1 — Matthew 16:21-28.

*"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."* — Matt. 16:21.

JESUS IS THE OUTSTANDING EXAMPLE of self-denial. For His Father, that He might carry out His Father's purpose; for us that we might be lifted into the fullness of that pur-

pose of God, Jesus denied himself and placed himself in sacrifice. No wonder that He taught, "If any man will come after me, let him deny himself, and take up his cross, and follow me." — Matt. 16:24.

### PATIENCE IN SUFFERING

Wednesday, April 2 — 1 Peter 2:18-25.

*"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."* — 1 Peter 2:20.

TO BE PATIENT IS TO ENDURE; to endure graciously. Witness the Savior! Possessed of influence that threw the soldiers backward to the ground, nevertheless, without murmuring He endured the ignominy and anguish which His tormentors heaped upon Him. He did so that He might accomplish God's purpose in Him.

He who would follow in the Savior's footsteps must also be patient and endure to the end.

### ENDURING ONE'S CROSS

Thursday, April 3 — Hebrews 12:1-7.

*"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."* — Hebrews 12:2.

REFUSING THE MIXTURE which might partly deaden the pain and ease the mind, Jesus submitted himself to the will of His enemies and persevered in life's aim even to the severest test imposed on the cross.

Our cross may not mete out so much of physical pain, nor so much of ignominy, but whatever our cross necessitates of us, that, and nothing short of that, is what the Savior asks of those who would truly follow Him.

There is no Christian life but what has a cross to bear if that life intends to merit the name which it carries and the goal toward which it aims.

### THE POWER OF GOD

Friday, April 4 — 1 Corinthians 1:18-25.

*"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."* — 1 Corinthians 1:18.

THE CROSS OF CHRIST represents that for which Christ stood. To "us which are saved it is the power of God". Said Paul, "The gospel of Christ . . . is the power of God unto salvation to every one that believeth." — Rom. 1:16. And James adds a thought that should be associated with this, "I will shew thee my faith by my works." James 2:18. Work is the only fruit of faith that truly reveals

faith. Faith through the gospel in Christ results in works, even in works that sustain the cross and all for which the cross stands.

#### CROSS-BEARING REWARDED

Saturday, April 5 — 2 Timothy 4:1-8.

*"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."* — 2 Timothy 4:7, 8.

AFTER PAUL HAD FOUGHT the fight of faith, after he had wrought fully the works, after he had maintained faith, then, but not till then, could he lift up his heart and exclaim, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Paul does not stop there. He applies the same principle and the same reward "unto all them also that love his appearing".

Reward is located at the end of the race.

## PLANTS OF THE BIBLE

By Verna C. Thayer

### JUNIPER

THE JUNIPER IS A SHRUB about twelve feet high when full grown and is especially abundant in the desert of Sinai, where it is often the only shelter. It grows also in the sandy regions of Arabia and North Africa. Elijah slept under a juniper tree after a long journey. 1 Kings 19:45. It has a few linear leaves, a purplish white flower one-half inch long, one-seeded beaked pods one-half inch long. The shrub gives the poorest of shade, and yet it is often the only refuge from the blazing sun of the desert. Its roots are suitable for burning and are used for making charcoal.

### HYSSOP (*Organum Maru*)

THE HYSSOP HAS STRAIGHT, slender, leafy stalks, with small heads. Several of these stalks grow from one head. It grows in clefts of rocks, in chinks of old walls and on terrace walls throughout the land. The leaves and head have a pungent, aromatic flavor. Its powder is sprinkled over bread and is eaten largely in Bible lands today. Like the peppermint its taste is first hot, but this is followed by a cooling, refreshing feeling and a flow of saliva which quenches thirst.

### ONION

THE ONIONS of Syria and Palestine have a very sweet taste and when cooked do not impart any odor to the breath. This well-known garden vegetable grew in great perfection in Egypt where it attained a large size and exquisite flavor. The Israelites longed for them, Numbers 11:5,

## QUERIES END

WITH THIS ISSUE OF THE HERALD, the Queries will be discontinued indefinitely. Now that the long winter evenings are past and spring is calling us out into the gardens and beauty spots of God's great outdoors, the time for this particular sort of Bible study is shortened. We have enjoyed very greatly working together with you in this special department.

If the Queries have incited any of you to "search the scriptures", then it will have been well worth while. Some new friendships have been formed through this study that we hope some day will be cemented in personal contact. And as we turn out the light over our round table and each one of the Queries family goes his special way, we bid you God speed.

The Queries Editor.

### ANSWERS — QUERIES 28

Sr. Thayer's problem:

1. 12 stones, Joshua 4:3 times
2. 7 days, Ezekiel 3:15 add
3. 10 virgins, Matthew 25:1 add
4. 6th hour, Acts 10:9 minus
5. 12 years, 2 Kings 21:1 divided by
6. 2 sons, Gen. 46:9 times
7. 3 persons, Daniel 3:23 add
8. 40 men, Acts 23:13 add
9. 8 years, 2 Kings 22:1 divided by
10. 4th angel, Revelation 16:8 minus
11. 15 years, 2 Kings 20:26 equals
12. 30 pieces, Matthew 26:15.

### BIBLE STUDY: EVE — Genesis 3:20

1. E—lijah, 1 Kings 19:1-4.
2. V—ine, John 15:1.
3. E—sther, Esther 2:7.

### ANSWERS — QUERIES 29

Sr. Tomlinson's puzzle:

The Initials spell the words spoken by our Lord to the disciples before His death.

W—isdome, Proverbs 3:12-18.

A—bib, Exodus 13:4.

T—elaim, 1 Samuel 15:4.

C—heeses, 1 Samuel 17:18.

H—annah, 1 Samuel 1:28.

A—hava, Ezra 8:21.

N—oah, Genesis 6:8.

D—an, Genesis 49:16.

P—omegranate, Deuteronomy 8:8.

R—ahab, Joshua 2:6.

A—naniah, Acts 5:3-5.

Y—arn, 1 Kings 10:28.

Watch and Pray. Matthew 26:41.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

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## A GROUP OF ONE-MINUTE PRAYERS FOR THE WHOLE WEEK

### "THE PRAYER OF FAITH SHALL SAVE"

James 5:15

OH LORD, increase our faith. By it may we be enabled to remove mountains of difficulty from our way. May it be our shield with which to quench the darts of temptation. May our faith in Thee incline us to be kind and forgiving and patient and considerate and sympathetic. May it prompt us to gracious and kindly words and deeds. May it save us from being too much gratified by praise, and from being too much cast down by blame. May it lend zest to the day's toil and quicken us to renewed energy and fidelity in our work. May it impel us to humility and gratitude when we are granted prosperity and happiness, and may it preserve us against bitterness and gloom of spirit if want and sorrow become our portion. May it strengthen our hold upon possessions that abide, and be unto us the evidence of things not seen, and the substance of things hoped for. May it assure us each day, as we fare on our pilgrimage, that Thou art nigh, and lead us into the blessed experience of accompanying with Thee as a man walketh and talketh with a friend. Amen. — *Harry P. Dewey, D. D.*

### "ASK COUNSEL, WE PRAY THEE, OF GOD"

Judges 18:5

OUR HEAVENLY FATHER: Thou hast made us for Thyself. We are the tender objects of Thy solicitude and care; Thou art more thoughtful of us and ours than we ourselves are . . . .

We feel deep within us the call of God to do our best. Do not permit us to rest in false security, in pleasant sins, or in popular falsehoods of whatever kinds. . . . And when the way seems hard, and the by-paths pleasant and enticing, give us Thy gracious help . . . through Jesus Christ our Lord. Amen. — *Bishop Lawrence H. Seager, D. D.*

### "HOW MUCH MORE WILL HE CLOTHE YOU, O YE OF LITTLE FAITH?" — Luke 12:28

O God, who knowest our necessities before we ask, and the manifold temptations we meet with day by day, help us to put our whole trust in Thee when despair and misgivings assail us. Suffer us not, we beseech Thee, to become the prey of useless forebodings, nor to lose the things which

belong to our peace, through the habit of morbid and sinful worry. So guide us, in all our way, that we may keep our faces always toward the light, that our shadows may lie behind us. . . . Through Jesus Christ our Lord. Amen.

— *Bishop Charles E. Woodcock, D. D., LL. D.*

### "FOR THE BLOOD OF JESUS CHRIST CLEANS-ETH US FROM ALL SINS." — 1 John 1:7

OH LORD, ETERNAL GOD, our heavenly Father, receive our grateful and loving thanks for Thy love declared in Jesus Christ, Thy well beloved Son. For our share in this love we are unspeakably grateful. That we can through the darkness and pain of Calvary see the reconciled face of our Father makes it for us the place of peace . . . . . For all of these amazing gifts and mercies our words are too poor to express our gratitude and we can only adoringly worship Thee and marvel at Thine unspeakable gift. Through Jesus Christ our Lord. Amen. — *Maitland Alexander, D. D.*

### "LET US WATCH AND BE SOBER." — 1 Thess. 5:6

DEAR LORD, . . . help us to understand Thy precious Word, and at this stage of the world's history may we be constantly looking for Thy glorious reappearing. Let us be like the wise virgins, constantly having on the wedding garments. Amen. — *Rev. A. Sheldrick.*

### "HE FORGAVE THEIR INIQUITY." — Psa. 78:38.

O LORD, . . . . So rule us with Thy spirit that our senses may be harnessed for Thy uses. Save us from falling into shameful sin. Prevent us from being mean, small, disagreeable, irritable, unsympathetic, as we touch other lives. Be our unseen Companion as we earn our daily bread — and help us to earn it honestly. . . . We ask These favors in His name. Amen. — *J. Bradley Markwood, D. D.*

### "AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD." — Romans 8:28.

. . . ABOVE ALL, grant us the gift of clear vision, that we may pierce the doubts and fears of the passing moment, and dwell with unfaltering confidence upon the ultimate fact of Thy love. Amen. — *Alice Hegan Rice,*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE LAW OF THE CROSS

“ART THOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER?”

You remember this question asked by the two men John the Baptist sent to Jesus. Then Jesus replied, “Go and shew John again those things which ye do hear and see.”

Now Jesus was with His disciples giving them things both to see and hear. He was trying to show them the path-way laid out ahead for Him and them too. This is the story:

Jesus and His disciples were together near the coasts of Caesarea Philippi. He had been warning them against the teachings of His enemies, the Pharisees and Sadducees. Suddenly He said to them, “Whom do men say that I am?” The disciples replied, “Some people say you are John the Baptist; some say you are Elijah; others say you are Jeremiah or another prophet.” Turning to them He said, “But whom do you say I am?” Up spoke Peter, “Thou art the Christ, the Son of the living God.” This saying is called “Peter’s Great Confession”.

Now, how did Peter know that so positively? Jesus said that God had revealed it to Peter, who had been thus greatly blessed. Moreover, Jesus said He would give Peter “the keys of the kingdom of heaven.” That is, Peter would become a great preacher, and by his teachings open the doors of salvation to many.

Some people even go so far as to claim that Jesus said He would build His church on Peter, because Peter’s name means “a little rock”. But Jesus is also called a stone or rock, and upon Him is the true church built. Peter himself is careful to tell us that in one of his letters.

Anyhow, Peter was most devoted to Jesus, and objected to the fate Jesus said must soon come upon Him. Peter said, “This shall not be unto thee.” He could not think of his Lord suffering even unto death, although His resurrection was promised. Then Jesus looked at Peter and rebuked him. His arguments sounded to Jesus more like the thoughts and words of *man*, rather than the plans of *God*.

Jesus told His disciples that they should not yet teach that He was the Christ — the time had not come. In the meantime, they were to deny themselves and take up the cross, if they were to come after Him.

He knew that hardships were ahead for His helpers, but He also knew that they would be rewarded for giving their lives. He said there were some of them who would not die until after they had “seen the kingdom of God come with power”.

And so after six days Jesus took Peter, James and John with Him up into a high mountain, and the most wonderful

thing happened! Jesus seemed to change somehow. His clothes became shining and white as snow. Two men appeared at His side, and apparently were talking with Him. Mark says these men were Elias and Moses, and so does Peter. For Peter, not understanding just what the picture meant, spoke up quickly, saying, “It is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.” In fact, Peter did not know just what he was saying, because he was afraid, as were the other disciples.

Suddenly a cloud cast a shadow over them and a voice came out of the cloud, saying, “This is my beloved Son: hear him.” And as quickly the three looked about and there was not a person to be seen other than Jesus and themselves.

Now what did it all mean? We are told that it was a picture of just how Jesus will look when He returns; that Elijah, who was translated (carried off in the chariot of fire) represents those who will be alive when Jesus returns; and Moses, who died and was buried no man knows where, represents those who will be first raised from the dead. After this scene could there be any doubt about Jesus being the true Son of God?

What wonderful power Jesus had, and yet He went through terrible suffering for you and me that we may live again at His return.

THINK! Could we follow Jesus even to the cross.

#### SOMETHING TO DO

1. Read Mark 9.
2. Read 2 Kings 2 and Deuteronomy 34.
3. Act out one of the last stories.
4. Make a list of the different stories and thoughts told in this story, “The Law of the Cross”.
5. Learn Matthew 16:25.

#### TRUTH — HONESTY

Child, at all times tell the truth,  
 Let no lie defile thy mouth;  
 If thou’rt wrong, be still the same —  
 Speak the truth and bear the blame.  
 Truth is honest, truth is sure;  
 Truth is strong, and must endure;  
 Falsehood lasts a single day,  
 Then it vanishes away.  
 Child, at all times tell the truth,  
 Let no lie defile thy mouth;  
 Truth is steadfast, sure and fast —  
 Certain to prevail at last. — *Selected.*

# With Our Sunday Schools

LESSON I.—April 6, 1930

## THE LAW OF THE CROSS

Matthew 16:13 to 17:27

Devotional Reading: Isaiah 53:7-12

### GOLDEN TEXT

If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matthew 16:24.

#### A STUDY OF THE SUBJECT

**Topic.** Cross-bearing in the Christian Life.

**Basic Truth.** "If any man will come after me, let him deny himself, and take up his cross, and follow me". v. 24.

**I. Denying Self for Christ.** Two wishes were placed before Adam: God's desire that he should follow truth; Adam's desire to please his own fleshly lusts. Adam denied God, chose self.

Two wishes were placed before Christ: God's desire that Christ should obey Him; Christ's inborn desire to satisfy nature's cravings. Christ denied self, even though hungry forty days, and served God.

Two wishes are placed before man: God's desire for him to follow truth and victoriously attain life everlasting; man's inborn taste and envied encouragement to please self for today. Jesus taught that if man would look to his own greatest benefit, he would crucify any and all that was purely self and would aspire unto true and constant service to God.

**II. Mortifying the Deeds of the Body.** "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things sake the wrath of God cometh upon the children of disobedience." Col. 3:5, 6. The denying and mortifying of self is but the denying and destroying that wish in self which, if gratified, would lead one to weakness and destruction. "If ye live after the flesh, ye shall die." It is a positive certainty. God's Word so reveals. "But if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. 8:13. Whatever type of cross may be necessary for one to destroy such body deeds, is the cross that one should bear and upon which one should execute self in such respects.

**III. Walking in Newness of Life.** True cross-bearing today is accompanied also by true walking in newness of life. The former provides for the latter. "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. First, death to the old; then, life to the new. Cf. Rom. 6:8.

#### THE GOLDEN TEXT

"If any one wishes to come after me, let him renounce himself, and take up his Cross, and follow me."—Matt. 16:24, Diag.

"Renounce" in the Diag. translation is a stronger word than "deny" in the King James version. Renounce means "to cut loose from". For one to cut loose from one's self would certainly mean to leave everything of a selfish

nature and cling to the Savior as a vine clings to a tree.

"Take up thy cross and follow me." Each Christian, without doubt, has a cross to bear. The trials he has to bear and the troubles he has to endure, coupled with the afflictions that come along life's pathway go to make up the cross for the Christian. If these are borne with as much patience as Christ bore His cross, the Christian is not far from following the blessed Master.—L. A. R.

#### PRACTICAL APPLICATIONS

The cross was made sacred through sacrifice. Did Christ make this sacrifice for Self or for others? Draw a picture of a cross on your blackboard (if you haven't one, call attention to the illustration), and write about the cross the things of life which Christ temporarily gave up in order to make himself a Sacrifice. Was Christ willing or was He reluctant in bearing the cross for others?

Our lesson tells us that we must carry a cross if we are to follow Christ. What kind of cross do we have to carry? Must this cross be carried continuously after one accepts Christ, or is it only at certain times under certain conditions that we bear it? Name some of the many ways and things by which we make our crosses unnecessarily heavy.

Erase the items you have written around the cross which Christ sacrificed in carrying His cross and place in their stead a few of the things which we sacrifice in bearing our crosses. Do you think the things which we give up in carrying our crosses are really worth while in the long run?

**Blackboard Illustration:** Write these sentence sermons on board and explain why they are true and show how they can be applied to every day life.

- A Cross**
- requires sacrifice;
  - is sometimes heavy;
  - develops character;
  - makes its bearer humble;
  - is not so tiresome when carried cheerfully.

— C. E. R.

#### SENIOR AND ADULT CLASSES

Salt keeps corruptible substances from decay. Jesus calls the preservative quality of salt the salt's savour, and He says that salt without its savour is worthless. Jesus told the twelve that they were the salt of the earth and He calls the salt's savour in them "light", Matt. 5:13-14.

God is Light and in Him there is no darkness. Jesus' life manifested that Light, and in terms of Jesus' living, Light (the salt of the earth) is denial to the selfishness of flesh living.

Peter once rebuked Jesus for submission to

such denials, and Jesus saw back of his rebuke his failure to grasp the Light He had been manifesting. That Peter and his companions might become children of Light, the salt of the earth, Jesus spoke to them the words of Light—"Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Matt. 16:22-26. Until the conviction of this truth took possession of them, the disciples were salt with its savour worthless even to the dunghill. Controlled by this conviction after the resurrection of Jesus they emanated the preservative influence that is today keeping the world from complete corruption.—A. K.

#### INTERMEDIATE CLASS

The lessons for this quarter are a continuation of those of last quarter, showing the life of our Savior while on earth and His wonderful ministry of teaching and healing. During all of that time, He taught His disciples that the giving of themselves in service to others was the one thing that was most pleasing to God and would bring the greatest happiness to themselves as well. Did He ask them to do something which He was not willing to do himself? Cite instances showing how He, time and again, denied himself for the sake of others.

During the coming week let us see how many ways there are in which we can deny ourselves for Christ. And don't forget that He said that the smallest thing we do for others is the same as if we did it for Him, if we do it because our hearts are filled with love and a desire to help any who are needing our help.

— M. G.

#### JUNIOR CLASS

One day as Jesus was with His disciples at Caesarea Philippi, He said to them, "Whom do men say that I am?" They were probably surprised to have Him ask that question, but they replied, "Some say you are John the Baptist; some say you're Elias; others say Jeremiah (or Jeremiah) or one of the prophets."

Peter replied, "We believe you are the Christ, the Son of the living God." Jesus was well pleased with Peter's answer and assured him that his answer was correct.

Then Jesus began to teach them about what would happen to Him some time in the near future. He said, "I must go to Jerusalem, and I will be used very cruelly by the priests and elders there. Yes, I will even be killed, but I will rise again the third day."

Peter could not believe that these things could happen to Jesus after seeing all the wonderful things He had done. He said, "It cannot be." But Jesus said it must. We know it did happen, too. Why? That He might give us eternal life when He comes again.

— V. C. T.

# DOINGS AMONG THE CHURCHES

## SR. WOODWARD VISITS ROCKFORD

It was my happy privilege to attend the services on Sunday, March 23, both S. S. and preaching, here. O, how my heart beat with joy to see the eager, earnest interest manifested. It was a great pleasure to listen to the four-piece orchestra by the Nokes family, Sr. Nokes at the piano, Bro. Nokes, the violin cello, their son Fred, with the clarinet, and the daughter Elseleone, gracefully handling the violin. What a help to the S. S.! I since learned that Bro. Nokes and Fred have to sacrifice their needed sleep and rest, proving their willingness to present their bodies a living sacrifice.

After the S. S. we listened to a fine sermon on "God's Riches" by Bro. LeCrone, one of the Bible Training Class boys. I should have mentioned what a fine lesson we had in the Bible class taught by Bro. Denchfield, who brought out some good thoughts. How we praise God for the loyal workers who have organized a S. S. and are encouraging the young men of the Bible Training Class in their glorious work of carrying the gospel message into new fields. Sunday School is held every Sunday at 10 a. m., at 1904 N. Main St.

M. A. Woodward.

Sr. Woodward will speak for the Rockford class following the Sunday School session on next Sunday, March 30, at their usual place of meeting, 1904 N. Main St. All are invited to attend.

Sr. Leila E. Whitehead of Chicago spent the past week end in Kansas City visiting her uncle, Bro. Frank Wilson.

## HELLO, DOWNING!

On March the twentieth the Graytown Ladies Aid, Downing, Wisconsin, was entertained in the home of Mrs. Elliot Goodwin. A large number were in attendance and a pleasant time was enjoyed by all.

Mrs. Harry Thomas, Sec.

## A DELAYED REPORT

(The following report was evidently lost on the way.)

The St. Cloud church held their annual business meeting on January 8. The following officers were elected: Elders, T. M. Savage, Sr., F. J. Daubanton; Deacons, Frank Noyes, Wm. Spicer; Treasurer, J. C. Thoms; Secretary, Mrs. T. M. Savage; Organist, Mrs. Roy Palmer; Trustees, Wm. Spicer, Roy Palmer, Charles Schaler, G. W. Savage and Arthur Randall.

Mrs. T. M. Savage, Church Clerk.

## BAPTISM AT ST. CLOUD

The writer has been assisting the St. Cloud (Minn.) congregation the past winter with Sunday evening services. We have enjoyed working with these people, and are pleased to report the obedience to the gospel of Mrs. Telschow who was baptized on February 23. Mrs. Telschow is of middle age, and will make one more consecrated worker for the St. Cloud church.

Sydney E. Magaw.

## FELIDA, WASHINGTON

The quarterly meeting of the Northwestern Conference was held on March 1 and 2 at Felida, Washington. The meeting was opened Saturday evening by Bro. J. C. Wilson of Lebanon, Oregon, who spoke on the "Two Minds". He said that to resurrect the mind of Moses, or the first covenant (Rom. 8:2) is to reject the spiritual mind, Christ or the new covenant, which God has promised for our salvation. In doing this we oppose God.

On Sunday morning, Bro. A. W. Darby of Portland, Oregon, spoke on the book of Revelation. Bro. Darby believes that to understand this book we must be carried in the spirit to the day of Christ so that we may look back and see the history of the Christian dispensation as John saw it. The more we study this book the more we realize that the day of Christ is very near.

The subject chosen by Bro. Wilson for the afternoon meeting was "The Perfecting of the Church". A thought brought out was that no one will come into the body of Christ until he has come to the fullness of the stature of

## TELEGRAM

Grand Rapids, Mich., March 24. —  
To The Restitution Herald: Interest continues to increase. Two hundred and two at Sunday School. Several members sick with colds.

(Signed) C. E. Randall.

Christ. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk." Isa. 28:9. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14. The Lord's Supper concluded the service.

In the evening Bro. Wilson spoke on "The Fourth Restoration of the Throne Under David's Greater Son." Psa. 89:33; Ezek. 21:27.

A basket dinner, served Sunday noon at the church by the Felida sisters was greatly enjoyed by all. The meetings were very interesting, and although the attendance averaged but nineteen, those who did attend learned many new truths. In this day it is very difficult to keep up the interest in our meetings. Those who attended were willing workers and are to be commended.

Gladys Barber Sec'y.

## EASTER OFFERINGS

Previously Reported	\$29.25
Mrs. Mary Renner	2.00
Silas M. Claypool	5.00
Amy L. Johnson	2.00
J. F. Carpenter	10.00
Mrs. Allen Johnson	5.00
Mrs. Mittie Chandler	2.00
Mrs. Elizabeth Williams and Mother,	
Mrs. Elvey	10.00
Mattie Benjamin	10.00
Mr. and Mrs. B. F. Cooke	7.00
Mrs. E. M. Hall	2.50
Mrs. Frances Wynne	10.00

## FROM ARKANSAS

Dear Brothers and Sisters of the Most Holy Faith, Jude 17-21: Happy greetings in Jesus' name. Eph. 5:15-20, R. V. The Weekly Messenger, or Restitution Herald, "a faithful Servant," Prov. 25:11-13, so like our heavenly Father's blessings, 'ere one is read and understood as it should be, here comes another to take its place. Selah.

Now we wish to tell you of the increase in our family by marriage. Heb. 13:12-16, R. V. We beg an interest in your prayers that we may live to see them in the way of life. John 14:6, as it is in Jesus, Isa. 55:4-7; Matt. 3:13-17; Acts 2:22; 3:22-26. "I have given him for a leader," etc. The first of the last four to marry was John Reuben, our youngest son, to Miss Dera Goodwin, Aug. 22, 1927, at Kim, Colo. The second was our third daughter, Rachel Anna, to Ernest M. Morris, at Bear, Ark., Dec. 22, 1928. The third was Richard Benjamin, our sixth son, to Miss Wilma Land, in Hot Springs, Ark., July 11, 1929. The fourth was Samuel Joseph, our oldest son, to Miss Etta Weston, at her father's home near Meyers, Ark., Mar. 11, 1930. Amen. We now have seven children married, four sons and three daughters, and eight grandchildren, Zech. 8:5-8.

Yours in hope of life, 2 Tim. 4:1-8.

Kittie C. and R. A. Humphreys.  
Sixty and seventy-four years young.

## HERALD RECEIPTS

Mrs. Mary Alexander; Dr. H. M. Gale; Pearl Hatten; Theron Murphy; George A. Waters; C. F. Sutherland; L. A. Crouch; A. Nichols; L. B. Boggs; Ferne Moore; Eva L. Stearns; Alex. C. Biggs; M. A. Woodward; Mary E. Allard; Mrs. Gladys French; Mrs. E. Williams; N. H. Geiselman; M. D. Newell; Mrs. George Barton.

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## TURNING FROM IDOLS

By Mrs. H. H. Kent

IN THE FIRST CHAPTER of First Thessalonians, the ninth and tenth verses, we read that some of the Thessalonian believers had turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered (delivereth, R. V.) us from the wrath to come. Weymouth explains this as follows: "For when others speak of us, they report the reception we had from you, and how you turned from your idols to God, to be bond-servants of the true and ever-living God, and to await the return from heaven of His Son, whom he raised from the dead, even Jesus, our Deliverer from God's coming anger."

Here, then, we observe the situation as a whole, as it is for the believers that are delivered from the conditions that are about to take place on the earth. They had first "turned from idols", then became "bond-servants of the true and living God" and were now "waiting for Jesus" who had been their Deliverer from idols and who would now "deliver them from God's anger" that is about to fall upon the children of disobedience. Rom. 1:18.

Let us look, first, at the word, "idols" from which they were delivered. Webster says that idols are those things upon which the affections are strongly set. Some people think when we speak of idols that they are those things that are made of wood, stone or some precious metal, as we read of in Pagan times. It may be that some of their idols were of this kind but it seems that the people who lived in Paul's time were not so very different from those living in our day and age, and we do not hear the above things mentioned in our day. If idols, as Webster says, are the things upon which the affections are strongly set, they must be those things that keep people from worshiping God in spirit and in truth. And we could mention a long catalogue of them as we take notice of the things in which people are interested. Man is a devoted creature and will worship something, but what he worships will cause him weal or woe in the future. Some may have besetting sins which keep them from worshiping God as they should. But it is very evident from the Word of God that when man's intention is to serve the true God above everything else, God will lovingly lead him away from the things of earth into bigger, broader and better life, which may be attained through a constant, abiding faith. John also told the Christians to guard against idols. 1 John 5:21.

In 1 Timothy 1:10 we read that the love of money is the root of all evil. Many people make a god of money. Possibly this is the greatest evil of our day and not all Christians are free from its power. But if they do not free themselves from the power of this evil, in time the love of the dollar will shut the love of God out of their hearts. We cannot serve God and mammon. Matt. 6:24. Some may have to struggle hard to give up the things which keep our affections from God, but it will pay immensely in the end,

and God has promised that if we put Him first all things that are good for us will be added to our lot in life. It is through obedience to God in the little things of life that our greatest blessings come.

How searching is that word, "bond-servant", and what a depth of meaning is implied in it, for it reveals the tender relations that exist between the Savior and His blood-bought children who will be earth's future rulers. In other words, because they have renounced and rejected the world and its glory and have quietly subjected themselves in humility and patience to the will of God, in turn, God, in His mercy, has promised to deliver them from the wrath that is coming upon the disobedient. Col. 3:5, 6. These bond-servants are the overcomers that we read of in the book of Revelation, for whom all the promises are meant.

The most encouraging part of the text is the promise of deliverance from the "wrath to come". That it is necessary to send punishment upon all disobedience is beyond any finite mind to question, and as we become better acquainted with God, we will be more and more in harmony with the justice of the coming judgment. Whenever God warns or says, "Thou shalt not", we may know it is for our infinite good. He has promised that for the sake of the righteous He will cut the work of unrighteousness short in the earth. Those who come out victoriously will have done so through no strength of their own, but will give all the honor and glory to God.

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## SWEET CREAM AND SOUR MILK

ONE OF THE MOST BEAUTIFUL things we have heard about the late Dr. Griffith-Thomas is what is reported that his wife said concerning him. Said she: "Dr. Thomas never gave others his sweet cream, and brought us home the sour milk."

This is quite a testimony and it may come close to the hearts of many. There are some who are very pleasant away from home and who are exceedingly peevish at home. It should not be that we give our sweet cream to the public and bring home the sour milk to the family circle. We should be all things to all men and this includes the family circle. If Christianity does not make us kind at home it will not make us impressive abroad. You cannot camouflage love. You can detect hypocrisy through any mask.

— Selected.



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# THE RESTITUTION HERALD

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## JOYFUL CHRISTIAN MEMORIALS

*By F. L. Austin*

*“Great is the LORD, and greatly to be praised  
In the city of our God, in the mountain of his holiness.”  
— Psalm 48:1.*

THE BIBLE IS REplete WITH RECORDS of great praise on special occasions. Just as all heaven was vibrant with joyful song upon the occasion of the birth of our Lord and Master in Bethlehem, Luke 2:13; just as the glorified company surrounding the throne in the picture of Revelation four will break forth into exultant praise and glad acclaim of Almighty God, verses 9 to 11; just as “every creature” in heaven and on earth will yet break forth in one glad chorus of homage to our Lord and Master, Rev. 5:11; so also has God directed throughout Sacred Writ that His mortal creatures shall on special religious occasions assemble and engage in united adoration and worship.

In memorial of the Passover which preceded deliverance from Egypt, the Israelites were commanded to assemble annually at Jerusalem from all countries to commemorate that glad event. The Pentecostal Feast for the rendering of thanksgiving and homage to Almighty God in recognition of His ever bountiful providence was a national religious holiday, the observance of which was compulsory upon every individual. The Feast of Booths, or Tabernacles, was another such annual anniversary. Thus the people were trained to frequently arrange all of life's programs and activities so as to conform to God's program of thankful recognition of the Creator. Such assemblings when urged and quickened by the true worshipful devotion of men and leaders of faith could not but quicken and invigorate the spirit of worship within the hearts of all.

If heaven itself is given to bursting forth in joy on special occasions, is it too much to expect that finite man should be susceptible to the pouring out of his whole being in glad

and worshipful acclaim to Almighty God and to Christ our only Atonement, Savior and King?

Three special Christian memorials are annually announced throughout the land. One, Easter, is the glad memorial of the resurrection of our Lord. If there has ever been any event in all history that should call forth rapturous joy of spiritual devotion, it is that event which brought life and immortality to light through the good news of the resurrection of Christ our Lord. It was that resurrection which caused Peter to exclaim, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

We are pleading today that the Christian world will, upon the approaching Easter, give itself over to a day of glad spiritual rejoicing. Naught but true Christian benefit can result from such observance. Encouragement will be carried to many whose hearts are fainting; edification will result to many who constantly toil and labor for Christian advancement; inspiration will flow to some yet undecided as to service of the Lord; general good will result to all.

We are urging that every congregation will at once prepare for special Easter services, services that promise to provide the greatest and best good to one and all. Also that every member of the church will, if at all possible, arrange to meet with others of like precious faith in general assembly and engage heartily in joyful song, in glad prayer, and in earnest promotion of Christian thought and of spiritual devotion.

*“Lift up your heads, O ye gates;  
Even lift them up, ye everlasting doors;  
And the King of glory shall come in.*

*“Who is this King of glory?  
The Lord of hosts, he is the King of glory.”  
— Psalm 24:9, 10.*

# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” — 2 Timothy 2:15.*

## CHILDREN

SOME ONE HAS ANNOUNCED that every six seconds a new child is born. That means that every six seconds a new life is added to the number who are possible heirs of God's perfected creation.

For every one of these children Christ gave His life.

He has fully and completely redeemed them from every adversity heaped upon them by Adam's wrong.

Ten children every minute are committed to adults who, under the Savior's guidance, are responsible for their proper development and perfection.

Six hundred children per hour are added to the number which the church, in the name of Christ, should seek to qualify for the Master's use.

Fourteen thousand four hundred children are, with every sunset, added to the number who, if they survive to the years of accountability, should be taught the gospel, should be brought into the life of Christ our Lord.

WHAT ARE WE DOING FOR CHILDREN?

*The problem of the church is the problem of child development.*

## LAWLESSNESS

JEHOVAH IS THE ONE SUPREME LAW GIVER. As the world's Sovereign He, and He alone, may set the standard of proper law.

To Moses the God of heaven gave a law that has been acclaimed by the world's best statesmen and best legal talent as the most perfect law known to humanity.

With the rapid advancement of scientific development and discovery mighty changes of method and ideal are rapidly taking place in the affairs of man. With these changes man is steadily trespassing upon the laws which were made standard by the Omniscient. In fact, six hundred scientists are at this writing assembled in conference in Chicago and are considering a move to “‘blacklist’ colleges which attempt to interfere with professors whose teachings may conflict with religious beliefs or scruples.” Some few universities and colleges are reported as refusing to engage otherwise competent professors who deny God as Creator

and God's laws as truth. This conference is understood to cry against such narrow-minded universities. It is understood that they propose that in scientific classes they shall be permitted to deny the existence of God or of Christ, to deny God's laws, God's sovereignty.

Is it any wonder that the life of youth tends more and more rapidly to utter lawlessness when those whom the nation honors as its leaders in thought and knowledge, openly declare against God? What else but crime, wickedness, debasement of thought and conduct can result?

Certainly Paul did not speak far amiss when in Second Thessalonians two he foretold of the lawless one that should declare against God and all forms of godliness. Little wonder that the government of a great nation like Russia should use its governmental strength to deny citizens the privilege of free and open worship.

Watch, Christians! Something is soon coming!

## POWER IN ASSEMBLY

“LET US HOLD FAST THE PROFESSION of our faith without wavering; . . . not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.” — Hebrews 10:23-25.

In his epistles to the Hebrew Christians the writer, by inspiration, exhorted them to maintain their assemblies. There is power in an assembly. This is true of assemblies for whatever purpose. The Christian assembly that is motivated by service to Christ exerts a very far-reaching influence for good. Such assemblies have been exhorted by the Father from early centuries.

Three times in the year God's Israelitish children were commanded to assemble from all parts, however distant, into the city of Jerusalem. If some of our efficient dollar-age economists had been present they might have reasoned that people could worship equally well in their respective homes; that they could do so with far less waste of time, energy, and expenditure of money. God apparently ignored all such considerations. His commands were that they should gather upon these stated occasions.

The place of these gatherings was well designated. It was the place of God's abode; it was God's tabernacle or temple. The furnishings of that tabernacle (later, temple) were of the richest provision, the best of linens and of purples, with abundance of gold plate. There seemed to be something in Jehovah's plan that was of greater importance

than simple economy of what present day financiers call money.

It is evident that in these arrangements our Lord was looking for the upbuilding of the hearts and lives of the people. He would lift them into visions of God and of God's purposes for them. To do so He directed that they should meet together. In so doing they were of great encouragement and assistance each to the other.

The Christian church of the living God is no different. While its members are dedicated to spirituality of service, yet this dedication is made by those who, from the cradle to the grave are wrapped in carnality. A great aid toward holding the carnal in proper restraint and toward exhorting and strengthening the spiritual in man is found in the frequent association of spirituals with spirituals.

It is believed that every Christian, without exception, should endeavor to associate frequently in assemblies with others. There is an upbuilding, a source of strength, an inspiration from such gatherings that is not attainable otherwise. That this is one of the reasons for which elders were appointed by the apostle in every place is evident. To lead

and to guide the members of assemblies in worship and in study of God's Word is one of the necessary labors of Christian advancement.

"The day" is rapidly approaching. The exhortation for that assembling should "so much the more" be practiced as "the day" approaches. In the light of these thoughts is it too much to urge that every Christian shall more and more faithfully give himself to regular assembling with others of like faith on the first day of the week? This should not be done as though prompted by a sense of outward duty, but rather by a sense of personal devotion, of personal encouragement for self and, in return, for others, as also with a sense of witnessing for Christ before a pleasure-maddened, dollar-maddened world.

May readers of these lines pause, sense their obligations toward God and toward their fellows and quicken their determination in the strength of God to assemble regularly and frequently in the ever-saving name of Christ our Savior.

"Where two or three are gathered together in my name, there am I in the midst of them."

## WHAT EVERYBODY WANTS

EVERYBODY, OF WHATEVER NATIONALITY, rich or poor, in whatever circumstances and environment, in actions, if not in words, speaks plainly and says,

GIVE US MORE LIFE.

It is as true today as ever it was that — "All that a man hath will he give for his life," regardless of conditions. Our strivings, our energies, prove, however, that we desire life under better conditions; hence the numerous societies and organizations, social and political, amongst all classes, straining to bring this about.

### GOD'S THOUGHT FOR MAN

How strange that this selfsame idea has been in the purpose of God all down the ages, and yet men, generally, have not realized it. Was it not for this that man was created? and did not the Creator, at the first, surround him with all that was good, pure and lovely, and give him dominion over the things of earth? There was but one condition upon which the enjoyment of this perfect life could be retained, and *that* condition, we know, to our sorrow, was not kept; hence the whole human race came under the condemnation of death.

Death is a *fact* we cannot gainsay, for we have all come in contact with it, in some form or other, and we may well ask ourselves the question, How and why *should*, or *could* death reign, or be at all, if the Bible record is not true, as some would tell us? Shall we be candid and admit that death is our great enemy — our enemy, because it robs us of that which we hold most dear — life? We hear much today about the

### RIGHT TO LIVE

but the fact is, man lost his right to life in Adam, for all Adam's posterity became a dying race. But God's purposes must stand. He will yet have a people to praise and

worship Him with pure hearts; hence, in His mercy and grace, He drove forth our first parents from Paradise, and took steps to guard the tree of life, lest Adam and Eve should eat and live forever in a sinful state.

But that is not all. The God of love reveals in His Word (1st) through the sacrifices and (2nd) through the mouth of His prophets, that He has found

### A RANSOM FOR MAN

in the person of His Son, who in due time died for all. He gave His life's blood on the cross to make an atonement for sin, and by His glorious resurrection has overcome death and opened up the way to life and immortality for all believers. The condition is faith in *Him*, with obedience. He has accomplished the work on our behalf. Our faith shall be reckoned for righteousness. The first Adam failed; the second Adam stood the test, and by one righteous act perfected forever them that are sanctified.

Reader, can you doubt that God is satisfied with the redemption purchased on the Cross, and that the full penalty of *your* sin has been met? Then listen to the words of the apostle: "God raised him (Christ) from the dead." Is not this proof positive that God was satisfied, that the price was paid? Why are not *you* satisfied? Think it over again.

Also, He was raised for *our* justification. You may be justified from *all things* if you be clothed in His righteousness. God accepted the Substitute and offers you eternal life — a perfect life. Will you not lay hold of it? Our Savior said, "I am come that ye might have life," the more abundant life. It is a "free gift;" you cannot merit it, or do ought to gain it; but you can take it by faith.

"Christ is the Way, or there could be no going;

Christ is the Truth, or there would be no knowing;

Christ is the Life, or there would be no living.

In Him is Life."

— Selected from "Words of Life".

## THY KING COMETH

Thou art coming, O my Savior!  
 Thou art coming, O My King!  
 In Thy beauty all-resplendent,  
 In Thy glory all-transcendent,  
 Well may we rejoice and sing!  
 Coming! In the opening East,  
 Herald brightness slowly swells;  
 Coming! O my glorious Priest,  
 Hear we not thy golden bells?

Not a cloud and not a shadow,  
 Not a mist and not a tear,  
 Not a sin and not a sorrow,  
 Not a dim and veiled tomorrow,  
 For that sunrise grand and clear!  
 Jesus, Savior, once with Thee,  
 Nothing else seems worth a thought!  
 Oh how marvelous will be  
 All the bliss thy pain hath bought!

Thou art coming? We are waiting  
 With a hope that cannot fail;  
 Asking not the day or hour,  
 Resting on thy word and power,  
 Anchored safe within the veil.  
 Time appointed may be long  
 But the vision must be sure;  
 Certainty shall make us strong,  
 Joyful patience can endure.

Oh the joy to see Thee reigning —  
 Thee, my own beloved Lord!  
 Every tongue Thy name confessing,  
 Worship, honor, glory, blessing,  
 Brought to Thee with glad accord.  
 Thee, my Master and my Friend,  
 Vindicated and enthroned,  
 Unto earth's remotest end,  
 Glorified, adored, and owned!

— *Frances R. Havergal.*

## THE BOOK OF PSALMS

### PRAYER AND PRAISE

*By Lyman Booth*

I WILL NOW NOTE A FEW ITEMS peculiar to this book. First, the book is located in the middle of the Bible, and the eighth verse of the eighteenth Psalm is the middle verse of the Bible. Second, the fourth verse of the thirty-seventh contains one of the most inspiring promises in the entire Bible. Third, the eighth, fifteenth, twenty-first and thirty-

first verses of the one hundred seventh Psalm are alike, and read as follows, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Fourth, the one hundred nineteenth contains one hundred seventy-six verses and is divided into twenty-two sections of eight verses each. Each section is prefixed with a letter of the Hebrew alphabet. Fifth, each of the twenty-six verses of the Psalm one hundred thirty-six ends with these words, "for his mercy endureth for ever." Sixth, there are five chapters which close with the doxology: the fourth, seventy-second, eighty-ninth, one hundred sixth and the one hundred fiftieth. Seventh, the book begins with a beatitude, so also does the sermon on the Mount. Eighth, while the twenty-third is a favorite with many, there are others peculiarly suited to the different moods of our feelings.

When everything looks dark and gloomy we should read the twenty-seventh; when danger is lurking nigh, the ninety-first; when discouraged, the thirty-fourth or the eighty-sixth. When joy is present, the ninety-sixth, the one hundredth or the one hundred fiftieth; when feeling the need of forgiveness, the fifty-first; when rejoicing in the thought of being forgiven, the thirty-second; when feeling thankful, the ninety-eighth, one hundred third or one hundred fourth; if caught in a case of the "blues", the one hundred thirtieth. When we wish to get a glimpse of God's mighty power, the sixty-eighth. If we wish to see a picture of Christ's glory, the twenty-fourth, or if we need the communion and fellowship of Christ in time of grief, the twenty-second; when approaching "the valley of the shadow of death", the twenty-third.

The Psalms must have been a favorite book with our Lord and His apostles, for nearly two-thirds of their quotations from the Old Testament were from this book. And since the twenty-third chapter is a favorite with so many I now present a few thoughts on it.

"The Lord is my shepherd, I shall not want." This provides nourishment for one in the fold. "He leadeth me beside the still waters." Would you get the shepherd's meaning? It is this: sheep are timid and greatly fear a current of water because they are so easily carried down stream on account of their wool. In Palestine the streams are few and the country hilly, and the waters flow swiftly. Should a sheep fall in, it would be carried down stream, dashed against a rock and, if not killed, might be severely bruised before it could be rescued by means of the shepherd's crook, which is sometimes used for that purpose as well as for guiding the sheep. In that country there are no wells and cisterns to supply water for the herdsman's flocks, but sheep much prefer "living water," water from streams. For this reason the shepherds prepare drinking places along the streams by making small pools a short distance from the stream and then digging a little ditch through which the water is permitted to overflow and pass back to the stream in another ditch. This is the delicate meaning of the expression, "still waters" (Heb., waters of quietness). In some places they have watering troughs. The shepherd will lead his sheep thither, then he makes a

certain sound and they lie down and are quiet till he fills the troughs. He then makes another sound and they rise and go to the troughs to drink. Should any be lame and unable to get to the troughs, the shepherd will dip up a cup full and carry it to the lame one to drink.

The sheep never make a mistake as to their keeper's voice. They follow him wherever he leads the way, but will flee from a stranger. Thus we see how they are led beside "still waters" and are made "to lie down in green pastures." "He restoreth my soul" (Heb., the life, one's self). The shepherd knows all the perilous places, and the sheep do not, therefore he is ever on the watch. In many places, gardens and vineyards were near and if the sheep were caught in them they were forfeited to the owner of the land. In that case the shepherd must pay a ransom to the owner of the land before the sheep can be restored to the fold. "He restoreth my soul," brings me back to his fold, and rescues me from fatal and forbidden places.

There are many narrow places in the mountains of Lebanon, with a leaping stream on one side and high rocks on the other. Those paths are often rough and stony and dangerous; but in passing over them the shepherd leads the way, removing all obstacles. Surely, we can see the beauty of the expression, "He leadeth me in the paths of righteousness for his name's sake." It matters not what dangers surround them, if the shepherd is near they are content. If a wolf should get into their midst, they instantly become wild with fright. When the shepherd calls with a cry similar to that of a wolf, they will rush to him in a solid mass. This enables him to better defend them from the wolf.

"I will fear no evil: for thou art with me: thy rod and thy staff they comfort me." The shepherd carries a crook for defending his sheep. When he gives a certain call the sheep all hurry to him. Likewise we should heed our Shepherd's call when in danger, and when we hear it we should not stray into other gardens and vineyards.

At night when the shepherd puts the sheep into the fold he will open the gate or door only wide enough for one sheep to pass through at a time. He is thereby enabled to count them and to examine each one as it enters. If he finds any that is injured he will immediately give it proper care and attention before it or any other will be permitted to enter. He is always provided with a horn of olive oil and cedar tar to anoint the bruised knees and torn sides. He bathes the head and face of the weary ones with oil and dips the cup overflowing from the water provided for that purpose and then lets the weary one pass into the fold where it can lie down in quiet rest, safe from the ravenous beasts without.

"Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Oh, what a beautiful picture of the loving care and watchfulness of our heavenly Father! Surely no one but a good shepherd like the sweet singer of Israel could paint such a splendid word picture and have it contain so much in so few words.

The Psalms still live in songs and hymns, especially those which sing of Jesus and His glory. Even the apostle Paul recommended them to the Ephesians as follows, "Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord: giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:19, 20.

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## BOLSHEVISM

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### COMMUNISM AND RELIGION

"NEVER SINCE CHRISTIANITY was first struggling with the pagan faith of Rome has it been so challenged as by Bolshevism. Never before in the history of the world has a great government controlling one-sixth of the land surface of the earth proudly proclaimed itself atheistic. Today Russia is actively attempting to stamp out religion. It is not only a negative, but a positive attack. The bolsheviks would not only banish God from the heavens, but usher in communism on the earth.

"Children are made the focal point in the attack. Many have deserted the religious services. Strict orders have been given that 86,000 teachers in Russia shall refrain from supporting religion in the schools. They fear even to answer questions honestly. The bolsheviks teach that all ideas of God are superstitious myths. They declare that religion is the 'opiate' of the people. The Communist Party in Article 13 of its program requires of all its members anti-religious work. The weekly magazine, *Without God*, has a circulation of 200,000. Another periodical, *The Atheist in the Factory*, circulates largely among the laboring masses. In many of the local magazines there is a 'without God' corner. In April, 1925, was founded the Union of Atheists, a missionary organization which has for its purpose the weaning of Christians from their faith. In 1926 its membership exceeded 114,000. The most effective work is carried on in villages where there is an 'economical' approach. Active propaganda is carried on to convince the illiterate peasants that Christ never lived, that Christianity has been holding them in 'bondage'.

"In the great clash between what the bolsheviks claim is scientific trust versus 'blind' belief, they are so confident of the victory as to affirm, 'There is no living God, religion is a self-delusion; the truth will finally emerge in the fires of communistic criticism.' Persecution is rife, yet it is possible that bolsheviks in fighting religion have done a greater service in a decade than the Czar's autoocracy did in subsidizing it for ten centuries. Under persecution hypocrisy is laid bare. Sincere, devoted followers of the Christ are born."

This is that spoken of in Revelation sixteen — it is the work of the devil-spirit out of the mouth of the dragon — being enacted at the present time, just before the coming of Christ, who says: "Behold, I come as a thief. Blessed is he that watcheth." — *Selected*.

## PERSONAL EVANGELISM

A WEEKLY TALK

By C. E. Randall

WE ARE INTERESTED, or should be at least, in building up a prosperous church work in our community. One of the first things necessary in this task is to sell the idea to ourselves that "It can be done". Many worth while undertakings have been defeated because folks let a little "t" stand in the way. When you feel discouraged and say, "It can't be done", just change your view of things and knock the "t" off of can't and with a determined determination say, "It can be done."

There isn't any consistency in praying the Father to bless your work and make it prosperous and all the time be saying, "It can't be done". Such an attitude is not in harmony with Paul's statement, "I can do all things through Christ which strengtheneth me." Phil. 4:13. We start out to do a task and think it would be a splendid thing IF we could put it across but doubt whether it can be done, and when we fail, we wonder WHY. Other times we attempt labors with pessimistic views and block our own progress. And when we fall short of the goal we blame the devil and the workers of iniquity or prevailing conditions of the last days for our defeat.

If there is any one in the world that is justified in having an optimistic view, it is the Christian. A growing church must be composed of members who are optimistic and can visualize the possibilities and the results that automatically come from devoted, consecrated and energetic labors. If you want to be connected with a growing and enthusiastic organization, evangelize yourself with the idea that it can be obtained, and that the gospel of Christ is an energizing and transforming power—able to cope with present day conditions and combat all of the wiles of the devil. When you have thoroughly convinced yourself that it is possible to evangelize people and get them to accept Christ and actually work for Him, then and not till then are you qualified or in a position to go out and interest folks in Christ and His work.

In a recent book by Dr. Weber on "Different Kinds of Evangelism and Their Results", he surveys the leading denominations of the country over a period of one hundred years and gathers the results as each denomination possesses them of the different types of evangelism. This exhaustive survey brings out the fact that personal evangelism is the most constructive and the most permanent of all types of work. This type of evangelism is the kind in which every member can and should engage.

Of course pastor, elder or leader should lead his forces in this marvelous work, and it is up to him to instill the right spirit and enthusiasm in the members, that this work may be carried on successfully. A growing church is not so much the result of what a pastor does as it is what he gets his members to do. Our great military leaders are not the ones that do the actual fighting, but those who are able

to lead and marshall their forces to victory. Pastors! lead and marshall your forces in personal evangelism and victory will be yours.

Every person that possesses normal faculties has a relative, friend or neighbor over which he wields an influence. Here is your opportunity — grasp it! Don't say, "It can't be done", for you are influencing others along some line all the time. Influence is a gift — use it to God's glory. "Neglect not the gift that is in you."

If each member of any particular church group will assume the role of being a personal witness for Christ, you will soon have a real revival in your church. It will make a wide-awake church, and always remember it is the wide-awake church that gets the business. It is human nature for people to associate themselves with active organizations. Personal evangelism will get the business, providing the witness doesn't go about his work in a half-hearted way and with the song on his lips, "It can't be done".

Say, "It *can* be done", then go to work and it will be done.

## BEFORE ABRAHAM WAS

By L. G. Jaeger

I ENJOYED BROTHER T. A. DRINKARD'S ARTICLE under the caption, "Sent From God", in THE RESTITUTION HERALD of March 11, 1930, and would like to add a few thoughts that might also help to clarify or make the statement of Jesus easy to understand.

When Jesus said the words, "Verily, verily, I say unto you", He meant to remind the Jews that He was going to tell them something important. He says, "He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." John 14:24. If the Jews had understood and believed what Moses wrote they would have understood what Jesus meant when He said, "Before Abraham was, I am."

In Exodus 3:13, 14, 15, we have an account of the conversation between God and Moses at the time God called him to go down to Egypt and bring out the children of Israel. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus, shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." Jesus was speaking for His Father or in place of His Father just as much as if God himself had said, "BEFORE ABRAHAM WAS, I AM." "The word which ye hear is not mine but the Father which sent me,"

## ABSENT FROM THE BODY

By *T. A. Drinkard*

"THEREFORE WE ARE ALWAYS CONFIDENT, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5:6-8.

Absent from the body; at home in the body! What do these expressions mean to you? Can you understand them? Surely they are intended to teach us some great truth which may not be seen by the world. While you are at home in the body, you are not absent, and if you are absent then you are not at home. The "body" herein used is our home. So long as we are at home we are not present with the Lord. When the time comes that we are present with the Lord then we are absent from the "body" of our text.

The body and home as used here can only refer to mortality, and not to physical bodies that are laid in the grave to await the time of resurrection. We simply tabernacle in this house of mortality, but there is a "house not made with hands, eternal in the heavens" that will dissolve mortality and give to you and me life for evermore. 2 Cor. 5:1-4. This change will not be brought about until Jesus returns. Read Phil. 3:20, 21; 1 Cor. 15:51, 52, 53.

At verse four of 2 Corinthians five, Paul does not desire to be unclothed. Why? To be in the unclothed state he would be dead. His one desire was to be clothed with immortality. He fought the good fight, kept the faith and finished the course in Christian service in order to win the crown of life.

May God grant that we, too, may come to the time when we can say we have won. Then we will be absent from the body of mortality and present with the Lord, clothed with the clothing of immortality, eternal life. Rom. 2:7.

## LOVE

By *Jessie M. Wilson*

HOW PURE AND SWEET IS LOVE! It is a combination of faith, confidence and trust, so inseparably linked together. A little child has faith and confidence in his parents without knowing that such words exist. He has no thought but that food and clothing will be provided. His trust is such that whatever mother or daddy says is so, and must not be questioned.

There is no fear in love, but perfect love casteth out fear. God is our heavenly Father and we love Him because He first loved us. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9, 10.

We often quote the fruit of the Spirit. "For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord." Eph. 5:9, 10. The fruit is the effect or consequence — a yielding. Love is the planting, the fruit is the yield.

Love is always first in everything. With love we have joy or happiness. With love we have peace or contentment. With love we have longsuffering or forbearance, gentleness, goodness, faith, meekness and temperance: against such there is no law. Why is there no law against these? The answer is, God is love. Our Father, help us to cultivate more of this love which is so sweet and pure. This love was manifested in Jesus our Savior, when He made himself a ransom for all, dying on the cross, that through His spilled blood we may become the sons of God.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he (Christ) is pure." 1 John 3:1-3. This hope is purifying, because love is the basis of the whole plan of salvation. God is love, love pure and sweet.

## THE AVALANCHE

A SMALL ROCK WAS STARTED ROLLING down the mountain side. As it rolled along it gathered force and momentum and other rocks started rolling in the same direction. Each rock caused others to move until hundreds of tons of earth and rocks swept down the mountain with irresistible force and power.

Several years ago a Bible Training Class was started. Though small at that time and seemingly insignificant it has been year by year gaining momentum. Greater interest is being aroused as the results of former classes are being felt throughout the brotherhood. Young people have been and are being prepared for Christian service with a view to teaching others to know Christ. A more noble work that will have wider reaching influence cannot be imagined. Not only are the results of this Bible School now being felt but they will continue to be felt throughout the ceaseless ages of eternity.

Do you want a part in this great work? The Class of 1929 - 30 will edit and circulate THE RESTITUTION HERALD for the week of April 22nd. If you are interested in the work of the Bible School, appoint yourself as a committee of one to see that a copy is placed in every home in your locality. Your act, though small, may be the means of attracting some young man or woman to the ministry which would beyond all probability have unending results.

Start a rock rolling by sending in *your* order NOW for extra numbers of this issue and soon an avalanche of orders will be rolling in our direction.

C. E. Laup, Circulation Manager,

## AT HOME WITH GOD

By Samuel E. Haney

*“And we have known and believed that God hath loved us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” 1 John 4:16.*

**G**OD IS OUR DWELLING PLACE, and what a glorious dwelling place it is — permeated, illuminated and environed by love! It is unique, being the personification of royalty whose inhabitants are heirs of God and joint heirs with Christ the King of kings, and Lord of lords. Peter says, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.”

That our text refers specifically to the spiritual and mental phases of life many of God's little ones (wise virgins) can attest. A man may dwell in a hovel with empty purse and scanty fare while his soul (new creature, Gal. 6:15) may be immersed in the sunlight of heaven, and he, mentally feasting at heaven's banqueting house of love. On the other hand, one may be dwelling in a palatial mansion with a billion dollars to his credit while his emaciated soul be gnawing at a meatless bone.

It matters naught to the Christian where he be, should he stray from his God-appointed dwelling place, whether among the cultured or the uncultured, the rich or the poor, he is sure to discover his soul becoming impregnated with darkness, doubt, fear and discouragement. And blessed will he be if he proves true to the prototypal parable, the prodigal son, finding himself in the “field” (worldly dwelling place) “feeding swine” (a type of the world's spirit) he decides to “arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants”. Surely then “the fatted calf” will be killed; and a merry feast will follow.

Yes, God is our dwelling place, the only place that we can find the essential time, quietude, tranquility and peace to study and meditate upon His precious Word — our Chart of life. But how prone we are not to be at home with God — just out for a little stroll. And it is these absent periods from our God-appointed home, which ever tend to multiply and lengthen, that is the cause of all our trouble and anxiety. For it is impossible these days to avoid having our souls and bodies infected by the world's spiritual, moral and physical virus if we step beyond the threshold of our dwelling place.

It is only while we are at home with God that we are safe from the enemy's attacks upon soul and body. God says, “There is no peace unto the wicked”: no peace in the world which accounts for so much spiritual and physical sickness. **Health and a distracted mind are incongruous**

and will not amalgamate.

But how different with the little ones (wise virgins) who remain at home, and obey their Lord: “And what I say unto you, I say unto all, Watch.” They also profit by observing Habakkuk's precaution: “I will stand upon my watch, and set me upon the tower (fenced place, margin), and will watch to see what he will say unto me, and what I shall answer when I am reproved”. These are the wise ones, not necessarily worldly wise but spiritually wise, who are taking God's Word at its face value which is the only way His promises become effectual in spirit, soul and body. A Christian can get anything he requests from God if he remains at home, and does not ask amiss. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. “As to whatever you pray and make request for, if you believe that you have received it, it shall be yours”, Mark 11:24, Wey. The receiving is not always instantly, but often it is held in abeyance for our edification. Nevertheless undubitable faith rejoices in God's promises as if it saw the deliverance of its quest, and were already enjoying it. To such a tenacious faith, maintained when our senses and judgment contradict God's promises, He always responds because it is pleasing to Him to have us learn to rest our faith only upon His Word.

Doubt is as prevalent outside our dwelling place as snow flakes in a snowstorm, of which James says, “But let him ask in faith and have no doubts; for he who has doubts is like the surge of the sea, driven by the wind and tossed into spray. A person of that sort must not expect to receive any thing (in answer to prayer, footnote) from the Lord — such a one is a man of two minds, undecided in every step he takes.” Wey.

Brethren, let us emulate David by definitely deciding where we shall dwell, “One thing I have desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.” Psalm 27:4. “Blessed are they that dwell in thy house: they will be still praising thee.” Psalm 84:4. “He shall dwell on high: his place of defence shall be the mountains of rocks; bread shall be given him, his waters shall be sure”. Isaiah 33:16.

And John “saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” Rev. 21:1, 3.

Languages are inadequate to express, and finite man unable to comprehend what it will mean to be perfected according to God's plans; and to see paradise restored: to again “hear the voice of the LORD God walking in the garden in the cool of the day”, Gen. 3:8. No Mediator will be required then, for we shall see our Creator (Matt. 5:8); and converse with Him on the earth. Now we have a foretaste of our dwelling place; then it will be a mutual feast throughout eternity. **GLORY!**



# DAILY SCRIPTURE READINGS

## THE SIN OF NEGLECTING AND MISGUIDING CHILDREN

### AN INHERITANCE FROM THE LORD

Sunday, April 6 — Psalm 127

*“Lo! An inheritance from Yahweh are children,  
A reward the fruit of the womb:  
As arrows in the hand of a warrior,  
So are the children of young men.  
How happy the man who hath filled his quiver with them!  
They will not be ashamed,  
But will speak with enemies in the gate.”*  
— Psalm 127:3, 4, 5, Rotherham.

**G**OD AND MAN REJOICE IN CHILDREN. Child life is God's method of finishing His creation, of providing the new heavens and new earth with righteous beings endowed with life. To carry out His purpose of the ages, God entrusts child life to adults for them to train and develop.

### JESUS HONORS CHILDHOOD

Monday, April 7 — Matthew 18:1-6.

*“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”* — Matt. 18:4.

EVERY CHILD IS A POSSIBLE HEIR to God's kingdom. Every child is one whom Jesus seeks to crown with the glory of the Lord. If God realizes His purposes regarding the new earth (and He will), children must be born and must be properly trained and developed. That parent who looks upon the child as an inheritance from God to be developed for Him and His Son, has properly recognized one of the chief duties and responsibilities of man.

Again, unless the adult manifests faithfulness to God as a properly trained child manifests faithfulness to the parent, he cannot hope to be great in the kingdom of God.

### MAKING IT SAFE FOR CHILDREN

Tuesday, April 8 — Matthew 18:7-14.

*“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”* — Matthew 18:10.

CHRIST WOULD HAVE every generation to so live as to make life safe for children. That nation which orders its activities in such a way as to make them safe for the children of the nation is certain of great advancement. That church which does most to make it safe for the child life under its influence, which does most to develop that child life, is one of God's strong churches. That home which looks first to the safety of its children is best serving God.

“Woe to that man by whom the offence cometh” — the offence that causes the child to stumble.

### JESUS BLESSES CHILDREN

Wednesday, April 9 — Mark 10:13-16.

*“Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.”*  
— Mark 10:14.

AS THE MAJESTIC OAK is by the infinite mind seen in the acorn, so is the glorified man seen by the Savior in the child. Immersed in duties and responsibilities as was the Savior, yet He did not overlook the child. Like plastic clay easily molded, so the child in the Savior's arm was to be fashioned for God's use.

Would that this dollar-mad age could be altered to that degree that man would put forth proper effort to bless the child with a view to unspeakable greatness and grandeur of God's tomorrow, rather than stampeding child life in its lusts for the flesh for no other result than the saddest disappointment.

### THE LORD CALLED THE CHILD

Thursday, April 10 — 1 Samuel 3:1-14.

*“And Eli perceived that the Lord had called the child. Therefore Eli said to Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.”* — 1 Samuel 3:8, 9.

TO BE CALLED BY GOD for position and duty is to receive a call from highest authority. Such a call is of greatest importance. To such a position was Samuel the child called.

There is no child of today but who, if properly directed toward the Father and His Son, will receive a call from the throne of Heaven for service. God seeks true servants. Every such one must be developed out of the child.

Would that the world were filled with Hannahs!

### THEY PRESENTED HIM TO THE LORD

Friday, April 11 — Luke 2:22-32.

*“And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.”*

— Luke 2:22.

PARENTS WITH HIGHEST IDEALS will present their children from earliest infancy unto earth's Creator and to man's Savior. Nor will such presentation be for the purpose of ridding their hands of responsibility; rather from such earliest presentation, such parents' hearts will dedicate their own lives in service to God and to that childhood that God may be honored by the noblest, most Christian child when perfected. Our Savior was blessed by having

godly parentage. Would that all children were equally favored.

### ABOUT HIS FATHER'S BUSINESS

Saturday, April 12 — Luke 2:41-52.

*“And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?” — Luke 2:49.*

BUT TWELVE SUMMERS had revealed their flowering pathways unto the Christ child. In the vigor and cheer of His youth He already set himself to the service of Him unto whom His parents had early dedicated Him.

It is not too much for one to expect that a well taught, well trained child of today might very properly, intelligently and successfully dedicate his life to the service of his Master before reaching the teen age. Such dedication will be greatly encouraged and inspired by noble parentage that in word and deed has consistently exemplified the beauties and benefits of such service.

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## GOD OUR FATHER

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*By Jas. A. Patrick*

**T**HERE ARE SOME VERY WONDERFUL THINGS in our relationship with our heavenly Father. Let us stop and consider for a moment.

God is our Father. This thought is brought out so clearly so many times in Scripture that it needs no argument to prove it. There was a special nearness between Christ and His Father. There seemed to be such complete understanding between them. There was no working at cross purposes. Every contact was completely harmonious. We are taught that Christ is our Brother, for, “He is not ashamed to call them brethren”. Then God is our Father, too. Is there the same harmony, the same complete understanding? If not, whose fault is it?

Then again, our Father is always waiting to hear our requests. Christ said, “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always.” John 11:41, 42. “Thou hearest me ALWAYS.” Then He is always waiting to hear us. We never need to make an appointment beforehand; without a moment's notice He receives and hears us.

Nehemiah bore the cup of king Artaxerxes, and the king asked him why he was sad, and Nehemiah told him it was because of the desolation of Jerusalem. The king asked him, “For what dost thou made request?” And Nehemiah said, “So I prayed to the God of heaven.” Before he answered the king (and he must not long delay his answer) he prayed to the God of heaven. And God heard him. Quick work, wasn't it?

Suppose you want audience with the President of the United States. You go up to the White House, walk right in and say, “Good morning, Mr. President.” Do you? Well, I guess not. If you want to interview the President,

you must unwind a good deal of red tape before you can reach him. Not so with our heavenly Father. We are received at once. And though we be poor in this world's goods and very humble in station, yet we are received and heard as gently and understandingly as the greatest earthly potentate. There is no respect of persons with God. Besides, we don't have to travel to Washington, D. C., or London, England, or any other place. When we talk to God, we just begin, and He hears us. Let it be in our rooms, on the crowded streets, or in the busy marts of trade, the ear of our Father is always inclined toward us. What a wonderful, wonderful privilege we enjoy!

The trouble is, we are always trying to carry alone a load that is too heavy for us, when He is so near and so ready to help us. In the days when pack peddlers walked our roads, a man driving a wagon overtook one and asked him to get in and ride. The fellow climbed up behind the driver and after a time the man looked around and saw the peddler still had his pack on his back. He said, “Why don't you lay off that pack?” “Oh”, replied the peddler, “I get so used to it, I forget I have it on.” Yet it was heavy and galling! I wonder if that isn't the way with us? We carry our loads that are heavy and galling when we might let our Father help us carry them.

Our minds are too much on the dross and filth of this world. When George McDonald was passing through great trouble, he said, “The windows of my soul are all closed but the skylight.” A man took his little boy with him into a potato patch to steal potatoes. He looked to the right, to the left, before, and behind, and then began to dig. The little boy said, “Papa, there is one way you forgot to look.” The man jumped up and said, “Which way?” And the boy said, “Up.” If we looked up more often our attention wouldn't be called to the sins of the world into which we are so easily led.

“Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.” 1 John 4:4.

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## STANDING ALONE

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**I**T REQUIRES NO SMALL DEGREE of courage for a man to stand up for his convictions against public sentiment. Many men of principle have been called to do this. The old prophets were compelled to give up their convictions or stand up against the authority of kings, the combined representatives of the popular religion, and the voice of the people. Jeremiah stood alone in Jerusalem; Daniel stood alone in Babylon; Elijah stood alone on Mount Carmel; Paul stood alone in Rome.

To stand alone one must have unwavering faith in God. Elijah's soul was anchored in God so firmly, that all the waves of popular feeling and worldly influence which might sweep over him could not move him. To him God was a reality. To Elijah God was a Person, a Friend, a Companion. He could speak with God face to face; He could hear His voice and understand His will. He could stand alone. — *Sel,*

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

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## "LORD TEACH US TO PRAY"

*"And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said to him, Lord, teach us to pray." — Luke 11:1.*

THE DISCIPLES HAD BEEN WITH CHRIST, and seen Him pray. They had learned to understand something of the connection between His wondrous life in public, and His secret life in prayer. They had learned to believe in Him as a Master in the art of prayer — none could pray like Him. And so they came to Him with the request, "Lord, teach us to pray." And in after years they would have told us that there were few things more wonderful or blessed that He taught them than His lessons on prayer.

And now still it comes to pass, as He is praying in a certain place, that disciples who see Him thus engaged feel the need of repeating the same request, "Lord, teach us to pray." As we grow in the Christian life, the thought and the faith of the beloved Master, in His never-failing intercession becomes ever more precious, and the hope of being like Christ in His intercession gains an attractiveness before unknown. And as we see Him pray, and remember that there is none who can pray like Him, and none who can teach like Him, we feel the petition of the disciples, "Lord, teach us to pray," is just what we need. And as we think how all He is and has, how He himself is our very own, how He is himself our life, we feel assured that we have but to ask, and He will be delighted to take us into closer fellowship with himself, and teach us to pray even as He prays.

Come, my brothers! Shall we not go to the blessed Master, and ask Him to enroll our names too anew in that school which He always keeps open for those who long to continue their studies in the divine art of prayer and intercession? Yes, let us this very day say to the Master, as they did of old, "Lord, teach us to pray." As we meditate, we shall find the petition we bring to be full of meaning.

"Lord, teach us to pray." Yes, to pray. This is what we need to be taught. Though in its beginnings prayer is so simple that the feeblest child can pray, yet it is at the same time the highest and holiest work to which man can rise. It is fellowship with the unseen and most holy One. The powers of eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves,

but for others, for the church, for the world, it is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation. And for this blessed work, how slothful and unfit we are. It is only the Spirit of God can enable us to do it aright. How speedily we are deceived into a resting in the form, while the power is wanting. Our early training, the teaching of the church, the influence of habit, the stirring of the emotions — how easily these lead to prayer which has no spiritual power, and avails but little. True prayer, that takes hold of God's strength, that availeth much, to which the gates of heaven are really opened wide — who would not cry, Oh, for some one to teach me thus to pray?

Jesus has opened a school, in which He trains His redeemed ones, who specially desire it, to have power in prayer. Shall we not enter in with the petition, Lord! it is just this we need to be taught! O teach us to pray.

"Lord, teach us to pray." Yes, us, Lord. We have read in Thy Word with what power Thy believing people of old used to pray, and what mighty wonders were done in answer to their prayers. And if this took place under the Old Covenant, in the time of preparation, how much more wilt Thou not now, in these days of fulfillment, give Thy people this sure sign of Thy presence in their midst. We have heard the promises given to Thine apostles of the power of prayer in Thy name, and have seen how gloriously they experienced their truth; and we know for certain, they can become true to us too. We hear continually even in these days what glorious tokens of Thy power Thou dost still give to those who trust Thee fully. Lord! these all are men of like passions with ourselves; teach us to pray so too. The promises are for us; the powers and gifts of the heavenly world are for us. O teach us to pray so that we may receive abundantly. To us too Thou hast entrusted Thy work; on our prayer too the coming of Thy kingdom depends; in our prayer too Thou hast entrusted Thy work; on our prayer too Thou canst glorify Thy name. "Lord, teach us to pray." Yes, us, Lord; we offer ourselves as learners; we would indeed be taught of Thee. "Lord, teach us to pray."

— Selected from "With Christ" by Murray.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE CHILD AND THE KINGDOM

DO YOU KNOW THAT JESUS wants little children and big children in His service? Listen to His very own words: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

One time the disciples asked Jesus who was greatest in the kingdom of heaven. Jesus called a little child and set him in the midst of them. Then He said that unless people became as little children they could not enter the kingdom of heaven. They must become humble — dependent, as it were, like the little child.

Jesus said, "Whoso shall receive one such little child in my name receiveth me." He also warned against anyone causing hurt to come to any of the little ones or to those who become one of His followers.

Then Jesus told a story about how a man having a hundred sheep, losing one, would leave the ninety-nine and search until he found the missing one. How great was the rejoicing over the one lost sheep! And Jesus added, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." God does not want one child to be hurt or to die or be lost.

"Wee Wisdom" expresses the story in this way: "At one time a number of mothers brought their little children to the Master, that He might bless them. The disciples told the mothers to take away their children and not trouble the Master. Perhaps the disciples thought that He had been working too hard. When the Master learned what the disciples were doing, He told them to let the children come to Him. Then He put His hands on the children and blessed them. He said that whoever would enter the kingdom of heaven must become as a little child.

"There is an important puzzle in this story. It means that anyone who is willing to learn about the kingdom of heaven is as a little child who is willing to be taught.

"You are not the little child of whom the Master speaks if you think that you know more than your parents or your teachers. You are not that little child if you want to be grown up so that you may do the things that you are not permitted to do.

If you are willing to learn and willing to practice lessons of obedience, purity, wisdom, you are the little child of whom the Master speaks. Your willingness to do these things brings Christ into your life."

THINK! Are you willing to receive Christ into your life?

### SOMETHING TO DO

Read about several Bible children.

1. Joseph, Genesis 37.
2. Samuel, 1 Samuel 2.
3. David, 1 Samuel 16.
4. Josiah, 2 Kings 22.
5. Daniel, Daniel.

#### HONEST — TRUTHFUL

"Tell him I am not here." But you are!

"Oh, he's only twelve." But he really is fourteen!

"Act like you do not know anything about it." But you do know!

Have you ever seen or heard any of these things? Do you think they are honest or truthful remarks or acts? No!

"Honesty is the best policy" always. You may deceive others for a time, but God knows; and more, *you* know. You cannot be happy with a guilty conscience. One untruth leads to another, and before long people will say, "I can't believe anything he says", or "I wouldn't trust her with the least thing".

You know the Bible says, "Thou shalt not steal." Acting an untruth is just as bad, if not worse, than a spoken untruth, and "white lies" are just as inky as black ones. So, "guard thy tongue, my child," and thy acts as well.

"It isn't raining rain to me  
It's raining daffodils.  
In every dimpled drop I see  
Wild flowers on the hills.

Clouds of gray engulf the day  
And overwhelm the town  
It isn't raining rain to me  
It's raining roses down.

It isn't raining rain to me  
It's raining clover bloom  
Where any buccaneering bee  
Can find a bed and room.

A health unto the happy,  
A fig for him who frets;  
It isn't raining rain to me  
It's raining violets". — *Selected.*

# With Our Sunday Schools

LESSON II.—April 13, 1930

## THE CHILD AND THE KINGDOM

Matthew 18:1-14; 19:13-15

Devotional Reading: Psalm 24:1-6

### GOLDEN TEXT

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matthew 19:14.

#### A STUDY OF THE SUBJECT

**Topic.** The Sin of Neglecting and Misguiding Children.

**Basic Truth.** "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." — Psa. 127:3.

**Outline.** I. Children Belong to God. II. Development of Children. a. The Parent's Responsibility. b. The Child's Responsibility. III. The Child and the Kingdom.

**I. Children Belong to God.** The Companion Bible capitalizes the pronoun "His" in the text of our Basic Truth above. By so doing, the "reward" is referred to as being the Lord's reward, that is to say, the children of home are God's reward from that home. They belong to God. This truth stands out throughout Scripture. Abraham's son, Isaac, especially belonged to Jehovah. Jacob was especially treasured by God. In a particular manner, Moses was claimed by the God of Israel.

God did not create the human race as a whole after the manner in which He created Adam. He created Adam first, then by and through Adam has created succeeding generations. All are His. Hannah was glad to rear her son particularly for her God. 1 Sam. 1:11, 22, 24. That God regarded the children of the home as belonging to himself, is evident from such scriptures as Deut. 6:7, 20-25.

**II. Development of Children.** The growth and development of the world today is but a stepping-stone to what the world will be at the return of Christ and the establishment of the kingdom of God. Both the world of today and the perfected world of tomorrow, come to their zenith of glory as a result of the progress of the human race through successive generations unto final attainment. Every child-life is a prospect for a position in God's perfected and glorified creation. To realize such position, the child, having been born in the helplessness of physical and mental weakness, must of necessity be built and developed by hearts more or less strong and experienced. The child is wholly dependent upon older life.

**a. The Parent's Responsibility.** Someone brought small children to Jesus, not to the apostles, for they rebuked those who brought the children. It was evidently their parents. To them Jesus said, "Suffer little children to come unto me." The word "suffer" carries the thought of permit in the sense of encourage. He was instructing those parents; He was directing them to bring up their children in a "nurture and admonition of the Lord." This was their duty, their responsibility. Those children would be, if properly handled, what the parents led them to be; therefore, their duty to lead those children to Him who was

the coming King of God's everlasting kingdom. In no other way could those children be brought to a realization of the fullness of God's perfected creation.

As the elder of a church is by inspiration, Acts 20:28, made of God "overseer", i. e., shepherd, guardian, of the church of God, and is held by God responsible for directing the members of that church successfully unto the Father, so the parent is likewise of God made guardian of His children and must some day give account to God for their victory or failure. The Savior's pleasure is to aid the parent in that great admonition. child gradually grows more and more into the age of responsibility, he comes under the admonition of the Father. "Children, obey your parents in the Lord: for this is right." Eph. 6:1. Here a child's responsibility begins. As an apprentice heeds and patterns after his employer in order to attain unto efficiency in his employment, so the child is of God directed to heed and pattern after his parent in the Lord. To honor one's father and mother is God's first commandment that is accompanied with a promise. Eph. 6:2. All this but looks to final development into future perfection, future glory in the completion of God's work. For a child or parent to be neglectful in these things is to ignore the God of heaven and Christ the Savior of the world.

**III. The Child and the Kingdom.** The kingdom of God as here used points forward to that day and condition when God's word and authority will fill the whole earth. At that day Christ will be God's appointed Sovereign, King over all things; then, and not until then, will the earth bask in the glory of the Lord as purposed. That childhood of today which is gradually developed into adult life or old age unto an obedient comprehension of God and His Son, is the one who is being fitted for those perfected glories.

#### PRACTICAL APPLICATIONS

Characteristics of Children:

Loving  
Kind  
Sympathetic  
Cheerful  
Forgiving

Teacher and class should add others to this list. Contrast these traits with their opposites. Show how each type of character is developed and cultivated. What effect do the following have upon the molding of the above traits?

Movies	Sunday School
Dances	Bible stories
Pool halls	Prayer
Swearing	Church
Drinking	Christian home
Gambling	Good company
Tobacco	Clean recreation

What kind of boys and girls are finding their way into juvenile courts? Emphasize the present crime wave among the youth and its cause. Is it possible for adults to have the characteristics possessed by children? Discuss what kind of church worker, neighbor and citizen a man would make if he possessed and practiced the characteristics of children.

—C. E. R.

#### THE GOLDEN TEXT

**"Let the Little Children alone, and forbid them not to come to me; because to Such as These belongs the Kingdom of the Heavens."**  
— Matt. 19:14, Diag.

Jesus certainly loved little children, perhaps not so much for their tender years as for their humility and simple, trusting faith. Other places in the Scriptures Christ taught His followers to be humble. Lessons of this kind are found in the Sermon on the Mount, and in Matt. 20, as well as elsewhere.

When Christ said, "For to such as these belongs the kingdom", He undoubtedly meant that except Christians become humble, obedient, trustful children, doing the will of God, they will not be admitted to that kingdom of which Christ is speaking. So it behooves each and every Christian to become as a little child in order to enter in. — L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic: Child-greatness.**

Before the death and resurrection of Jesus the disciples felt strongly the flesh pull toward self-exaltation and were so much concerned about greatness in the kingdom that there was strife among them. After the resurrection and ascension the Holy Spirit brought to the minds of the disciples all that Jesus had taught them, and Matthew eighteen was a part of this. Through these words they gained an altogether new conception of greatness, a conception that does not gender strife.

This new conception of greatness consists first of the consciousness and acknowledgment of one's self as a child before God; second, of the child-status of all believers, and such concern and love for them that there is willingness to suffer personal loss rather than to offend one of them; willingness to seek adjustment of personal wrong for the sake of gaining the brother who did the wrong; willingness to forgive the repentant one until seventy times seven as children forgive and forget.

Matthew eighteen is a picture of kingdom greatness. It is a greatness that exalts, not one self in pride above all others, but all selves in love.—A. K.

## DOINGS AMONG THE CHURCHES

### TWO UNUSUAL ISSUES

Already the responses are coming in to our announcement of special issues of The Herald on April 8 and 15. These numbers will be filled with articles from the pens of able writers and will be of unusual value and interest. Send in your order now for these special numbers for your friends. Single copies 5 cents each; 3 or more to one address, 4 cents each; 20 or more to one address, 3 1-2 cents each.

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### PLEASE NOTICE

To the Members of the Iowa State Conference and to Others Interested: The treasury is very low. Prompt and liberal donations are needed. We thank you for past donations and trust an early reply will follow.

T. J. Ellis, State Treasurer,  
319 Cutler St., Waterloo, Iowa.

"I have seen sweet peas all my life," wrote a woman from her sick bed in Chicago, "but never have I seen such glorious ones." She did not know the Golden Rule Greenhouse of Oregon, nor did she know that those were but a few of the thousands Moore Sweet Peas there in bloom.

"Our prayers and good wishes for the earnest and faithful workers in God's vineyard are constant, and we feel sure the Herald is a power for good," are the closing words from Bro. and Sr. R. A. Curtis in a brief correspondence relative to our Special Easter issues. Bro. Curtis was sick when the note was written.

The Christian services of their home will be long felt for good.

Misses Myrle and Pearl Hatten returned to Oregon Friday evening. Sisters Hatten have for two weeks been at the bedside of their grandmother, Sr. Nancy Ellen Hatten of Culver, Indiana, who succumbed to death on Sunday, March 23.

Sr. Jeanne Lyon of Citronelle, Alabama, is at present convalescing from an operation for appendicitis at Mobile Infirmary, Mobile, Alabama. Her sister, Margaret, of Chicago is her comely and capable nurse, and so we predict a speedy recovery.

Bro. Zenas Murphy of Kansas, Illinois, was a week end visitor in Oregon and in attendance at the executive meeting of the Illinois Conference Board.

Sisters F. L. Austin and Lelia E. Whitehead of Chicago spent Saturday and Sunday last in Oregon. Sr. Whitehead attended the executive meeting of the Illinois Conference Board, March 29.

Bro. Wm. L. Austin, landscape gardener at the Sinnissippi Farm near Oregon, attended the annual garden and floral convention in Chicago last week.

Nettie Elaine came to grace the home of Bro. and Sr. H. Murl Cripe, of Los Angeles, on March 22. Grandma and Grandpa Crundwell are perhaps as proud as the parents.

"Bro. John Garard, our superintendent, is a live wire and inspires others with his earnestness and Christian deportment," reads a post card message concerning the Brush Creek, Ohio, Sunday School which has been kept up "with gratifying results."

### A CHURCH WEDDING AT OREGON

Following the morning services of Sunday, March 30, 1930, as Sr. Frank Rogers played a wedding march, Bro. J. Arthur Johnson and Sr. Leta Osborn stepped before the pulpit and were united in the bonds of Holy Matrimony, the writer officiating. They were attended by the groom's brother and his wife, Mr. and Mrs. Paul C. Johnson.

The groom, the son of Mr. and Mrs. Adolph Johnson of Sac City, Iowa, is well known in person or by name to most of the readers of The Herald, having been with The Herald more or less for several years, having taken our Bible Training Class work and having been active at times in the conferences of the states of Iowa, Illinois and Indiana. He is a man of high Christian ideals, knowing no sacrifice too great for the service of his Master. The bride, the daughter of Mr. and Mrs. Melvin J. Osborn of Culver, Indiana, is well and favorably known in Indiana, and wherever it has been hers to be, for her high Christian standards and Christian services. It was the writer's pleasure to solemnize the marriage of Bro. and Sr. Melvin Osborn in the home where they have since dwelt.

Immediately following the church service Bro. James Rogers, accompanied by his mother, beautifully presented a violin solo after which the wedding march was given, being subdued and continued throughout the wedding service. The marriage having been solemnized, the bride and groom passed from the church and to the home of Bro. Paul C. Johnson where a brief and informal reception was enjoyed.

Bro. and Sr. Johnson had previously been furnishing a home in the school district where she will finish the term as teacher, and on a farm where the groom is employed. Here they begin the building of a Christian home, and the writer feels sure that he is justified in extending to them greetings and best wishes from their many friends to whom they will be at home after April 13.

F. L. Austin.

### INTERESTING MEETINGS

We are at present in a meeting at Lincoln, Nebraska, by request of our brethren here, of whom there are a moderate number. Our services are held in the Advent Christian Church, by their kindness. They attend with us, and all goes well together. They are open minded, and there is no friction among us. Their pastor, W. C. Tiffin, is a very congenial man, and we enjoy our fellowship with him. We expect to remain till April 4, and then go home for our Gladbrook appointment the following Sunday.

Our Iowa work goes along in the regular and customary way. Our members are faithful, although we do not have many others present at any place. But the fourth Sunday, when we resumed services at Pleasant Prairie in Sac County, we had a number of visitors on Sunday night. Bro. Allard was with us in the

day time. Our last meeting at Cedar Falls four weeks previously was unusually well attended, and the same was true at Koszta two weeks ago. At Gladbrook and Stanhope our members are very faithful but we seldom have visitors come, although at home in Gladbrook several of the teachers and the Superintendent of Schools have come a good deal of late.

We have been celebrating the thirtieth anniversary of the beginning of the evangelist's ministry this month, at all appointments, and the interest in the special service has been good.

We held a Sunday School social at the home of Sr. Ida Landt, in the country near Gladbrook recently. We do this once each quarter. Old and young join in the games and the good time, closing with refreshments.

With Spring approaching it is hoped we may renew our zeal and faithfulness.

J. W. Williams.

### HAPPENINGS AT BRUSH CREEK

Sr. Nellie Pearson, wife of Perry Pearson, is convalescing at the home of her daughter, after an operation in Miami Valley Hospital at Dayton, for the removal of three goiters. A cheery letter or greeting card will be much appreciated by her at her address, 607 W. Main St., Tippecanoe City, Ohio.

Old Doc Stork has been real busy this winter among the Brush Creek congregation and now he has left another boy at the home of Mr. and Mrs. Wm. Stine, nee Sr. Verna Pearson.

Although there is quite a bit of sickness among the brethren, yet our attendance at Sunday School the last two Sundays was 73. Everyone was glad to see Bro. D. K. Lehman back in his old place and Sr. Addie Black who had not been able to be present for several weeks.

Edna Brewer, Secretary.

### DEDICATORY SERVICE AT FONTHILL

On Sunday, March 23, we held a Memorial and Dedication service for the late Bro. and Sr. Summers of St. Catharines, their daughters having presented the church with three leather upholstered chairs for the pulpit.

Sr. Railton, Bro. Weldon and Bro. Fred Jones each gave short reminiscences of Bro. and Sr. Summers as they knew them and referred to their devotion to the faith as an incentive to us to press on toward the prize, the crown of life which fadeth not away and to the time when parting will be no more.

The choir had prepared some special music for the occasion which was appreciated by Miss Ethel Summers and her sister, Mrs. Frank Murphy, as well as all present.

### OTHER FONTHILL NEWS

There has been a noticeable increase in the Sunday School of late, more, especially in the Bible Class. We hope it will continue.

The New Provincial Highway from the Peace Bridge at Buffalo to Hamilton, Ontario, is being surveyed. It goes past the church to the top of the hill and then branches off toward Hamilton.

Bro. Andrew Jones has been on the sick list of late, but has improved at this writing.

**NIAGARA FALLS, NEW YORK**

Bro. and Sr. Emms have gone to Buffalo to make their home with Mrs. Emms' daughter for the present at least.

The attendance at both Sunday School and church services has been very encouraging of late.

The Berean meeting which was to have been held at the home of Bro. and Sr. Clinton Moore of Ransomville was postponed on account of the snow and sleet storm last Tuesday.

**LAST WEEK AT GRAND RAPIDS**

Death has once more entered our ranks and has taken one of the old members of the Dutton church, Sr. Phoebe Brewer. Funeral services were held from the home on Saturday afternoon. Complete obituary will appear in the next issue.

Several of our members have been victims of a cold epidemic of a severe nature that has been going the rounds the past two weeks. Those suffering its worst effects are: Sisters Skeels, Pixley, Bridegam, VanPortfleet, Taylor and Bro. Bridegam.

Cheer up, folks! Prosperity is showing signs of a soon return. Several members have been getting better cars. There is one good thing about it, they can't have an excuse for not coming to church because their cars won't work.

One of our Sunday School classes has an enrollment of sixty-five. They are a group of boys and girls ranging from five to seven years, inclusive. Sr. Pixley is the teacher.

Berean work has been going along nicely of late. There has been considerable shifting around of classes, but we hope that this readjustment will serve the purpose for which it is intended. The president, Bro. Brough, is taking a very active interest in the work.

Bro. Editor: Please ask Bro. Lyon and some of the other ministers through the church columns if they have broken their typewriters. They don't use them much in sending in church items. We like to read their news.

**EASTER OFFERINGS**

Previously reported,	\$94.75
Mr. and Mrs. A. J. Grubbs	2.00
Robert R. Roepke	2.00
D. A. Renner	2.00
A Friend	1.00
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Mrs. Wm. McWilliams	2.00
Mr. and Mrs. John W. Hutchings	5.00
Mrs. Clara Chaffee	2.00
Miss Alice Kerr	1.00
Offerings to date	\$143.75

**MRS. SIMON HATTEN**

Nancy Ellen Hatten, daughter of William D. and Maria Voreis, was born near Culver, Indiana, September 29, 1862, and departed her life at the home of her daughter, Mrs. Jesse Zechiel, March 23, 1930.

She was united in marriage to Simon M. Hatten, April 13, 1880, who preceded her in death on January 18, 1927. To this union were born eleven children: Pearl Zechiel, Blanche Loser, Min and Arthur of Culver; Will, of Ottawa, Ill.; George, of Hobart, Ind.; Charles, of Kemmerer, Wyoming; Earl, of

Hammond, Ind.; Lewis, of Goshen, Ind.; Nellie Clifton, of Argos, Ind.; and one infant daughter that died at birth. In addition to the above named children she is survived by forty grandchildren, three brothers, and two sisters, Mrs. E. T. Robinson, Culver; George Voreis, Orleans, Nebr.; Lafayette Voreis, Plymouth, Ind.; Charles Voreis, of Elwood, Nebr.; and Sarah Willsey, of Osceola, Mo.

Apart from ten years, spent in Nebraska she has lived in and near Culver all her life. Her health began to fail about three years ago at which time surgery was resorted to with temporary success. Four months ago another operation was performed, which in a measure was successful, but proved to be short lived. About five weeks ago a decided change for the worse developed, and myocardial failure hastened the end in spite of medical aid and careful nursing.

In 1901 she was baptized into the all-saving name of Christ by Bro. F. L. Austin, and became a member of the Church of God, at Burr Oak, Ind. Her Christian life and her hope were based on the second coming of Christ and the resurrection of the dead.

She was a noble companion, a loving mother, devoted to her family, considerate to her friends, patient in suffering, leaving a memory that time can never erase.

**MRS. PAMELA OGAN**

Mrs. Pamela Ogan, daughter of Benjamin and Sarah Williams, was born in Westmoreland County, Pa., August 7, 1843, and died at her home in Marshalltown, Iowa, March 15, 1930, after an illness of only one day, as a result of an apoplectic stroke, having reached the advanced age of eighty-seven years. She had been in poor health for several years, but had not been seriously ill.

When a small child she came west with her parents, the family first settling in Davenport, and then coming to the southern part of Marshall County. She was married to Allen Ogan on April 18, 1869. They lived on a farm near Laurel for many years, then moved to a farm southeast of Marshalltown, and in 1909 retired to Marshalltown, where they resided as long as they lived, Mr. Ogan dying in 1923. For the past number of years she has been tenderly cared for by her daughter, Anna, at their home.

Mrs. Ogan is survived by three daughters and a son, Mrs. C. M. Kopp, of Newark, N. J.; Mrs. G. W. Myers, of Topeka, Kans.; Miss Anna Ogan, and Arthur B. Ogan, of Marshalltown. A sister and a brother, Mrs. Carrie E. Hilsabeck and W. B. Williams, of Marshalltown, also survive. Mrs. Ogan was a member of the Church of God all her life, and leaves the heritage of a well spent life to her dear survivors, who will cherish the memory of a beloved sister and a loving mother, always patient and kind. To part with loved ones is always a sorrow, but that is made less when we remember that all has been done that loving hands can do.

Funeral services were held at the home, with interment at Marshalltown cemetery. J. W. Williams.

**ELAINE VIVIAN THOMS**

Was born to Mr. and Mrs. Chalmer Thoms on November 8, 1929, and died on March 19, 1930. She leaves to mourn her death both parents and two sisters, June and Dolores.

Bro. and Sr. Thoms have the sincere sympathy of all, especially because of having lost two children in infancy previous to Elaine Vivian.

Funeral services were conducted from the home by the writer on March 20, after which she was placed in Eden Lake cemetery to await the call of the Lord to life again.

Sydney E. Magaw.

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**BIBLE SCHOOL TIME IS COMING**

The Executive Board of the Illinois State Conference met at Oregon on Saturday night, March 29. Plans were outlined for the coming Bible School and Conference. The dates are July 29 to August 10, inclusive. Start now to make plans to attend.

**HERALD RECEIPTS**

Mrs. C. C. Ezell; Mrs. E. M. Hall; Lawrence Lewis; L. G. Jaeger; Mrs. Bert Greene; Leroy Hiott; Mrs. T. F. Hyde; Mrs. E. Taylor; M. A. Woodward; Mrs. Sam Titus; C. W. Dean; D. A. Renner; John Denchfield; Mrs. Hilding Anderson; Mrs. John Jacobsen; Mrs. C. H. Bassett; John C. Renner; Mrs. Jesse Cross; Mrs. O. W. Umphrey; Elnora Waldo; Mrs. John Guthrie; E. F. Moses; Mrs. Lillian Raitlon; F. H. Seymour; J. H. Willy; Mrs. Sarah Manuwal; Mrs. Alma B. Steffa.

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.



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# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, APRIL 8, 1930

NUMBER 28

## THE ATONEMENT

*By Alice B. Curtis*

*“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ . . . that he might reconcile both unto God in one body by the cross; . . . for through him we both have access by one Spirit unto the Father.” — Ephesians 2:13, 16, 18.*

MAN HAS NOT IMPROVED in morals during the centuries that have elapsed since Noah's time, as may be seen from the following: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Gen. 6:5. From what we know of present conditions, man is more reprobate than the antediluvians were, thus fulfilling the words of 2 Timothy 3:13: “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”

Man has ever been a transgressor and in the entire category of the human race, “there is none righteous, no, not one.” Man is alienated from God by his sins, for “the carnal mind is enmity against God”. Man made the breach but is helpless to bridge it over, since “no man can by any means redeem his brother nor give a ransom for him”. Being blemished by sin, man cannot give his blood as a ransom for himself or another. It is written, “The soul that sinneth, it shall die”, and these words constitute the death sentence for every one. Except he could be redeemed from death, man would sleep in the death state forever. But God in His mercy and love gave him the opportunity to regain in Christ all that was lost in Adam.

Under the law of Moses, an Israelite who had been sold to a stranger could be redeemed by his next of kin, if the kinsman could pay the price required. Jesus is our near Kinsman and He was willing and able to pay the price of redemption though it meant shedding His precious blood, for “without shedding of blood is no remission”. Thus Jesus became our atonement or at-one-ment, and through Him man can be at one with God, for Christ is the Mediator between God and man to bring them together.

When we contemplate the great sacrifice made for redemption, we are amazed at the wonderful love displayed by our heavenly Father and His beloved Son. How was it possible that while we were yet unlovely sinners, One so

great and good as God is, gave His only begotten Son to die in our behalf? And the Son, our Redeemer, has bestowed on us the perfection of love, for “greater love hath no man than this, that a man lay down his life for his friends.”

Centuries have passed since Christ died for the ungodly, but as we read in the gospels the story of the sufferings of our adorable Redeemer, so vividly narrated, the details of that sorrowful time are shown in a manner so real that we seem almost to see that mournful tragedy reenacted. Our hearts are filled with contrition and we feel acute sorrow that One so pure and noble must endure the lingering, agonizing death of crucifixion. But it was the only way that Jesus could be perfected, for in bringing many sons unto glory, the Captain of their salvation was made perfect through suffering. For the joy set before Him, He endured the cross despising the shame.

First came the humiliation, then the exaltation with a name that is above every name. The suffering came before He was glorified; the crown of thorns before He wore the many crowns. And it must be thus with His followers, “Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise in the same mind”, for “if so be we suffer with him that we may be also glorified together”. If we suffer, we shall also reign with Him.

We rejoice that death hath no more dominion over our blessed Savior, and that He shall see of the travail of His soul and be satisfied when there shall be gathered with Him the blood-washed “multitude, which no man can number, of all nations, and kindreds, and people and tongues”. He is truly the Wonderful, the King of kings, and the Conqueror of death, for “when he ascended up on high, He led captivity captive, and gave gifts unto men”. Through God, “He is made unto us wisdom, and righteousness, and sanctification, and redemption”.

# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Surely he hath borne our griefs, and carried our sorrows: . . . he was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed."*—Isaiah 53:4, 5.

## OUR LORD'S TRIBULATIONS

**"T**TRIBULATION WORKETH PATIENCE." — Romans 5:3. The Emphatic Testament reads, "Tribulation worketh out endurance." Endurance results in experience, that is, in achievement, and experience blossoms into hope. And so our Savior, after having been proven by the tests of His temptations in the wilderness, after having been proven by the mighty works and words rendered and spoken in His ministry, after having been proven by the oppositions accumulated against Him, came to the last week of His ministry. The tribulations or test-trials through which He passed proved Him to the uttermost.

These tests were not for the purpose that He should weaken and fall, but to strengthen and perfect Him. Jesus was made perfect "by the things which he suffered". Heb. 5:8, 9. With apparent full knowledge that He must "suffer many things" and be put to death, He calls for the colt; rides into Jerusalem according to the custom of one entering to be crowned king; He becomes the chosen one, even, also, the chosen Passover Lamb. He continues His mighty works; the anger and hatred of the people increase against Him; He is "kept up", as were the passover lambs, until the fourteenth day of Nisan and that in the very midst of this environment of Jewish hatred. He repairs to the garden where He realizes that His tormentors will come for Him; He experiences the judgment hall; He goes to Golgotha. In it all His every experience of faithfulness tests Him and proves Him as the One loyal, faithful, obedient to His Father to do His will in all things, under all circumstances, even to the end of the bitterest and most painful sacrifice.

These are the lessons which several writers have graciously consented to present this week to readers of THE HERALD. Next week's number will bear messages of resurrection, victory and life.

## DAILY SCRIPTURE READINGS

**I**N ORDER TO GIVE MORE SPACE in this issue for articles dealing with the passions of our Lord, the Daily Readings, somewhat modified from their usual order, are being presented in the editorial column.

## JESUS ON THE CROSS

Mark 15:22-32

**F**ROM THE HUMAN POINT OF VIEW, Jesus was placed on the cross by wicked hands. Human hearts assumed the responsibility and opposed Him who claimed to have been sent from God; they crucified Him, killed Him. His manifold works in evidence of His approval by God were all ignored; faith in Him was denied. At Pentecost when Peter, Acts 2:22-40, threw these things into the teeth of those who crucified Him and announced that God had raised Jesus from the dead, His tormentors were "pricked to the heart", realized their error, repented, believed on Jesus.

Just how much has the fact of the crucifixion of our Lord, which brought Him to a violent death and thus made His resurrection to stand out more prominently — just how much, I say, did His crucifixion have to do in generating faith in men? How much did Jesus suffer to the end that He might exercise men unto faith?

## IN THE TOMB

Mark 15:42-47

**T**ENDERLY BUT THOROUGHLY wrapped with grave clothes Jesus lay in the new tomb on the rest day, the great sabbath, the sabbath of passover and also on the rest day, the weekly sabbath. All Jews were forbidden to work even to such an extent as would be required to steal the body. The tomb was sealed with the government seal; the soldiers stood on guard. Every evidence confirmed His death and yet His body was to see no corruption. Psa. 16:10.

## OUR RISEN LORD

John 20:1-10

**T**O PRETEND TO RAISE A BODY from death has forever been beyond the claims of man. That Jesus died was made evident at the cross; that Jesus remained in death was evi-

denced by the period in the sealed and guarded tomb; that Jesus had been raised was evidenced by the empty sepulchre, by the witnesses who saw Him, by His works that followed. And if students are right in understanding the Greek language to teach that "the linen clothes" which were wrapped about our Savior remained after His resurrection in the form and shape which would indicate that the body was still within them, then this too evidenced His resurrection, for no human being could have removed the body without having disturbed the wrappings.

He is risen!

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## THE LIVING LORD

Luke 24:28-35

IT WAS AT EMMAUS. Jesus sat at the table with His friends. They had just told Him of the crucifixion, of the death three days prior. At the table, "He took bread, and blessed it and brake, and gave to them." Luke 24:30. It was sufficient. "Their eyes were opened and they knew him." He who had been dead was alive. He was living. The apostles had been begotten again to a living hope by the resurrection of Jesus Christ from the dead. 1 Peter 1:3.

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## THE NEW TESTAMENT SEAL

*By Richard LeCrone*

IT WAS A LAW OF GOD and of God's people that all important contracts or agreements should be sealed by the blood of a sacrifice. Accordingly we find Moses, at the time of the dedication of the Mosaic Law or what is more commonly known as the old testament, sealing that contract between God and His people with the blood of the tabernacle sacrifices.

Part of the blood he put in basins, and part of the blood he sprinkled on the altar. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people: and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Exodus 24:7, 8.

The testament made at that time was to be only a temporary order that was to lead the people to a new and better testament. It is with this new testament that we shall concern ourselves at this time, and especially with the blood with which it was sealed.

In Jeremiah 31:31, we find God speaking to Israel concerning a new covenant. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I

## DEAD WITH CHRIST

Romans 6:1-11

BY DEATH JESUS WAS RELEASED from every claim of man, from every claim of the law, from every agent and power of evil. His resurrection did not re-obligate Him to any of those claims. Being raised unto the new life, He was in every sense free from the human race and from any and every claim therefrom. Paul taught that "so many of us as were baptized into Jesus Christ were baptized into His death." He further taught that "we also should walk in newness of life." Rom. 6:3, 4.

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## RISEN WITH CHRIST

Colossians 3:1-11

UNLESS HE WHO FOLLOWS CHRIST has become dead with Christ to the world and has been raised with Him unto new life, a life declared by God free in the freedom of the risen Christ, he is not Christian in accordance with Paul's teachings. But, "if ye then be risen with Christ" and if your life is "hid with Christ in God", Col. 3:1-3, then indeed you are "in Christ", even "a new creature".

took them by the hand to bring them out of the land of Egypt; which my covenant they brake, . . ."

Those who have studied the gospel of Christ are familiar with the new testament, and how it differs from the old in that through it the Gentiles are included, and the people are dealt with through the grace of Christ, rather than through the letter of the law. But if we have been observant in our studies, we have been greatly impressed by the accuracy with which the new testament follows the types of the old. Without the shedding of blood the new testament would not have been legal. But God's promises are true, and He sealed the new, the everlasting covenant, with blood infinitely more precious than that used in the sealing of the old testament.

The Son of God himself is the first to point out to us the sacrifice that was to seal this new covenant with His blood. As He gave to His disciples the wine of the communion He said, "For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28.

Paul, in Hebrews 9:15, 16, elaborates upon this simple statement. Speaking of the death of Christ he says, ". . . he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." Again in Hebrews 12:24, in enumerating some of the things that the Christian has come unto he says, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, . . ."

Christ, with His own blood, sealed the new testament.

## CROSS OF CHRIST

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Cross of Christ, O sacred tree,  
 Hide my sins and shelter me;  
 Claim or merit have I none,  
 I am vile and all undone.  
 I to thee for succor fly;  
 Give me refuge, or I die;  
 Cross of Christ, O sacred tree,  
 All my hopes are hung on thee.

Cross of Christ, O sacred tree,  
 Type of love's deep mystery;  
 'Twas my sins provoked this love;  
 I this matchless passion moved,  
 For my soul this love was stored,  
 On my head the blessing poured.  
 Cross of Christ, O sacred tree,  
 Now I solve love's mystery.

Cross of Christ, O sacred tree,  
 This my boast shall ever be:  
 That His blood for me He shed,  
 That for me He groaned and bled.  
 Now I catch that gracious eye,  
 Now I know for me He died.  
 Cross of Christ, O sacred tree,  
 All my guilt is lost in thee.

— D. T. Taylor.

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## OUR CONSECRATED HIGH PRIEST

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By C. E. Randall

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IN CONSIDERING CHRIST AS HIGH PRIEST, we wish to emphasize the fact of His being *our* High Priest. His priestly work is for us. We are His parishoners. It can be truthfully said that He is our personal Priest. He has a personal interest in us. Our problems are His problems; our troubles, His troubles. Having been tempted in all points as we, He is able to understand our shortcomings and succor us in the hour of temptation. Personal attention is given each one. Our troubles are never too small to receive His help.

When we call at His sanctuary, He meets us with the welcome invitation, "Come unto me". No honest worshiper has ever been refused His services; neither can it be said that any one was ever slighted, was used impartially or went away without being helped and receiving a goodly blessing. It should be borne in mind that He is never wearied with our frequent calls, nor is there a limit in the use of His ministrations. The more we use His services, the greater He enjoys it.

### WORK COMPLETE

His work is complete, in that it covers every need of His

followers, under every circumstance, in every place and at all times. He is available at all hours of the day and night and at the moment needed. Space cannot separate, time obliterate, nor darkness obscure Him from our presence.

No special appointment at a set hour is necessary. We knock — He answers. If we come to Him, burdened down with sins as numerous as the stars and red as crimson, He liberates and sets us free, making us white and pure as the crystal snow. If our hearts are heavy with sorrow and our minds fraught with worry, He tenderly lifts the load and says, "Peace I leave with you, my peace I give unto you." He is sufficient for all things to all people.

### HE PRAYS FOR US

"But this man, because he standeth up for ever, his priesthood doth not pass away: and he is able to vivify for ever, them who come to God by him; for he always liveth, and sendeth up prayers for them." Heb. 7:24, 25, Syriac Translation. Notice the last clause, "sendeth up prayers for them". The thought that Christ, as our High Priest, is offering up prayers for us is one of the most beautiful phases of His labors that I have been able to find. It is strengthening to me to know that Christ is praying for me as He prayed for His disciples and followers.

When we go about our daily tasks, our church labors or journeyings to and fro, we can know with full assurance that Christ is praying for us. He prays that we may be true, loyal and faithful to Him unto the end; that our faith fail us not in the day of trial and temptation, and that we indeed and in truth may be living epistles known and read of all men. Don't be afraid to step out in Christian labors, for Christ is on your side working and praying for you.

### CONSECRATED

This great and marvelous Christ is what He is because of His consecration. No goal of worth while value can ever be reached in Christian effort apart from consecration. During His earthly ministration, Christ's consecration to His Father's work was so true and loyal that the forces of evil could not swerve Him from the pathway of duty and righteousness. His consecration was so perfect that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature could separate Him from the love of God.

This unusual consecration and devotion has inspired men and women of every nation and tongue since His day to think upon things which are true, honest, just, pure, lovely and virtuous and to emulate His life of earnestness which won Him the right to be a partaker of that more abundant life and the exalted position at the Father's right hand. No greater wisdom can any man show than the choice of making this Christ his great High Priest. He will accomplish for you what He accomplished for himself — complete salvation.

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"TO THINK of a clever but cutting remark, and then not make it—that is a sign of nobility."

## IT IS THE LORD'S DOING

By Herman Dickel

"For even Christ our passover was slain." — 1 Cor. 5:7.

THE CHILDREN OF ISRAEL were enjoined to keep the passover a memorial throughout their generations. You will remember, the blood of the paschal lamb was put on the two side posts and upper door post of the houses and "when he seeth the blood . . . the Lord will pass over the door and will not suffer the destroyer to come into your houses to smite." They were about to remove from the tents of wickedness unto a land flowing with milk and honey.

Now right in the midst of his reproof of the Corinthians of an ugly evil existing among them, Paul entreats them to "purge out the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover was slain." It demands a recognition of the value and efficacy of the passover's blood. And as this was one of the many things that happened to the children of Israel for types and our admonition, we do well to apply the blood in figure as did the children of Israel actually. We then are about to escape from the tents of wickedness and journey through the wilderness of sin to the glorious portals of our heavenly abode, Zion.

The door of your heart is sprinkled with the blood of the Lord's passover! You have given him free ingress. "The entrance of thy word giveth light." You rejoice that you were redeemed with the precious blood of Christ as of a Lamb without blemish and without spot. You realize indeed that "ye are bought with a price: therefore glorify God in your body, and in your spirit, *which are God's*." 1 Cor. 6:20.

Let not a day pass without this acknowledgment to our Father, that even as He made everything and everyone for His glory, it is your great desire to glorify Him now, hereafter and evermore. And as Jesus could do nothing of himself (John 5:30) but was the embodiment of the Spirit of obedience and came to do the Father's will, such should also be our attitude. The will of His Father was paramount. And concerning whatever happened to Him, and indeed it may be said of everything in connection with the wonderful workings of our Maker, from the garden of Eden to the garden of Gethsemane, the prophet well said, "This is the Lord's doing; it is marvellous in our eyes." Psalm 118:23.

From the introduction in the garden of Eden of evil (the genus) and its train of species, sin, wickedness, sorrow, death, to the due time of the removal of all accursed conditions, there is not one subject but what is covered in the gospel promises. And all are centered in that wonderful provision of the Seed, which Seed is the Christ. "Thou shalt make his soul an offering for sin"; "brought as a lamb to the slaughter"; "the Lord hath laid on him the iniquity of us all". Isa. 53. Thus truly He came to

preach deliverance to the captives, the captives of the monster death, in whose clutches they are because of sin, and through whose portals they will eventually pass to the grave.

But praise God! He raised Jesus from the dead and from the power of the grave and He is become the first-fruits of them that slept. He will also raise His ekklesia in due time and then will they richly endow their inheritance with abundance of peace. Because then the Lord will come in strength, and "his arm shall rule for him: behold, his reward is with him, and his work before him . . . and mine elect shall long enjoy the work of their hands." Isa. 40:10; 65:22. Oh happy prospect! Let us be deeply impressed with the instruction that "it is the Lord's doing" and the more and more marvelous in our eyes will all things become.

Each member of the ekklesia has been sprinkled with the blood of the passover on the portals of his heart. Now, then, "keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. He washed us from our sins in His own blood, Rev. 1:5, but He is not only the propitiation for our sins but also for the sins of the whole world. His blood is far-reaching. It reaches to every son and daughter of Adam. While He has washed us in His blood and given us white robes (Rev. 6:11), that great multitude which no man could number (which represents the whole world of mankind — except the ekklesia) will wash their own robes and make them white in the blood of the Lamb. He washed us and gave us white robes, but they will (under instruction) wash their own robes in His blood. Revelation 7:9, 14.

Now back to the pith of the matter — "It is the Lord's doing." When Isaac asked where the lamb was for the burnt offering, Abraham said, "My son, God will provide himself a lamb for a burnt offering." He likewise provided the Lamb of God which taketh away the sin of the world. Is there to be an ekklesia for Jesus to accomplish God's glory! He will provide. Indeed, He has, for their names were written in the book of life from the foundation of the world. Rev. 17:8. Is there a redeemed multitude which no man can number? Aye, indeed! and their number in His marvelous Book is according to the number of the children of Israel. Therefore let us rejoice and keep the feast with the unleavened bread of sincerity and truth in the hope of soon enjoying that greater feast of fat things, a feast of wine on the lees, when our Lord will drink with us anew the wine, representing His blood of the new covenant, as He promised when last He drank it with His beloved but sorrowing apostles.

"COULDEST THOU NOT WATCH with me one hour?" Christ asked the sleeping disciples in Gethsemane. If Peter had watched and prayed with Jesus then, he might not have denied his Lord a few hours later. He who feels his weakness will be likely to watch, and he who believes in the power of God will be likely to pray. But he who neither discerns his danger, nor feels his need will be taken unawares and in one way or another will deny his Lord. — *Selected*,

## THE PERFECT SACRIFICE

By C. E. Lapp

*“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.” — 1 Cor. 5:7.*

THE CHILDREN OF ISRAEL had dwelt in the land of Egypt in bondage and servitude to the Egyptians for four hundred and thirty years. During that time God had blessed them wonderfully and made them a great nation. As soon as they came to the realization of the fact that they should serve God and Him only, they were promised deliverance from bondage. God first sent the plagues that they might realize to a fuller extent that He was their God. The Egyptians, because their hearts were hardened, would not release the Israelites, and so Jehovah sent the last and most terrible plague, the slaying of the firstborn.

God told the Israelites to take a lamb or a kid without spot and without blemish, a male of the first year and to kill it in the evening of the fourteenth day of the first month, Nisan. They should sprinkle the blood on the two side posts and above the door, because He was to pass through the land of Egypt that night and destroy all the firstborn of every creature, beasts and humans alike. They obeyed God and that night He passed through the land and slew the firstborn of all the Egyptians, but every Israelitish door with blood on the posts He passed over. Pharaoh then told them to leave the land and leave quickly. And thus it was that the Israelites were released from bondage.

We as Christians have had a far greater sacrifice made for us in the person of our Lord and Savior, Jesus Christ. We, like the Israelites of old, have been in bondage to sin, living and being servants of sin all our lives. God has decreed that “the soul that sinneth it shall die,” because sin cannot be tolerated by God. But He has provided a way of escape in our Savior, even Jesus. And indeed He is the Savior.

Like the Israelites' passover lamb, Christ was taken without spot or blemish, a male, innocent and pure as a lamb because there was no sin found in Him, no guile was found in His mouth; and slain for the sins of many. The Israelites were to break no bones in the body of their passover lamb and neither were there any bones broken in Christ our Passover. After their passover was slain and the blood was put upon the door post, they entered the house and God passed over them. We, also, when we have accepted the atonement made for our sin, may enter into the fold and when God sees that we are under the blood of Christ, He will also pass over us and look upon us through Christ's righteousness. We pass from the bondage of sin when we are baptized into the death of Christ, the figure of which means that we are dead to sin and are raised to walk in newness of life as He was raised.

Let us therefore examine ourselves when we partake of the symbols of Christ's body and His blood, putting out of our lives all sin and evil thinking that with God's ap-

proval we may partake of Christ, the greatest of all Passovers.

## CHRIST OUR PASSOVER

By Sydney E. Magaw

WHEN THE ISRAELITES were without hope because of Egyptian oppression, God raised up Moses as a leader for them. Obedient to his task, Moses called upon Pharaoh for deliverance of his people, Israel. This being denied, God brought ten plagues upon Egypt in punishment. The last of these was the slaying of the firstborn child in every Egyptian home. “At midnight the Lord smote all the firstborn in the land of Egypt.” Exodus 12:29.

In this dark hour Israel was saved. The passover had been instituted; lambs without blemish had been slain. The meat was eaten, and the blood was sprinkled upon the lintel and on the two side posts of the door of every house. God had said, “The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

Following the passover night, God commanded Israel to keep an annual observance of this deliverance. This Israel did in all solemnity and devotion. Lambs slain each year for this service were choice ones, “without blemish”. A foreigner or a hired servant could eat of the passover only after he was circumcised, and thus had become one of Israel.

All this is figurative. “Christ, our passover is sacrificed for us.” 1 Cor. 5:7. Earth's multitudes under sin, sickness and death are in bondage to a mightier enemy than was ancient Egypt. But there is a way of deliverance to those who would be the people of God. Jesus said, “I am the way, the truth, and the life.” He is, indeed, “the Lamb of God”! “Surely he hath borne our griefs and carried our sorrows . . . he was wounded for our transgressions . . . and with his stripes we are healed.” Isaiah 53. There is deliverance in “the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:19. It was no mere coincidence that Christ died at the “ninth hour”, about the same time of the day the passover lambs were slain, for “Christ, our passover” is indeed the *Passover Lamb*.

Israel saw in the passover her temporary deliverance. Most sacredly she observed this deliverance year after year. The church of God sees in the Cross her eternal salvation, and thus partakes of the emblems of the Lord continually. “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” 1 Cor. 11:26.

Are you a stranger or a foreigner? To all the invitation is given to enter the family of God, to be baptized into Jesus Christ, to then partake of His sacrifice and to receive life eternal. “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” John 16:33.

## THE OFFERING THAT SAVES

By Harvey Krogh

IN THE DAYS when the children of Israel were wandering in the wilderness under the leadership of Moses, they were given laws and rules to follow. One of these laws was the law that instructed them concerning the offering of the sacrifices. The sin offerings were the most important of the offerings. A sin offering was the offering up of the life of some animal and the shedding of its blood to atone for the sins of the people.

God told Moses how Aaron the high priest was to make atonement for the children of Israel. He was to go into the holy place with a young bullock for a sin offering and a ram for a burnt offering. He was to kill the bullock and take its blood into the holy of holies and sprinkle it upon the mercy seat where God dwelt. Aaron made atonement for himself and his household by this sacrifice. He was to take two kids for a sin offering and one ram for a burnt offering. He was to cast lots upon these two goats before the door of the tabernacle of the congregation, one for the Lord and the other for the scapegoat. Aaron was to lay his hands on the head of the scapegoat and confess all of the sins of the children of Israel and then let him go into the wilderness for a scapegoat. He then was to sacrifice the other goat and bring the blood within the veil and do with it as he did with the blood of the bullock, sprinkling it upon the mercy seat. By these offerings Aaron made atonement for himself and his household and for all the congregation of Israel.

Christ is our Atonement. He has offered an offering without spot or blemish. He gave His life; His blood was shed. "And without shedding of blood is no remission." Heb. 9:22. After Christ's resurrection He ascended to the Father and went into the holy of holies. His life was taken within the veil where God dwells as the blood of the bullock and goat was taken into the holy of holies.

In Hebrews 10:1-10 Paul tells us that the law was only a shadow of good things to come and that the blood of bulls and goats could not take away sins. Jesus said, "Lo, I come to do thy will, O God." He took away the first, the law, that He might establish the second, salvation by faith. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The people under the Mosaic law had to sacrifice bulls and goats continually to make atonement for their sins. The priests had to offer sacrifices to make atonement for the tabernacle and themselves. Christ is our Atonement; He has atoned for our sins. It is our duty now to receive His forgiveness and accept Him as our Sin Offering. It is not for us to offer sin offerings but to accept the true Offering, the one that was truly without spot or blemish, the one that really saves.

## THE TABERNACLE SERVICE

ACCORDING TO GOD'S APPOINTMENT the tabernacle consisted of three departments: the enclosed uncovered space or court; the sanctuary or holy place; the most interior part, called the holy of holies, no access to which could be had without passing through the court and the sanctuary.

In this first apartment, or court, was the altar of burnt offering, representing Christ crucified, as the world's Sin-offering. A little beyond this altar and before coming to the door of the sanctuary stood the sea of brass or brazen laver, implying sin and defilement, and no doubt intended to teach that the sinner must be cleansed as well as pardoned. In the same way, Christian baptism follows belief of the gospel, and that pardon and cleansing are necessary to fit anyone to be a true and acceptable worshiper in the sanctuary of God. Ex. 31:18.

In the holy of holies was the ark of the covenant and the seat of mercy. There were the cherubic figures and the shekinah or visible presence of the Lord. These shadowed forth the celestial tabernacle which the Lord pitched and not man, into which Christ has gone as our great High Priest and Mediator.

But between the outside court and the most holy place stood the sanctuary in which was the candlestick and the table and the shewbread. Heb. 9:2; Matt. 12:4. For description of this lamp see Exodus 25:31-37. This candlestick, you observe, had three branches on the one side of the perpendicular shaft of beaten gold, and three branches on the other side, making seven lamps or lights. We cannot help associating this in our minds with what Christ said to John in Patmos (Rev. 1:20), "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

There were no windows in the tabernacle, consequently the golden candlestick and the pure olive oil of the sanctuary supplied the light. In like manner the Christian's light must emanate from the Living Oracles of God, not from nature, human reason, or philosophy, which, however useful in their own places, are unsafe guides in matters of religion.

How important, then, to have a correct understanding of His words, otherwise they cannot be Spirit and life to us. But if we have a clear conception of the work of Christ in His official capacities (some of which He is now exercising, and others upon which He has not yet entered), we can look back on the tabernacle and sanctuary service with their handwriting of ordinance, and see the object and design of Jehovah in introducing them as a rudimental and supplemental system of religious worship, never intended to be permanent but shadowing forth good things to come, of which Christ was the substance and the body. Then we can understand why His first advent is designated the time of reformation (Heb. 9:10), because He abrogated the law contained in ordinances, took it *out of the way*, and nailed

(Continued on page 442)

## ON OLIVE'S BROW

'Tis midnight; and on Olive's brow,  
The star is dimmed that lately shone.

'Tis midnight; in the garden now,  
The suffering Savior prays alone.

'Tis midnight; and from all removed,  
The Savior wrestles lone, with fears.  
E'en that disciple whom He loved  
Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt  
The Man of sorrows weeps in blood;  
Yet He that hath in anguish knelt  
Is not forsaken by His God.

'Tis midnight; and from ether plains  
Is borne the song that angels know;  
Unheard by mortals are the strains  
That sweetly soothe the Savior's woe.  
— *Selected.*

## DEFEATING THE ENEMY

*By Samuel E. Haney*

*"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." — Matthew 26:39.*

THIS TEXT IS OFTEN CITED as proof of vacillation between duty and disobedience, engendered by fear. But do the Scriptures warrant such a deduction? A proper discrimination of this "cup" will solve the problem. The "cup" of John 18:11 refers to Jesus' general tribulation while the other cup has a specific meaning. Our Lord was as void of cowardice as He was of sin. He knew in advance what He was to experience during His first advent. We read, "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain . . . the Lamb slain from the foundation of the world." Rev. 5:6; 13:8.

John the Baptist recognized the authenticity and real mission of this Lamb of God who, in God's sight was potentially slain at God's inception of earth's creation, for we read: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

When Jesus consecrated himself at Jordan for the purpose of fulfilling all prophecy concerning himself, man's redemption and earth's completion, He knew in detail all the mental and physical suffering awaiting Him en route to Calvary, to His resurrection, His ascension and His glorification, which fact accounts for His never-flinching, al-

ways facing the enemy. He never sought exemption from a conflict, and never failed of victory in a conflict, notwithstanding, humanly speaking, He ultimately failed most dismally — unregenerate man being unable to understand the power of love and humility.

What then constitutes the "cup" which caused Jesus to "sweat great drops of blood"? Surely it was not in anticipation of "the joy that was set before him", Heb. 12:2. Therefore, we must look elsewhere for this "cup". Jesus had an enemy; yes, many visible ones through whom the invisible one, Satan, operated. And every faithful and properly enlightened Christian has a practical knowledge of this wily enemy. For he and his messengers are ever doggedly trailing the footsteps of every consecrated child of God. And it is no compliment to be ignorant of this fact.

Paul had a "messenger of Satan to buffet" him. 2 Cor. 12:7. But Satan himself buffeted Jesus. In his first attempt to kill the holy Ransomer, all the children of Bethlehem were unavailably slain. Matt. 2:16-18. He tried another futile scheme by advancing certain suggestions during Jesus' fast in the wilderness. Matt. 4. Then, "the prince of the power of the air" (Eph. 2:2) attempted to drown our Lord (Matt. 8:23, 24) who, by exercising His superior power, rebuked the winds and sea. But now we see Him in His final battle with the enemy. And what a battle it is! Man's everlasting destiny is in the balance!

Jesus' experience before entering Gethsemane and His knowledge of what confronted Him between the garden and Golgotha so devitalized His bodily strength that He feared lest He should fail to attain the goal: the crux of His mission, a "finished" work on Calvary's Cross. He cried out, "O my Father, if it be possible, let this cup pass ('be removed', Emp. Diag.) from me". Our dear Lord's vitality was thoroughly depleted. Defeat seemed imminent! O what a sight to behold, blood dripping from every pore! Ah, it's the crucial moment, the Father intervened, an angel appeared on the scene and strengthened Him. Satan, the "cup", was defeated, and "removed" from the field of battle. Heroism, not cowardice!

Dear reader: if you have never been attacked by this enemy when about exhausted through sickness or pain, you have yet to get on the firing line of battle where it is necessary to stand during these strenuous, evil days. It is pleasant to sit in the "camp" and enjoy the frivolities of the world, but it is only those who "go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12) who will win the prize by overcoming the world and self.

"JESUS FACED DEATH with a courage and determination which were divine. A trusted friend betrayed Him; the Jewish nation clamored for His blood. Hanging on the cross between two thieves, He died for sin that men might be saved from sin. The grave failed to retain His body, but yielded it to the resurrection power of God. Christianity is symbolized not merely by a cross but by an empty tomb. Because He lives, we too shall live; because He has risen, we too shall rise." — *Selected.*



## THE WAY OF THE CROSS

By M. W. Lyon

**T**HIS MIDNIGHT; AND THE SILENT STARS look down on the solitary figure engaged in deepest prayer—in the garden. The three sleeping nearby are all unconscious of the mighty issues which are being decided this night. Did they but realize, they would not now be sleeping at their post of duty. For it is Gethsemane, the gateway to the cross. In these silent moments alone with His Father above, the suffering Savior is choosing death, and the fate of earth's untold billions is hanging on His choice!

No one will ever know what that decision is costing Him. "Father! If it be possible, let this cup pass!" we hear Him whisper, in agonized petition. But there is no other way, and He bows His head in submission and yields unflinchingly to the indignities and the tortures of the cross. For the pathway of life leads of necessity through the valley of the shadow.

It is only against the dark background of Calvary that the resplendent brightness of the Easter morn can be seen; without the cross there could have been no Easter; without death, no resurrection. Jesus must have clearly appreciated this grim necessity when He weighed the two courses open to Him in the garden, and "for the joy that was set before him endured the cross, despising the shame" beyond it.

So Easter is made possible only at the cost of death and the grave. And thus it assumes an importance out of all proportion to the recognition accorded it in the world of men, for whom the great sacrifice was made. The great victory of our Lord consists not more in His return from the prison house of death than in His entrance there. Had He not chosen to die, He could never have risen from the dead. Easter we hail as the day of victory, signifying His glorious conquest of the grave, and rightly so, but it is reached only by the way of the cross, which He was willing to tread.

And all who would share His glory must be prepared to share likewise His suffering. For "if we suffer, we shall also reign with him." The shadow of that fateful "if" lies across our pathway, and all but blocks the way to life eternal, because we are not willing to receive it. But if you and I stand by the side of the Master in the coming day of glory when He shall have put all things under His feet, it will be because we have not spurned to walk the pathway of thorns with Him, nor to share His cross of woe. The last enemy He will destroy is death; the first was himself, and of the two I think the first was the greater victory.

Let us, therefore, approach the gladness of the Easter season with a deep consciousness of its cost to Him who is its Author. Let us remember that His resurrection is the only assurance we have of our own. The black pall of death which hangs over all humanity is dissipated only by the triumph our Lord wrested from the dark abyss when He broke the bonds of the tomb. "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."

## THE SPOTLESS LAMB

By Harry A. Sheets

**"Y**OUR LAMB SHALL BE without blemish" are the words of Exodus 12:5. Thus did God instruct Moses regarding the proper lamb for His passover. Again in the wilderness when God told Israel to keep the passover as a memorial forever, He was very careful to state that the lamb must be without blemish. Moses, before he ascended the mount to his grave, cautioned Israel to observe all the commandments as God had given them, which included the commandment that the lamb should be without blemish.

Israel selected their lambs with care. The lamb had to be without spot externally and internally, thus being a very valuable lamb. Little did they realize, as they picked their lambs with careful zeal, that they were in type selecting their great Passover Lamb, Jesus the only begotten Son of God. Paul says, "For even Christ our passover is sacrificed for us". 1 Cor. 5:7. John the Baptist cried, "Behold the Lamb of God". Isaiah writing seven hundred years before states: "He was brought as a lamb to the slaughter".

Jesus, the Lamb of God, purchased by Israel for a few pieces of silver, crucified on a cross just as the passover lamb was roasted on a cross, was a Lamb without spot or blemish. "Christ, who through the eternal Spirit offered himself without spot to God". Heb. 9:14. Peter speaks of the "precious blood of Christ, as of a lamb without blemish and without spot". 1 Peter 1:19. Pilate testified to the spotlessness of Christ when he washed his hands and exclaimed, "I am innocent of the blood of this just person". Matt. 27:24.

Peter gives his testimony to this great truth in his first letter, when he says, He "did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously". 1 Peter 2:22-23. He "was in all points tempted like as we are, yet without sin". Heb. 4:15. Was Jesus without blemish inwardly? Let us look at human nature.

No corrupt fountain can bring forth pure water. "All have sinned, and come short of the glory of God". Rom. 3:23. Hence we, born of sinful parents, are blemished and spotted by sin. The sin that is born in us causes us to transgress God's law. We cannot help but sin. Paul recognized this great fact when he said: "For the good that I would I do not: but the evil I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law in my mind, and bring-

ing me into captivity to the law of sin which is in my members. . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin". (See Rom. 7.) Paul was contaminated at the source and could not therefore be without sin. To others born as he was, he gave this advice: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof". Rom. 6:12.

Jesus, the pure Water of life, came from a Fountain (God) that was pure. He did not become tainted with sin even though born of Mary. There was no sin born in Him. He was in every sense the pure Lamb of God, free from spot or blemish. I thank God that He kept Him free from sin and gave Him to us so that we, upon the proper application of His blood, might have the destroying angel pass over us, allowing us to live in that age when all shall be without spot or blemish.

## THE TABERNACLE SERVICE

(Continued from page 439)

it to His cross, as we read in Col. 2:14-17.

What was it in the way of? It was in the way of carrying out the Abrahamic promise, and consequently had to give way to a fuller development of the plans and purposes of God correlative with that covenant. If we have profited by our researches so far, we must by this time, have arrived at certain conclusions among which may be enumerated the following:

1. That the promises made by God unto the fathers of the Hebrew nation, and afterwards designated the covenants of promise (because having reference to future blessing) were ratified and confirmed by the blood of Christ, He being appointed by the Father as the Mediatorial Testator. Heb. 9:14, 16; 10:20; Gal. 3:15; Matt. 26:28.

2. That the law given through Moses, was supplemental in its nature, restricted in its operation, and limited in its duration, having reference to present blessings and never intended as a life-giving instrument. Gal. 3:19-21.

3. That the promise to Abraham having been made before the law and not affected thereby, it was meet and proper that the High Priest pertaining to the same, should be of an order different from, and more ancient than the high priests under the law, hence, for good and sufficient reasons, He is called an High Priest after the order of Melchisedec.

4. That in and through Christ's mediatorship, and having such an High Priest over the house of God, we thereby have access to the Father, and are invited to draw near with a true heart and full assurance of faith. Heb. 10:21.

Thus we see that all the promises of God converge in one center, and that center is Jesus the Christ. He is the Alpha and the Omega of the Christian's hope. Have we a confidence of sin pardoned? It is in and through the pardon proclaimed in *His* name. Have we a hope blooming with immortal life and vigor? That hope has for its basis the glorious assurance, "Because *I* live, ye shall live also."

— Selected from the writings of Robert McLaughlan.

## WITHOUT BLEMISH

By Verna C. Thayer

"YOUR LAMB SHALL BE without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." Exodus 12:5. These were the words spoken by the Lord to Moses and Aaron just prior to the visitation of the last plague upon the Egyptians. They were words of instruction as to how the Hebrew people were to escape the death of the firstborn by the death angel.

"Without blemish" was the seal placed upon that lamb that was to be slain. It must be a male of the first year, but must be without blemish. The blood of this unblemished lamb was to be placed on the two side posts and on the upper door post of the houses. In that house upon which the blood had been placed, no firstborn was killed. Hence this lamb came to be known as the passover lamb. By its blood the firstborn of the Hebrew people were saved.

But did they really, *must* they really have a lamb without blemish? Yes, and if the blood of any other lamb had been sprinkled upon those posts, there would have occurred a death in that home, that night.

"Now all these things happened unto them for ensamples (or types): and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Is there a lesson, then, for us in the passover lamb, without blemish?

Nearly nineteen hundred years ago, at this time of the year, our dear Savior hung on the cross. Was He a "lamb"? John 1:29 says, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Was He a Lamb without blemish? "But with the precious blood of Christ, as of a lamb without blemish and without spot", says 1 Peter 1:19, "who did no sin, neither was guile found in his mouth". 1 Peter 2:22. He was the Lamb, without blemish.

Was He slain that by the shedding of His blood someone might be saved? Was there a purpose in His death? By the shedding of blood, His blood, the Gentiles were brought in. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:13. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

He is our Passover Lamb without blemish; by His blood are we saved. He died on the cross; His blood was spilled to save us. He was without sin, yet He took upon Himself the sins of the whole world.

Let us keep in mind at this beautiful Easter time that "Christ died for us". What now must we do? We must come into His all-saving name and tell others of this beautiful Easter story, "The Lamb without Blemish",

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

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"THERE IS A WAY WHICH SEEMETH RIGHT UNTO A MAN, BUT THE END THERE-  
OF ARE THE WAYS OF DEATH." — PROVERBS 14:12.

AS THE THINKING PERSON studies the signs of the times and observes the attitude of the average individual toward conditions of today, he can hardly question in his own mind the application of Bible prophecy to this very day in which we live.

IT SEEMS THAT BEREANS, of all people, ought to be alert in these truly "perilous times", and to keep themselves informed of existing conditions, with a two-fold purpose in mind. It is imperative, not only in order that we may prove to others the desirability of choosing Jesus Christ for themselves, but that we may safeguard our own selves against the subtle influences which, if it were possible, would deceive the very elect.

THERE ARE MANY SIGNS revealed to us in the Word of God by which we may recognize the "last days". The innumerable marvels of science and invention which only a few short years ago were undreamed-of but which now we accept as commonplace necessities of every day life; the miracles of exploration and research and their consequent welding together of nations and enterprises, all resulting from our increase in knowledge and the ability to run to and fro: these are but a few of the outstanding indications to the watchful Christian that the day of the Lord is at hand.

BUT THE EFFECT of these developments upon the mind of man is one of the most alarming symptoms in the whole condition of the sin-sick world. The increase in man's knowledge has gone to his head; he no longer recognizes any higher power than himself, and, of course, he feels no need of one. That dangerous attitude of self-sufficiency is beginning to foretell disaster.

IT IS MY PRIVILEGE to associate more or less closely at work with numbers of men and at home with numbers of girls. These are average men and women of today, and the opportunity they afford of determining the general trend of thought among the worldly-minded is one not encountered by every individual.

MEN SEEM TO REALIZE that humanity is on the brink of a downfall of some kind. But as to the cause and the eventual outcome they are wholly in darkness. It is the common belief that one's own conscience is the only guide necessary to a righteous life. God is left out of it entirely; the Bible is not even taken into consideration. I am stating these theories plainly for what they really amount to. They are not presented thus, Bereans, by the world. If they were there would be no danger to you and me, for they would so flatly contradict the very elements of faith and Christianity that we immediately would rise up in opposition.

BUT NO; the ways of Satan are cunning, underhanded, flattering ways. They appeal to the conceit and pride of man's "knowledge", and are presented with such sincerity and logic that we almost find ourselves admitting sometimes, "It sounds reasonable. How do I know but what it is right?"

THE WISEST MAN OF OLD TIME never spoke more wisely than when he said, in Proverbs 12:15, "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." Harkening unto the counsel of one's own conscientious direction is of little avail, for even the conscience by perseverance can be brought into submission to carnal desire. Man cannot rise above himself; and an all-wise Father understood this full well when He provided a Savior for our redemption.

IT IS BECAUSE OF THESE THINGS that Bereans, standing for the principles of Christ in a Christ-less generation, should acquaint themselves with the full circumstances in which we live, and be prepared not only to hold fast to the faith ourselves, but to prove to others that there is nothing more infallible than Jehovah, and nothing more reasonable than unflinching faith in His Son Jesus Christ.

"WHEREFORE, BELOVED, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."



## THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

### EASTER LESSON

**W**HY DO WE CELEBRATE EASTER? Because Jesus came to life again after He was put on the cross.

It was the dawn of the first day of the week. The two Marys came very early to the tomb of Jesus. Now a great stone had been placed in the door of the cave, and sealed. What surprise and apprehension came to the two women when they reached the tomb and found the stone rolled away, and the tomb empty!

Their first thought was that the enemies of Jesus had taken His body and hidden it somewhere.

Mary Magdalene immediately ran to tell the eleven disciples and found Peter and John. When she expressed her fears to them, the two men also ran to see what had happened.

John was probably younger than Peter, so that he ran faster and reached the tomb first. But John merely looked in, and waited for Peter to enter first. And just as Mary had said, there was the open grave, and the linen burial clothes lying in place; but no Jesus.

Then John entered and saw, too. He believed at once that Jesus must have come to life again, as He had foretold. And yet, the two did not fully understand what had really taken place. They left the tomb and went back to their homes.

But Mary lingered beside her dear Lord's tomb, and continued to weep. She even looked again into the sepulchre to be sure that she had seen aright. And what did she see there? Not the emptiness of the time before, but two angels in white, one sitting at the head and one at the feet where the body of Jesus had lain.

They said to Mary, "Woman, why weepest thou?" She replied, "Because they have taken away my Lord, and I know not where they have laid him."

Then she turned around, and there stood Jesus before her, only somehow she did not know that it was Jesus.

He too said, "Woman, why weepest thou? Whom seekest thou?"

Thinking that He was the gardener, she replied to Him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Then Jesus said, "Mary." This time she turned again and looked at Him, and knew Him. "Rabboni!" she cried. Her weeping was changed to rejoicing, and she ran to tell everyone.

**THINK!** What hope would we have if Jesus had not been resurrected?

### JESUS TEACHING FORGIVENESS

"Forgive us our debts, as we forgive our debtors." How often do we stop and really think about what that really means?

"How often shall I forgive a man who wrongs me?" asked Peter of Jesus one day. "Seven times?"

"You should forgive him as many times as he wrongs you. Maybe it will be seventy times seven," Jesus replied, and then He told His disciples a story to teach them the duty of forgiveness.

A certain king called his servants to collect from them the money which they owed him. One servant, to whom the king had entrusted a great fortune, was unable to pay. "Very well," said the king, "let this man and his wife and his children and all his property be sold that I may be paid."

In terror the servant threw himself at the king's feet and begged for mercy. "Lord, have patience with me. Trust me for a few months, and I will pay thee all that I owe." The king was moved with compassion. He released the unfortunate servant, and forgave him his debt.

The servant, rejoicing in his good fortune, went home to his family. A few days later he met one of his fellow-servants who owed him a small amount, and insisted that he pay what he owed him.

"Have patience with me. In a little time I will pay you all I owe," begged the fellow-servant. But he, whom the king had forgiven a *great* fortune, would not forgive his neighbor in the matter of a few cents. He had his fellow-servant thrown in jail.

Soon thereafter word came to the king of the way in which this servant had treated his neighbor. The king sent for him in haste. "Thou wicked servant, I forgave thee all thy debt, because thou besoughtest me; shouldst not thou also have had mercy on thy fellow-servant?" The king had the wicked servant thrown into prison and took away from him all his possessions.

"So," said Jesus, "shall also my heavenly Father do unto you if ye forgive not every one his brother from your hearts."

We must not expect God to forgive the wrongs we do Him if we are not willing to forgive those who wrong us."

— *Selected.*

### SOMETHING TO DO

1. Send your pennies or nickles or dimes for the Easter Offering.
2. Find verses in the four Gospels in which Jesus foretold His resurrection.
3. Make up a story of your own about forgiveness.

# With Our Sunday Schools

LESSON III.—April 20, 1930

## EASTER LESSON

John 20:1-16

Devotional Reading: Ephesians 1:15-23

### GOLDEN TEXT

He is not here; for he is risen, as he said.—Matthew 28:6.

#### A STUDY OF THE SUBJECT

**Topic.** The Resurrection a Reality.

**Basic Truth.** "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13, 14.

**Outline.** I. Resurrection Pertains to the Dead. II. Resurrection the Only Process of Passing From Adamic Life to Christ Life. III. Resurrection Essential to the Realization of God's Purposes.

**I. Resurrection Pertains to the Dead.** The Gr. word for resurrection means "To cause to stand up or rise; to rise up, as the dead; to raise up into existence."—Anal. Lex. It is used some forty times in the New Testament and in every instance where applied specifically to an individual it expresses that action of restoring the dead person back to life. Of Lazarus who was dead, Jesus said, "Thy brother shall rise again." John 11:23. Paul hoped to "attain unto the resurrection of the dead." Isaiah expressed his hope, "Thy dead men shall live, together with my dead body shall they arise."—26:19. The Savior's resurrection was literal, actual. He who had been dead was resurrected. He walked with His apostles; He talked with them; He ate with them. He was known by them. He whom the apostles witnessed upon the cross as dying, was restored by resurrection to life.

**II. Resurrection the Only Process of Passing From Adamic Life to Christ Life.** Resurrection is but part of the process of passing from the present Adamic life to the promised life under Christ. A former part of the process is death. Just as resurrection must be preceded by death, so in turn must death be followed by resurrection before life can be experienced again. This resurrection process is the only process mentioned in Scripture which life can be experienced after one is overtaken by death, therefore the importance of Paul's statement, 1 Cor. 15:13, "If there be no resurrection of the dead, then is Christ not risen." By inspiration Paul assures that Christ like all others having come to death, was essentially dependent upon resurrection for life. He further assures that, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Just as certainly as the dead must rise, so also must Christ have been raised. 1 Cor. 15:16. And if Christ be not raised, then the dead "are perished", v. 18. Christ's resurrection in all of its reality became assurance, to those who believe in Him, of the resurrection of man. "Because I live, ye shall live also." John 14:19.

The Bible speaks of no known life after death until there shall have come a resurrection. Several texts of Scripture are by some presumed to indicate life between death and the resurrection. But the Bible nowhere states

such to be the case. The facts disprove this inference. Death is by all understood to be the cessation, the discontinuance of life. Resurrection is by all understood to be the restoring back again of the dead one to life. The one process goes by the name "death", the other process by the name "resurrection".

**III. Resurrection Essential to the Realization of God's Purposes.** The Bible divides resurrection into three orders: a. "Christ the firstfruits", 1 Cor. 15:23, Acts 26:23. b. "They that are Christ's", 1 Cor. 15:23. Those of this order are also spoken of as attaining unto the "better resurrection", Heb. 11:35. The order is again referred to as the "resurrection, unto life", John 5:29; Dan. 12:2; the "resurrection of the just", Luke 14:14; Acts 24:15. c. "The rest of the dead", Rev. 20:5. Called also "the resurrection of the unjust", Acts 24:15; "the resurrection of damnation", John 5:29; "the end", i. e., the rest. "Not 'the end', but the last rank, the last of the three companies," referred to in v. 23 by the words, "every man in his own order", reads the Critical Lexicon on 1 Cor. 15:24.

It will thus be seen that Christ who is "the resurrection and the life", as well as those who are in Christ, and also "the rest of the dead", are all included in God's scheme of resurrection. There is not even a single indication that any individual can come to a life differing from that which he is born to in Adam, other than by a resurrection.

God's purposes in man include everlasting life. With deep love to the world, John 3:16, "he gave his only begotten Son, that whosoever believeth in him, might not perish but have everlasting life." This gift of life is "through Jesus Christ", not through Adam. Rom. 6:23. The world is to realize this life only through Christ. John 3:17. The realization of this is brought about by the process of resurrection from the dead. John 5:28. Accordingly, Paul, even before his accusers, declares himself as believing God's word that "there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

#### THE GOLDEN TEXT

"Forgive us our Debts, as we also have forgiven our Debtors."—Matt. 6:12, Diag.

In the model or what is commonly called the Lord's Prayer given by Christ himself in the Sermon on the Mount, we have the words of our golden text. Christ forgave freely no matter what the offense; even when He came to the cross, He said, "Father, forgive them, for they know not what they do."

When we can bring ourselves to the place where we can forgive as did the Savior, then we can come to the Father with this petition, "Forgive us as we forgive". Ofttimes we forget there is anything for us to do, but when

we realize that we must forgive if we want to be forgiven, that puts it in a different light. "If ye forgive not men their trespasses, neither will your Father forgive you." So much depends on ourselves. Let's watch ourselves and freely forgive, that we may be able to come to the Father and ask forgiveness, which He no doubt will freely give.—L. A. R.

#### PRACTICAL APPLICATIONS

It is hard to teach or talk about forgiveness from a practical viewpoint unless a person has practiced it. Here is a good way to make forgiveness practical. Let the Sunday School officers, teachers and pupils that have a grudge or ill feeling toward any one that has wronged them put forgiveness to work and go and tell the offending parties that you forgive them. If you have wronged any one, go to him and ask forgiveness. This lesson is a good opening wedge to settle class troubles or ill feelings in your school.

##### Blackboard Sermonettes

##### Forgive

- if you would be forgiven;
- and remember it no more;
- before you are asked;
- if you would be happy;
- when others treasure hatred.

Discuss these sermonettes from different angles so as to make them of helpful and practical application.—C. E. R.

#### SENIOR AND ADULT CLASSES

The word "give" means to bestow without return. The prefix "for" intensifies the meaning of "give".

God has decreed that man shall render to Him activities that are in harmony with His laws for man. But man transgresses law and renders such activities (sin) to His Creator.

God has also decreed that man shall render Him his life for the "privilege" and "pleasures" of sin. And He has also decreed that, as soon as man repents (turns away from transgression in mind and desire) He will give back to the sinner the sinful act—count it as though it had never been committed and no longer require him to render his life. This withdrawal of God's displeasure toward man because of sin is forgiveness. He actually gives back the sin—cancels it.

The accomplishment of repentance is in the hands of Jesus. Only His love can turn man away from the enticing power of sin toward God and His ways. Forgiveness—the counting of sins as though they had never been committed and the withdrawal of those conditions through which God manifests His hatred of sin—is also in Jesus' hands by the healing and resurrection power that has been granted Him.

Therefore, Jesus is the Savior.—A. K.

# DOINGS AMONG THE CHURCHES

## GREETINGS

THE HERALD is making its first call upon several hundred new acquaintances with this issue. We hope that you will enjoy this visit so much that you will invite us to return each week with messages of faith and encouragement, resulting in mutual benefit.

## FROM THE FAR WEST

Sr. Lela Taylor left Thursday for Los Angeles where she will spend the summer with her sister, Mrs. Lulu Tremaine.

The marriage of Mr. Axle G. Anderson and Sr. Mary Fyke occurred on January 4 at Portland, Oregon. Mr. and Mrs. Anderson have returned from a wedding trip of several weeks in California and Arizona.

Sr. M. W. Skeels and family have sold their dairy farm at Lobster, Oregon, and are moving to Vancouver, Washington, their former home.

We are glad to report that Sr. Alice Williams of Vancouver, Washington, was able to attend the meetings at Felida.

Bro. Maurice Kerr with wife and baby spent the week end in Portland, where they visited Mrs. Kerr's people.

Mr. and Mrs. Ralph L. Morgan are the proud parents of a baby daughter, Mary Ethel, born February 15. The Morgans reside in Cloverdale, Oregon, where Bro. Morgan is an instructor in the Smith-Hughes classes.

## SUNNY CALIFORNIA

Sr. Jennie E. Orchard, because of the infirmities of age had been contemplating a return to her home state and entering the Golden Rule Home. But an arrangement has now been made whereby she can be relieved of the care of their home and she and Bro. Orchard can continue on together in Los Angeles. They are both growing infirm and are seldom able to attend services.

Bro. and Sr. George Rahn and family and Sr. Leta McLeod and sons of Holtville, worshipped with us the fifth Sunday.

The meetings at Lynwood are increasing in interest and attendance. On the fourth Sunday Bro. Marsh gave a very interesting and instructive discourse on the "Final Destiny of the Earth" and it was greatly appreciated by the new attendants as well as the regular ones. Bro. and Sr. Squires are setting a very commendable example to others in opening their home for the proclamation of the Gospel message.

At a recent Prophecy meeting in the home of Bro. Railsback we had the pleasure of welcoming Sr. Ida F. Orem of Redlands, Sr. Rachel Whitcomb of Hillisburg, Ind., and Bro. E. E. Groat of Hanford, Calif., all having been interested in prophetic truths for many years. We wish they might come often.

## MARCH MEETINGS

Sermons: Rensselaer, 2; Plymouth, 1; N. Salem, 1; Burr Oak, 1; Hillisburg, 2; Blush, Missouri, 4; St. Louis, 1.

Money received in Indiana: Rensselaer, \$30.00; Plymouth, \$15.00; N. Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$25.00; Conference Board, \$23.00; Sr. Minnie Porter, \$1.00. Expenses: \$10.00.

Note: Because of bad roads and weather we were unable to get to Pleasant View for services on the first Sunday. We are now having the best Sunday School at Hillisburg since the church home was built, so I am told. Bro. Geo. Finney is the leader. The young people are taking quite an interest in the work. Should the Lord remain away for a few more years this will mean something for future work.  
J. H. Anderson.

## SOME COMMENTS

In sending in a change of address, several of our subscribers write that they enjoy The Herald so much that they don't want to risk missing a single copy of it. Another, to whom we sent sample copies on request of a friend, writes that he considers it "the most inspirational paper" he has ever read. Thanks, folks, it helps us to know that we are helping you.

## ATTENTION

### STOP!

Have you ordered your extra copies of The Training Class Edition for April 22nd? If not—

### ORDER NOW.

Only 5 cents a copy.

## A FAITHFUL GROUP

Dear Ones of Like Precious Faith, Greeting: We want to let you know we are meeting in our homes every Sunday for Berean and Sunday School lessons, studying from His blessed Word, things new and old. Any of our people from elsewhere will be welcome. We are few in number, but feel it a privilege to meet in His name, and receive the blessing which is sure to follow.

We ask an interest in your prayers, that we may prove faithful and loyal to our calling, and be worthy of our Father's approval and share in the future blessings.

Curdelia A. Gray,

Lanark, Illinois.

## JOINT EASTER MEETING

The Blair and Omaha, Nebraska, churches are combining for an all-day meeting on Easter Sunday with basket dinner. The meeting will be held at Eagle's Hall in Florence. A program by the young people will be given in the afternoon. All who live near enough to attend are cordially invited to meet with them that day.

## A VISIT AT HAMMOND

Sr. Jessie M. Wilson of Chicago has been enjoying a visit with Sr. A. M. Siple and daughter Ella, at Hammond, Louisiana, the past week. You might enjoy a visit with them for the rest of us, Jessie, and incidentally eat a few strawberries, also.

## EASTER OFFERINGS

Previously reported	\$143.75
Marian Good	5.00
Mrs. Joseph Good	5.00
Bernice Brown	1.00
Mrs. A. J. Chaplin	1.00
Mrs. Sarah Manuwal	10.00
Miss Bertha Williams	1.00
Lanark, Illinois, Sunday School	5.00
Mr. and Mrs. Roscoe Dunbar	5.00
Etta L. Elton	5.00
Herman Dickel	6.00
Letha E. Reed	1.00
Blanche Tilton	1.00
James Tilton	1.00
Enos E. Elton	10.00
Miss Ida Vogel	25.00
J. E. Coverston	3.00
Lucille LeCrone	10.00
Abbie H. Fiske	5.00
Mrs. R. A. Robinson	1.25
Mrs. H. E. Russell	7.00
Mrs. S. J. Whitten	5.00
Mr. and Mrs. Wm. Lansbery	5.00
Leona Marsh	15.00
Mr. and Mrs. Wm. Holland	10.00
From a Brother and Sister	10.00
A Friend	1.00
Anna E. Sleight	5.00
Total to date	\$303.00

## A. P. TROUSDALE

We were called by telegram to Eldorado, Illinois, where on March 25 we laid to rest Bro. A. P. Trousdale. This sad separation deprives the group there of one of its oldest and most staunch defenders of the faith.

Bro. Trousdale was in his seventy-fourth year. His two living children are Mrs. Silas Overton and Mrs. Fred Shain, two of our faithful sisters.

The last times that Bro. Trousdale was away from home were when he attended our meetings in November. Immediately following those meetings he was taken to his bed where for four long months he was lovingly cared for by the faithful wife and daughters, assisted by other loved ones and friends.

Though hearts were heavy at the parting, yet with hope the brother was laid away, and through tears the loved ones look forward to reunion in the resurrection morn. Our sincerest prayers are with the ones who are yet facing life's work.

F. E. Siple.

## SAMUEL MCGINNIS

A sad experience was ours on March 27 in laying away Samuel McGinnis, of Savanna, Illinois.

Sorrowing over the painful and incurable illness of his beloved wife, Mr. McGinnis had gone about his daily tasks until he fell dead beside his car on March 25. Only fifty years of age his demise seems very untimely as the wife, Sr. McGinnis, needed his cheer and help during her failing days, as well as the daughter with her young babe. But God knows best, and we trust Him to care for the bereaved ones.

With utmost faith in the Father of love we commit all into His keeping.

F. E. Siple.

**COME, LET US WORSHIP!**

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

**GRAND RAPIDS, MICHIGAN**

South Lawn Park Church of God  
Jefferson Avenue S. E.  
C. E. Randall, Pastor  
3734 Keyes Ave., S. E. Phone 55489  
Sunday School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Young People's League ..... 6:30 P.M.  
Evening Service ..... 7:30 P.M.  
Bible Study, Thursday ..... 7:30 P.M.

**CLEVELAND, OHIO**

Church of the Golden Rule  
13905 Diana Ave.  
M. W. Lyon, Pastor  
14317 Darley Ave. Phone Eddy 2254 J  
Sunday School ..... 9:30. A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 8:00 P.M.  
Prayer Meeting, Thursday, ..... 7:30 P.M.  
Berean Class, Friday ..... 8:00 P.M.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth  
J. H. Anderson, Pastor  
Preaching every Third Sunday ..... 2:30 P.M.

**HILLSBURG CHURCH OF GOD**

Three miles east of Michigantown, Indiana  
J. H. Anderson, Pastor  
Sunday School, every Sunday ..... 10:00 A.M.  
Bro. Geo. Finney, Superintendent  
Preaching every Fourth Sunday ..... 11:00 A.M.  
7:30 P.M.

**PLEASANT VIEW CHURCH OF GOD**

Hedrick, Warren Co., Indiana  
J. H. Anderson, Pastor  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every First Sunday ..... 11:00 A.M.  
7:30 P.M.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana  
Preaching every Third Sunday ..... 11:00 A.M.  
By J. H. Anderson

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every Third Sunday ..... 7:30 P.M.  
By J. H. Anderson

**RENSELAER CHURCH OF GOD**

J. H. Anderson, Pastor  
Rensselaer, Indiana  
Preaching every Second Sunday ..... 11:00 A.M.  
7:30 P.M.

**CHURCH OF GOD -- ABRAHAMIC FAITH**

1244 S. Jay, Kokomo, Ind.  
Sunday School every Sunday ..... 9:30 a. m.  
Preaching every first Sunday by Bro. Vaughn Long, ..... 10:45 a. m., 7:30 p. m.  
Preaching every third Sunday by Bro. Cantwell Drabenstott, 10:45 a. m., 7:30 p. m.  
Berean Study on every second, fourth and fifth Sundays at ..... 7:30 p. m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor  
Public Worship (fifth Sundays and by special appointment) 11:00 a. m. & 7:30 p. m.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor  
Sunday School ..... 10:00 a. m.  
Public Worship (first and third Sundays only) ..... 11:00 a. m. & 7:30 p. m.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor  
Sunday School (each Sunday) ..... 10:00 a. m.  
Public Service (second and fourth Sundays each month) ..... 11:00 a. m. & 7:30 p. m.  
Berean (first and third Sundays each month) ..... 11:00 a. m.  
Wednesday evening Prayer Service and Bible Study in the homes at eight o'clock.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor  
Sunday School ..... 10:00 a. m.  
Preaching ..... 11:00 a. m.  
Berean Studies, Wednesday ..... 8:00 P.M.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God  
1926 Cleveland Ave.  
Grover Gordon, Pastor  
Sunday School ..... 10:00 a. m.  
Morning Worship ..... 11:00 a. m.  
Bible Study ..... 7:45 p. m.  
Berean Class, every other Friday ..... 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God  
Grover Gordon, Pastor  
Sunday School ..... 6:30 p. m.  
Evening Worship ..... 7:30 p. m.  
Berean Class, every other Tuesday ..... 8:00 p. m.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio  
Sunday School every Sunday ..... 9:45 a. m.  
Bro. John Garard, Superintendent  
Berean Class at the Church, Friday ..... 7:45 p. m.  
Berean Class at Dayton, Friday ..... 8:00 p. m.  
A. J. Hoke, Presiding Elder  
21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.  
G. Eldred Marsh, Pastor  
4561 Venice Blvd.  
Phone Whitney 3036  
Sunday School ..... 10:00 a. m.  
Morning Worship and Sermon ..... 11:00 a. m.  
Communion is observed on the first Sunday of the month, at which time also a preaching service is held in the afternoon at 2:30. Alternate Bible classes and Berean meetings are held each Wednesday, 7:45 p. m., at the home of Bro. E. C. Railsback, 1020 S. Burlington Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth Sundays of the month, at 2:30 p. m., in the home of Bro. J. A. Squires, 3161 Carlin Ave. Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning at 11 o'clock, and each Tuesday evening at 7:30, by Bro. S. G. Elton, at the home of Bro. John Reid, 301 N. Euclid Ave.

**OREGON, ILLINOIS**

F. L. Austin, Pastor  
Sunday Bible School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Berean Meeting ..... 6:30 P.M.  
Evening Worship ..... 7:30 P.M.  
Prayer Meeting, Thursday ..... 7:45 P.M.  
Junior Berean, Friday ..... 7:30 P.M.

**RIPLEY, ILLINOIS**

Sunday School every Sunday at 10:00 a. m. Preaching on Saturday evening and Sunday morning and evening over each second Sunday.

**DIXON, ILLINOIS**

F. E. Siple, Pastor  
415 E. Chamberlain St. Phone B 1114  
Sunday School ..... 9:45 A.M.  
On the first and third Sundays of each month there are sermons at 11:00 A.M. and 7:30 P.M.  
Wednesday Service  
Bible Study, Berean and Prayer Service, ..... 7:30 P.M.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.  
Sunday School every Sunday at 10:00 a. m. Morning Worship every first and second Sundays at 11:00 a. m. Sacrament every first Sunday following the morning service, and afternoon service at 2:45, followed by Berean class. Second Sunday, morning worship only. On this second Sunday evening, service at Bro. LeCrone's home, 1202 S. 27th St., Omaha, which we hope to be regular.

**MOOREFIELD, NEBRASKA**

E. E. Giesler, Pastor  
Sunday School every Sunday ..... 10:00 a. m.  
Prayer Meeting Wednesday evening. Preaching morning and evening of every third and fourth Sundays at the Union church.

**LYSTRA CHURCH OF GOD**

Near Abilene, Texas  
Preaching every fourth Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**PALAVA, TEXAS**

Preaching every first Sunday ..... 11:00 a. m.  
Berean Class every Sunday ..... 10:30 a. m.  
Bible Study each Thursday night in Sweetwater ..... 7:30 p. m.  
E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas  
Preaching every third Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**THE RESTITUTION HERALD**

Published by  
**NATIONAL BIBLE INSTITUTION**  
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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.



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**OREGON, ILLINOIS**



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, APRIL 15, 1930

NUMBER 29

## VALE-LILIES

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Up from the tomb of earth's darkest mold  
Into the sunshine of purple and gold,  
Catching a glimpse now and then, here and there,  
Of all that God's bounty gives, and His care,  
Hearts grown a-weary, look up and fear not,  
Vale-lilies by Him have ne'er been forgot.

Pure chalice of sweetness with down drooping heads,  
Hidden so safe in your green-curtained beds,  
Give me a glimpse now and then, here and there,  
Of all that God's bounty gives, and His care.  
Oh heart that is weary, look up and fear not,  
Vale-lilies by Him have ne'er been forgot.

Tho' winds of the winter cut piercing and keen,  
Snow covers the lilies with Love's purest sheen,  
Hearts catch a glimpse now and then, here and there,  
Of all that God's bounty gives, and His care,  
Hearts grown a-weary, look up and fear not,  
Vale-lilies by Him have ne'er been forgot.

Thou Soul! Tho' the valley and shadow of death  
Shut thee in from the world, thou art not bereft.  
Into the sunshine of purple and gold,  
Up from the tomb of earth's darkest mold,  
Thou shalt come when God calls thee,  
Clothed in Love's purest sheen,  
Like vale-lilies pure white from their beds of pale green.

— Louise E. May.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." — Revelation 1:18.*

## EASTER

OF ALL TIME EASTER IS THE CROWNING memorial day. On this day the heart and mind are taken back to the scene at the new tomb where the Creator's greatest work was revealed to man. The light of that first morning of the week broke upon a new accomplishment of God. Sin, which had been granted sway for forty centuries, lay helpless in defeat. Death, the wages of sin, had been made to release Him who, throughout all time, was its Captive of greatest moment, its most potent Opposer.

The power and the wisdom and the righteousness of God stood out in simple and marvelous grandeur. Not only was He Maker, but the certainty that His eternal purpose would be consummated was, as though painted with giant letters of gold across the dome of heaven, attested to all. That day was the day of life after death; it was the day of faith and righteousness triumphant.

May those who glory in the name of the risen Christ sanctify next Sunday as a Memorial Day in which to specially acclaim glory and honor and praise to the God of heaven and earth, and to His Son. May they exalt true, pure Christianity and become one voice to enthrone faith in God and in Christ in the hearts of old and young. May joyful reverence characterize all Christian action and bring a moment's hush of respect into the sin-crazed world.

IMMORTALITY CANNOT ACCOMPANY MORTALITY. First the natural, afterward the spiritual. Death of the mortal is the first step to resurrection to immortality.

## HE DIED FOR US

LIFE IS THE GIFT OF GOD. He is its Creator. Without it all creation falls. Like everything else, life, to be continuous, must, in each individual sample, be maintained in individual purity and righteousness.

In its first sample, Adam, life was estranged from its Maker. It became sullied by its recipient. It was used for purpose of transgression. Of necessity it must be discontinued to the individual — terminated. That obliteration,

death, forced "by one man's disobedience", was by the righteousness of the Creator, passed on to all men, in that "all have sinned."

To raise from the bed of death those helpless in its folds and to stay its progress, was the unspeakable task of the Son of God. The latter had proven to be too great a task for the wisdom and strength of man, even for the accumulated wisdom resulting from the combined research and experiment of succeeding generations of all time; and the former — to restore to life the dead — is altogether unknown to, and, in reason, undreamed of by unaided human power. But, what man in wisdom has never done and can never do, the Savior through simple and obedient faith in His Father wrought triumphantly.

Faith? Trust? Yes, the Savior exemplified both! From early youth to the cruel cross His every test revealed them in untarnished purity and in unquestioned fullness. His ever growing strength and ever increasing power detracted nought from His implicit obedience to His Father's will. Though He might pray God and He would send ten thousand angels to protect Him against His persecutors, yet to use that power of prayer and surround himself with a guarding heavenly host and thus excuse Him from completing the known pleasure of His Father, this was unthought of by Him. God's will was that He "bare the sin of many"; it was for Him to pour out "his soul unto death", that through Him God might restore the dead. Cost what it might, He would obey the pleasure of His Father, even unto death.

And He did! He was true to the limit. He entrusted all to the Father's keeping. He was obedient, even unto death.

So, "by the obedience of one man" righteousness streamed through unto all men. The huge valley of death overflowed with the ever swelling effects of His righteousness. As sin and death had by one man engulfed all, so now righteousness and life from one Man, Jesus Christ, redounded unto many.

By His unflinching obedience, by His unsullied righteousness, we live. God computed on Him the sin of the world. He "bare our sins in his own body on the tree," 1 Peter 2:24; and "with his stripes we are healed." — Isaiah 53:5. He released us from condemnation, affording us the privilege of exercising faith in our Father and of realizing the rewards of faith.

Truly, He died for us!

## HE IS RISEN

IT ACCLAIMED THE REBIRTH OF CREATION. Like the withering frost smiting the tender new-born plant, like the merciless hurricane leveling the joyful country side, so sin had submerged in death every animate thing since Eden's first bright morn. The fingerprints characterizing the God of wisdom and of love as Maker of all had halted not sin's felonious hand nor abashed its hardened gaze. E'en God's well beloved Son it had not *heard*, and He had been felled by its lustful greed.

But on that first Easter morn, like the frost-smitten plant bursting anew the earth in its urge for life, like the wind-smitten country side rising anew under the builder's anxious hand, so the Son of God, under the omnipotent touch of the Creator, arose triumphant over sin and death — the conquering Victor of all ages.

"He is risen" is more than the announcement of a sin-

gle event, though that event was one that out distanced all others. It was a testimony of the greatness of God and of His power; it was an assurance of the fulfillment of His revealed purposes. Death's conquering grip was conquered; the work of God's hand was still under His power and responsive to His call. With His resurrection new force of meaning carried out from the Savior's words, "Because I live, ye shall live also."

We "were begotten again unto a lively hope" is the way Peter told it in his first epistle, 1:3. Life was restored, not only to the Messiah but, in promise, to all. It was the dawn of a new day to the world. New hope was placed before all creatures.

When we fully grasp the meaning of inspired statements, that "in death there is no remembrance of thee", Psa. 6:5; "the dead know not any thing", Eccl. 9:5; in death "his thoughts perish", Psa. 146:4, then we can come to appreciate the striking meaning of the words,

"HE IS RISEN".

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## WHO IS HE?

AN EASTER MESSAGE — VIEWED IN CONTRASTS

*By R. H. Judd*

THERE ARE MANY THINGS that impress us as we read the life history of the Savior, but perhaps none stands out more clearly than the certainty of His knowledge concerning himself. He had no shadow of doubt as to who He was. The question, "Jesus Christ, Who is He?" has been asked times without number, and the answers given are almost parallel in their variety. Strange to say, the writer has not yet seen any study of the subject viewed from the standpoint of how Jesus Christ himself gives answer to the question. There is here ample opportunity for one of the most interesting Bible studies yet to come, and surely the most convincing answer to the enquiry of the ages, "What shall I do with Jesus who is called the Christ?"

That He was the Christ, and that not in name only, was the pith of His testimony throughout the whole of His public ministry. That He was the "seed" promised to faithful Abraham, the friend of God, and the One through whom all families of the earth should be blessed, He had no manner of question. That He was in the line of Isaac and of Jacob, of whom God was not ashamed to be called their God, He knew for a certainty. That He was that Prophet, of whom even Moses had declared it would be perilous to disobey, He was fully convinced.

He knew also that the sacrifices and offerings and even the tabernacle itself, together with its several appointments including the ark of the covenant, were but forerunners of himself. The blue, the purple and the gold, the

ram skins dyed red, and the gorgeous colorings of the vail of the tabernacle were all known to Him as typical characteristics of His wonderful personality. That He was the Priest of whom Melchizedek and Aaron were mere reflectors of His priestly office, He was fully aware. That He was the Lamb of God, typified in the offering of Isaac on Mount Moriah and in the passover lamb on the memorable night the Israelites escaped from the bondage of Egypt, He knew quite well. He knew, too, that He was the Son of David, the rightful Heir to the throne of David, the Lion of the tribe of Judah, the King that should reign in righteousness.

These are but glimpses of the thrilling story as He himself gleaned them from Moses, the Psalms and the Prophets. Surely indeed a unique experience among the sons of men! Is it any wonder that He spake with authority, and that He spake as never man spake? With the realization that He knew all this, so that He could with calm assurance again and again reiterate the fact that "I am he" — the One of whom all Scripture speaks — the story of His trial and crucifixion as related in Psalm 22 and Matt. 27 (for they are marvelously parallel), comes to us with overwhelming force. The wonderful dignity of His calm admission as to His identity and claim even to being the Son of God and the still more wonderful silence, who "when he was reviled, reviled not again" are heightened as we realize the knowledge that He must have had from the Scriptures as to who He really was.

It is in the light of the fact that He knew these things, that our realization of what it must have cost Him to humble himself even unto death — the death of the cross — must be measured, if measured it can be. "Who for the joy that was set before him, endured the cross, despising the shame", and, Why? — that **WHOSOEVER** believeth in him should not **PERISH**, but have **EVERLASTING LIFE**.

## THE LIVING CHRIST

By Mrs. A. J. Chaplin

"HE IS NOT HERE: for he is risen," was the message announced by the angel of the Lord to the women who came early in the morning to the tomb where Jesus had been buried. "Come, see the place where the Lord lay. And go quickly, and tell his disciples that he has risen from the dead . . . And they departed quickly from the sepulchre with fear and great joy; and did run to bring the disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go unto Galilee, and there shall they see me."

When the women told them of all the things they had seen and heard, the disciples doubted their story. Had they not witnessed His crucifixion and seen His death? Had they not seen Him placed in the silent tomb? Though He had told them He must die but would rise again, they did not comprehend it. And so in sorrow and disappointment, if not quite in unbelief, they went their several ways.

They knew from the Scriptures that the promises made through the prophets, from Eden to Calvary, clustered around a living Messiah. When they saw Him dead, they voiced their lost hope, to the Savior on the way to Emmaus. He had joined them on the way, but they did not know Him. When He questioned them as to their reasons for being so sad, they answered, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass . . . concerning Jesus of Nazareth, . . . how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel." Thus hope apparently was gone until Jesus opened their understanding. Luke 24:45.

The apostle Paul says in the fifteenth chapter of First Corinthians, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not . . . But now is Christ risen from the dead, and become the firstfruits of them that slept."

We find that one of the most important things in the gospel is that Jesus demonstrated His power over death and came off victorious, giving us a hope, sure and steadfast, reaching to that within the veil where Jesus the risen Lord has entered, there to appear in the presence of God for us. Rom. 6:9. Christ, being raised from the dead, dieth no more, and death hath no more dominion over Him. On this fact rests our hope of life from the dead.

Jesus told His apostles, "Because I live, ye shall live

also," and again, He said in another place, "I am the resurrection and the life." "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." John 5:25, 28, 29. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (or the grave) and of death." Rev. 1:18. This is the reason that Jesus endured the cross, despised the shame, for the glory set before Him of being able to ransom a lost world from the power of the grave, and to bring in everlasting righteousness.

Today we worship a risen Jesus, and the glorious radiance of His sacrifice shines around the darkened tomb. Soon the Sun of Righteousness will arise, with healing in His wings, and earth's long, dark night of trouble, sorrow and sadness will end. We long for that day when we will see the risen Lord.

### HE IS RISEN

The prophet had spoken, and now alone  
In a snow-white shroud He lay;  
The promised Heir to David's throne,  
Was dead, and placed in a tomb of stone,  
In the twilight dim and gray.

No longer He felt the soldier's spear,  
Nor the feverish thirst and pain;  
No longer the shout and the heartless jeer  
Of the rabblers smote on His listless ear,  
As He lay in death's domain.

But stern and silent in dark array,  
The guard in his sark of steel,  
Remembered the wonderful prophecy,  
And sneered at the power that dare essay  
To break for a moment the Roman Seal.

"He is risen," the beautiful seraph said  
To the women of Galilee;  
"Why seek the living among the dead?  
Go, hasten the joyful news to spread  
To those that love Him as well as ye."

"He is risen." The message was not deferred,  
But passed like a flame from tongue to tongue:  
Ah! then were hearts with emotions stirred,  
And tears of joy were shed at the word,  
And lips to its music clung.

He has broken the dark relentless band,  
And conquered the dreaded tomb;  
And Oh! ye mourners, at His command,  
Your loved ones shall come from the enemy's land,  
To live in immortal bloom. — *H. J. Prosser.*

## WE TOO SHALL RISE

By Rufus A. Curtis

*“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” Matt. 28:5, 6.*

HAD NOT CHRIST BEEN RAISED up from the dead, hope would have vanished from the earth. Rom. 6:4; 1 Cor. 15:12-19. That Christ actually died for our sins, and was buried, and rose again the third day is in perfect accord with the statements of the Bible from Genesis to Revelation. It is “according to the scriptures.” 1 Cor. 15:1-4; Luke 24:25-27; Acts 3:18; 1 Peter 1:9-11.

To openly deny these verities of the Bible is to close the door of hope against one's own deliverance and to flatly contradict the oft repeated statements that God “hath raised him (Christ) from the dead.” Acts 3:15; Col. 2:12. The good Shepherd, who gave His life for the sheep, sent back this message of hope to our dying race, “I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. 1:18. Although Christ, the Prince of life, died for us, the just for the unjust, He is now alive forever more. Acts 3:15; Rom. 5:8; 1 Peter 3:18.

He poured out His soul unto death, as the antitypical Lamb of God, which taketh away the sin of the world. Isa. 53:12; John 1:29. But “our hearts burn within us” as we contemplate the events that took place at the rock-hewn tomb of Joseph of Arimathea on the third day after the tragedy of Calvary. Luke 24:32; John 2:19-22. Jesus' soul “was not left in hell” (the death state), nor did His flesh see corruption, for God raised Him from the dead, as our “great high priest”, after “the power of an endless life.” Psa. 16:10; Acts 13:30; Heb. 4:14-16; 7:16.

“He asked life of thee, and thou gavest it him, even length of days for ever and ever.” Psa. 21:4; Rom. 6:9. Our hearts pulsate with joy as we contemplate that empty tomb of Joseph and hear the ringing challenge of its former occupant, “Behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Rev. 1:18. “Because I live, ye shall live also.” John 14:19; 1 Cor. 15:20-22.

As Bible Christians, we have no words of praise for death, the king of terrors, the enemy of our race, who snatches our loved ones from us, and drags them down into “the land of the enemy.” Job 18:4; 1 Cor. 15:25, 26; Jer. 31:15, 16. Our ascriptions of praise are to God, which giveth us the victory through our Lord Jesus Christ, for “he that is our God is the God of salvation; and unto God the Lord belong the issues from death.” 1 Cor. 15:57; Psalm 68:20. “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is writ-

ten, *Death is swallowed up in victory.*” 1 Cor. 15:54; Isa. 25:8.

The little word “if” might stand as a barrier to our ultimate victory, if persistently ignored. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Rom. 10:9; Gal. 3:29; Rom. 8:17. The theme of Paul's preaching at Athens, “*Jesus and the resurrection*”, should be as zealously proclaimed now, as it was in apostolic times. Acts 17:16-18, 30-32. “Why should it be thought a thing incredible with you that God should raise the dead?”

## THE MORNING OF JOY

By Paul M. Hatch

ON THE NIGHT OF THE CHRIST CHILD'S birth angelic announcements proclaimed glad tidings which were to be to all people. This joyous news brought the shepherds with haste and adoration to the manger, and after due reverence to the Lord's Anointed they departed with godly joy. This Child was to be the Savior of men. He was ever dispensing His God-given power, ameliorating, comforting and healing His fellow men. What joy the people of that day must have felt at His presence! He had proved to them the Isaiahan prophecies of the lame man leaping as a hart and the tongue of the dumb singing. He was demonstrating to them the kingdom of God with power. No wonder His presence brought joy!

Soon this was all to be changed and the recipients of those joys were to plumb the depths of despair when the Man they trusted to redeem Israel was cruelly mocked, buffeted, ignominiously exposed to the taunts upon the post of crucifixion, and had apparently died of a broken heart, forsaken by God and man. Can we sense in any way the heart felt gloom that overshadowed the disciples and friends of the Savior and Lord during the three days that He lay in the tomb? We sometimes wonder, in this far-off day, why they could not have seen the scripture foretelling of the suffering Lord. But if they could have foreseen the result of the resurrection of Jesus, certainly the joy that they were to experience would not have been what it was.

No doubt the angelic announcement, “He is not here, for he is risen,” came to the disciples and friends of Jesus with far greater joy than did the announcement at His birth. At last the full significance of the Redeemer had come to them. He had brought captivity captive and death had received the death sentence, for now they had a Champion that knew how to deal fully with all enemies preying upon mankind. They could not of course at first grasp these things, and while they were still experiencing doubt intermingled with joy, the Savior demonstrated that it was in truth He. He began expounding the Scripture to them, how it behooved the Christ to suffer, and to rise from the dead the third day, and that repentance and remission of

sins should be preached in His name among all nations, beginning at Jerusalem.

In this present day of lax morals and disheartening religious activity, we wonder at the activity of the early church and their joy at being persecuted for the name of Christ. How each persecuting wave accelerated their activity in preaching Christ everywhere! It was for the unbounded joy of receiving back to life the great Redeemer.

Let us pause and consider this return from the land of the unseen. Not one of earth's great family but has experienced, or will experience, death's cold touch. If then our loved ones should suddenly return to us alive, in health, clothed with immortality, never to die again, can we, yes, can we grasp or sense the joy that would come into our hearts? Yet that morning is coming, the morning of great joy, even as the morning nineteen hundred years ago typified.

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

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## HE IS RISEN

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*By Margaret A. Blue*

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*"And he said unto them, Be not amazed; ye seek Jesus, the Nazarene, who has been crucified: He is risen; He is not here; behold the place where they laid Him!" — Mark 16:6.*

THE IMPORTANCE OF CHRIST'S RESURRECTION is a thing which we each must learn for ourselves. But few persons reach adult life without having the opportunity to learn it, whether they avail themselves of that opportunity, or neglect it. The story of the resurrection day makes one think of life and death, and this makes one wonder. Then St. Luke's words (24:34) take on a different character, and it seems no slight, no ordinary blessing to be assured, "The Lord is risen indeed." A review of the events of this particular morning should prove not a little interesting.

It is the glory of woman that she refuses to forsake those she loves, even when things are darkest. The two Marys left the grave only when deep night compelled them, but they still had its dear One in their hearts. The sabbath, which had begun just as the stone was rolled to the entrance, kept them from doing anything for Him for twenty-four hours, but it was no sooner over than the women planned to take additional spices at earliest dawn and embalm the body.

They came to the sepulchre to find the stone rolled away. St. Matthew tells us that an angel of the Lord had descended from heaven, his countenance shining like the sun, and his raiment white as snow, and rolled back the stone. The crucified One had come forth, unseen by the dazzled soldiers, and had vanished. How great must have been the astonishment of these women to find the stone rolled away and the grave open! **Mary of Magdala, from whom Christ**

had cast out seven demons, entered the garden first and found things thus. She hastened away to tell Simon Peter and John of the strange happenings. Hurrying to the tomb, John was the first to reach the spot, but natural reverence and the awful mystery before him kept him from entering; but no such hesitation checked the impulsive Peter. They entered the tomb and a voice spoke to them. Mark 16:6. Having seen for themselves the empty tomb, and failing to remember or consider the mysterious words of Jesus himself respecting His resurrection, they, like men, thought only of going back to discuss with each other and with their brethren, what it could mean. But the women did not leave the spot, for they fancied the body had been removed.

Meanwhile Mary of Magdala returned and lingered at the door of the tomb, and her faith was rewarded by the unspeakable pleasure of being the first to see the risen Christ. She wept at the door of the tomb. The two apostles had seen no angels, but the weeping woman was more highly favored. Gazing into the sepulchre she saw the space no longer untenanted, but instead of the Redeemer she saw two angels. They had doubtless been there before, but remained unseen. "Woman," said one, "Why weepest thou?" "Because," replied Mary, "They have taken away my Lord, and I know not where they have laid him." And saying this she turned — a man stood beside her and He spoke: "Woman, why weepest thou? Whom seekest thou?" Supposing Him to be the gardener, she said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." He said to her, "Mary!" What a world of pathos lies within the range of the human voice! There was no need to tell who He was when she heard her name as no other could intone it. Immediately she recognized the voice of her beloved Lord and Teacher. She alone was told of His victorious ascension to the Father, immediately after His resurrection. She carried the glorious news to the rest.

The fact of our Lord's resurrection implies two things: first, that He was actually dead; and second, He was alive again after having died. The latter point was the only one which was disputed in former times. However, there is no doubt. Where the death of the sufferer who was so peculiarly important to those concerned in it, as in the case of our Lord; where He had himself appealed to His rising again as the proof that He came from God; and where His enemies trusted to prove by His death that He had not come from Him — it becomes an improbability beyond all calculation, that an event, in itself so extraordinary, should happen in the very case, where its occurrence could not fail to be considered as miraculous. Forty-eight hours after His burial He was seen, not only alive, but in perfect strength and vigor, presenting himself to Mary in the garden, in the morning; to two of His disciples at Emmaus, six miles distant from Jerusalem, in the afternoon; and to His apostles at Jerusalem in the evening. He appeared as He was, in truth, the Son of God, who had overcome death, and who retained only so much of His earthly nature as might prove to His apostles that it was He himself — Jesus, who had been crucified, Jesus, who had now risen to live for evermore,

## SING HIS PRAISE

By Lyman Booth

THE ANNOUNCEMENT, "He is risen", was first made by an angel when two sorrowing women went to the sepulchre to anoint the body of their beloved Lord with sweet spices. They in turn hastened to repeat it to His despairing disciples, and it has graced the lips of old and young through all succeeding centuries. Upon this glad Easter morning every believer's mind should revert reverently to the vacant sepulchre of Christ; every tongue should sing with delight; every noble impulse within should thrill with joy. All should be employed in sacred songs of praise, because He has removed the sting of death, and robbed the grave of victory.

Sing merrily, yet reverently! Angels sang on the night of His birth; they ministered to Him in the garden of agony. Why not sing and rejoice when heaven and earth, angels and men meet at His open tomb? Let us dispel all sadness, for though sorrow may be for a night, joy cometh in the morning. Then with grateful hearts and voices atuned with love, let us repeat that glad story, "giving thanks to God, who giveth us the victory through our Lord Jesus Christ."

Blessed was that Easter morning which dawned upon Calvary's empty tomb! And equally blessed for us shall be the morning which shall dawn upon our empty graves, if only we live in Him, if in death we sleep in Him, if only we be overcomers, even as He overcame. These provisions are incumbent upon all who wish to attain unto glory with Him, and if we fulfill them we shall waken to be forever with Him.

Had Jesus not risen, the result is plain. The preaching of the gospel would have been in vain; the dead in Christ would remain in eternal sleep; His sacrifice would be without virtue, our labor for nothing, and our worship, prayers and praise a dream and a delusion. But I see a brighter picture. Though death is before us, the grave waiting to receive our lifeless forms, still Christ is with us. He has passed through the portals of the tomb, and knows the way to the city of the great King. Where He directs us to walk, we should go without murmuring. Though we see not the end from the beginning, He sees and that is enough, for they who walk with Him walk most securely.

May His Word be our guide, His path our way. Then our destiny will be sweet rest and peace with Him at the end of the journey.

"I know that my Redeemer lives,  
He lives and on the earth shall stand;  
And though to worms my flesh I give,  
My dust lies numbered in His hand.  
In this reanimated clay  
I shall behold His shining face,  
And shall rejoice to hear Him say,  
'Thou art saved by my Father's grace,'"

## THE TRIUMPH OF FAITH

By L. S. Railton

THE FAITH OF THE CHRISTIAN is a living joyous experience, for it is founded on the sure Word of God, and on an empty tomb.

We read in Luke twenty-four of the first glad Easter morning. The sorrowing women came to the garden and found the stone rolled away from the sepulchre. Verse three, "And they entered in, and found not the body of the Lord Jesus." Then the angels said unto them, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Thus we see Jesus victorious over death and sin, the enemy of mankind.

Paul tells us in 1 Cor. 15:3, 4, "Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures." And we read in Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Jesus says, "Because I live, ye shall live also." John 14:19. Later the assurance comes back from heaven to John, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Can we not say with the apostle Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ"? 1 Cor. 15:57. "Let us hold fast the profession of our faith without wavering", Heb. 10:23, because, without faith it is impossible to please God.

We are told in Hebrews eleven of the triumph of faith of the patriarchs and prophets of old, as well as of the faithful through the ages. And the apostle Paul says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us . . . looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1, 2.

It is Christian faith that can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25.

Martha says, and so can I, "I know that he (our loved ones) shall rise again in the resurrection at the last day." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Come, Lord Jesus, and come quickly,

## THE MEANING OF HIS RESURRECTION

By E. O. Stewart

*"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Matthew 28:6.*

**A**N EMPTY TOMB, a broken Roman seal, the discarded robe, together with the angelic announcement and the many times He appeared in person unto His disciples after His resurrection, all were positive proof that He who died, lived again.

Three days prior to this eventful morning, the last ray of hope of redemption through Christ had completely vanished, as His disciples in sore disappointment turned back to their former vocations. They had seen Him still the waves of Galilee, multiply loaves and fishes to satisfy the hungry, heal the sick and raise the dead, bringing joy and happiness to many heart-broken families. But He had been crucified and was buried. He whom they trusted to redeem Israel lay cold and silent in a sealed tomb, and Roman watchers had been stationed to make sure the sepulchre until the third day.

The third day dawned, and as the morning sun shot its golden rays from behind the eastern hills, they fell upon the glittering garments of our risen, immortalized and glorified Lord. For the angel of the Lord had broken the Roman seal and the power of God had penetrated the silent tomb, and the Lord Jesus arose with the keys to death's dark domain.

And now we hear Peter's voice as he announces unto us the glad tidings of our renewed and ever abiding hope. Hear him, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope (a hope of living again) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved (not in you, but) in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3, 5.

When we take the communion we are reminded of the death and sufferings of our Master. But when Easter comes our minds turn from His shameful death to His glorious resurrection. When we are baptized we obligate ourselves to partake of His suffering because, in figure, we are baptized into His death. Rom. 6:3. We rise to walk in newness of life, which prefigures our resurrection life in the world to come.

Let us be true to Him who loved us and gave himself for us. Let us be ever ready to give a reason for the hope that is in us, not only in words, but in deed and in truth, preparing ourselves for the great work in the age to come, when He shall see the travail of His soul and be satisfied. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our

faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

He suffered, died and rose again that we might be benefited. Let us, too, suffer that others may be benefited thereby, for it is more blessed to give than to receive.

"How cheering is the Christian's hope,  
While here we are called to roam,  
It points us to a land of rest  
That we may call our home."

## OUR HOPE IN RESURRECTION

By Grover Gordon

*"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.*

**T**HIS IS AN ANSWER to the age old question, "If a man die, shall he live again?" Job, after asking the question, expressed his faith on the subject thus, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:14, 15. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

What first gave man the right to hope for eternal life? Paul in his letter to Titus said: "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word (promise) through preaching, which is committed unto me according to the commandment of God our Saviour." Titus 1:2-3. Paul said that the preaching of this Word had been committed to him, and on examining his teachings we find that he said he determined not to know anything except "Jesus Christ and him crucified," 1 Cor. 2:2; and that he taught "Jesus and the resurrection." Acts 17:18. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:3, 4. He stated that to be the gospel which he had preached, which they had received, wherein they were to stand and by which they were saved, if it was kept in memory and they had not believed in vain.

Paul places our whole hope of resurrection on the fact of Christ's having been raised, "For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which

*(Continued on page 458)*



# THE GIFT OF LIFE ETERNAL

By H. H. Hawkins

AT THIS TIME OF THE YEAR, when all religious minds are centered on the risen Christ, I sometimes wonder if we stop to think what it all means. By the resurrection of Christ, life and immortality have been brought to light through the gospel. 2 Tim. 1:10. Suppose we center our minds on immortality in a searching way, to see if we already possess it as the world teaches, or if it is something to be sought after.

The question of immortality should be of supreme importance to every one, yet, unfortunately, multitudes pay little or no heed to anything beyond the things of the passing hour. But thoughtful people turn the question over in their minds. Whence are we? whither are we going? have we always existed? or is our existence bounded by the brief space between the cradle and the grave?

For a solution shall we go to nature, to the heavens above or the earth beneath? We may ask the starry host by the aid of the astronomer, or the strata of the earth by the aid of the geologist; but we get no answer. The beast of the field, the fish of the sea, the fowls of the air know nothing about immortality. Every thing and every creature give ample evidence of mortality, all subject to change, decay and death. Nature is absolutely silent on the question.

Man, with all his knowledge of biology, cannot enlighten us as to the perpetuity of life. Philosophy knows nothing about immortality. Then what does the Bible say on this great subject? "I am the Lord, and there is none else, there is no God beside me . . . I am the Lord . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:5, 7. God who does all things has not created us immortal, therefore, we are mortal and subject to death.

"Lord, make me to know my end, and the measure of my days, what is it; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." Psa. 39:4, 5. "To them who by patient continuance in well doing *seek* for glory and honour and immortality, (God will reward) eternal

life." Rom. 2:7. "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. "For all things cannot be in men, because the son of man is not immortal — and all men are earth and ashes." Ecclesiasticus 17:29, 31, Douay Version.

If we already possess immortality, then why are we told in the Word to seek and patiently wait for it? Immortality is not ours, and we have no claim upon our Creator for it. It is a gift that comes from God to man through Christ, and is given only at the time of judgment or res-

urrection, and is a matter of promise and hope at the present. "And this is the promise that he hath promised us, even eternal life." 1 John 2:25.

While we are in this mortal state we are to work out our own salvation with fear and trembling, thus we are only candidates for immortality. The doctrine of immortality is foreign to the Scriptures. It is no part of the Christian religion. The word, "immortal", is found only *once* in the Scriptures, 1 Timothy 1:17, and refers to God who only hath immortality. 1 Timothy 6:16. Several pages could be written on this subject but we think the above is sufficient to clarify our minds. Then how are we to obtain this great prize?

Paul has exhorted us in the third chapter of Philippians to forget those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus. We must be careful not to entangle ourselves with worldly affairs, and to "live soberly, righteously, and godly in this present world." We should rejoice that we have learned the way of salvation through the Christ that has risen.

Now is the time for the development of the persons upon whom it is to be conferred. Those who hear and believe the gospel, those who obey its precepts and live in accordance with the will of Christ, they are the class to whom reference is made by the apostle, whose lives are hid with Christ. They may die now and be forgotten; but their lives are secure. When He who is their life shall appear, they also shall appear with Him in glory.

## EASTER CAROL

All hail this joyous Easter morn  
When earth arises newly born.  
The daffodil has left the mold  
To praise the Lord with lips of gold;  
The butterfly its coffin rends  
And to the sunlit sky ascends;  
And every bush and tree and clod  
Uplifts an offering to God.

Salute this glorious Easter day  
When angels rolled the stone away,  
And from the dark and lowly door  
The Lord, arisen, came of yore  
His feet among the lilies white,  
His garments aureoled with light,  
And in His hands for thee and me  
The gift of immortality!

— Selected.

## GOD RAISED HIM

By John Denchfield

*"This Jesus hath God raised up, whereof we all are witnesses." — Acts 2:32.*

**A**FTER THE DEATH OF CHRIST, it seemed as if all were lost. There were very few of His followers remaining. The boldest of these had denied Him, while those most devoted had forsaken Him. Many and great had been the hopes of His disciples but now all seemed shattered, thrown to the four winds.

The Master had died on the cross. Without Him it seemed impossible to continue the great work which had been started. There was no one to teach, no one to guide; all seemed useless. The women returned to their homes to prepare more spices with which to complete, as soon as the sabbath was passed, the work which had been begun by Joseph.

Though Christ had taught the truth concerning His resurrection, His closest followers had not comprehended it fully. Spices had been used at His burial to prevent corruption; great had been the sorrow of the women at the tomb. The apostles were perplexed; many doubted. It seemed as if none entertained even the slightest hope of His resurrection. "For as yet they knew not the scripture, that he must rise again from the dead." John 20:9. In their sadness the hope of His resurrection did not occur to them. For them it was a time of anguish, a time of utter despair. All hope seemed to have vanished.

Indeed, who could raise Him? Death was upon Him. A Roman guard had been placed at the tomb; the entrance had been sealed by the Roman government; no one dared to break that seal. True, Christ had raised Lazarus, but now Christ himself was dead. There was none other to raise Him. The Prince of Life lay in the tomb.

That dreary, seemingly never ending sabbath at last passed. The women made their way to the tomb intending there to perform that last service of love. Upon their arrival they found the tomb empty. The apostles were immediately informed of this discovery and Peter and John came running hastily to the tomb. Upon entering they found it empty, with the linen clothes and the napkin lying in perfect order.

Christ was not there! What had happened? Had He risen? Who had removed His body?

"This Jesus hath God raised up." Acts 2:32. God had raised Christ from the power of death. "O death, where is thy sting?" It had all seemed impossible, yet God raised Him. God sent His angel with a great quaking of the earth and the Roman guards became so terrified that they were unable to move. God rolled away the great stone. He cared not for Roman seal: it dared not oppose Him. God raised Christ, leaving the linen clothes in perfect order. The power of death itself was shattered. It was not possible that Christ should be holden of death.

It was God and God alone who could accomplish the resurrection of Christ. Jesus' work had been well done. He was now accepted by God, raised to be with Him in glory.

May we live lives of purer, greater, loving devotion to that One who gave His life on the cross for us, "whom God hath raised up," that we might also in that great day be raised to reign with Him.

—o—  
 "One little hour for watching with the Master,  
 Eternal years to walk with Him in white;  
 One little hour to bravely meet disaster,  
 Eternal years to reign with Him in light;  
 One little hour for weary toils and trials,  
 Eternal years for calm and peaceful rest;  
 One little hour for patient self-denials,  
 Eternal years for life where life is blest."  
 —o—

## OUR HOPE IN RESURRECTION

(Continued from page 456)

are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19.

There is no doubt but that Paul believed the words spoken by the angel at the tomb, "Why seek ye the living among the dead? He is not here, but is risen," for he uses the very words, "But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:20. Notice also in 1 Thess. 4:14 the importance he places on the first things which he preached, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

If a man has eternal life in himself it is no longer hope, for we could hardly hope for something we already possess. Our hope is, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. And we believe that when He shall appear we shall be like Him, for we shall see Him as He is. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

Are we showing forth the praises of Him who hath called us out of darkness into His glorious light? Are we following the example He left us that we should walk in His steps? "Always bearing about in the body the dying of the Lord Jesus, that the LIFE ALSO OF JESUS might be made manifest in our body." 2 Cor. 4:10.

Paul said he was being judged for the HOPE of the PROMISE made of God unto the fathers, "unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. WHY SHOULD IT BE THOUGHT A THING INCREDIBLE WITH YOU, THAT GOD SHOULD RAISE THE DEAD?" Acts 26:7 and 8.

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you . . . saying, The Son of man must be . . . crucified, and the third day rise again."— Luke 24:6, 7.

## THE RISEN LORD

## SPRING IS HERE

"HE IS NOT HERE; for he is risen, as he said." Matthew 28:6. "He is risen" is a very short statement, but I wonder if we really understand just how important it is. This simple statement is the very foundation of the Christian religion. On it rests our entire hope and faith in Christ. Paul says in 1 Corinthians 14:14, "And if Christ be not risen, then is our preaching vain, and your faith is also vain"; and again in verse 17, "And if Christ be not raised, your faith is vain; ye are yet in your sins."

It is Christ's resurrection that insures us salvation. Giving His life as an atonement for our sins would have been a useless sacrifice had He not been raised again. By His resurrection He triumphed over that curse of death placed upon man because of sin and gave us promise of another life when sin shall no longer reign and death shall be no more. "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. As Christ was raised, we also shall be raised at His coming.

Christ was raised into a new life of immortality and incorruption. Even so, those who are dead in Christ shall be made immortal and incorruptible at the resurrection. When the corruptible shall have become incorruptible and the mortal, immortal, then the victory over death shall be complete.

After His resurrection Christ ascended into heaven where He sits at the right hand of the Father and acts as Mediator between God and men, making intercession for our sins. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is at the right hand of God, who also maketh intercession for us." Romans 8:34. No matter what our sin, if we come unto Him He will plead for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

A dead Christ might have been a great Teacher and a Wonder-worker and been remembered and loved as such. But only a risen and living Christ would be the Mediator, the Savior, the Life Giver that the Bible shows Jesus to be. In this blessed truth, "He is risen", lies the foundation of the church, the strength and comfort of every Christian heart and the faith and hope of humanity. *Dorothy Krogh.*

COMING IN FROM A STROLL sandwiched in between two warm April showers which bring May flowers, I could not help but note that gentle rain has acted like a tonic to give new life to what appeared to be a dead and pulseless world. Why, just a few days ago the snow was spread like a death-shroud over the whole face of the earth. Now that shroud has been thrown aside to let the God-given essence called life break forth in splendor, and almost overnight to change the whole appearance of nature.

Just think how all things apparently died last fall! The grass, the flowers, the shrubs, the trees, all but a few evergreens lost their lives. Then the cold stillness of winter settled down and sealed up the tomb. Now the seal has been broken; the stone has been rolled away; the grass is clothed again in life; the welcome flowers have risen to greet us once again; the shrubs have regained their life; the trees have had the sap of life poured again into their lifeless limbs. Truly, "that which thou sowest is not quickened except it die." 1 Cor. 15:36. Why should we fear to die when we look all about and see the beauty and splendor arising from the decay of the remains of what has gone before?

God has promised a resurrection from the dead to mortal man. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25. Let us have faith to believe and trust that although we are as the grass of the field when it comes to death, yet we are also as the grass of the field in rising again, clothed in new bodies to take the place of those worn out and cast aside in time previous. And as the gentle rain falls from heaven and quickens the dead bodies of the plant world, so Christ is the quickening Spirit which will envelop us to give us life forever more. *Cecil A. Smead.*

## BOARD MEETING APRIL 22

The Spring Board Meeting of the National Berean Society will be held at Golden Rule Home, Oregon, Illinois, Tuesday, April 22, at 9 a. m.

All members who can attend are urged to do so, and specially those who are near at hand and can come with much less sacrifice of time and money than distant ones.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### GIVING UP ALL FOR THE KINGDOM

WE ALL WANT TO HAVE A PLACE in God's kingdom. What must we do to receive such a part? Almost similar was the question a rich young man asked of Jesus.

One day Jesus was walking along the way when a young man ran up to Him, knelt at His feet and asked, "Good Master, what shall I do that I may inherit eternal life?" He seemed very much in earnest and as though he truly desired to become a follower of Jesus.

Jesus replied, "Why callest thou me good? there is none good but one, that is God." Then Jesus continued, "Thou knowest the commandments: do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother."

The young man answered, "Yes, Master, I have observed these commandments all my life."

Jesus looked at him and loved him. He then said, "There is only one thing you lack. You have too many earthly treasures. Go sell your goods, and give to the poor and then you shall have treasure in heaven, and come, take up the cross, and follow me."

But the young man loved his wealth, enjoyed his comfort, and thought of what it would mean to give it all up for hardships and suffering. It all meant so much to him that he could not choose the life of those who followed Jesus. Instead, he became very sad, and went back to his old life.

You see he was thinking only of the present instead of the future life, not appreciating how much more life eternal meant, and that it cannot be bought with money.

Jesus looked around and then said to His disciples, "How hardly shall they that have riches enter into the kingdom of God!" And when the disciples seemed astonished, He added, "Children, how hard is it for them that trust in riches to enter into the kingdom of God."

"Well, who can be saved then?" asked the disciples.

Jesus answered, "With men it is impossible, but not with God: for with God all things are possible."

Did Jesus say it was wrong to have riches? Not if they are rightly used. But some treasure friendship, social life and position like the young man did his riches. If one has riches, what an opportunity for helping those less fortunate!

THINK! Are you willing to give up your earthly treasures for God's kingdom?

### SOMETHING TO DO

1. Read Matthew 19:1-15 and Matthew 18:15-19.
2. Find out what the "eye of the needle" is.

Who said, "Each one of us shall give account of himself to God."

"What shall I render unto the Lord for all his benefits toward me?"

### HONESTY — TRUTH

After Jesus went up to heaven, the apostles and their followers had all things in common. They sold their possessions and gave the money into one keeping or common storehouse.

A man named Ananias and his wife, Sapphira, sold their possessions but did not give all the money to the apostles. However they pretended that it was all.

When Ananias did this Peter asked why they pretended to give all. It was not necessary to give it all, but why say so, when it was not the truth? Peter said, "Thou hast not lied unto men, but unto God." Then Ananias fell down dead.

Three hours later, Sapphira came in, not knowing of the death of her husband. Peter said to her, "Tell me whether ye sold the land for so much?" And she said, "Yea, for so much." (But she did not tell the truth either.) Then Peter said, "How is it that ye have agreed together to tempt the Spirit of the Lord?" And he told her what had happened to Ananias. Then the same punishment was meted out to her. She also fell dead. And the young men carried her out and buried her beside her husband.

### NATURE

9. The breeze in the mulberry tree was the signal for David to attack the Philistines. 2 Samuel 5:24.

10. For what fruit of Egypt did the murmuring Israelites long?

### FACT

So many gifts were brought for the tabernacle that they had to tell the people not to bring any more.

# With Our Sunday Schools

LESSON IV.—April 27, 1930

## GIVING UP ALL FOR THE KINGDOM

Matthew 19:1-29

Devotional Reading: Proverbs 8:1-11

### GOLDEN TEXT

Lay up for yourselves treasures in heaven.—Matthew 6:20

#### A STUDY OF THE SUBJECT

**Topic.** Stewardship of Possessions.

**Basic Truth.** "For all things are yours; . . . and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

**Outline.** I. All Things Are Man's. II. Man's Testing Is by His Possessions. III. Possessions as Aids to Life. IV. Man a Steward.

**I. All Things Are Man's.** "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth." Gen. 1:27. In creation's morning, God committed everything created unto the use and dominion of man. These were given to man "that he might profit with all." They were for man's growth, bodily, morally, spiritually, every way. They were not for the individual man to possess absolutely, but for him to utilize throughout his lifetime. "The cattle upon a thousand hills" were created by God, also the gold and the silver. They belong to God. But the cattle, the hills and the valleys, the gold and the silver, are all committed to man, the creature of God's hand, that man may the better and more fully honor God.

**II. Man's Testing Is by His Possessions.** In the wilderness Jesus was tested by possessing the power to convert stone into bread. Test: should He use that power to satisfy His hunger, or wait for the bidding of the Spirit to eat? He was tested by possessing the assurance of God that His angels were given charge concerning Him. Test: should He leap from the pinnacle of the temple and demand protection from the angels, or wait the leading of the Spirit? That is, should He trust in the things which He possessed from God, or trust in God as the Giver of those possessions?

If Jesus was tested by and through the things which He possessed, how much more so is man in general? Not the gold, nor the silver, nor the cattle, nor the hills, nor man's authority and dominion, but only God the Creator of these can provide for and assure man eternal life. Man's great test is whether he shall rely upon the material things with which God provides him, or rely upon God the Provider.

**III. Possessions as Aids to Life.** Daily God showered manna on Israel to aid Israel in life's activities. God sweetened the waters of Marah; He provided waters from the stricken rock, thus providing material for man's aid. God led Israel to the fertile valleys, providing lands and pastures and streams for the building of flocks and herds that man might have resources to strengthen and enlarge and extend his life. So the mighty waterfalls

of today, the extensive electrical energy, the mammoth developments in means of transportation, communication, and operations, are but utilities of God's creation for man's benefit. Query: shall man covet these things for himself, for his personal greed, for his individual pleasure; or shall he seek only to utilize them in his own development toward the goal foreseen and foretold by God?

**IV. Man a Steward.** The steward of an estate is not expected to necessarily preserve intact the different features of the estate. If he serves the owner best, he may find it necessary to convert the pastures into butter, the acres into herds, the forests into cash. As steward it is his service to administer the affairs of the estate so as to not only preserve, but also return to the owner the best possible results in accordance with the owner's desire. To man God has committed the earth, the soil, the minerals, the air, the water, life force itself—all are committed to man that man should utilize them in that way that will best return to God the greatest possible service.

To convert the gold and silver, the earth and its fullness into God-fearing manhood and womanhood, is, in harmony with scripture teachings, the highest service of man to God. It is here where man's stewardship lies. Life and life eternal is the goal which the Father has placed for man's attainment. To trust in riches covetously is but to mar God's creation and to deprive Him of man's attainment to his possible goal. The Savior's instruction was to keep the commandments. He found the weak place in the rich young ruler, when He told him to distribute his possessions to the poor. He was unwilling to be a steward.

The kingdom of heaven will consist of a people whose lives will be extended indefinitely. In such use of life it will be wholly necessary that one and all will utilize God's provision, not simply for self, but for self's best strength and aid. True stewardship of today should attach one to God in that closeness of consecration which makes him the recipient, in the age to come, of life and life everlasting.

### THE GOLDEN TEXT

"Deposit for yourselves treasures in heaven." — Matt. 6:20, Diag.

In connection with the thought of this text we are impressed with a statement from 1 Tim. 6:17-19 in which Timothy warns those who are rich in this world's goods to be not high-minded, trusting in their riches which are uncertain, but rather trust God, "who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." By so doing a good foundation is laid up for the future that we may lay hold of that which is really life. — F. A. S.

#### PRACTICAL APPLICATIONS

People are willing to give up things that they don't need very badly, but things which are treasured in the heart are sometimes hard to part with. In this lesson wealth stood between the young man and salvation. Would the young man have lost his prestige with his friends had he given up his money as instructed by Christ? Which brings a person the most honor, Christ or money? While the "love of money" is the root of all evil, yet there are many other things standing between people and salvation.

Put the following on the blackboard and show how they can help or hinder a person in obtaining salvation:

Automobile	Wealth
Education	A family
A nice home	Friends

Habits, undoubtedly, are more of a barrier to salvation than material things, such as are listed above. Discuss six or more of the most prominent habits that hold people back from accepting salvation, such as smoking, dancing, and similar things.

**Blackboard Illustration:** Draw a picture of a fence around a field. Let the field represent the kingdom and the rails or wire on the fence the following:

Hatred	Strife
Jealousy	Sedition
Gossip	

Show how each is a barrier to entering the kingdom. — C. E. R.

#### SENIOR AND ADULT CLASSES

Jesus never sought to hold the multitude as followers and supporters. When the people followed Him as such, He did not receive them open-heartedly. Instead He told them the severe cost of discipleship under Him. In Luke 14:25-35 He told such a multitude that going with Him as disciples required the placing of father, mother, wife, children, life itself secondary to and under the Christ. This shift in values from self to the Christ, from the flesh to the Spirit, inevitably and severely painful to the natural man, is the "cross" of discipleship. It was Jesus' own cross—this complete denial of self for the sake of the Christ-mission, the salvation of the world.

Until this cross is definitely shouldered there can be no discipleship. As long as the would-be disciple does not realize this "cost" and submit to it, he is as a builder mocked for failure because he did not count the cost before he began, or as a king forced to accept defeat because he did not take inventory of his own and his enemy's strength. Or, he is as salt that has lost its savour, useless even to the dunghill. The "saltiness" of discipleship, the source of its power to preserve the corruptible world from corruption is "forsaking all that he hath" for Jesus' sake. — A. K.

# DOINGS AMONG THE CHURCHES

## BRO. CONNER AT MORSE MILLS

The congregation at Morse Mills, Missouri, has arranged to have preaching services on the fourth Saturday night of each month and the following Sunday morning and afternoon. Bro. Conner has charge of these meetings. A cordial invitation is extended to all who find it possible to attend.

## BAPTISM AT OREGON

On Monday evening, April 7, a small group gathered on the banks of Rock River where Robert Hardesty was baptized into Christ by Bro. F. L. Austin. Robert is the younger son of Sr. Ida Hardesty, and this act unites the faithful little family in the body of Christ. May we ever be careful to lead these young lives in faithful example of Christian living, that they may come off victors at Christ's return.

## A PLEASANT SURPRISE

### Bro. Williams Stops off at Blair, Nebraska

We were happily surprised on Friday afternoon when Bro. J. W. Williams drove into Blair on his way home from Lincoln, Nebraska, where he had just closed a meeting of several days' duration. After a couple of hours rest at the home of Bro. M. D. Newell, he was ready for another meeting. We called all we could reach by phone and soon had the promise of a fair crowd on short notice. We were pleased to note the Baptist minister among our listeners. Bro. Williams gave us a sermon on "Signs of the Times", a wonderful message. At an early hour on Saturday morning he said good bye and wended his way homeward, leaving the church with essential things to think on for many days.

Mrs. M. D. Newell.

## ACTIVITIES AT DIXON, ILLINOIS

Due to March having five Sundays the home church was privileged to have an extra appointment. Bro. Siple spoke both morning and evening on the 30th of March, and also the following Sunday which was the regular day.

Special music and other features are being prepared for the Easter services. The Junior choir will occupy the choir loft for the morning worship, and the Senior choir for the evening. Dixon is blessed with Junior and Senior choirs that would do credit to a much larger church.

## TOKIO, TEXAS, MEETING

We began a meeting on Friday night before the fourth Sunday in March, continuing over the fifth Sunday. The attendance was good, with increasing interest.

Our hearts were made to rejoice when two came forward, made the good confession and were baptized. We are glad to introduce to the brotherhood Bro. Jack Cottrell and Sr. Viola Day, the new converts.

I spent a pleasant week among the brethren at Tokio, and hope to meet them again.

E. O. Stewart.

Bro. Paul C. Johnson will be with the Plum River (Illinois) congregation for the morning service on Easter Sunday. In the evening he expects to be at the Adeline church.

## ETCHISON - ROOT

At the Bro. John Roberts home in Dixon, on April 7 at high noon occurred the marriage of Miss Lois Root and Mr. Howard Etchison.

Lois is the daughter of Sr. Edith Root of Sterling, and granddaughter of the late Sr. Edith Rossiter of the Dixon church, and is a very sweet and accomplished young lady. The groom is a young man of high standards, industrious, and is establishing a home for his young bride near Chicago.

Sixteen relatives and friends witnessed the single ring service, and wished God's blessing upon the happy couple. F. E. Siple.

Because of the fact that Sr. Crysler of Font-hill had been refused entrance into the United States for membership in the Golden Rule Home of Oregon, your Secretary journeyed to the American Consular office at Niagara Falls last week. A brief explanation and assurance convinced the Consul that her application for admission was proper and the same was readily granted. Sr. Crysler expects to journey to Oregon in the course of a few weeks.

We are glad to receive the many words commending Bro. Gordon for his faithful services in the Niagara district.

## ALMOST TOO LATE

If you want extra copies of the Training Class Edition of The Herald, for April 22nd, now is the time to order. One dollar will send twenty copies to your friends. Only 5c a copy. **Order Now!!!** All orders must be in this office by April 21st.

## DOINGS AT GRAND RAPIDS

There were seventy-seven present at Berean service on Thursday evening, April 3. This figure won't stand long, because we are not satisfied. We always want a few more and we are going to get them, too.

Our cottage prayer meeting held on Friday evening, April 4, at the home of Bro. and Sr. Van Portfleet was attended by eighteen adults and several children. Our folks are praying our work right through to victory.

Our average Sunday School attendance was the largest the past quarter that we have ever had. The average attendance for each Sunday was one hundred fifty-nine, and the average collection \$8.90. There wasn't anything special put on or extra effort made to increase our attendance. This next quarter some special strength will be given on Easter Sunday and Children's Day.

Stereopticon views of Palestine were shown at the Sunday evening service. These pictures were recently taken by one of the professors of Ann Arbor and were secured through our city library. Slides on the life of Christ are to be used in illustrating the sermon next Sunday evening. Every Friday afternoon educational pictures are shown the children. Some of the pictures shown include, animals and birds of Michigan, banana raising in Central America, Canadian Rockies, views of Switzerland, etc.

Bro. and Sr. Sloecum are away on a trip to Pensacola, Florida. They took some friends down to this sunny region. They will be gone about eight days.

## AT OUR GREENHOUSE

Mr. Moore, our grower, has arranged an exhibit of the products of our greenhouses for public inspection to continue up to Easter. A wealth and abundance of beautiful specimens are on display which would do credit to a much larger establishment.

Remember, no matter how far distant you are, we are glad to receive and fill your orders promptly. We telegraph flowers anywhere.

## EASTER OFFERINGS

Our hearts are made glad as we note the growing Easter Offering. It makes us realize anew that true and loyal hearts all over this land are standing back of the efforts put forth by the National Bible Institution. In proportion that you lend your strength to the work, in that proportion is the work yours. You are helping to cheer, encourage and uplift and to send out the good news of salvation. Remember, the small amounts from the many are as acceptable to Him as the larger contributions. Not the quantity but the quality of the service is what counts.

Previously Reported	\$303.00
Leota B. Hanson	10.00
Lynn Leighty	10.00
Mrs. F. Moran	5.00
Mrs. C. Seely	5.00
Alta King	3.00
Mrs. D. W. Brown	5.00
Mr. and Mrs. W. W. Cooper	5.00
Deborah Pearson	2.42
Julia Pry	1.00
H. E. Shepard	1.00
Lillian Greiner	3.00
Samuel Burk	6.00
Lottie E. Young	25.00
Alice Young	5.00
Hanna Barber	1.00
Sybil Guthrie	5.00
Mrs. W. H. Eidemiller	2.00
Albert Eberhardt	1.00
Mrs. Mary Williams	5.00
Mr. and Mrs. A. M. Ross	2.00
<b>Total to date</b>	<b>\$405.42</b>

## PHOEBE BREWER

Was born in Ohio, September 20, 1849, and died at her home, Thursday morning, March 28. She came to Michigan when but a small girl and made her home in Kent County during the rest of her life.

In the fall of 1896 she united with the church at Dutton and has been a faithful member of the church and a devout follower of the Master ever since. She was baptized by Bro. Woodward. For the last six months she has been confined to her bed. She bore her sickness with Christian grace and fortitude and at all times exemplified the Christ life.

Funeral services were held at the home and were conducted by the writer.

C. E. Randall.

## HERALD RECEIPTS

Mrs. Mina Crosby; Mrs. F. M. Linn; Mrs. Dora Donahower; Mrs. H. M. Kinney; Curtis Vance; Miss Ella Boyer; Mary Eckroy; Mrs. Hannah Auld; J. E. Coverston; G. E. Holland; Harvey Krogh; Wm. H. Marme; Mrs. Mabel Fisk; Clara E. Hoffman; Mrs. C. T. Norris; Miss Bertha Williams; Chas. Lapp; Mrs. Lou Foster; J. Q. Price.

**COME, LET US WORSHIP!**

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

**GRAND RAPIDS, MICHIGAN**  
 South Lawn Park Church of God

Jefferson Avenue S. E.  
 C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489  
 Sunday School ..... 10:00 A.M.  
 Morning Worship ..... 11:00 A.M.  
 Young People's League ..... 6:30 P.M.  
 Evening Service ..... 7:30 P.M.  
 Bible Study, Thursday ..... 7:30 P.M.

**CLEVELAND, OHIO**

Church of the Golden Rule  
 13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave. Phone Eddy 2254 J  
 Sunday School ..... 9:30 A.M.  
 Morning Worship ..... 10:45 A.M.  
 Evening Worship ..... 8:00 P.M.  
 Prayer Meeting, Thursday, 7:30 P.M.  
 Berean Class, Friday ..... 8:00 P.M.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth  
 J. H. Anderson, Pastor

Preaching every Third Sunday ..... 2:30 P.M.

**HILLISBURG CHURCH OF GOD**

Three miles east of Michigantown, Indiana  
 J. H. Anderson, Pastor

Sunday School, every Sunday ..... 10:00 A.M.  
 Bro. Geo. Finney, Superintendent  
 Preaching every Fourth Sunday 11:00 A.M.  
 7:30 P.M.

**PLEASANT VIEW CHURCH OF GOD**

Hedrick, Warren Co., Indiana  
 J. H. Anderson, Pastor

Sunday School every Sunday ..... 10:00 A.M.  
 Preaching every First Sunday .... 11:00 A.M.  
 7:30 P.M.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana

Preaching every Third Sunday 11:00 A.M.  
 By J. H. Anderson

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana

Sunday School every Sunday ..... 10:00 A.M.  
 Preaching every Third Sunday ..... 7:30 P.M.  
 By J. H. Anderson

**RENSSELAER CHURCH OF GOD**

J. H. Anderson, Pastor  
 Rensselaer, Indiana

Preaching every Second Sunday .... 11:00 A.M.  
 7:30 P.M.

**CHURCH OF GOD—ABRAHAMIC FAITH**

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday 9:30 a.m.  
 Preaching every first Sunday by Bro.  
 Vaughn Long, 10:45 a.m., 7:30 p.m.  
 Preaching every third Sunday by Bro.  
 Cantwell Drabentstott, 10:45 a.m., 7:30 p.m.  
 Berean Study on every second, fourth  
 and fifth Sundays at 7:30 p.m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by  
 special appointment) 11:00 a.m. & 7:30 p.m.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School 10:00 a.m.  
 Public Worship (first and third Sun-  
 days only) 11:00 a.m. & 7:30 p.m.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School (each Sunday) 10:00 a.m.  
 Public Service (second and fourth  
 Sundays each month) 11:00 a.m. & 7:30 p.m.  
 Berean (first and third Sundays  
 each month) 11:00 a.m.  
 Wednesday evening Prayer Service and Bible  
 Study in the homes at eight o'clock.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor

Sunday School 10:00 a.m.  
 Preaching 11:00 a.m.  
 Berean Studies, Wednesday 8:00 P.M.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God

1926 Cleveland Ave.  
 Grover Gordon, Pastor

Sunday School 10:00 a.m.  
 Morning Worship 11:00 a.m.  
 Bible Study 7:45 p.m.  
 Berean Class, every other Friday 8:00 p.m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God

Grover Gordon, Pastor

Sunday School 6:30 p.m.  
 Evening Worship 7:30 p.m.  
 Berean Class, every other Tuesday 8:00 p.m.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio

Sunday School every Sunday 9:45 a.m.  
 Bro. John Garard, Superintendent  
 Berean Class at the Church, Friday 7:45 p.m.  
 Berean Class at Dayton, Friday 8:00 p.m.  
 A. J. Hoke, Presiding Elder  
 21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.

G. Eldred Marsh, Pastor

4561 Venice Blvd.

Phone Whitney 3036

Sunday School 10:00 a.m.  
 Morning Worship and Sermon 11:00 a.m.  
 Communion is observed on the first Sunday of  
 the month, at which time also a preaching  
 service is held in the afternoon at 2:30. Al-  
 ternate Bible classes and Berean meetings are  
 held each Wednesday, 7:45 p.m., at the home  
 of Bro. E. C. Railsback, 1020 S. Burlington  
 Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth  
 Sundays of the month, at 2:30 p.m., in the  
 home of Bro. J. A. Squires, 3161 Carlin Ave.  
 Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning  
 at 11 o'clock, and each Tuesday evening at  
 7:30, by Bro. S. G. Elton, at the home of Bro.  
 John Reid, 301 N. Euclid Ave.

**OREGON, ILLINOIS**

F. L. Austin, Pastor

Sunday Bible School 10:00 A.M.  
 Morning Worship 11:00 A.M.  
 Berean Meeting 6:30 P.M.  
 Evening Worship 7:30 P.M.  
 Prayer Meeting, Thursday 7:45 P.M.  
 Junior Berean, Friday 7:30 P.M.

**RIPLEY, ILLINOIS**

Sunday School every Sunday at 10:00 a.m.  
 Preaching on Saturday evening and Sunday  
 morning and evening over each second Sunday.

**DIXON, ILLINOIS**

F. E. Siple, Pastor

415 E. Chamberlain St. Phone B 1114

Sunday School ..... 9:45 A.M.  
 On the first and third Sundays of each month  
 there are sermons at 11:00 A.M. and 7:30  
 P.M.

Wednesday Service

Bible Study, Berean and Prayer Service,  
 7:30 P.M.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.

Sunday School every Sunday at 10:00 a.m.  
 Morning Worship every first and second Sun-  
 days at 11:00 a.m. Sacrament every first  
 Sunday following the morning service, and  
 afternoon service at 2:45, followed by Berean  
 class. Second Sunday, morning worship only.  
 On this second Sunday evening, service at  
 Bro. LeCrone's home, 1202 S. 27th St., Omaha,  
 which we hope to be regular.

**MOOREFIELD, NEBRASKA**

E. E. Giesler, Pastor

Sunday School every Sunday 10:00 a.m.  
 Prayer Meeting Wednesday evening. Preach-  
 ing morning and evening of every third and  
 fourth Sundays at the Union church.

**LYSTRA CHURCH OF GOD**

Near Abilene, Texas

Preaching every fourth Saturday night and on  
 Sunday at 11:00 a.m. E. O. Stewart, Pastor.

**PALAVA, TEXAS**

Preaching every first Sunday 11:00 a.m.  
 Berean Class every Sunday 10:30 a.m.  
 Bible Study each Thursday night  
 in Sweetwater 7:30 p.m.  
 E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and  
 Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas

Preaching every third Saturday night and on  
 Sunday at 11:00 a.m. E. O. Stewart, Pastor.

**THE RESTITUTION HERALD**

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Oregon, Illinois

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The RESTITUTION HERALD advocates:  
 the soon coming of Christ, Acts 1:11, and life  
 only through Him, Col. 3:3; the literal resur-  
 rection of the dead, John 5:28; the immortal-  
 ization of those in Christ, 1 Cor. 15:53, 54;  
 the final restoration of Israel as the kingdom  
 of God under the kingship of Christ, Luke 1:  
 32, the church being joint-heirs with Him,  
 Rom. 8:17, and Israel to be made head over  
 Gentile nations, Isa. 60:13; the "restitution of  
 all things, which God hath spoken by the  
 mouth of all his holy prophets since the world  
 began", Acts 3:21. It also firmly advocates  
 repentance and immersion in the name of Je-  
 sus Christ for the remission of sins, Acts 2:38,  
 and a consecrated life as essential to salva-  
 tion.

## THE GREATER EASTER

*By Alexander D. Donaldson*

**I**N SPRING ALL NATURE RENEWS LIFE. The plants, after lying dormant during the winter months, emerge, bud and blossom. Then, "why should it be thought a thing incredible with you, that God should raise the dead?" While the resurrection of the body is not our hope, still our hope never could be realized without the resurrection.

Our hope is to see Jesus, and be with Him, in the presence of God, throughout eternity. But how can that be? for Jesus was crucified, died, and was buried. Yes! He died, but He rose again, triumphant over death, and now sits at the right hand of His Father in the heavens. "And if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him."

Easter is a sign post with two arms outstretched, directing the Christian both backward and forward, backward to the time of the earthly pilgrimage of Jesus, when, by His example, He showed us how to live. It points us to His utter obedience to the Father even unto death, and following His death, that glorious resurrection, so splendidly pictured in the few chosen words of the young man, clothed in white, who sat in the tomb: "Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." The tomb had no terrors for Jesus, for death had no more dominion over Him. The Father had fulfilled His promise; He had raised Jesus up from among the dead to die no more forever. Great is our God and greatly to be praised!

Then again the sign post points us forward to the day of Christ's second coming, that great Easter day of resurrection and change, when the promise made by Jesus, "Because I live, ye shall live also," shall be consummated and the saints of God shall enter into their rest. Their rest shall be undisturbed by sin, or any result of sin, for death shall have been swallowed in victory. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

That great Easter that yet is to come is the greatest day in the Christian's calendar. It gives health for sickness; it provides peace for trouble; it supplies wealth for poverty; it furnishes joy for sadness; it bestows purity for sin; and confers life for death. A glorious, abundant life, an everlasting life, a life equal to that of Jesus will be given to His true followers, and all because that "now is Christ risen from the dead, and become the firstfruits of them that slept."

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin

is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

## THE HOPE OF RESURRECTION

*By A. L. Corbaley*

**"A**S BY ONE MAN SIN ENTERED into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. This statement of the apostle Paul that "death passed upon all men," is in perfect agreement with our daily experience. Again we read, "And as it was appointed unto men once to die, but after this the judgment." This statement goes beyond the former one, and clearly implies a restoration of life to those who have died.

Paul affirms in Acts 24:15, "that there shall be a resurrection of the dead, both of the just and unjust." Jesus confirms this statement in John 5:28, 29, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Thus He divides the race of mankind into two classes. One class receives life as the reward; the other is condemned.

In John 14:3, 19, He tells His sorrowing apostles, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," and "because I live, ye shall live also." In 1 Cor. 15:17-23 we read, "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . Christ the firstfruits; afterward they that are Christ's at his coming."

We learn from these statements that apart from the resurrection of the dead there is no future hope for those who have fallen asleep in Christ; also that those who are Christ's will be raised at His coming. In 1 John 3:2-3 we have the cheering promise for our comfort; "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Then, brethren, there is a work for you and me to do if we wish to be like Him when He comes, a work of purifying ourselves in both body and mind, a work that no other person can do for us. He has commanded us to occupy until He returns, and we can clearly see from the many signs around us that His coming is near, even at the door. Then let us make our calling and election sure, that we may enter into the eternal bliss and joys of our Lord when He returns.



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, APRIL 22, 1930

NUMBER 30

## THE BIBLE TRAINING CLASS



### CLASS OF 1929-1930

The members and teachers of the Training Class from left to right in the above picture are: J. Richard LeCrone, Omaha, Nebraska; John L. Denchfield, St. Cloud, Minnesota; Mary A. Gesin, English and History teacher, Oregon, Illinois; Clarence Lapp, Sunnyside, Washington; F. L. Austin, Bible teacher, Oregon, Illinois; Harvey Krogh, Blair, Nebraska; Dorothy Krogh, Blair, Nebraska; and Cecil A. Smead, Los Angeles, California.

Various members of the Class are planning on visiting some of the churches located throughout the land. If you wish their assistance they will be pleased to render their services in any capacity for which they may be qualified.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

## DEDICATION

TO THOSE OF THE EVER-PROGRESSIVE FUTURE who shall become filled with the spirit of improvement in the service of the Master, and who, seeing in the Training Class a means whereby they may attain to a greater degree of service, shall highly resolve to be and with the grace of God become members of the Bible Training Classes of the future, this issue of THE RESTITUTION HERALD is respectfully dedicated. — *Class of 1929 - 1930.*

## CLASS OF 1929 - 30

THIS ISSUE OF THE HERALD is in the hands of the students of the Bible Training Class. Richard LeCrone, Dorothy Krogh and Cecil Smead are the Editorial Committee, and Clarence Lapp, John Denchfield and Harvey Krogh are the Circulation Committee.

This class, which finishes its work for the year on April 25th, gives promise of valued strength to the church in the near future. Every member is clean of habit, anxious to live true to the best Christian principles, devoted, earnest, and there is talent in the class that gives promise of strength of service.

We suggest that the different sections where members of the class will happen to be this summer, use them in pulpit, Sunday School and general church work wherever possible.

Next class year is scheduled to begin on Monday, September 29. — *F. L. Austin.*

## CHRIST OR BARABBAS

“THEREFORE WHEN THEY WERE GATHERED together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.” Matthew 27:17, 21.

When Pilate asked the people to choose between Christ and Barabbas, they chose Barabbas. In so doing they set an example which has been handed down from that day to this. Barabbas still rules and Christ is still being crucified at the hands of the multitude.

To prove that Barabbas is still at large in the world, one has only to pick up his daily paper. It is filled to over-

flowing with the accounts of robberies, murders and other crimes. Yes, the choice made by the multitude at that time has borne much evil fruit.

And for proof that Christ is being crucified, we need only to consider the attitude which is taken by the world at large toward true Christianity. Men are to be heard daily blaspheming and cursing the name of Christ. Some even go so far as to sneer at those who are striving to live Christian lives. That is what Saul of Tarsus was doing when Christ said, “Saul, Saul, why persecutest thou me?” And there are still others who do inestimable damage to the cause of Christ, simply by taking to themselves the name of Christian, and then sitting back and leaving it for someone else to do the works of the Master. There can be no doubt but that Christ is being crucified today.

Each individual, at some time in life, has his chance to choose between Christ and Barabbas. Which will you choose? — *J. R. L.*

## A WORLD WIDE MONARCHY

THE AVERAGE EDUCATED MAN of today agrees that, from the standpoint of governmental efficiency, a monarchy would be far superior to our present day highly prized system of democracy. From an idealistic standpoint, the perfect government would be a world wide monarchy. The difficulty lies in the fact that the nations could not agree, as conditions are today, upon a man to fill such an important position. And could the nations be brought to such an agreement, it would be impossible to find a man capable of satisfactorily filling the position.

But we have the assurance of God's Word that soon such a monarchy will be set up, and that the Man to fill the position of Monarch has already been chosen, not by the nations but by God. That man, of course, is Jesus Christ, and how well He demonstrated His ability, while on earth, to successfully rule the world.

The first qualification that is generally named which a ruler must have, is the ability to rule himself. How vividly Christ demonstrated this ability when, at the beginning of His career, He endured the temptations in the wilderness, and at the end of that career when He willingly laid down His life for the people of the world.

The good ruler is able to obtain obedience to his wishes without the use of violence. Christ led His followers by love, rather than by threats of violence if they did not obey. On one occasion, after He had been speaking to them and

performing miracles among them, He sent away a great throng of people simply by speaking to them. If that sounds easy, get the opinion of any of the popular heroes of the day upon the ease with which a throng of admirers can be sent away.

Not only did the Master demonstrate His ability to rule mankind wisely and well, but He also gave evidence of unlimited power over all the elements of the earth. He spoke to the fig tree and it wilted; He spoke to the colt upon which no man had ridden, and mounted it with safety; He spoke to the winds and they were quieted; He spoke to disease, and it fled before His voice; He even spoke to death itself, and death could not withstand Him. Best of all, He gave the power to do these things to those who proved themselves worthy.

Consider what it would mean to be the subject of a King who could control the whole world in such a manner. Is not that a goal worth striving and sacrificing for?

— J. R. L.

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## FOR HIS NAME

**M**ANY YEARS AGO GOD CALLED out a righteous man, Abraham, and from him made a nation. God led this nation for many centuries and it was set aside to be a peculiar people for His name. Finally He sent a King to them, the promised Messiah. They had been looking for this Messiah but when He came they did not recognize Him. He was not the kind of man they were looking for and, angered by His teachings, they finally crucified Him.

After resurrection His disciples went about teaching and baptizing believers in Jesus' name. The Jews still refused to listen and drove the teachers from their cities, stoning some of them. Paul, then, spoke to them, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:47. Again in Acts 15:14 it is written, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."

After the Jews rejected His kingdom, God turned to the Gentiles from them to call out a people for His name. During this age God is calling out His people and those who have accepted are known as the church. Let us as members of this church make ourselves worthy to be a people for His name. — D. K.

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## PROUD OF OUR COLORS

**"F**OR I AM NOT ASHAMED of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16. The gospel of Christ is indeed the power that brings salvation and it is something of which no man should be ashamed. We need not be ashamed of anything that is

of real value to us and the gospel of Christ is of more value to us than anything else in life. It is the only thing that will bring us salvation or that can be of any use to us after this short life is over.

If we only believe and accept this gospel we will find that it is the power of God not only unto salvation but it will also help us during this life. It will strengthen us to overcome our trials and by obeying it we will find more true happiness than we could in any other way. It was offered first to the Jew but because he refused to accept it, it was offered to the Greek, or Gentile.

So let us accept it and carry it aloft that all may see that we are not ashamed of the gospel of Christ. And Christ will not be ashamed of us when He comes back to this earth. — D. K.

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## HE HAS HIS REWARD

**I**N THIS GREAT COMMERCIAL WORLD of today, we find that some people work because of the wages they receive, while others work because they love the work. The ones who work just for the sake of wages give no more than they receive and receive no more than they give. One of that type thinks of his work only during working hours, and sometimes not then, with no desire to improve his ability, and no desire to advance his employer's interests. That is why his employer never advances him. That is why he is so grieved in soul and vexed in spirit. He never tries to improve himself; he has his reward.

The ones who work for the love of working, with the thought of wages as secondary, receive more than they expect, not only in wages of money, but in wages of satisfaction. A worker of this kind knows that he is useful and that he is advancing steadily toward some definite goal. He is improving himself each day and, in so doing, is serving his employer in a much larger capacity. He does not waste the spare grains of golden time which he could very easily let slip through his fingers to be lost in the gulf of eternity. No, he squeezes tight each little grain of time and makes it yield up its full value to him. He will achieve success in whatever line of endeavor he may take up. He is striving to improve himself; he has his reward. — C. A. S.

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## SERVANTS OF CHRIST

**W**E ARE ALL SERVANTS OF CHRIST. There are certain tasks which He has left for us to do. As true servants, we should find a better way each day to do those tasks. By using properly the time He has given us, we can improve our usefulness to our Master. Many a spare five minutes is spent in idle talk or profitless reading which could just as well be devoted to the improvement of our ability to serve Christ. The first few times or even many times we may not seem to derive much benefit from the use of

the spare drops of time. But when we remember that it is the accumulation of small drops which make Niagara, we realize that the sum total of the small drops of time directed in the proper channel will exert a resistless surge of power and force which will accomplish any task which Christ has set us to do.

Let each of us start now to improve his or her usefulness to Christ our Master, and in so doing we will become worthy servants of His. — *C. A. S.*

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## OUR HANDBOOK

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**T**HE BIBLE IS THE HANDBOOK of Instruction for the worker in the shop of Christ. It will guide the one who studies it to show him the proper and dexterous way of accomplishing the job set before him. If there are any who desire to become apprentices in the shop of Christ, the Bible Training Class is for your use that you may study the Handbook under the supervision of skilled mechanics who will help you put into practical use the knowledge contained therein. Let's all cooperate to make the next class the best ever. "It's your move!" — *C. A. S.*

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## YOUR LIFE WORK

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*By C. E. Lapp*

**H**OW OFTEN WE HAVE HEARD our elders say, "If I were only young again I would give my life to the ministry, or I would devote my entire life in a special way to Christian work of some kind." What a sad thing it must be to have lived near the allotted time of one's life, and as the end draws near, to feel that life has not been lived in all its fulness; to know that life with all its charms has been but a passing shadow of what it might have been.

"Of all sad words of tongue or pen,

The saddest are these, 'It might have been.'"

My dear young reader friend, what is your ambition or desire in life? Do you wish to live and witness in such a way that others around and about you may be drawn to Christ to become obedient to His every wish and desire? Do you wish to see men and women buried with Christ in baptism, putting off the old carnal nature, and rising to walk in newness of life through His grace? Do you want to see men lifted from the muck and mire of sin, and witness the powerful effect the cleansing blood of Christ will have in their lives? Do you want to build something that will not only have its effect now but throughout the endless ages of eternity?

Our Lord was moved with compassion when He saw the multitudes as sheep having no shepherd and said, "The harvest truly is great." And indeed the harvest truly was great at that time and is great at the present time! Thousands of people in this very land of ours are hungering to be fed spiritual food from God's Word.

Christ also gave His followers a duty to perform when He said, "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." They were to pray the Father that He would send forth laborers. Christ could have prayed a prayer great enough to bring forth the reapers but His followers would have had no part in the great work of bringing them forth. Christ wanted them to assume the burden for new workers to gather in the harvest and He knew this could only be accomplished by prayer to God.

The prayer for reapers has been and is being made daily that the harvest which is already overripe may be gathered in before it is too late. Are you, reader friend, willing to answer the call that is coming from the Lord of the harvest? He is calling for laborers in these last days to gather in the remaining sheaves; laborers who are willing to leave all and follow Him, laborers who will be faithful and true to Him always, laborers who will forget self and by their daily action and life be true witnesses for Christ and His saving grace.

Have you ever felt that God is calling you for a special work? If so, don't put the call to one side, because God has a place for everyone who will consecrate himself unreservedly to the work of the Master. Only put your faith in Christ and He will bring you forth more than conqueror. Earthly wealth, honor and glory, all pass away into nothingness but work that is done for the Master pays untold dividends that will never fade away but will pass on and on for hundreds and thousands of years. Build for eternity and when your works are tried like as by fire, they will stand the test, and you will receive the reward Christ has in store for those that serve Him diligently.

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## FAITH WITHOUT WORKS

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*By J. Richard LeCrone*

**P**ROBABLY AT SOME TIME in our lives, we have heard someone express the opinion that those in Christ do not need to do the works of Christ in order to be true Christians. They told us that, since we were to be saved by faith, works were not necessary. In support of this thought we were referred to such passages of Scripture as Romans 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." As an example of this we were pointed to Romans 4:2, 3. "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

Since they are found in the inspired Word of God, no man dare deny that those words are true. But before we decide definitely just what instructions for us they are intended to convey, let us examine them with reference to their context as well as by comparing them with parallel and commentary passages of the Bible.

First, by restoring the words to their original setting, we find that the apostle was not denying the necessity for works. Neither was he denying the necessity for Christian labor. He was denying the power of the works of the Mosaic law to save mankind from death. For he says, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Romans 3:20.

Second, if we accept the inspired comment of the apostle James, we find that even Abraham showed his faith by his works. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:21-23.

We are all agreed that it is no longer necessary to keep the letter of the law, but I do not believe that the Holy Scripture will bear us out in the idea that works are not essential. In Galatians 5:4-6, we find these words: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Faith is pointed out as an essential factor. But please notice that it is a faith that *worketh by love*.

The Master himself is very careful to point out for us the necessity of *doing*. In His parable of the two houses which were built, one upon the sand and the other upon the rock, He said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24.

That faith is the very foundation of Christianity cannot be denied, and it is equally sure that Christ is the solid Rock upon which to lay that foundation. But what do you suppose would have become of the man of the parable if, after he had digged down to solid rock, and laid the foundation for his house thereon, he had stopped building? The foundation without the house would have been little protection against the flood. And so, dear friends, after we have built a good substantial foundation of faith in Christ Jesus, let us not cease to labor, but let us complete the house by our works.

In closing I can do nothing better than to repeat to you the words of the apostle James. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding you give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know O vain man, that faith without works is dead?" James 2:14-20.

## WHAT ARE YOU DOING?

By Harvey Krogh

**G**OD IS A MASTER BUILDER. He is building according to His own plan which He had from the beginning. Just because we cannot see each phase of this plan and the purpose in it all, is no reason that God does not know what He is doing. Our little finite minds are too small to be compared with God's and yet we think we are wise.

Since God created man He has been dealing with him and using him in working out His plan. God chose Noah to continue the human race beyond the flood. He chose Abraham to be the father of that great nation Israel. God chose men out of the world which knew Him. He did not take the men that did not recognize Him as God. Moses was chosen to lead the children of Israel out of the land of Egypt because he was qualified for it. He spent forty years receiving an education in the royal family of Egypt. He spent forty years in the land of Midian learning patience. The last forty years of his life were spent in the wilderness with Israel. Moses was tried and tested there; he learned to be meek and to obey and trust in God.

Christ was chosen as the One to redeem all mankind from the bondage of sin because He was qualified to do so. It is true that He was born the Son of God, a creation of God as Adam was, not inheriting sin from His mother, but nevertheless He had to be tried and tested. He had to be proved. Adam yielded to temptation and went down in sin but Christ did not. When He was tempted, tested in the mountain, He kept himself true to God. Indeed, it was hard for Him to stand such testing, but He proved himself qualified and worthy to be the Sin Offering of the world.

The apostle Paul had been persecuting Christians before his conversion. He was a zealous believer in God, a doctor of the law and a highly educated man, but he was not doing God's will. He was chosen to be the chiefest of all the apostles because he was qualified. Although he was not working in harmony with God, he was sincere and working hard. Some one was needed at that time to do the work of changing the people from the law over to Christ. Paul qualified for the position and was called.

During the time between the beginning of the church and the second coming of Christ a class of people have been and are being chosen to be the helpers of Christ in His thousand years' reign on earth. Christ is picking out those that are qualifying themselves for such a position.

Those men which God has been calling and using in His work since Adam's time will have a greater work to do in the coming ages. Christ will be King of kings and Lord of lords. The twelve apostles will sit on twelve thrones, judging the twelve tribes of Israel. Those of today who believe in Christ, serve Him and bring others to know Him will also have a position in the next life. Those who learn patience and meekness in this life will be qualified for a much greater work in the next age. What are you doing? working for a place in this life or in the life to come?

## TRUE WORSHIP

By Cecil Smead

*"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Hebrews 13:15.*

SACRIFICES ARE NECESSARY because man is sinful and needs to be redeemed from the consequences of sin if he would ever live again. Man has no control over the vital principle of the source of life. He does not know how long his own life will last, and when it is gone, he ceases to be. Therefore from the earliest times our ancestors have felt the necessity of worshiping something. If they did not know the true God, the Creator, they made a deity with their own hands to conform to some figment of their own imagination. Even to this day many people are so misled, and worship the works of their own hands.

Worship, true and false, means that something must be offered in sacrifice, something material such as the blood of bulls and goats as the Hebrews did; or something spiritual, such as praise and thanksgiving from a faithful heart with the desire to glorify God and do His wishes. Accordingly as is the worshiper's conception of his God, so his sacrifices will be.

God is the Creator, all powerful. His Word is all that is necessary for creation. He spoke; darkness fled away; the waters sought their proper abode; the orbs of the sky did His bidding, and life sprang up from stones. Thus God created all that we perceive and He pronounced seven times His works to be good. His works are also variously declared great, marvelous, wondrous and perfect.

It is difficult for man to comprehend the lightning speed and irresistible power of God's creative ability. Man laboriously builds himself a palace and declares it to be good; he plans for years and finally evolves a sky scraper which he calls great; he develops his talent for a long time and eventually paints a beautiful picture which all say is marvelous. He experiments ceaselessly and finally discovers a law of God which enables him to send his voice around the world on magnetic waves, all of which he proclaims is wondrous; and he speaks of anything which he thinks he has fully developed as perfect. But all these things are the results of slow and painstaking development from away back before the dawn of civilization.

On the other hand, we perceive that God's works are completed and finished as soon as He has sent forth His Word, which He does just as soon as the proper time arrives, according to His great plan and purpose. In making the contrast between God and man, the Lord says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:9.

Therefore when man comes to worship God, it is of no use in making a sacrifice, to offer such things as the blood of bulls and of goats, of which the apostle Paul tells us it

is not possible that they should take away sin. It is of no avail to offer those material things as though God needed anything. If those sacrifices had been effectual, why were they offered day by day? It takes a perfect sacrifice to please God and since man could never make such a sacrifice, God supplied it in the person of His beloved Son, Jesus, who offered himself a perfect Sacrifice once for all, by doing perfectly the will of God.

Consequently if man would worship God, he must take Christ for his Offering. He must realize his own incapability of presenting a sacrifice of his own making. Man can build castles and sky scrapers; he can evolve wonders of art and science, but he can never bring a perfect sacrifice of material things to God whose ways are far above man's ways. The true worshiper therefore will accept the Lord's provision of a Sacrifice and will offer Him praise and thanksgiving.

When one truly gives God thanks, he is recognizing his own impotence and imperfection, and is casting himself upon divine omnipotence and mercy for salvation. Such thoughts of humbleness and gratitude are far more acceptable to God than any material thing which man would deign to offer his Creator. God does not look on the mighty works of man so much as on the thoughts and intents of the heart. Such true worship will lead the Lord to desire to resurrect from the dead those who have truly and faithfully come to Him in such worship. He will want those worshipers to be with Him in that future day which He has set, that they might bring all the more praise and thanksgiving to His holy name. We, God's creatures, were created for the sole purpose to bring praise and honor to God. If we prove in this life that we are willing and desirous of doing that perfect will of God, we can rest assured God will redeem.

He desires to have His name glorified. May we be worthy to have part in bringing honor and glory to His holy name.

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## FOLLOWERS OF GOD

By Harvey Krogh

*"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." — Eph. 5:1, 2.*

EASTER HAS JUST PASSED. We have kept this day in memory of the great atonement that Christ made for all people that they might live again. Christ was the Passover Lamb for the firstborn, the Church. He offered himself that others might live. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. Christ indeed laid down His life for His friends. There are men today who would give their lives to save a friend, but Christ did even more than that. He gave His life that all might live again, from His friends even to

those lowest of men who hated Him.

Paul is entreating us to follow God as dear children and to walk in love, as Christ hath loved us. You have all seen little children who are loyal to their father, who let no other child speak against him. They follow in his footsteps and do their very best to do just as he does; for no one, in their minds, is as good as their own father. God is our Father; we should follow Him and worship Him as little children follow and love their fathers. We cannot be called beloved children unless we honor our Father by coming to Him for help and guidance in all that we do. This is what Paul meant when he told us to follow God as dear children.

"And walk in love as Christ also hath loved us." We know that Jesus loved us because He gave His life for us. He loved all, as we see from a study of His ministry. He healed the blind, the deaf, the dumb, the sick and ministered to all who needed help. Christ showed no partiality in the giving of His gifts. He healed the Gentiles as well as the Jews. He loves us all. Why should we not walk in love, loving one another? Christ gave a new commandment to His disciples before He left them, "That ye love one another; as I have loved you, that ye may also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

Let us therefore be true followers of God and look to Him as our loving Father. Let us love one another in memory of the love that Christ showed when He died for us.

The preacher's job is to proclaim that though man condemns before he convicts of sin, God convicts that man may condemn himself and be brought to a state of mind where God's grace and mercy can be shown him. — C. A. S.

## SERVING THE LORD

*By John L. Denchfield*

**I** BESEECH YOU THEREFORE, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12:1, 2.

God's will is supreme in all things; it is all powerful. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Daniel 4:35. Among all nations and people God's will reigns supreme. It is not only powerful but also good. At the birth of Christ angels heralded "good will toward men."

Jesus Christ, our Savior, the Son of God, said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:30. The

sole purpose, the aim of Jesus throughout His life was to do the will of God. While He was upon earth Jesus fully realized that, according to God's will, there was a definite work which He must accomplish. Knowing that it would take Him through many hardships and finally to a cruel death on the cross, He nevertheless voluntarily chose to obey God's will, proving himself willing to endure all things. Had He not chosen thus we would yet be in our sins. Faithfully He finished His work even unto the bitter end. Jesus said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34.

We are God's creatures; we have been placed upon this earth for a divine purpose. Each and every one of us has a work to do. However we are not compelled to obey the will of God in all things; it is not compulsory that we carry out our share of the work. If we obey God willingly we do so because we have come to realize fully that God has work for us to do and because of our own free will, we choose to gladly do His bidding, consecrating our service to Him, "... as the servants of Christ, doing the will of God from the heart." When we obey God from the heart we will "prove what is that good, and acceptable, and perfect, will of God."

As we, in consecrated service, do God's will from day to day we become stronger, better Christian men and women, thankful Christians who will be able to do more good for our fellow men and accomplish greater things to the honor and glory of God than ever before.

Christ was willing to serve God because of His love for Him. We, in our natural lives, willingly serve those we love more than others. It is our love for God which impels us to obey His will, consecrating ourselves to Him for service. Fear of punishment may bring one to accept Christianity but it is love which prompts one to sacrifice His all.

Christ bore our sins on the cross because He loved us; He willingly sacrificed everything for love. God first loved us. "For God so loved the world that he gave his only begotten Son." When we obey God's will, presenting our bodies as living sacrifices, we are in our finite way endeavoring to repay in a measure the love which God has manifested toward us. "If ye love me, keep my commandments"; and "If a man love me he will keep my words." John 14:15, 23.

One receives great joy through serving the Lord, joy which can be experienced in no other way, joy which is felt in the depths of the heart. "But let all those that put their trust in thee rejoice: let them ever shout for joy." Psalm 5:11. The fullest joy known is found through obedience to God's will. "In thy presence is fulness of joy."

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." It is God's will that we shall be raised from death to reign with Christ in glory. All who earnestly endeavor day by day to do God's will in everything, small or great, will be raised, "to meet the Lord in the air: and so shall we ever be with the Lord."

"O send out thy light and thy truth: let them lead me." Psalm 43:3.

## THE SAME COMMIT THOU TO FAITHFUL MEN

By Grover Gordon

*"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."*

— 2 Timothy 3:1, 2.

THE APOSTLE PAUL REALIZED that his work was just about finished, for he said in the fourth chapter of this same letter, "I have fought a good fight, I have finished my course, I have kept the faith". He also realized that after his departure people would turn aside, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:3 and 4.

I know of no better advice to give than that which Paul has given and I can truthfully say after having attended the Bible Training Class that those who are advancing the work of the class are striving to teach the truth as it is in Jesus. And I feel sure that the ones who are attending the class are there to receive instruction in "the faith that was once delivered unto the saints." The teachers probably more than the pupils realize the great responsibility attached to this work.

I can say for myself that I profited a great deal by the work and the good instruction which I received while a member of the Training Class, but since taking over the care of the churches where I am permitted to labor, I just begin to feel the responsibility which rests with me and to feel the need for further training. I do not say this to discourage the ones who are taking the work, but to encourage them to make the very best of it while they have the opportunity.

Just recently I heard a story of a young minister which I think is worth repeating. When he first entered into his work, he decided to give a sermon on "Science". He gave the subject a great deal of study and of course thought it would be instructive, but after he had delivered it a man came up to him and told him he had better get the latest books on Science as he was at least ten years behind the times. Next, he thought he would try a sermon on "English", which he did, only to be told how many grammatical errors he had made. By this time he was beginning to get discouraged and talked of giving up in despair, but after talking to an old minister friend he was told to "Preach the Word, they don't know much about that."

I cannot say that, because there are some very good Bi-

ble students in the Church of God throughout the country, but I do believe in Paul's instruction, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (teaching)." 2 Timothy 4:2. This one also is important, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4:16. "Make full proof of thy ministry." 2 Timothy 4:5. "BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY."

## PREPARING THE REAPERS

By Lucille LeCrone

*"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."*

TRULY THE HARVEST IS READY, the laborers are few and the time is short! The fields are ready, waiting and calling for reapers. But experienced, trained reapers are wanted and they are scarce. The work calls for hard labor, courage, patience, perseverance, self-sacrifice and many denials. The pay is small, according to the world's standard of reckoning. But there is a satisfaction, a peace which passeth understanding, that comes to the laborers which is worth far more than dollars and cents.

Despite the fact that the work is hard and the pay small, there are some who want to become reapers in God's vineyards. That is why the Training Class was established and is being maintained today: to train and prepare those who desire to become efficient laborers.

Each year a group of young men and young women, earnest, devoted to the truth, loving their Lord and wanting to serve Him more fully, go to Oregon, Illinois, to attend this Training Class. Here they receive instruction in Bible truths, church history, church organization and management, grammar, public speaking, principles of teaching and all that is necessary to make a good worker. While there they receive practical training and actual experience in both teaching and preaching. When the course is completed they are qualified to go out into the field as experienced laborers.

With but few exceptions, all who have ever attended the class have become ordained ministers and are now able and efficient workers in the field. But what of those who attended class but were never ordained as ministers? Was their time wasted? What benefit, if any, did they receive from their training? What can they do for the National Bible Institution to justify the expense of their schooling?

There comes a time in every church or Sunday School when some one is needed to help out, or fill in. Perhaps a teacher is needed for the beginners' class, or a leader for the young people. Perchance the minister is ill or out of town. Whether it be a teacher or a preacher that is needed,



the Training Class member can fill the place and will gladly do so.

So the church as well as the individual is benefited. Not only the local church where the Training Class member resides, but the entire Church of God is benefited. There is an old saying that a chain is as strong as its weakest link. The Church of God is as strong as its weakest church. I feel sure that if every church had a Training Class member among its personnel there would be no weak links.

If there is one in your church who has any talent along this line then do all in your power to persuade him to develop that talent. It is a gift from God and should be used in service for Him. Pray the Lord of the harvest that He will send forth laborers into His harvest. Do your part by helping finance the preparing of the reapers, and pray for the success of the National Bible Institution and the Training Class.

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## THE BIBLE TRAINING CLASS

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*By Harry A. Sheets*  
*Class of '24*

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THE CHURCH OF GOD will recognize some day, I believe, if it does not now, that the Training Class is its greatest work. The Golden Rule Home is a fine thing (and should be continued) but it can do little more than ease an advanced life. Each of its members has accepted "the power of God unto salvation" and could die neglected, unhonored and unsung, and still rise in that beautiful morning of the first resurrection. Each member of the Training Class is being trained to carry the message of salvation to a world "without God and without hope", a people faced with death unless some one carries the hope of eternal life to them.

THE RESTITUTION HERALD is a very vital and necessary work of our church but even that will, in a few years, depend upon the pen and inspiration of the product of the Training Class. The Training Class work should be supported as a vital principle of the future life of our church.

As I look back over my own experience in the first Training Class, I can realize that it influenced me to a great degree. First, it gave me knowledge; second, it taught me how to study; third, it gave me standing; fourth, it gave me association with those of real spiritual attainments; fifth, it revealed to me the largeness of my work; sixth, — I will not try to enumerate all the influences and benefits derived from the class. I will say this: I doubt very much if I would be proclaiming God's truths from the pulpit today if it had not been for the Training Class

There was a day when people were willing to give an unskilled person an opportunity to develop his talents, but not so in this day of specialists. We are no longer satisfied to have a budding mechanic repair our automobile, as our life depends upon its proper functioning. The day of quack

doctors is past. In his stead we demand a trained person. We send our young people to business college to acquire what they formerly "picked up". We are leaving the age when persons "worked from the ground up". Infant industries have become huge merged corporations. All this has caused people to demand trained leaders. And a Training Class is very essential to the well being of our church.

I realize that in some sections the Training Class idea is scoffed at. It is not a factory to turn out ministers but an institution to train workers for God's great work. This training is essential. People were unwilling to sit and listen to me until after I joined the Training Class. I couldn't even get appointments by paying my own expenses and doing the work for nothing. The Training Class is worth the effort if it only makes people more willing to give the young person a chance.

After all, Moses was trained forty years for his work; Solomon received God-given knowledge; Jesus taught the twelve and gave them experience by sending them out to preach the gospel; Paul was specially trained by Jesus and God before he was sent to the Gentiles; Paul trained Timothy. We could name many others that were trained, but the reader can easily supply their names.

I believe that the Training Class work should be boosted. I know what it meant to me and it can surely mean as much to others.

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## THE LOST SHEEP

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There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold —  
Away on the mountains wild and bare,  
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine:  
Are they not enough for Thee?"  
But the Shepherd made answer: "Tis of mine  
Has wandered away from me:  
And although the road be rough and steep  
I go to the desert to find my sheep."

But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed through  
Ere He found His sheep that was lost.  
Out in the desert He heard its cry —  
Sick and helpless and ready to die.

But all through the mountains, thunder-riven,  
And up from the rocky steep,  
There rose a cry to the gate of heaven,  
"Rejoice! I have found my sheep!"  
And the angels echoed around the throne,  
"Rejoice, for the Lord brings back His own!"

— *Selected.*

## PERFECTED BY TRIBULATION

By Dorothy Krogh

“AND ALL THE CONGREGATION of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?” Exodus 17:1-3.

The children of Israel were journeying in the wilderness. They had been brought up out of the land of Egypt where they had served in bondage for many years. God had given them a great leader, Moses, and through him, had delivered them out of bondage. He brought them across the Red Sea by a wonderful miracle; food was miraculously provided for them. Surely this should have been evidence enough to them that God would care and provide for them daily!

But here we find them complaining and murmuring against Moses because they had no water to drink. Reading a little farther we find that God gave them water. “And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” But still they distrusted God and refused to place their faith in Him.

So it went until the children of Israel were brought up to the promised land. All the miracles and evidences of God’s ability and willingness to provide for them had not convinced them that God would care for them. They were now ready to enter into the promised land. God told them to prepare to march into the land and He would be with them and help them to overcome their enemies. But, no! twelve spies had been sent into the land and ten of these came back saying that the people would be killed if they went into the land.

Only two brought back the true report that Israel could take the land; but instead of listening to these two who were faithful to God, they listened to the ten. They refused to go into the land and cried to go back to Egypt. For this they were compelled to wander in the wilderness for forty years, during which time they were humbled and learned to trust in God. After those forty long years were finished and God had told them to cross over into the land, they were ready and willing to obey His will.

As we look at this picture of Israel’s wanderings, we wonder how they could have refused to believe, with all the things that God had done for them. But let us look at the

average Christian of today. Does he not do the same thing? Has not God told us repeatedly that He will care for us? Does not Christ tell us in Matthew 6:31-33, “Therefore take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”? And has He not also given us evidence of His power and willingness to care for us? Yet we, as the Israelites, hesitate to place our trust in Him.

The trials we must pass through in this life are to us as the forty years in the wilderness were to Israel. These trials are a means of testing us and building up our characters, bringing us to humbleness before God and to faith in Him. We cannot be brought directly to salvation any more than Israel could have been brought directly from Egypt to Canaan without first being prepared in the wilderness.

If we will place our faith in God and follow His will, He will guide and direct us through life and provide for all our wants and temporal needs even as He did for Israel in the wilderness.

## TRIUMPHANT

By John L. Denchfield

“Prepare you victuals; for within three days ye shall pass over Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.” Josh. 1:11.

ISRAEL HAD JUST ARRIVED at the border of the promised land. For forty long years they had waited to hear just such words as these, waiting for that day in which they might enter the land. Now there were but three days of preparation remaining. These days were no doubt very busy ones, with women bustling about here and there, men hurriedly taking up their tents, getting all things in readiness for immediate departure.

All were filled with a great feeling of expectancy; the much-longed-for time was almost upon them. They had waited; now they were ready. The time came; implicitly trusting in God, they advanced upon the Jordan. As they went on, the waters receded. They were entering the land of promise, triumphant!

For many years we have been awaiting the return of our Lord. The signs of His coming are now fast being fulfilled; we are rapidly approaching that great day in which He shall come. Are we, as was Israel, busily engaged in preparing for that day? Are we filled with expectancy? Do we realize that He shall come soon? Are we making ourselves ready?

May we prepare now so that no matter how soon He comes we will be ready, ready to be caught up in the clouds to meet our Lord, ever more to be with Him, triumphant!

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"HE THAT SHALL HUMBLE HIMSELF SHALL BE EXALTED." — MATTHEW 23:12.

**I**N OUR BEREAN CLASS recently we studied the subject of Christ's humility as outlined in Lesson 17. To me there is something so outstanding in the lesson of humility that I would like to give a few thoughts on it here.

"Humility" — not such a big word, but what a wealth of meaning is contained in its definition! The quality of being lowly in mind, of being modest, submissive, meek — that is humility. It is one of the most important foundation stones upon which Christian character is built.

Did you ever stop to analyze the characteristic of humility and try to discover why it is so desirable and altogether necessary to the Christian?

In the first place, God Himself formed man, and man is altogether helpless in the hands of his Creator. He has no more in this present day to justify any pride or boastfulness or independence than he had in the day that God picked up a handful of dust, fashioned it in His image, breathed upon it, and called it "man". And yet, as in that day the first pair sought to exalt themselves and to be "as gods", so men and women of our own generation go one step farther and say, "There is no God. Whatever good there is in the world we have accomplished through our own wisdom."

Humility! It is almost a forgotten virtue today. And I think it is about the hardest to call back to memory. "We can't cultivate such a quality," you hear on every hand. "It would curb man's ambition; the world would never get anywhere!"

That is no doubt true, in part. Ambition is a very valuable characteristic if directed in the right way, but wrongly used it results always in disaster. Ambition for the riches of this life develops pride, egotism, selfishness, strife; ambition for the "unsearchable riches of Christ" cultivates meekness, a lowly spirit, an unselfish heart, and *peace*.

We have in Jesus Christ the most glorious example of humility that the world has ever known. We have so little, and strive for so much; He had so much, yet He laid it all down and the Son of God became the servant of men.

And as at this time we contemplate anew the opportunity opened to us through His supreme service of humility, we bow in reverence and ask, "What is man, that thou art mindful of him?"

## THE EXPRESSION OF LOVE

LOVE IS THE ONE GREAT INCENTIVE which controls the entire world. It is love that incites a man's finer ambitions. Love impels him to do the very best that he possibly can. Love sets forth the purpose, the goal, which he tries to reach. There is nothing so grand, so uplifting as a pure, wholesome love.

Pure, true love always expresses itself. When anything is filled to overflowing it runs over. When we are filled with love it goes out; it manifests itself. Love can be seen in our actions, in the deeds we do, in the service we render, in the loyalty we show, and by the gifts we give.

All who have carried lunch pails to work no doubt remember anxiously waiting to see what was in the pail, wondering if it was fruit, cake or something else beside the necessary food. In that pail was the expression of mother's or wife's love. Where there is love, there is always an expression of it.

The love of Christ is the purest, noblest, greatest love which man has ever known. His love is firm, steadfast and true, the same today and forever.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

Christ, because of His love for us gave His life that we might have eternal life. He walked the lonely, shameful road to the cross. He endured the mockery and ridicule thrown at Him. He suffered himself to be raised to the cross and there to die a most cruel death. How great was the love which at such a death could say, "Father, forgive them"!

He gave His all, even unto death, because of His love for us — you and me. He loves us today with the same love which He had for us then. His love is the same forever. He is always willing to aid us.

We cannot fully realize the depths of Christ's love. The very best we can do is to earnestly endeavor to the utmost of our ability to obediently and willingly serve Him who loves us. — *John Denchfield*.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life."



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PROMOTION IN THE KINGDOM

**J**ESUS WAS ON HIS WAY to Jerusalem. He was on the way to suffering and death. Taking the twelve disciples aside, He tried to tell them some of the things awaiting His arrival. He said that the Son of Man would be betrayed unto the chief priests and scribes, who would condemn Him to death. They would deliver Him to the Gentiles (Romans) who would mock and scourge and crucify Him. It was a most unhappy picture.

However, a ray of hope brought light to the bewildered followers when Jesus added, "The third day he shall rise again."

We sometimes wonder if these men felt that a climax was approaching, and that perhaps Jesus was going to establish His kingdom soon. Naturally, they wondered just where they stood in favor, what kind of an office each should have and who would be in highest authority.

There was a mother wondering about this too—the wife of Zebedee and the mother of James and John. She and her sons came to Jesus with a strange request. "Master," they said, "we want you to do something for us."

Jesus inquired, "What do you want me to do for you?"

"Well, when you come into your kingdom let one of my sons sit on your right side and one on the left."

"Oh, you do not know what you are asking," said Jesus. "Can you drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" In other words, could they bear the sufferings and death that Jesus told them He would suffer?

They bravely replied, "We are able."

However, even if they were willing and brave enough to endure suffering for places beside Jesus, and He loved them very much, yet He said to them, "Ye shall suffer all that I suffer. But these places are not mine to give. They shall be given by my Father to those for whom they are prepared."

The other ten disciples heard about the request James and John had made, and were displeased with them. It looked to them as though the two brothers were trying to get ahead of them.

Then Jesus called the disciples all together before Him, and gave them a new idea concerning who would be great. He said, "Whosoever shall be great among you shall be your minister: and whosoever of you will be the chiefest shall be servant of all." That is, he who would be great must do kindly deeds for others, humble tasks perhaps, and not consider himself better than his fellow men.

Jesus himself lived this idea: "For even the Son of

man came not to be ministered unto, but to minister, and to give his life a ransom for many."

THINK! How can we best serve?

#### SOMETHING TO DO

1. Try to find what happened to James and John.
2. Make a list of all the ways you can serve.

#### CLEANLINESS

A clean mind in a clean body.  
Temperance in all things.

"Taint no use to grumble and complain  
It's just as cheap and easy to rejoice,  
When God sorts out the weather and sends rain,  
Why, rain's my choice. — *Riley*.

#### NATURE

10. The murmuring Israelites longed for the fish, the cucumbers, the melons, leeks, onions and garlic that they had eaten in Egypt. Numbers 11:5.

11. The poison of what reptile is compared to the speech of the wicked?

#### CONQUER

It's difficult to conquer men;  
It's hard to rule them in the right.  
It's hard to master foreign tongues,  
And they are difficult to write.

It's hard to do so many things,  
But hardest of them all to do  
Is conquer self and master will,  
A thing that's hard for me and you.

Take hold of self and rule your thoughts;  
Be calm and do the thing you should.  
Be led by higher powers than lusts,  
Instead of doing what you would.

Yield not to carnal fleshly wants,  
For we live not by bread alone,  
But by each word that comes from God;  
So let's serve Him and Him alone.

—*Harvey Krogh*.

# With Our Sunday Schools

LESSON V.—May 4, 1930

## PROMOTION IN THE KINGDOM

Matthew 19:30 to 20:28

Devotional Reading: Philippians 2:1-11

### GOLDEN TEXT

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20:28.

### A STUDY OF THE SUBJECT

**Topic.** Christ's Standard of Greatness.

**Basic Truth.** "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1:9.

**I. True Greatness Achieved, Not Given.** Though Saul was by nature head and shoulders above all the people, 1 Sam. 10:23, though he was exalted to be the first king over Israel, yet he was not great. He failed his people; he failed his nation; he failed his God. Though David was but a shepherd lad, the youngest of eight sons, yet he was great. With a stone sling he served his brethren; he served his king; he served his God. By such service he grew, enlarged, became truly great.

Though Moses had been reared in Pharaoh's house, he found as he would aid his quarrelling brothers that he was not great. Forty years later when he paused at the burning bush and there learned service, when he reentered Egypt and served his own people, when he redeemed them from Egyptian bondage, when he led them through Sinai, when he had cared for them in the forty years' journey; he found he had learned greatness.

George Washington was "first in war, first in peace, and first in the hearts of his countrymen" purely because of his intense service at all times.

Jesus revealed His greatness by His uplifting miracles, by His repeated forgiveness, by His comfort to the needy, by His devotion to God. At the beginning He was not great enough to have "where to lay his head". At the end He was too great to be left in the tomb. "Whosoever will be chief among you, let him be your servant."

Greatness consists not of exalting self, but of being able to lift or build up the other. This can be nothing else than serving the other.

**II. True Service.** At the bottom of true service lies love. Indeed, that love which is commanded by God and by Christ is expressed not by affection but by service. This is revealed in that golden chapter, 1 Corinthians 13. "Charity", i. e., that love which expresses itself by action, "suffereth long, and is kind". It "beareth all things." It is this characteristic of longsuffering and patient bearing that quickens service. Such was the service of Daniel while in captivity for his people. Such is strikingly revealed in his prayer of Dan. 9:3-20. He lived for his people and for God. Such was the service of our Savior for mankind. It was quickened because of His deep-seated love for God and God's creatures. Because of that He served throughout life; He served unto death; He is serving in resurrection.

To "love the Lord thy God with all thy

heart" and "thy neighbour as thyself" can be expressed in no other way than in giving one's entire thought and devotion to love-prompted service unto God and to love-prompted service unto man, God's creature.

**III. Greatness Through Self-Denying Service.** All service unto another bears the appearance of sacrificing one's own pleasure or good. The mother who foregoes supplying her own needs that she may supply the needs of her child, appears to one disinterested to be sacrificing that which belongs to her. Contrariwise, it is her devotion to the child which, providing for him, strengthening him, guiding him, enables him to rise in life. Her service to her child makes the child. Her ability thus to perfect measures her own greatness.

Jesus accepted from His Father the immeasurable task of redeeming a world that was low under the effects of sin. Not by exalting himself unto lordship, but by serving the lowest, aiding the poorest, forgiving the most sinful, He accomplished the task of raising many out of the weaknesses occasioned by sin and giving unto them many of the joys and granddeurs of righteousness. The entire world lay before our Savior. His task was to erase from the heart of man sin and its effects. To accomplish this, His service must be impartially dedicated to all. This He did.

To accomplish most would be to release them not alone from sin but from death, the wage of sin. Rom. 6:23. To this end He served to the extent that He gave His own life that others through His death might come to life. It was this greatest of service that accomplished most for man. This which seemed to be sacrifice of himself really determined His own greatness. By service Jesus came to be the greatest of all the great.

The striking lesson revealed in our Savior's life of service is a lesson that would as truly fit and apply in the life of every individual. He who does most in accordance with his ability of service does most for his fellows and in doing most he reveals the measure of his own greatness. The love which God commendeth toward us, Rom. 5:8, declares the greatness of God as esteemed by mortal man. Because of God's immensity of service to man, man recognizes God's love and accordingly estimates Him great.

### PRACTICAL APPLICATIONS

The time of promotion, to the average person, is a cherished moment. The possibility of being promoted is always an inspiration to every honest employee and is also an incentive for him to give and serve with the best of his ability.

In church work there are various offices to be filled. To what extent is a person justified in seeking promotion in these offices? Discuss and

endeavor to find which of the following should prompt an individual in aspiring to promotion in church work, or how they may be detrimental:

Popularity	Control
Money	Love for service

In the business world, which do you think is responsible for most of the promotions, a pull or better qualifications? Should a young person seek or accept promotion because of a pull when he knows he isn't qualified?

**Blackboard Illustration:** Draw a picture of a ladder and at the top of the ladder write, "Promotion". On each rung write the following promotion assets and show how each helps one to climb towards promotion:

Character	
Honesty	
Faithfulness	
Cleanliness	
Punctuality	
Courteousness	
Christianity	(Emphasize)

—C. E. R.

### THE GOLDEN TEXT

"Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many."—Matt. 20:28, Diag.

It is a natural thing for man to want to attain greatness even though it be within a very small realm, a small circle of friends or associates. Those who are great in this world exercise lordship or authority. But Christ says, "It shall not be so among you." Matt. 20:26, but that whosoever would be chief must be a servant. He then sets up His own life of service and humility as an example of One who would be really great.—F. A. S.

### SENIOR AND ADULT CLASSES

Christ's life among men brought His kingdom at hand. It was His kingdom in miniature. This miniature kingdom, said the leaders, was turning the world upside down. Perhaps no aspect of Christ's kingdom appears quite so topsy turvy to the usual trend of thought as does kingdom greatness.

His greatness sees the sin-wasted life at the pool of Bethesda and reaches out the helping hand that makes it full and beautiful, and an honor to it; Creator. It meets the Samaritan outcasts and pours into their thinking the cleansing touch of its own wisdom and love; it discerns and scorns the least indication of pride and self-righteousness with their varying degrees of the caste. It mingles commonly and sincerely with publicans and sinners and, because it is true greatness, it loses nothing of its glory.

This is greatness in the Christ's kingdom. Only those who desire this greatness are fit for the kingdom.—A. K.

# DOINGS AMONG THE CHURCHES

## THANK YOU

We wish to take this opportunity to express our appreciation for the help which we have received in increasing the circulation of this Training Class Edition of The Restitution Herald. We have enjoyed working with you and gladly noted your response. We feel that good work has been done in introducing The Herald into new homes. May the interest in the Class work continue. Thank you.

Circulation Committee (J. L. D.)

Bro. Richard LeCrone of the Bible Training Class will speak for the Oregon congregation, April 27, at eleven a. m. Bro. Austin will be present to conduct the evening services as usual.

Sr. Leila Whitehead received a message informing her that her uncle and aunt, Bro. and Sr. Frank Wilson of Kansas City, were in an automobile accident last Saturday. Bro. Wilson's injuries were slight, but the extent of his wife's injuries was not certain and she was removed to the hospital for further care and observation.

The many friends of Bro. and Sr. A. J. Eychaner will be glad to know that they have safely returned to their home at Cedar Falls, Iowa, after a very pleasant winter in Florida.

Sr. F. L. Austin of Chicago spent the past week end at Oregon, Illinois, and assisted with the special Easter music at the services on Sunday morning.

Sr. Leila Whitehead and some friends, Miss Freeman and Miss Gray of Chicago, visited the Greenhouse, Golden Rule Home and enjoyed other points of interest in and near Oregon, last Friday. Miss Freeman, a musician of much ability, graciously sang for the members of the Home.

Because of a heavy rain and the mud roads of the Plum River and Adeline districts Bro. Paul C. Johnson did not fill these appointments last Sunday. We hope for better weather conditions the next time.

Sr. Belle Hartman writes, "Bro. A. E. Overholser of the Lawrenceville church, Springfield, Ohio, is now at home from a major operation and resultant pneumonia. Though he was very ill, the Lord has spared his life, for which we are very grateful."

We are sorry to note the death of Sr. Allie Spencer Fuller, which occurred at the home of her daughter, Artie Densmore, March 5, 1930. The funeral was held at two o'clock on Friday afternoon at the Coats Grove (Mich.) church, Rev. Bullman, of the Methodist Episcopal church of Lake Odessa officiating.

In sending in a renewal and change of address, one of our subscribers says that to miss one copy of The Herald is like missing an old friend.

## PALM SUNDAY AT CLEVELAND

A day of rejoicing was Sunday, April 13, at the Church of the Golden Rule. At the close of the morning service it was our happy privilege to assist a class of four young ladies in putting on Christ in baptism. All are active workers, and will make a splendid addition to the church. An unusually large attendance witnessed the service, and its influence will be felt, we are sure.

The new members of the body are: Miss Eunice Hawkins, 15864 Glynn Road; Miss Evelyn Jones, Stop 25, Kinsman Road, Warrensville, Ohio; Miss Adele Hicks, 17814 Ingleside Ave.; and Miss Mary Milburn, 7508 Denison Ave. These girls are all in the 'teens, with life still before them full of promise. Adele and Evelyn are teachers in our Sunday School; Adele and Mary are members of the choir, and Mary has also been active in the Berean society since it was first organized three years ago. They are to be congratulated on their choice of the Savior in the days of their youth and we pray that He will give to them in the Christian walk the richest blessings of faith.

There are others who should soon be making the good confession, and we are hoping the splendid example set by these four will inspire them likewise to take the step that will make them heirs of life eternal.

M. W. Lyon.

## CHICAGO SERVICES

Bro. Austin will speak for the Chicago brethren next Sunday, April 27. Services will be held at the Austin-Whitehead home, 5439 Ohio St. All those finding it possible to attend are invited to be present and to lend their assistance at this meeting.

## MARSHALL, ILLINOIS

The first appointment of the season for the Salem church near Marshall and Martinsville, Illinois, will be held this coming week end, April 26 and 27, with sermons by Bro. Siple Saturday night, Sunday morning and Sunday night. Throughout the summer these appointments will be continued over the fourth Sunday of each month.

## RIPLEY, ILLINOIS

Conditions at the Ripley church have been growing gradually better and stronger as the months roll by. The Sunday School is developing, the Berean and Bible class work is improving, and there is noticeable interest at our preaching services each month.

As a matter of encouragement to the church and inspiration to us all it was beautiful on Palm Sunday to have one man and one young lady step forward in obedience to their Lord, Mr. Daniel Washburn, a citizen of Ripley, well known for many years past, and Miss Ruth Robins, daughter of Bro. and Sr. Jesse Robins. About mid-afternoon, with a warm spring sun shining upon the quiet waters, these two were baptized in the name of their Lord.

Others we feel sure will soon follow. And we are hoping to see the day when the building at Ripley will be enlarged and equipped with basement so as to properly handle the Sunday School and other features.

F. E. Siple.

## MARRIED IN MACOMB

A simple ring ceremony performed by Rev. J. A. Smith united the lives of John E. Seeger of Quincy, Illinois, and Sr. Hannah McGraw of Macomb, at their home on South Dudley Street, Saturday evening, April 5.

Those present were the bride's immediate family, Mr. and Mrs. Zenith Rigg and son of Silivis, Illinois; Mr. and Mrs. Wm. C. McGraw and two children of Rockford, Illinois, and Mr. and Mrs. Henry Logan and three children of Macomb. Mr. and Mrs. Seeger will be at home at 558 South Dudley Street, Macomb.

The Herald joins in sending good wishes to them.

## EASTER OFFERINGS

The Easter Offerings continue to arrive and to bring to the hearts of the workers a joy as they realize that throughout the land there are many who are contributing of their means, whether large or small, to further the work of the National Bible Institution in the cause of the Master. May God's blessing rest upon those who have thus signified their loyalty and on all others who are regularly giving of their time, talent and substance to His service.

Previously Reported	\$405.42
Eva H. M. Fletcher	25.00
Alice Emerson	3.00
Mrs. Thomas Pascoe	10.00
Mrs. Flora E. Hogue	5.00
Mrs. Ida Eastman	5.00
Mr. and Mrs. T. J. Ellis	5.00
Eldridge A. Ellis	1.00
Margaret M. Ellis	1.00
Mrs. Richard W. Lake	6.00
Mrs. F. E. Smith	5.00
Ada M. Eldridge	5.00
Mrs. Harriet Reed	2.00
Mr. and Mrs. M. W. Perrine	5.00
Mrs. Ida Jeffrey	2.00
Mr. and Mrs. J. E. Miller and daughter	3.00
Mrs. Nora Johnson	1.00
Mrs. James Kincheloe	7.50
Mr. and Mrs. Loren Burnett	2.00
A Bro. and Sr. in Holtville	10.00
Anna E. Drew	1.00
One of the Workers	1.00
Irena Margrave	5.00
Belle McCandless	2.00
From a Sister	10.00
Mr. and Mrs. Otto Momsen	3.00
Rose Miller	5.00
Mrs. J. M. Prime	3.00
M. Fetters and Family	5.00
Mr. and Mrs. F. L. Austin	100.00
Mrs. Clara Stinnette	4.00
From Martinsville, Illinois	4.00
Mr. and Mrs. Harold Starbuck	5.00
Mrs. H. C. Starbuck	2.00

Total to date \$658.92

## GREETINGS

Sweet spring is here again, bringing with it many proofs of new life. We see all around us nature springing into new life; flowers bloom; birds sing and trees are lovely in their new dresses of tender green. We marvel at God's great handiwork, but I think sometimes the small creations are more marvelous than the greater ones. The trees, rivers, mountains and waterfalls are all very wonderful in their majestic beauty, but just think of the small

things that God has made. Each tiny insect and flower are perfect in form and color, with every little stripe and dot just where it should be.

When we look into the face of some sweet little flower and smell its fragrance and see its real beauty, we can say with the poet, "Blessed is he who learns to see."

At this time of the year we are deeply reminded of the death, burial and resurrection of our dear Lord and Master. 'Tis the thought that Easter always brings. O what a sad thought it would be indeed if there had not been a resurrection! That is what brings joy and gladness to our hearts, for we know we have a risen Savior to live forever. Thanks be to our heavenly Father for providing us a Savior and Redeemer.

Dear ones, do you see Jesus as He trod on foot from place to place, healing the sick and blessing the poor? Thanks be to God, He forgave sin also. He turned no one away who had faith enough to come to Him and He is the same today that He was then. See Him again in the garden, in bitter anguish as He lifted up His whole soul in His last prayer to His Father. See Him on His way to Calvary, bearing His heavy burden. He went patiently on without a word. We, too, must learn to bear our burdens and crosses of life with patience.

See Him again on that far off Easter morning as He comes forth from the grave, triumphant over death, to live forevermore. No wonder our hearts are glad at Easter.

Now, dear brothers and sisters, let's try our best to be faithful and true, for this same Je-

sus that went away is coming back again, we know not how soon, to receive the faithful ones unto himself. Let's try to be among the faithful ones.

Hear Him give His last command, also His last promise to His disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Mrs. Newton Davis.

#### HERALD RECEIPTS

Albert Singer; H. E. Shepard; Mrs. W. H. Eidemiller; Mrs. Florence Brower; Alta King; Mrs. L. C. Wogoman; Mrs. John P. Stedman; Norman John McLeod; Mrs. Eva Phelps; Mrs. Lottie Graham; Mrs. Elizabeth Frier; Mrs. G. E. Stauffer; C. W. Dean; W. W. Cooper; Mrs. Lucy J. Lapp; Laura H. Bleasdale; Julia Pry.

Jessie W. Donaldson; Mrs. Dora Morgan; Mrs. George Reighard; Mrs. Richard Lake; L. L. Williams; Mrs. Bert Sheets; Alice Emerson; Ben Carpenter; Mrs. L. C. Wogoman; Miss Angeline Lent; Albert Eberhardt; W. J. Marme; Mrs. James Kincheloe; Mrs. Ida E. Murray; George I. Rahn; Mrs. C. E. Kammerdierner; Walter Reid; Mamie L. Kauffman; Mrs. Clark McClelland; Charles A. Thomas; Mrs. J. M. Prime; Mrs. Mary Goekler; Mr. Arthur Ward; Joyce Chadbourne; Walter Wiggins; E. M. Williams; Mrs. S. W. Coffman; F. W. Huber; Anna Banes; John Denchfield.

#### MRS. ELSIE M. BROWN

Elsie Maria Maine, daughter of Edward and Christine Maine, was born at Sheffield, Ontario, August 24, 1857, and died at Cleveland, Ohio, March 18, 1930. She was married on January 12, 1882, to William Brown, who preceded her in death fifteen years ago. They lived in Toronto for some time, after which they came to Cleveland in 1890. One brother, Andrew, her companion for many years, survives her.

She was baptized on July 3, 1893, and had been a member of the Church of God about twenty-two years. One of her most outstanding characteristics was the regularity of her attendance at services, whether it was Sunday School, church, or the sewing society. Always in her accustomed place at meeting if it was physically possible for her to be there, "Brownie", as she was affectionately known by old and young, will be greatly missed in all of these places.

Death resulted from a stroke of apoplexy from which she never regained consciousness. She had been gradually failing for a year or more, yet to the last hour of life never lost her cheerful attitude, in spite of the fact that for months she was not able to sleep except sitting up in a chair.

Funeral services were conducted on March 21 by Bro. L. E. Conner, assisted by the writer, after which she was laid to a well earned rest in East Cleveland cemetery to await the Master's resurrection call.

M. W. Lyon.

## TO THE STOCKHOLDERS OF THE RESTITUTION PUBLISHING COMPANY OF OREGON, ILLINOIS

AT A LEGALLY CALLED stockholders' meeting of The Restitution Publishing Company held at its offices on the 29th day of December, 1927, "to consider and take action upon the proposal to transfer the publishing plant and all property, real and personal, now owned by the said, The Restitution Publishing Company, to the National Bible Institution and also to consider the advisability of the dissolution of the said, The Restitution Publishing Company", its Board of Directors were authorized and directed "to sell, convey and give title of all real estate, machinery, good will and all other business effects and interests belonging to the said, The Restitution Publishing Company to the said, National Bible Institution". In consideration of said transfer the Board of Directors of The Restitution Publishing Company was instructed to "properly close up all the business affairs of the said, The Restitution Publishing Company", and then to "take proper and legal steps for the dissolution of the said, The Restitution Publishing Company".

The above is as per "Report of Stockholders' Meeting" printed in The Restitution Herald Jan. 3, 1928, page 211.

It has been recently learned from the Secretary of State of Illinois that owing to a legal technicality the said intent and effort to dissolve The Restitution Publishing Company failed to carry. As long as this company remains on record in the State files the company is obligated to continue paying its Annual State Tax, as well as make Annual Report. To accomplish the dissolution of The Restitution Publishing Company and relieve it of these obligations another meeting of the stockholders is necessary. Therefore the accompanying Notice of Stockholders' Meeting.

### NOTICE OF STOCKHOLDERS' MEETING

NOTICE IS HEREBY GIVEN that a meeting of the stockholders of The Restitution Publishing Company will be held at its office at 131 North Third St., Oregon, Illinois, on the 6th day of May, 1930, at 2 o'clock, p. m., for the purpose of voting upon the proposition to dissolve the said company, as provided by law.

All stockholders unable to attend said meeting in person are requested to send proxies to Fred Knodle, Secretary, Oregon, Illinois.

Given this first day of April, A. D., Nineteen Hundred Thirty.

L. E. Conner, President Board of Directors.

Attest, F. H. Knodle, Secretary.

## F A I T H

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By C. E. Lapp

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*“Now faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 11:1.*

**F**AITH IS SOMETHING that is born in every man, woman and child, therefore is a very common thing. It is that quality that comes to a child the instant it is born and continues, given proper environment, through babyhood, adolescence and on into adult life.

In childhood day after day faith is tested and developed. Children have the simplest kind of faith, the kind that never falters or wavers but instead points the child to its parent in all times of need. The child believes in the parent to the utmost but parents sometimes lose that confidence or trust placed in them because they themselves lead the children to distrust. How great is the faith a boy has in his father! No matter how incapable the father is, the boy believes in him to the fullest unless his confidence has been destroyed.

In the Old Testament there are records of many great men who had implicit faith in God, but one of the most striking examples recorded is that of Moses. God called Moses to lead the children of Israel from Egypt where they were in bondage. At first Moses depended on himself and failed, but when he came to the point that he put his trust in God and believed in Him, Jehovah performed many wonderful works through him that the Israelites might believe.

Moses' faith was increased daily by the miracles performed by God and after the slaying of the passover lamb and sprinkling of the blood on the door post, he led the Israelites forth out of Egypt and out of bondage. Do you think it took any faith on the part of Moses when they came to the Red Sea with the Egyptians close behind? or when the Israelites began to murmur? That grand old monarch of God simply said, “Stand still and see the salvation of the Lord.” And it was not long coming, for he stretched his rod over the waters and they parted letting the people walk through the sea on dry land but closing on the Egyptians and drowning them.

Did Moses show faith while he was leading the people through the wilderness? Time after time he went to God for guidance because he believed in Him. Time after time God punished Israel for disobeying, but blessed them when they followed His commandments.

Are we not like the Israelites? We are living in sin and under the condemnation of sin. We have very little faith, but faith comes by hearing the Word of God and the more we hear and study His Word the greater our faith will become. Our Passover Lamb was slain, even Christ, and because of this we are free from the bondage of sin if we accept and believe.

As we pass through the trials and temptations of life with its disappointments and obstacles that are seemingly

insurmountable, we must look to God in faith and prayer, then we too shall see the salvation of the Lord. We too are tried and tested and if we disobey God's laws there is but one thing to expect and that is punishment. But if we trust Him we have the assurance that He will bless all those who diligently seek to do His will.

We have a hope of eternal life as the Israelites had a hope of inheritance in the promised land. It was only through faith in the passover slain that the Israelites were saved and so it is with those who accept Christ and His supreme sacrifice made on the cross. Faith or belief alone cannot make it possible to inherit our Savior's promises, but we must put our faith into action and follow in His ways.

Let us then trust in His sacrificial work on the cross and believe because He arose from the dead He will fulfill the promises made to all who believe on Him. Then all those who accept the promises will be released from the curse of sin and on the resurrection day will be raised to rule and reign with Christ. No one can obtain greater blessing than the one who obeys the injunction given by Christ in Mark 11:22 when He said, “Have faith in God.”

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## SEEK AFTER GOOD THINGS

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**M**ANY OF US CAN REMEMBER how on a certain beautiful day we strolled into our back yard and there stood beside the little garden which was just beginning to produce. After some hesitation we stooped and pulled out a small radish, the first of the season. How good it was! A little later we plucked the first strawberry. Delicious? Indeed it was. From that time on we anxiously were awaiting more of the same fruit. We had tasted it and it tasted like more.

All of us appreciate good things and when once we have experienced them our better nature urges us to seek still more good things.

Many are receiving, at this time, their first copy of *THE RESTITUTION HERALD*. In most cases this copy has been sent because of the wishes of some kind friend. In this Training Class Edition of *THE RESTITUTION HERALD* you have no doubt already found many Bible truths which you have enjoyed reading; you have recognized it as something worth your while; you have undoubtedly been very much pleased with it.

This paper enters many homes once every week. It is always filled to overflowing with the truths we love to read, truths which inspire us to greater accomplishments, truths which bring us closer to Christ. The paper becomes a weekly visitor bringing blessing into the home.

You have received this, your first copy; if you liked it you will also enjoy those following. -Seek after the good things, send us your subscription as soon as possible.

May this church paper become a welcome weekly visitor at your home as it has at many others.

Circulation Committee (J. L. D.)



# THE RESTITUTION HERALD

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NUMBER 31

## RACIAL CHARACTERISTICS IN THE KINGDOM

By G. Eldred Marsh

*“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.”*

THE KINGDOM OF GOD, its establishment, its conquests, its duration and extent is a subject of never-ending interest to the thoughtful student of history, political economy, and religion. For in the accomplishment of its divinely determined policies it will revolutionize every department of individual, social and national life throughout the world. There is not an interest of mankind that will not be affected beneficially by it.

The prediction of Isaiah that “of the increase of his government and peace there shall be no end,” (Isa. 9:7), is of far deeper significance than is generally realized, for the Kingdom of God will be a *growing* institution forever. There are no limits to the possibility of its development. Its activities will not be restricted to the enactment and execution of just and equitable laws, but will extend to every interest of humanity.

The final purpose of this coming Theocracy is suggested by Paul in Ephesians 1:10, “That in the dispensation of the fullness of times he (God) might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him.” “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” 1 Cor. 15:28.

The full development and utilization of all the resources of creation, both natural and spiritual, will be the great objective of the Kingdom of God.

When Alexander the Great had brought the world to

his feet and sighed for other worlds to conquer, had he turned to himself he would have found in his own heart and life a realm awaiting subjugation and development at the hand of a fearless leader far greater in extent and in rich

possibilities than all the vast territories his legions had hitherto subdued! And it is these regions, unseen and neglected by the Alexanders and Napoleons of the world, that the Kingdom of God will discover and cultivate to their fullest possibilities. That is, the Kingdom of God will reach down into the depths of human nature and draw forth the wealth of energy hidden there by the Creator's hand, and develop and utilize it to His own name's honor and glory.

Thus the Dominion of Jehovah will be made to extend not alone over the natural forces of the universe, and over the political powers of the earth, but also over the spiritual and intellectual resources of mankind everywhere. It is with the

latter province of the Divine Empire that we will especially concern ourselves at this time.

It is evident from many scriptures that the Kingdom of God will comprise not one government, but many. It will be a mighty Empire composed of many nations, tribes and peoples, for “all kings shall fall down before” the King of kings, and “all nations shall serve him.” Psalm 72:11.

It is further evident that the various nations which will eventually become the component parts of the vast Empire

*(Continued on page 484)*

### WHY?

*Request was made that this rather unusual and very interesting article by Bro. Marsh, the first installment of which appears on this page, be presented in a sermon by the author at the suggestion of Bro. Wesley Saylor of Los Angeles. This may encourage others to ask for unusual topics in sermon or print. You will want to follow this series through to its conclusion because of the fact that the author has presented the subject from such a unique angle.*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." — Eccl. 9:10.*

## BIBLE TRAINING CLASS

SEVEN SHORT MONTHS have sped rapidly by since the Bible Training Class began in October, 1929. The year came to a close last Friday, April 25. Perhaps the best progress of any single year was made during the year just closed.

Inasmuch as the program for the class embraces three years of study, none of the class has finished this year. But those who have been most closely connected with class work and with the members of the class, are very much convinced that the Church of God will soon have additional personnel for the pulpit that can be recommended to all.

The growth of the Bible Training Class interest throughout the Church betokens that more far-reaching plans must needs be considered at once. With continued present growth, our Bible School should, in the near future, be established upon a stronger and firmer foundation. Other related branches of study should gradually be included in the course. Other phases of training for public work should be added and these things ought to be done in such a way as to eventually bring the School into a proper standing in the educational system of the day.

## SUMMER CONFERENCES

THE TIME HAS AGAIN ARRIVED when the different summer meetings must be planned for. It is very evident that these meetings are of great importance in the furthering of gospel work. Each becomes important in proportion as plans are carefully made for the meetings and as the meetings execute those plans.

First, it does far more good to thoroughly announce the meetings well in advance than to report them after they have been finished. Again, the people who attend should have their minds well concentrated upon the efforts that are to be put forth. Every possible preparation should be made by each one to carry every good he possesses to these meetings and to accept of every beneficial thing that is presented thereat.

We urge that thorough plans and preparation be made

by all possible to the end that the summer Bible Schools and Conferences and gatherings shall be of the best.

## OBLIGATION TO GOD

CONSECRATION TO GOD imposes an obligation which is equally or even more binding than is any obligation between man and man. The mortgage on the farm or on one's business is no greater than is the mortgage which one makes against himself when he consecrates his life to the Master's service.

Of him who consecrates his life to God, the obligation to the Father takes precedence over every other obligation that he makes. It is a false conception of righteousness to think that one must pay his obligations to his fellow man whether he is able to pay his obligation to God or not. The reverse is true. To love God first with all one's might and mind and life necessitates that one should at least render to God every obligation due Him.

## CHRISTIAN SERVICE

"AND NOW COMPLETE the doing also, in order that, just as there was then the eagerness in desiring, there may now be the accomplishment in proportion to your means." — 2 Corinthians 8:11, Weymouth.

Christian Service is not completed by fullness of desire, neither by fullness of promise. Desire is of importance as it materializes in effort and service. In this Christianity is no different than anything else. Desired success in the mercantile world is effective only as that desire is put into practice and effective labor in the right direction.

Desire for success in farming is beneficial only in so far as that desire arouses real effort and real labor along practical lines in that field. So with Christianity the desire to be saved, the desire to serve God, the desire to stand high among Christian people, all these are of value only as they arouse thorough, practical, devoted labor that continues through the days and weeks and years of one's life. These activities must be conducted along lines that are true to Christ's precepts, honest and upright before God, ever holding God and His Son uppermost.

## BEFORE ABRAHAM WAS I AM THE SOULS UNDER THE ALTAR

By R. H. Judd

IT MAY BE OF INTEREST and helpful to some to give a different explanation of our Savior's words in John 8:58 than that given by Bro. Drinkard in his article, "Sent From God", for all minds being variously constituted, the argument that appeals forcibly to one is not of the same value to another.

If we turn to the twentieth chapter of John's gospel and the thirty-first verse, we have given us there the objective purpose of that gospel, namely, "that (in order that) ye may believe that Jesus is the Christ the Son of God, and believing ye may have life through his name." No writer ever more clearly explained the reason for his book, and so definitely pointed out its leading features in such concise, forcible and beautifully expressed language.

Its first great theme is CHRIST, and its second is LIFE. The whole book is written in a natural, straightforward style, and these two important subjects stand out preeminently without any attempt at forced design. Testimony of this kind is invaluable, for there is no testimony like it. If we want proof of this, we find it amply verified in the recorded statements of our Lord by the beloved disciple.

Readers will notice that the same words that occur in John 8:58, do so again and again throughout the gospel. Turn for instance to verses 24 and 28 of the same chapter. In verse 24 we have the statement, "If ye believe not that I am *he* ye shall die in your sins." The pronoun "he" has been supplied by the translators, hence is in italics. The absurdity of the statement without the pronoun must be almost painfully apparent. In verse 28 the omission of the pronoun makes it even more grotesque, for how could the Pharisees or present day "orthodoxy" "know" that He existed after being "lifted up"? The fact is that Jesus had, all through His ministry, taught that He was the Messiah, the One spoken of in the Scriptures.

His one message therefore was, "I am he." Christ said exactly the same thing to the woman at the well (see chapter 4:26) — the "he" in every instance being supplied by the translators. See also chapter 9:4 for a similar expression by the blind man whom Christ cured. Then why not supply the pronoun in 8:58? Viewed in this light the difficulty in John 8:58 vanishes, for the CHRIST was before Abraham in the plans and purposes of GOD. Just as truly was He before Abraham, as it was true that Abraham saw His day (Christ's day), though that day has not yet come.

"One small cloud can hide the sunlight; break one string and the pearls are lost; think one thought and a soul may perish; say one word and a heart may break."

— A. A. Proctor.

By Lydia Railsback

THERE IS PERHAPS MORE DIVERSITY of thought on the fulfillment of the prophecy given in the book of Revelation than there is on any other prophecy of the Bible. There is one group of interpreters who hold that it is all historical, and embraces the whole history of the church and its foes from the time it was written to the end of the world. Another group, known as Praeterists, hold that the whole or nearly the whole, of the prophecy has been fulfilled, and that it refers chiefly to the triumph of Christianity over Paganism and Judaism. Then there is still another group, called Futurists, who hold that the whole prophecy, except the first three chapters, is still in the future, and is a period of not long duration which is immediately to precede the second coming of Christ.

To this last thought the Scriptures seem to agree, for the Revelator, himself says, these "things . . . must shortly come to pass," 1:1; "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," 1:19; and "which said, Come up hither, and I will shew thee things which must be hereafter," 4:1.

In other scriptures this period of not long duration is certainly described as "the day of the Lord", which will come with "wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. 13:9. The day of the Lord is "a day of darkness and of gloominess, a day of clouds and of thick darkness," Joel 2:2; and "in that day will all nations be gathered against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished." Zech. 14:2. It is during this period that the seals will be opened and the vials of the wrath of God be poured out upon the earth. The conditions at that time will be almost indescribable, but a few will prove to be true to God as did those who were slain for the word of God, and for the testimony which they held.

The altar is a place for sacrifice. In olden times the blood of the sacrifice was poured at the bottom of the altar. Ex. 29:12; Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9. As the life of an animal or person is in the blood, Lev. 17:11, 14, the souls or life of the saints slain during this period for the word of God are represented to be under the altar denoting the sacrifice of their lives for what they believed. The white robes given them represent their righteousness, Rev. 19:8, but they must rest till certain things be fulfilled. These souls cried out for vengeance just the same as did Abel's blood in Genesis 4:10. The one was no more alive than the other. It is simply a figure of speech where inanimate things are represented as talking.

"If I have sown one seed that grows to ripened grain, What matter who shall reap, mine is the gain."

— *Sunshine Magazet.*

## THE BEAUTY OF SPRING

*Selection by Mrs. A. J. Chaplin*

THE DELINEATOR FOR APRIL has so much of beauty in it, that one feels better for having read it. We read in "The Message of Springtime," by Henry Van Dyke, that "When Spring comes down the round road of the year, her delicate leafy banners floating on the lively breeze, her fluttering minstrels making gentle music around her, and myriads of eager flowers hurrying up to mark her footsteps in forest and meadow, then something in the human heart rises on wings to greet her. There is no season without beauty. Summer is a lover, warm and generous in her embrace. Autumn is a painter, rich and colorful in her gifts. Winter is a sculptor, making every outline clear and firm; the dark boles and boughs of indomitable trees, the marble monuments of the snow. But Spring is a musician and a poet. This is her beauty and her charm. She makes a song that finds an echo in the heart of man, a song of hope, a song of life coming.

"The dearest time of all,  
Is the time when nothing is complete,  
The time when hope and longing meet —  
The promise time of the year."

"What is this promise of the Spring that stirs a hidden joy within us and makes us strangely, vaguely glad to be alive? No man has yet found words to express it fully; all efforts to define and explain it are partial and incomplete. Yet it has a meaning that comes home to us all, a deeper, simple meaning, more precious than any other message.

"Life can overcome death. You read it in the misty bloom of maple trees along the hill, like dust of rubies and emeralds, sprinkled on the waiting forests. You read it in the pink buds of trailing arbutus among its withered leaves, in the bright green grasses thrusting up through the sere herbage of last year, in the pearly gray of calkins creeping out on the pussy willow branches. You hear it in the songs of homecoming robins and blue birds — yes, and in the sweet, shrill piping of the little frogs along the edge of the pond.

"Is it an argument for the immortality of the soul? No, beloved, Nature does not argue. But I believe she brings messages from her Maker to those who have minds ready to receive them, and I am sure she does not lie. That is how I interpret what Jesus said in the Sermon on the Mount, 'Consider the lilies of the field'; 'Behold the fowls of the air.' The hours spent with birds and flowers are not wasted, but passed with good teachers.

"I am glad that Easter comes in the Spring of the year. It does not happen by chance, but by divine intention. It is the season when Nature does her best to prepare us for the surprise of immortal life. I am glad that the first appearance of the risen Victor over death was to Mary Magdalene in a garden of sweet-herbs and flowers, in the light of dawn, in the promise of Springtime. She took Him for

a gardener; then looking closer, she called Him, *Rabboni* — my Master"! And because He lives, we shall live also.

## RACIAL CHARACTERISTICS IN THE KINGDOM OF GOD

*(Continued from front page)*

of God will not be brought under its authority all at the same time. The subjugation will be gradual. It will be accomplished by the slow process of education. "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:3.

The "mustard seed" must be planted and given an opportunity to grow into a massive tree, whose fruitful and protecting branches will allure the nations to seek a perpetual haven within its shadow. With the demonstration of its ability to establish and maintain a condition of peace, justice and prosperity within its limited borders, the "mustard seed kingdom" will hold out a constant inducement to less favored people to seek admission into the Empire of Jehovah, that they, too, may enjoy its privileges and its benefits.

As thus they enter one by one, they will undoubtedly bring with them many of their past national customs and habits. All that is good and worthy of preservation in these elements that have given distinctive character to the various races will be continued and developed under the beneficent rule of the Lord Jesus Christ. It is evident that no race today possesses all the virtues possible to mankind. It is also evident that every race has developed certain virtues peculiar to itself during the progress of its history. Their worth while characteristics will be preserved and cultivated to their ultimate end, which is the glory of God and the blessing of humanity, in the age to come.

Someone may object to this conclusion, and seek to speedily dispose of the entire matter by quoting Galatians 3:28 from the American Revised Version: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for ye are all one man in Christ Jesus." A little consideration, however, will show that such an application of this text is logically impossible.

We know that the man who penned the words did not himself lose those traits of character that prompted him to declare after his conversion to Christianity, "I am a Pharisee, the son of a Pharisee" Acts 23:6. He still possessed those distinctive Jewish qualities that have marked the sons of Jacob throughout their history. And it is my opinion, though as Paul once said, "I speak this by permission, and not by commandment" (1 Cor. 7:6), that when the great apostle shall be called to meet his Lord in the air, he will still be in character and disposition what he was from his boyhood in Tarsus to his death in the prison cell in Rome, "an Hebrew of the Hebrews," Phil. 3:5.

*(To be continued)*

# THE BOOK OF PROVERBS

By Lyman Booth

THIS BOOK HAS THE DISTINCTION of naming itself, "The Proverbs of Solomon the son of David." The Hebrew word, *Mashal*, signifies a representation or similitude.

After having examined but briefly the prophetic and devotional compositions of David, we pass on to the writings of his son Solomon, whose character and actions we have only slightly mentioned. In the sacred historian's record of Solomon's extraordinary knowledge and wisdom, it is said that he uttered three thousand proverbs, and his songs were a thousand and five. He spoke of trees, from the cedar trees that are in Lebanon, and even to "the hyssop that springeth out of the wall"; he spoke also of beasts, and of fowl, and of creeping things, and fishes. And still no more of his writings have been preserved than the books of Proverbs, Ecclesiastes, and Canticles or Songs of Solomon, except a few Psalms which seem to have been composed by him.

The book of Proverbs has an attractive variety of subjects, distinguished for their beauty and brevity, and admirably adapted to general use. The book is a manual of practical rules for daily life, the same as the Psalms are of daily devotion, the Proverbs guiding the actions, the Psalms the thoughts. It is a book of daily lessons for all ages and conditions of men and women. It treats of wisdom as religion, and the folly and pride of men as irreligion. We may suppose that the selections which it contains were partly made by Solomon himself, in his later years, and the other part by the men under the guidance of Hezekiah, namely, those prophets whom he consulted, among whom were Hosea and Micah, and especially Isaiah. Hezekiah, being a pious and God-fearing prince, was, no doubt, guided by the Holy Spirit, and therefore we may justly conclude that the compiling of the Proverbs was done under inspiration. There are many quotations in the New Testament which furnish abundant proof that our Lord and His apostles considered them the product of the highest intellect, not the wisdom of man but a part of the Holy Oracles. If the reader will refer to the following texts of Scripture he will be convinced that the statement is true. Compare Proverbs 3:11, 12 with Heb. 12:5, 6; Prov. 3:34 with James 4:6 and 1 Peter 5:5; Prov. 10:12 with James 5:20 and 1 Peter 4:8 (quoted from Prov. 10:12); Prov. 25:6, 7 with Luke 14:9, 10; Prov. 25:21, 22 with Romans 12:20; Prov. 27:1 with James 4:13. These are only a few of the many texts that might be cited, but they will be sufficient for the purpose of showing that Luke, James, Peter and Paul considered them a part of the Sacred Oracles.

The original name of this book is given as *Meshalim*, which means authoritative maxims, or maxims of high estimation or authority. A part of the work is composed of

aphorisms, practical instructions upon most important subjects. Most of the Proverbs are noted for their brevity, being composed of but two sentences which are placed in antithesis, the second a repetition in substance, if not in exact words, as an explanation of the former. From the highest antiquity the wisdom of all times has chosen to condense its lessons into brief sentences which rendered them more useful because they were more readily comprehended and retained in the memory longer than complex sentences. They plainly depict the principles of human nature and they may be taken as the rules of our daily conduct in every avocation of life.

The Psalms as well as the Proverbs present many beautiful examples of reducing thoughts to short sentences and indeed such maxims convey their own meaning without any explanation or abstract reasoning. Many nations have their own maxims, proverbs or sayings in common use which have great influence on the minds and actions of their people. Such proverbs are lacking in the proper authority to give them universal sanction and use, that is, the sanction of higher authority than that furnished by human wisdom. They need the sanction of the divine Mind. While national proverbs claim great antiquity, the proverbs of this book are far more ancient than any others and have also received the sanction of the divine Mind. We do exceedingly well to adopt them as our rules of conduct in every circumstance and condition of life and only in proportion to our practice of them will we be permanently benefited. They who have made a study of the maxims of other nations have given forth the opinion that their collections of proverbs were assisted in their work by drawing the greater part of their most valuable material from the treasury of this book.

It is not expected that we should find direct prophecies in a composition of this nature, nor should we expect to find the peculiar doctrines of the gospel. These must be learned from other scriptures which treat especially on those themes. If we meditate seriously upon those devotional exercises just mentioned we may be quite thoroughly instructed how to "walk in wisdom's ways." We may learn how to live without being polluted by, or entangled in the evils of this evil world. If we pursue a daily search into our eternal interests, our present peace and holiness, in connection with the honor of our heavenly Father, would be greatly improved. Those who can command their time to devote stated times for study and reflection on these maxims with reference to their conduct in the daily activities of life will not only receive a blessing, but the church would also be greatly benefited, and others would have less cause to criticize those who practice these precepts.

This book may be divided into five parts, first, from the

first to the ninth chapters, appearing to be an introduction to the book, toward the close of Solomon's days. They set forth the general character of the contents and the value of wisdom, with a warning against folly. The second part extends from the beginning of the tenth to the twenty-second chapter. It contains a collection of separate ethical and practical maxims noted as the Proverbs of Solomon. The third part extends to the twenty-fourth chapter and contains a connected series commending justice and prudence. In this the writer addresses his son or pupil as being present. The fourth part consists of a short series of sayings or proverbs collected by the men who were sent by Hezekiah to restore the temple worship (2 Chron. 30), among whom were Isaiah and Hosea (25 to 29). This part extends to the twenty-ninth chapter, inclusive. The last two chapters are a kind of appendix, containing the instructions of Agur the son of Jakeh to his pupils Ithiel and Ucal and the words of king Lemuel. While some writers divide the last two chapters into three parts we will treat them in only one, the fifth part.

The whole book is a mine of practical wisdom, giving wholesome and sound advice for all laudable activities of life. Few questions have arisen among men upon which this book does not give good counsel. No similar collection of human origin can compare with it, such as the seven wise men of Greece, or those attributed to Pythagoras. These point to the Deity, as the Source and Fountain of wisdom. They point the way to the Source of life in terse and concise terms that appeal to the memory and which can be recalled at will, helping to ward off the fierce attacks of temptation. An imitation of the Proverbs is found in the book of Ecclesiasticus, said to contain the wisdom of the son of Sirah, but the difference between the original and the copy can be readily distinguished.

As to the author of the book, we believe that as the Psalms are given the name of David because he was deemed the author of many of them, for the same reason the Proverbs are named after Solomon. The opinion prevails that the section from the tenth to the twenty-second chapters is the work of Solomon, being composed by him or selected out of a greater number of the three thousand proverbs to which reference is made in 1 Kings 4:32, "and he spake three thousand proverbs: and his songs were a thousand and five." It is claimed by some writers that the others were collected and added to the rest in the time of Hezekiah, while the original title was retained the same as with the Psalms, the Psalms in honor of David; the Proverbs in honor of Solomon.

As to the date of the final arrangement which they now occupy, some suppose it to have been in Hezekiah's time, but at best they have been unable to fix any certain date. Modern critics are divided in their opinions with regard to the section from chapters one to nine. Whether or not they belong to the seventh or the ninth century before Christ, their conclusions thus far are very unsatisfactory. There is one peculiar feature of the two books in that many of the passages are so nearly alike in phraseology as to leave no doubt that the writer of one was familiar with the other.

The time of their composition should not occupy our thoughts so much as the divine truths and the wholesome advice given for the social, moral and religious benefits of mankind.

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## WE FLY AWAY

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By T. A. Drinkard

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"THE DAYS OF OUR YEARS are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away." Psalm 90:10.

We fly away! Where to? when? how? Dare you and I affirm that David herein teaches the immortality of the soul, or the duality of man, that man as we see him has within himself an entity whose nature is immortal, and which survives the death of the body, or man?

David here discusses the question of man and the length of his present life. He calls attention to this, that through strength we may live a little longer than the period allotted us, yet after all the end will soon come, possibly too soon for some of us. Are we prepared to face the coming judgment? After we have lived the usual time, and perhaps the years added thereto, and our breath goes forth, (Psa. 146:3, 4), we are said to fly away.

The Bible record tells us in plain terms just how we do this. At Job 20:8, I read, "He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night." Did you see him fly away as a dream? Yet at the eleventh verse I read, "His bones are full of the sin of his youth, which shall lie down with him in the dust." How could a dead man fly away to some unknown, and unseen place of abode and at the same time lie down in the dust?

Even David sleeps the sleep of death, and at the same time he is in the grave. Acts 2:29, 34; 1 Kings 2:10. He speaks concerning this sleep of death in Psalm 13:3. Note it. "We fly away" is a beautiful figure of speech showing the mortality of man and how soon he passes away as proved by Job, Peter and James. Coming to the inspired record of Job 14:12, I read, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." In this death condition man waits for the change. (Job 14:14.)

Man comes forth like a flower, full of beauty; soon he is cut down; he fleeth as a shadow. He doesn't continue to live so very long during the present age. We look for the Christ of God who will yet bring eternal life for those sleeping the sleep of death, who died trusting in His power to save. He will not forget them. He came to save man and restore his lost heritage. Luke 19:10. At the close of our present life we fly away. We go to that place from which we cannot return until Jesus returns. Our present life is referred to as a vapor that appears for a little time and then vanishes away. James 4:14,

## IN THE TIME OF TROUBLE

By S. E. Haney

*"God is our refuge and strength, a very present help in trouble." — Psalm 46:1.*

ONE BUT THE CONSECRATED CHRISTIAN can understand the phrase, "God is our refuge", to simply mean that there is no other refuge that is dependable and permanent in time of trouble. This is because in their pre-christian experience they had found many other so-called refuges to be but misnomers, which caused their hearts to accord with David's prayer (Psa. 57:1): "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

Experience also confirms the Word. "God is our strength"; yea, God is our *only* source of strength in time of trouble. There is nothing so devitalizing as trouble with its ever concomitant accessories, fear and perplexity, for which there is but one revivifying and satisfying antidote for body, soul and spirit, that is, the energizing power of God's Holy Spirit to deluge one's whole being, vanishing opaque gloominess as by a flash of heavenly sunlight.

"God is a very present help." "Present" has many acceptations among which are, "current," "instant," "ready at hand," "prompt in emergency," "propitious," all of which is but a word-picture of our heavenly Father's loving solicitude for those who come to Him through His dear Son. John 14:6. But to be the object and recipient of such divine consideration is another thing. I should suggest to those who have not had such glorious experiences to lessen their hold upon this sin-cursed God-forsaken world and self, and move up a little closer to God and His Christ, within the zone of heaven's *magnetic* influence ere the tragedy of the "cities of the plain" is reenacted on a much larger scale. Jesus said, "Remember Lot's wife." Luke 17:32. Don't linger as did Lot and his family, Gen. 19:15, 16. There will be no materialized angels there to urge us on; God has already warned us by His Word, and by the sacrifice of His Son. We must now act upon our own initiative or perish in a "time of trouble, such as never was since there was a nation."

The many cogent texts and daily drastic events impel but a few to recognize their precursory significance, that is, that mankind is prophetically and chronologically in an incipient period of world wide chaos that will make the world war appear as a drop in a bucket. We are witnessing that which all unbiased Bible students have been expecting, namely, a synchronization of many things including current events, "which God has spoken by the mouth of all his holy prophets." But instead of being aroused by these prophecies and infallible signs of an inevitable holocaust we see Christendom vying with heathendom in a drunken, stupid revelry.

In Noah's day but eight souls were saved in the ark. On our day — the antitypal of Noah's — we find one here and there safely housed in Christ, the antitypal Ark, the only place of hope and rest. Romans 8:24, 25; Second Thessalonians 2:16, 17. Are you one of them, reader?

Of those outside the Ark, Paul says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Second Thessalonians 1:7-10.

## THE TRUTH'S WARFARE

"THE CHRISTIAN CHURCH was scarcely formed," says Dr. Mosheim in his *Ecclesiastical History*, Volume two, page one hundred seventeen, "when in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion, drawn from their own licentious imaginations. This we learn from the writings of the apostles, and particularly from the epistles of St. Paul, where we find, that some were inclined to force the doctrines of Christianity into a conformity with the philosophical systems they had adopted." (1 Tim. 6:20; 1:3, 4; Titus 3:9; Colossians 2:8.)

"The influence of these new teachers was at first inconsiderable. During the lives of the apostles their attempts toward the perversion of Christianity were attended with little success and they had a very small number of followers. They, however, acquired credit and strength by degrees; and, even from the first dawn of the gospel, imperceptibly laid the foundation of those sects, whose animosities and disputes produced afterwards such trouble and perplexity in the Christian church."

Dr. Mosheim also writes of the introduction of the doctrine of the Trinity into the church, thus:

"The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead, a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches, and had been left undefined and undetermined by any particular set of ideas."

The reader can easily see that the origin of this doctrine is from outside of the Holy Scriptures which have always affirmed that there is but One True God, the Father of the Lord Jesus Christ, who is His only begotten Son, by the Holy Spirit, the power of the Highest, from a virgin of the house of Israel, to be the Savior of the world, and especially of those who believe in Him. — *Selected.*

## A QUICKENING SPIRIT

By Cecil Smead

*"The first man Adam was made a living soul; the last Adam was made a quickening spirit."*

BEFORE JESUS WAS CRUCIFIED and was resurrected, He was a man such as we are, being subject to pain and death and to all the temptations and desires which we have. We cannot leave the earth; neither could He. The flesh tied Him to it. But after He was crucified, God resurrected Him and clothed Him with a new body, a resurrected body whose nature was quite different from the old and which was not restricted to the earth.

Christ raised Lazarus who came out of his tomb bound hand and foot in grave clothes, to live in the same old fleshly nature. But when God raised Jesus, Jesus came right out of the grave clothes without disturbing them the least bit, and began to live in a new nature, not subject to corruption and far different from His old nature.

Now Christ found himself not tied to the earth. He could move freely anywhere. Consequently He departed entirely away from this earth and is now sitting at the right hand of God in heaven, a place where He could never be if clothed in flesh. But He is a spiritual being with no vestige of the fleshly nature remaining with Him. God made Him a spiritual being; more than that, He made Him a quickening spirit. Christ now gives life to whomsoever He will, and He has freely offered to give it to anyone who will believe in Him and keep His commandments.

Man, as a descendant of Adam, has inherited all the past fleshly desires and passions and even death itself through the sin that the first man committed. The wages of sin is death, and there is no other way for man to meet his obligation. But Christ met that obligation for man by His own death, thereby giving man the promise of a resurrection. All that man has to do is to believe and be baptized, going down into the watery grave and coming up as a symbol of resurrection, to walk in newness of life as Christ walked in a new life when He was resurrected.

In truth, man has now renounced by baptism his old, fleshly nature, and Christ has given him a new, spiritual nature in order that, not serving the carnal things any longer, he should serve God. Now casting aside his own desire for display, advancement, and honor, he does everything in the name of Christ, because he is now set apart to God, separated from the old nature which was formerly his. Before, he has done everything from selfish motives with his own ends in mind at all times. But after coming into the body of Christ, he keeps the motives of and for Christ uppermost in his thoughts always. Therefore he does everything in the name of Christ who has quickened him with this new spiritual nature.

He keeps morally upright in the name of Christ. He

keeps himself physically at his best in the name of Christ. He does everything in the name of Christ. Whenever he finds himself in a position such that he feels he is not acting in accordance with the motives which Christ possesses, he removes himself from that position as soon as possible. He is like a certain clear, sparkling, mountain stream which rises in the snows of the Alps and comes dashing down the mountain side to plunge beneath a dark, muddy, stream at the base and come out on the other side, clear and unpolluted, thereafter flowing along side by side with the muddy stream for miles without mixing.

So, indeed, is the believer! He is living in the flesh, yet Christ, the quickening Spirit, has given him a new nature which is entirely different from the natural nature of man. The believer keeps those two natures separate and distinct as much as he is able, trying always to subject the fleshly nature and exalt the spiritual, trying always to do those things that will allow the spirit of Christ to abide within him. In so doing, he is bound to bring others to respect and finally to accept a Master who can inspire weak, stumbling humans to unselfish devotion to the principles of righteous living in the midst of carnality.

Thus we see that Christ becomes a quickening Spirit in every sense of the term. He gives a new nature now to all who accept Him that they might live now in the way of righteousness. And in a future day He will resurrect all those whose sins and the resultant death have been blotted out through His own death. That future day is not so very far off. May we all be ready to meet Him when that day comes.

## SONG OF HOPE

Children of yesterday, Heirs of tomorrow, Lighten the labor And sweeten the sorrow. Now, while the shuttles fly, Faster and faster, Up, and be at it, At work with the Master; He stands at your loom, Room for Him — Room!	Children of yesterday, Heirs of tomorrow, What are you weaving? Labor and sorrow? Look to your looms again. Faster and faster Fly the great shuttles Prepared by the Master, Life's in the loom. Room for it — Room!
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Children of yesterday,  
Heirs of tomorrow,  
Look at your fabric  
Of labor and sorrow.  
Seamy and dark,  
With despair and disaster.  
Turn it, and — lo,  
The design of the Master!  
The Lord's at the loom;  
Room for Him —  
Room!



## A DAY OF PREPARATION

*By F. A. Stilson*

PERHAPS NO TWENTY-FOUR HOURS in the history of the world have been crowded so full of great and significant events as the day of our Lord's betrayal, trial and crucifixion, together with the many attending events and circumstances.

The day began at even and ended at even of the next day and was a preparation day for the passover which came on the fifteenth of Nisan. This passover day was the day which ushered in a week of feasting, the day in which the passover lamb was slain and eaten according to Jewish custom. It would naturally follow that the day preceding this annual festival should be a day of busy preparation. This passover day is also referred to as a "sabbath" in Mark 15:42; and in John 19:31 it is called "an high day," and was not the weekly sabbath.

But the Christian of today is more especially interested in the rapidly occurring happenings of this "day of preparation" in the year in which our Lord and Savior was crucified. We could mention a long list of related events, beginning with Judas' plotting with those who clamored for His life, preparation for the last supper, the betrayal, arrest, trial and crucifixion, etc., through to the hour that Joseph of Arimathea, who also waited for the kingdom of God, came before Pilate to beg the body of Jesus. But this is not our purpose at this time.

Knowing what was before Him, Jesus' first concern was to prepare His beloved disciples for the terrible disappointment they would encounter in His death. And so He said unto them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

Although they little understood the meaning of His words, there must have been comfort in them especially. "I will come again." Jesus lost no time on this last night in giving many new and final farewell thoughts to His disciples. "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you." He warned them of the sufferings they would be exposed to, but assured them He would send the comforter, the spirit of truth, to guide them into all truth.

Many things were told them as they journeyed along the way from the supper room to the Mount of Olives, and as they tarried on its green slope before the midnight hour, He said, "These things have I spoken unto you that ye should not be offended" and "that ye might have peace."

Jesus also prepared himself for the terrible ordeal He was to pass through, for He "began to be sore amazed and very heavy." As He withdrew from the rest of the apostles, a little distance into the silence and midnight gloom of the garden, He lifted up His voice to heaven and prayed,

"O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt", and an angel appeared unto Him from heaven, strengthening Him.

Dear reader, we too have a "preparation day", a day, yes, a life, in which we too may prepare for a feast, the marriage supper of the Lamb. And what a busy day of preparation it should be!

## THE GOSPEL OF THE KINGDOM

*By Sarah Manuwal*

THE WORD, "GOSPEL", means, "good message," the good news concerning Christ and His salvation. In Matthew 24:14 we are told that this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Mark 1:14, 15 tells us that Jesus came into Galilee preaching the gospel of the kingdom of God, warning the people to repent and believe, for the time is fulfilled, and the kingdom of God is at hand.

In Luke 8:1 we read that Jesus went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. There the twelve were with Him. And in Luke 9:1, 2, He called the twelve together and sent them to preach the kingdom of God and heal the sick.

So important was their message that they were to take nothing for their journey, no food or extra clothing, but they were to abide with whomsoever received them and their message. Where they were not received, they were to shake the dust from their feet for a testimony against them.

When the apostles returned and told Him what they had done, He took them and went aside privately in a desert place, but when the people knew it they followed Him. He received them then, and spoke to them of the kingdom of God and healed them that had need of healing. In Luke 10:1-6 we learn that the seventy were sent out two by two on the same errand.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall return to you again."

When they were received they were to eat such things as were set before them and heal the sick that were there, and say unto them, "The kingdom of God is come nigh unto you." In Acts 8:12 we find that Philip taught the things concerning the kingdom of God and the name of Jesus Christ, and they believed and were baptized.

So important was the message of the kingdom that Paul went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. In Acts 28:23, 30, 31 we find

that he spent two whole years in Rome preaching the kingdom of God and persuading them concerning Jesus Christ, both out of the law of Moses, and out of the prophets, with all confidence.

The foundation of the promise of the kingdom was made to Abraham. The territory of the kingdom was given to him and his Seed, the Christ. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:8, 16.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations whose builder and maker is God." Hebrews 11:8-10.

Now is it essential to believe the gospel? Turn to Romans 1:16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

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## THE EFFICACY OF BAPTISM

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*By E. O. Stewart*

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AS TO JUST WHAT PART baptism plays in God's plan of salvation is a question of vital importance, and should be carefully, prayerfully and scripturally considered by every person who is willing to confess with his mouth the Lord Jesus, and believe in his heart that God actually raised Him from the dead. Romans 10:9.

Baptism is the actual belief of the individual put into action. It is an outward confession of faith in God's ability to raise man from the dead. It shows that we believe that Christ brought life and immortality to light through the gospel or the glad tidings of His resurrection, which is the power of God unto salvation to every one that believes it, to the Jew first, and also to the Greek. "For therein is the righteousness of God revealed from faith to faith." Romans 1:16, 17.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6. Repentance toward God and faith in the Lord Jesus Christ is God's method. Faith cometh by hearing the Word of God. Romans 10:17.

When a sinner becomes convinced that he is away from God and that Christ has once suffered for sins, the just for the unjust, that He might bring him to God, a godly sorrow seizes his mind, which works a repentance, or turning toward God. In turning away from the practice of sin, he

has cut himself off from the old stock and like a branch severed from a tree, is dead to the old man of sin. There he lies, a dead branch, cut off from his old sinful life, ready to be grafted on to the new stock which is Christ, the true Vine.

Repentance did not make him alive in Christ. It only killed him to the old man of sin. He cannot live in Christ until he is grafted into the Vine where he, in figure, comes in contact with the vitalizing fluid which must give life to the dead branch.

This vitalizing fluid is the blood of Christ which was shed for the remission of sins. In figure, the penitent believer must have the blood applied before he can be made alive in Christ. He cannot come in contact with the blood in his own death which took place when he repented toward God, but he must reach the blood in Christ's death, for Christ shed His blood in His death.

Now the question arises, when, where and how do believers get into the death of Christ? Let the Bible answer this all-important question: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Who, then, in figure, has gone into Christ's death? Listen! "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into HIS DEATH?" Romans 6:3-5.

If you obtained remission of sins, just through belief and repentance, you obtained it without the blood of Christ. For Christ shed His blood in His death and not in your death which occurred when you, by repentance, died to your former life in sin. When you, by repentance, died to your former sinful life, you were then a proper subject for burial. Like the severed branch, other hands must be instrumental in grafting you into the new stock, where the sap from the Vine can give you newness of life. You then become submissive to the minister to bury you, at the same time trusting him as the earthly representative of God's power to raise you from the dead. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians 2:12.

There is no better way to confess God's power to raise us from the dead than to be buried with Christ by baptism, for baptism is the sealing of our faith in Christ.

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"I am the light of the world", said Jesus, and all His people are children of light and of the day. "I am come a light into the world that whosoever believeth in me should not abide in darkness." During Christ's first advent we read (Matt. 4:13), "He came and dwelt in Capernaum, which is upon the sea coast in the borders of Zabulon and Nephthalim, that it might be fulfilled which was spoken by Esaias, the prophet, saying, . . . The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."

# National Berean Department

Dorothy W. Lyon, Editor, 215 North First St., Rockford, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

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### A NEW EDITOR SOLICITS YOUR COOPERATION

WITH THIS NUMBER OF THE PAGE we have a nice little surprise for you all.

The present editor has realized for some time that it would be necessary to give up this phase of the work. It is with genuine regret that I have contemplated this necessity, for the hours spent in talking to you and enjoying with you the consideration of the things we hold most dear, have truly been hours of pleasure. Not only have they proved to be pleasant, but they have been educational to me and have inspired a deeper love for God and His service, and for you all.

Therefore, it is impossible to mistake a certain sadness of heart as I say farewell to you, Bereans, in this capacity. Nevertheless there is real happiness in being able to present my own sister, Margaret Lyon, who will conduct the page beginning with next week's issue.

Sister Margaret's address is 124 N. Parkside Ave., Chicago, Illinois. To many of you she needs no introduction, for she has been well known among the young folks of the church for a number of years. Her character, ability and enthusiasm make her well qualified for this place, and we feel justified in visualizing a real live, helpful Berean department in THE HERALD under her supervision.

In closing may I leave one earnest exhortation with you? I believe you all recognize the fact that the success of the page depends not so much on the editor as on you. Your new editor is a nurse by profession, and you may know something of what that means. Her work is not limited to daytime, but she is often still busy through the hours when most of us are sleeping. She will need your fullest cooperation on the Berean page. Will you do your part?

We appreciate the interest that has been taken in the past, and we earnestly request of the Father that His guidance and blessing may lead us to an ever closer companionship with Him and His Son Jesus Christ.

— Dorothy Lyon.

### GREETINGS

WE HAVE ALL BEEN SPOILED, I'm afraid, for we have grown to believe that the Berean Page will always go on under the same capable management.

When I was first asked to succeed my sister, it seemed

that with my limitations it would be impossible to begin to keep up the present high standard. But then I remembered one day last summer, when a group of us made a pledge to God and to ourselves, that when a call came to us to give our service in the cause of Christ, we would be ready and willing to do so. With this came the thought that whatever work we undertake in His name we do, not by our own strength or ability but by that which the Father provides. I resolved to do my best.

I know that I will not have to work alone, for I am counting on the earnest cooperation of each and every one of you, fellow-Bereans. When I call on you from time to time, I do not want your answer to be, "I can't", as mine very nearly was, but to say, with me, "My very best, though it fall short, is all that anyone can ask."

— Margaret Lyon.

### A MESSAGE FROM OUR SECRETARY

DURING THE MONTHS since its last conference, the National Berean Society has gained 4 isolated societies: Dayton-Brush Creek, Ohio; Fonthill, Ontario; Holbrook, Nebraska; and Hector, Minn. Iowa has added to itself 2 local societies: Stanhope and Gladbrook. Indiana has gained Rensselaer. The Texas State Berean Society has been organized with 4 local societies, but not affiliated with the National Bereans.

Reports from the affiliated isolated societies follow:

Dayton-Brush Creek: 41 members, 3 classes.

Cleveland, Ohio: 22 members, 2 classes.

Fonthill: 16 members, 1 class.

Hector, Minn.: 2 classes (membership unreported).

Holbrook, Nebr.: 14 members, 1 class.

Los Angeles: 32 members, 2 classes.

Niagara Falls, N. Y.: 16 members, 1 class.

Sweetwater, Texas, has paid dues, but has made no report.

Affiliated state societies report thus:

Illinois: 158 members, 8 societies.

Indiana: 54 members, 4 societies.

Iowa: 112 members, 4 societies.

Michigan: 40 members, 1 society, 5 classes.

The National Berean Society now possesses 8 isolated societies and 4 affiliated state societies, and has a total of approximately 518 members, 13 of whom are isolated.

Arlen Marsh, Secretary.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JESUS ACCLAIMED AS KING

**M**ANY OF THE OFFICIALS and priests wanted to kill Jesus, and many of them lived in Jerusalem. They had soldiers who would do whatever they told them. They could do almost anything they wanted to any person who came up to Jerusalem. So these wicked men said, "We will wait till the next feast day, when all the people of the land come up to Jerusalem. Then, when Jesus is here, we will take Him and kill Him."

Jesus knew about these wicked men in Jerusalem who would try to kill Him, but He knew also that God wanted Him to go up to Jerusalem to speak to those wicked men. He was very sure that He would be killed, but He was not afraid, for He was doing what God wanted.

So when the time of the feast came, Jesus went up to Jerusalem. He stayed there all night.

The next morning Jesus said to two of His disciples: "Go now to the little village just ahead, and as soon as you go in you will find a colt tied. It is a young colt that no one has ever ridden. Untie him and bring him to me. If any one says, 'Why are you taking that colt?' you must answer, 'The Lord hath need of him,' and then he will let you go."

The two disciples went to the little village, and there they found a colt that no man had ever sat upon. They started to untie it, but the owners of the colt came up and said, "Why are you taking the colt and what do you want with it?"

The disciples answered: "The Lord hath need of him," so the owners knew that Jesus wanted to use their colt and they sent him along gladly with the disciples. And they brought the colt to Jesus.

Jesus sat upon the colt and rode up to Jerusalem. But first the disciples put their coats and cloaks on the colt, so that Jesus would have something to sit on. As He went along the road, they spread their coats and long capes on the ground in front of Him, for the colt to walk on. That was to show how great they thought Jesus was. They did not want even the colt He was on to touch common ground. They were treating Jesus just as they would have treated a great king coming to the city.

As Jesus came near the city a great crowd of people came up the mountain toward Him. When they saw Him they began to shout. They waved big branches in the air and put down beautiful branches for the colt to walk on.

All the way down the mountain they made a great procession, singing and shouting and waving long green branches. That was to show how glad they were that Jesus

had come to Jerusalem, for they did not know about the wicked men who wanted to kill Jesus.

This is what they shouted, "Hosanna; Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, . . . Hosanna in the highest." That was the very same thing they would have shouted if there had been a great king coming to the city.

Now, Jesus really was King, but the people did not realize of what He was to be King. Why did He not set up His kingdom at that time?

THINK! Are you placing Jesus as King in your life?

#### SOMETHING TO DO

1. Read Zechariah 9:9.
2. Read the Children's Praise, Matthew 21:12-17.
3. Read about Jesus as King, Matthew 21:33-41; John 18:33-40 and John 19:17-22.

#### CLEANLINESS — MIND, BODY

#### WHAT THE BIBLE SAYS ABOUT DRINK

*What does the Bible say about drink?*

"Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." — Prov. 20:1.

*What about drinking?*

"Be not among winebibbers, among gluttonous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness will clothe a man with rags." — Prov. 23:20, 21.

*What about drinking by public officers?*

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to say, Where is strong drink? lest they drink, and forget the law, and pervert the justice due to any that is afflicted." — Prov. 31:4, 5.

*What about drunkards?*

"Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder.

"Thine eyes shall behold strange things, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

"They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." — Prov. 23:29-35.

# With Our Sunday Schools

LESSON VI.—May 11, 1930

## JESUS ACCLAIMED AS KING

Matthew 20:29 to 21:46

Devotional Reading: Hebrews 1:8-12

### GOLDEN TEXT

Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. — Matthew 21:9.

### A STUDY OF THE SUBJECT

Topic. Making Christ Our King.

**Basic Truth.** "This is my beloved Son, in whom I am well pleased; hear ye him." — Matt. 17:5.

**I. Christ Appointed King by His Father.** "Thou shalt . . . bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." — Luke 1:31, 32. Adam failed of the sovereignty over the earth which God in Gen. 1:28 offered him. At once God prophesied of a Son who should bruise the head of evil. Gen. 3:15. Over 3000 years later God announced to the king then sitting on David's throne, Ezek. 21:26, 27, "Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Israel's throne and king were to continue no more until the right one should come. In agreement with this prophecy when Jesus was about to be born, God announced to Mary, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." At the time of the Savior's baptism, as He walked out of the water, a voice from heaven acclaimed, "This is my beloved Son, in whom I am well pleased." Then, after the Savior approached the end of His ministry, He was transfigured before the apostles and "a voice out of the cloud" said, "This is my beloved Son, in whom I am well pleased; hear ye him." — Matt. 17:5. Of this event one of those who were with Him in the transfiguration, quoting the above words, said, 2 Peter 1:16-18, "We . . . were eyewitnesses of his majesty . . . when we were with him in the holy mount." Peter's testimony was that God in commanding, "hear ye him", revealed the majesty, i. e., the kingship, the sovereignty which He had appointed unto Christ. Later John upon the Isle of Patmos, speaking of Jesus, Rev. 19:10-16, reveals the name written upon His vesture, "KING OF KINGS, AND LORD OF LORDS." Whatever else God appointed Jesus to do under the titles of Savior, Redeemer, High Priest, etc., He also appointed Him to be King over all the earth, to reign from sea to sea, "and from the river unto the ends of the earth." Psa. 72:1-8.

**II. King Over Israel — Future.** Jesus offered His kingship to Israel at the time of His first advent. His ministry in Judea and Galilee revealed His ability, but they rejected His offer and crucified Him. Upon the cross Pilate placed the title, "THIS IS JESUS THE KING OF THE JEWS". Prior to His

death, our Savior tearfully chided the people with the words, Matt. 23:37-39, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Here, to those His rejectors, He announced His coming again. Concerning that second coming He instructed, Matt. 25:31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Again He said, Matt. 19:28, to the apostles, "When the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel."

By God Jesus was appointed King; He was rejected by His people. He is coming again. At that time He will occupy David's throne. He will rule over Israel and, in addition, over all the earth.

### III. King Over the Individual Christian — Present.

"Hear ye him" was God's word given to one and all. As an individual, the Christian of today is equally under that command as was the nation of Israel in the day of Christ's ministry. The church of Christ which, though eventually it will become part of the kingdom, is today very different from the kingdom. The kingdom pertains more directly to God's nation Israel, which will yet be restored to kingdom status. The church is made up of individuals who in their individuality are following Christ in obedience to the call to come out of the world and to qualify by faith, that they may become Christ's "joint heirs", Rom. 8:17, and "be fashioned like unto his glorious body", Phil. 3:21.

To follow Christ is to follow His teachings. His teachings, directions, instructions, are His sovereign words to the individual. None can be a true follower of Christ who does not diligently seek to know his Lord's words, his Lord's wishes, and strive fully to heed the same. This brings Christ to the position: King over the individual. Rather, it brings the individual into complete subjection to the rule of Christ.

Jerusalem "would not" submit to Christ's rule, consequently her house was left desolate. Jesus withdrew himself from her people. Today the individual who would be Christian, is in exactly similar position. Only those who will gladly "have this man reign over" them can be said to have discovered for themselves, now, "a King of kings", Christ.

**IV. Making Christ King.** Making Christ King over one's own life is a task of tasks. Not that Christ is unwilling and not that He is difficult, but that man is unwilling. Man is so prone to exalt himself in his own estimation; he is so prone to follow Adam's first ex-

ample, to disregard the heavenly word, and to follow his own reasoning. Making Christ King necessitates the discovery of Christ's mighty power, the discovery of His constant willingness, the discovery of His constant watchcare. It necessitates the appropriating of Christ to one's own life in every possible manner. To this end His word must be studied; His wish must be discovered; His teachings must come to be understood, and all these should be applied unto and over man's own life.

Only he who submits himself in fullness of heart to Christ's sovereignty over his own daily life, can rightfully claim to appropriate that best of all titles for man of today, — Christian.

### PRACTICAL APPLICATIONS

Christ on His triumphal entry into Jerusalem, was not only acclaimed as "King" but the way was prepared before Him. What a great day it was! Some day in the near future we, too, are going to acclaim Him as "King of kings and Lord of lords". In the meantime we must prepare the way for the event. In this great preparation work, the first thing to do is to prepare self. What steps are necessary in this individual preparation? After self has been prepared, then we must help prepare others. There is real enjoyment in this work. Every boy and girl in Sunday School can have a part in this great work.

Show how the several efforts mentioned below help to prepare the way for Christ's return:

- Sunday School
- Prayer meetings
- Church
- Christian living
- Distributing literature
- Blackboard Sermonettes
- Preparing for Christ's Return
  - is a work in which all can engage;
  - begins with self and ends with others;
  - is pleasant even though it requires sacrifice;
  - requires daily service and loyal devotion;
  - should not be a burdensome task nor an unpleasant job. — C. E. R.

### THE GOLDEN TEXT

"Hosanna to the Son of David! blessed be he who comes in the name of Jehovah. Hosanna in the highest heaven!" — Matt. 21:9, Diag.

"Hosanna" = "save now" the Son of David as our King. Excitement was running high when those who were following Him were expecting to realize their hope of a King to sit upon David's throne. Their hearts leaped for joy as they poured forth the glad refrain, "God save for us this Son of David to be our King." — F. A. S.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Iowa — August 23 - 31, inclusive.  
 Illinois — July 29 to August 10, inclusive.  
 Texas — July 11 - 20, inclusive.  
 General — July 29 to August 10, inclusive.  
 Virginia — August 14 - 24, inclusive.

## AT LINCOLN, NEBRASKA

The Lincoln people were very much favored the first part of April by having Bro. Williams of Gladbrook, Iowa, with us for a ten day meeting. The meetings were held at the First Advent Christian Church of which Bro. W. C. Tiffin is pastor. The fine spirit of co-operation of the pastor and membership of this organization was very much appreciated.

Bro. and Sr. J. M. Prime and daughter, of Omaha, were with us for the Sunday services and Bro. and Sr. C. F. Prime drove down from Seward, Nebraska, for several of the services.

Bro. Williams gave us many wonderful messages during his stay here, and we thank our heavenly Father for the good which we are sure He accomplished through His messenger to the glory of His name.

Already we are looking forward toward having Bro. Williams with us again.

## EASTER AT OMAHA

Although the weather was not very favorable the attendance was good at the Easter gathering in Omaha. We were very glad to have Bro. Birkey, of Rochelle, Ill., with us. Bro. Adams gave an interesting talk in the morning and then we all enjoyed dinner together at the Hall. In the afternoon I gave a talk followed by a splendid program by the young people. At the conclusion of the program Bro. Adams gave us another talk on "God's Footprints in the Sands of Time." We all left for home feeling that we had been spiritually benefited. We have regular meetings every Sunday at ten o'clock at 4145 Erskine, and mid-week meeting each Tuesday night at 6526 Spencer. We extend an invitation to any who ever come to Omaha to look us up and meet with us.

Lucille LeCrone.

## GOLDEN RULE GREENHOUSE

Numerous have been the testimonies of customers that our Golden Rule Greenhouse bore the best appearance for Easter in our history. It was crowded with plants and blooms to its limit. The variety was the largest ever; the quantity was greatest; the quality of stock first class. And the Easter sales took out practically everything that was in readiness for Easter. The one regrettable fact this year has been the lack of demands for flowers during January, February and part of March. This condition has been reported prevalent throughout this section. A result following is that the prices for mid-winter flowers have been the lowest for years.

## A REQUEST FOR YOUR PRAYERS

Dear Ones of the Household of Faith: I would like the prayers of the church and all others who will pray for Bro. Daniels. On Easter Sunday he fell and was hurt very seriously. He struck on the back of his neck and he doesn't seem to gain very fast. Pray that he will get better.

Ada Daniels.

## LOS ANGELES

The Los Angeles Sunday School gave a short program on Easter Sunday, consisting of Scripture readings, covering the sufferings, burial and resurrection of the Savior, by Bro. Arlen Marsh, interspersed with singing by all the young people, a piano solo by Master Bradley Crundwell and a zither solo by Bro. Leonard Brady. The preaching service was well attended. At the close it was voted unanimously to engage Bro. Marsh's services for another year.

Bro. Walter and Sr. Bessie Gray have recently moved to 2632 Piedmont Ave., Verdugo City, Calif., in order to have a higher altitude. We have missed Walter at services for some time, but Bessie reports that he is improving and we hope to see them out soon.

Bro. D. B. Jacksen has not been able to attend services for some time owing to the serious illness of Mrs. Jacksen. We are glad to report that she is slowly improving.

Sr. Esther Holmes and son, Master Paul, of Bobfish, spent a few days in the city and attended the prophecy class on Wednesday evening, as well as the Easter services.

Word from Holtville informs us that little David, son of Bro. and Sr. George Rahn, fell recently and broke his left arm.

Sr. Georgia Thompson has given up her position in Los Angeles and has returned to her home in Tulare. We shall miss her very much.

Sr. Elizabeth Morton of La Porte, Ind., who is spending the winter with relatives in Los Angeles and San Diego was the guest of

Bro. and Sr. Marsh at our services both in Los Angeles and Lynwood on the second Sunday. We expect to have her with us again before she returns to her home in Indiana.

## FONTHILL, ONTARIO

Bro. F. L. Austin made a short business trip to the village, hardly stopping long enough to say hello and good bye, but it seemed good to see him even if it was only for a short time.

At a special meeting of the church it was decided to sell the shed at the back of the church and to make much needed improvements in the basement.

Several members of the Niagara Falls congregation attended the Easter program at Fonthill on Sunday evening. The songs and recitations were enjoyed by all, refreshing our memories of the scenes which took place on that resurrection morning nearly nineteen hundred years ago.

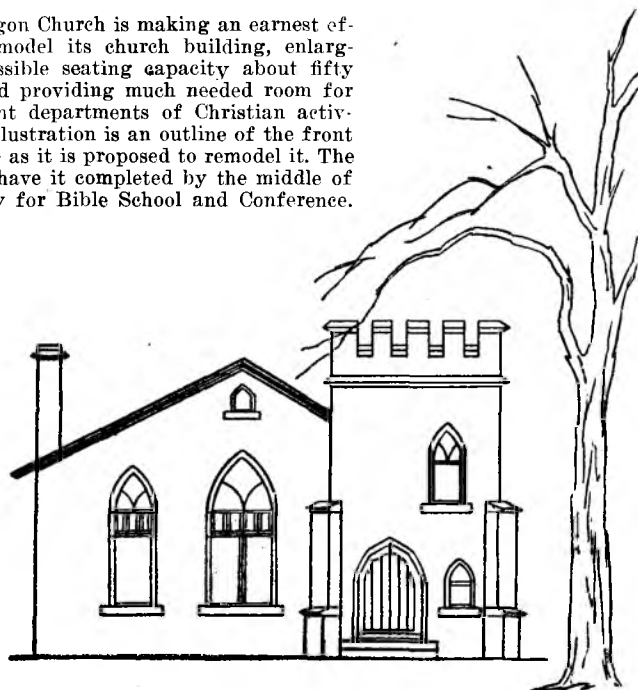
Bro. and Sr. James Moore of the Falls church sang a duet and little Shirley Sullivan a solo, both of which were very much appreciated.

A very enjoyable evening was spent at the home of Mrs. Railton on Tuesday, April 15, that being the Berean social evening. There were twenty-eight present, which were divided into two classes, Sr. Railton teaching the younger and the pastor the adult.

Bro. Charlie Fletcher arrived home from the west recently bringing with him a new bride. They are making their home here, and he is working with his father.

## CHURCH BUILDING

The Oregon Church is making an earnest effort to remodel its church building, enlarging its possible seating capacity about fifty percent and providing much needed room for the different departments of Christian activity. The illustration is an outline of the front appearance as it is proposed to remodel it. The plan is to have it completed by the middle of July, ready for Bible School and Conference.



**NIAGARA FALLS, NEW YORK**

The Easter program at the Blessed Hope Church of God was well attended and enjoyed by all. The choir from Fonthill were there and gave several selections, also Margaret Shute and Leona Wilson sang a duet, all of which was very much appreciated by the Falls church.

Quite a good sized delegation of the Fonthill people were among those present at the special Easter services on Sunday morning.

The Shea family have moved to their new home at 1342 Niagara Ave., which makes them much nearer the church than formerly.

**GRAND RAPIDS, MICHIGAN**

Sr. Taylor has been under the doctor's care the past week. She is suffering from a severe attack of laryngitis. We trust she will have a speedy recovery.

Berean work is steadily growing with increased interest and attendance. Last Thursday night there was an attendance of ninety. One class has an enrollment of over forty and with an average attendance of twenty-five or thirty. Sr. Hanson is the teacher.

Our Easter service had one of the finest background decorations that the writer has ever seen. As a matter of fact, all that expressed themselves made the same comment. It was a sermon in itself. The decorations were made by the efficient hand of Bro. Townsend, Sunday School superintendent. Our Sunday School attendance for Easter Sunday was 235. We have the largest Sunday School in the county, outside of the city churches.

Easter offerings were received from Sisters Fletcher and Woodward for the local church. These offerings were gratefully received and we pray the Father's richest blessing upon the donors.

**EASTER SUNDAY AT SOUTH BEND**

We had an attendance of fifty-three on Sunday morning, in spite of the rainy weather. Bro. Conner delivered to us a wonderful sermon and another one in the evening.

In the morning, through the arrangement of Sr. Dessie Fox, special Easter songs were substituted for the accustomed hymns. The Junior classes presented readings and verses, appropriate for the day. Miss Virginia Stroup entertained us with a beautiful solo.

It was so encouraging to see so many out. If we could just only see them every Sunday in the year, what a help it would be.

**STACKHOUSE - AUSTIN**

On April 19, 1930, Mr. Paul Stackhouse and Miss Mary Austin, daughter of Bro. and Sr. Leroy Austin, were united in marriage at the bride's home in Leesburg, Indiana. The bride is a member of the North Salem Church of God. The single ring ceremony was used. After the wedding a bountiful dinner was served to those present. Then the happy couple left for a visit in Dayton, Ohio. May God's blessing follow them through life.

J. H. Anderson.

**OFF FOR HOME**

Brothers Clarence Lapp and Cecil Smead of the Bible Training Class started together for their homes Monday morning by auto. They expected to spend the first night with the brethren at Blair or Omaha. Bro. John Denchfield, of St. Cloud, Minn., left Friday evening by train. They looked very hap-

py as they turned their faces toward home. They expect to return for Bible School opening again in October.

**NORTHERN ILLINOIS NOTES**

On April 26, Bro. Austin conducted funeral services for S. R. McRoberts, husband of Sr. Louise McRoberts of our Oregon congregation. Full obituary will appear next week.

Bro. Clarence Lapp spoke for the class at Rockford, Sunday, April 27. Reports were brought down to Oregon that his services were very well rendered and gladly received.

We were glad to note among our Oregon church visitors last Sunday night, Bro. and Sr. Glynn Starbuck, who have recently returned from a winter in California.

Bro. Melville Lyon of Cleveland, Ohio, and his sister, Margaret of Chicago, spent several days in Oregon and vicinity last week. They were in attendance at the National Berean Board meeting. Bro. Lyon spoke to the Training Class on Thursday afternoon and his words were very much appreciated.

**MRS. R. S. SULLIVAN**

Martha Lavina Younts, daughter of John P. and Elizabeth Younts, was born at Lexington, N. C., on February 15, 1850, and died at Attica, Kansas, March 21, 1930.

She was married to Robert Sanford Sullivan at Lexington, N. C., in 1866. To their union were born seven children, two of whom,

Hugh Sullivan and Mrs. May Williamson, survive their mother. Both of them live in Attica. Her husband preceded her in death on May 28, 1917. Since his death Mrs. Sullivan has continued to live in Attica in her own home, though close by her children.

She and her husband joined the Church of God and continued in that faith. She was a faithful member of that church.

Besides her son and daughter she leaves to mourn her departure three grandchildren; also two sisters and four brothers. A very large number of her blood relations live in North Carolina.

She was a woman of fine presence. To know her was to hold her in very high esteem. The word "home" was much in her mind, and we know that she has a title to the eternal home which will be hers never to leave again.

**EASTER OFFERINGS**

Previously announced	\$658.92
Jennie Baker	2.00
Jessie I. Upton	10.00
South Bend Sunday School	7.29
Mr. and Mrs. F. L. Marsh	10.00
Mae Mick	2.00
G. F., Chicago, Ill.,	2.00
R. H. Judd	1.00
Park Hill S. S., Gladbrook, Iowa	5.70
Mrs. Mary Hanson	2.50
Fannie S. Knight	2.00
Mr. and Mrs. Glynn Starbuck	3.00
<b>Total to date</b>	<b>\$706.41</b>

**SPECIALS**

**EASTER OFFERING**

**OUR HEARTFELT GRATITUDE**

As Executive Secretary the writer wants to express his heartfelt gratitude to our Father in heaven and to the brothers and sisters all over the country for their contribution of Easter Offerings in the interests of our National Bible Institution efforts. These offerings have lifted a heavy load from the office. These offerings have made it possible to pay practically all due accounts of the National Bible Institution, including those of the Print Shop and of the Golden Rule Home. Overdue ac-

counts are not only a heavy financial load for any manager to carry, but they raise havoc in one's credit among those with whom he is desirous of doing business. To destroy one's credit standing is one of the most severe blows that can fall upon anyone. We have striven in every possible way to sustain a good credit reputation.

Again, our heartfelt gratitude is conveyed to one and all.

**FURTHER PLANS**

**Past Experiences**

Year after year your office force has experienced the fact that beginning with early Spring about this time and continuing on until middle Fall, the remittances for the maintenance of our work are sadly insufficient. At this season of the year, inability to promptly meet our accounts begins. The deficits keep on increasing until just before Thanksgiving. It then requires the entire winter and on until after Easter before we can catch up and pay these off. Because of this fact and with a view to avoid a repetition of same, the members of the Church of God are each one urgently solicited to read and to cooperate with the following plan.

**Financial Plan**

In order to promptly and regularly meet all current obligations and in order to steadily increase the strength of our work and its accomplishments we suggest and urge that the

brethren will put the following into practice.

We ask for at least one thousand pledges of one dollar per month each, in advance, beginning with May 1, 1930. Do not say that it requires too frequent attention. That is one thing we are asking for. We ask you to think of your work here at headquarters at least once a month. We ask you to remember that week by week, month by month bills must be paid, purchases must be made, all with a view to keeping our work in the best possible and most thrifty condition. We ask that the readers will at once sit down and drop us a post card, or better still, make out a statement to the office that you will undertake to remit to the National Bible Institution of Oregon, Illinois, on or before the first of each month, in advance, one dollar or more.

May we not have opportunity to report many such pledges in next issue of The Herald? We will not report names, but the total number and amount of monthly pledges.

# WOMEN -- PAST AND PRESENT

By Lottie E. Young

THE UNDOUBTED OBJECT of the New Testament is to present the life of the only perfect Being who ever walked this earth, and while many names of men and women are mentioned, how little we know about their lives. With some of the men we are more or less familiar — impetuous Peter, loving John, and James, the first of the apostles to suffer death for the Master, forming the “inner circle”, history or tradition telling us of some of their work, while the record of all the disciples is martyrdom for the cause of Jesus Christ. But the women who come into the account, and what they did, is preserved only in the New Testament.

We recognize in Mary, the mother of Jesus, not the divinity which the Roman Catholic Church claims for her, but she must have led a wonderfully pure life to have the greatest of all honors conferred upon her, and we know she was amongst them who at Pentecost received the gift of the Holy Spirit. Mary and Martha are familiar names, each ministering to the Lord in her own peculiar way. Three Marys are mentioned as being at the cross during the last awful suffering hours of the Son of God, and Luke tells us how the women who had come with Him out of Galilee (a long journey) beheld the tomb in which He was laid, and then prepared spices and ointments for the final burial. It was a woman who had the privilege of being the first to whom the resurrected Lord spoke, while others carried the good news, “He is not dead, but is risen,” to the men who mourned the death of the One whom they thought would restore then the kingdom to Israel.

In Romans sixteen Paul mentions Phoebe as having been “a helper of many and of mine own self”, while the record of Priscilla, who with her husband Aquilla, worked with the great apostle, is “they for my life laid down their own necks.” Then think of the millions who under the rule of pagan and papal Rome made the supreme sacrifice rather than deny the One who died for them.

Housekeeping in the eastern countries has never been the complex thing the women of the west have made it, but have you not sometimes wondered who washed the clothes, furnished the meals, and generally ministered to the Savior and the twelve as they went from place to place? The lives of these women were very different to the free ones we enjoy, and even though the motive power was love for the dear Master and His followers, they must have sacrificed more than we can understand for the services rendered. The same condition exists in many oriental lands today. We may have wondered why more of the people of Asia and Africa have not forsaken the dreadful gods they serve and accepted the Lord Jesus Christ when He has been presented to them by missionaries, but we have not realized that to do so means persecution, and often death for those who see in the Master the only Savior.

We are apt to think of the Chinese as a heathen people, but the following story, which was told to me by one who

knew it to be true, will show how far some of them have learned this same spirit of sacrifice. Two Chinese women had heard of a wonderful Savior whose life was being taught a hundred miles from where they lived, and they decided to find out more about His love, so, one of them carrying a baby in her arms, started out to walk this distance. They finally reached the mission station and were eager listeners to the truth taught in the Bible. On the way back home, part of the journey being in a blinding snow storm, and later such intense cold that feet were frozen, one said to the other, “Do you think this is suffering for Christ?” to which her companion returned a decided negative with, “Is it suffering when you are so happy to know about such a Savior?”

How much of this spirit of devotion and sacrifice does any one possess whom we know; how much of the devotion of the Master who spent long hours in prayer with the Father, rising up a great while before it was day to have this communion? And if Jesus needed this fellowship, how much more do we! How many of us when we are praying have our thoughts wandering in every direction and are not concentrating them on the petition we are presenting to the Ruler of the universe? If we were talking to an earthly king how we would watch every word and keep our every thought fixed on what we were saying and not adulterate our requests with thoughts of material things. I am sure we all believe in the power of prayer, and that the Father answers our petitions in His way; not always the way we want, but the best way.

It is nineteen hundred years since Pentecost, and if the succeeding generations had all been as faithful as the early Christians were, what a different world we would have to that which exists! We believe in the future but live for today. There is a true saying, “One always has time to do the things he most wants to accomplish.” How much time do we give daily to newspapers and story books, and how much to the Bible and religious reading? Why not have a time each day for devotional thought and not let the world in? We sing, “Take time to be holy”, but are apt to postpone our talks with God until all the non-essentials of daily toil have been finished. Were you ever in a room where a dozen women were all talking energetically about clothes, children, cooking, etc., but if a religious topic was started how “dumb” most of them became? Why?

The apostle James says, “The supplication of a righteous man availeth much in its working”. So let us implore constantly that more of the Spirit of the Master, and the devotion and sacrifice of those with whom He associated while on the earth fill our lives. May our first prayer each morning be, “Use me, Father, today so that I may be a blessing to all those with whom I come in contact”, and our last thought at night, “I will both lay me down in peace and sleep, for Thou, Lord, only makest me dwell in safety.”



# THE RESTITUTION HERALD

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NUMBER 32

## THE INSPIRATION OF LIFE

*By Lottie E. Young*

**"H** OPE" IS SUCH a very small word, and yet how much it means to every one of us! When a man or a woman loses hope, either in God or fellow man, life is indeed sad.

According to the early Greek religion, the name of the first woman was Pandora. She was made in their elysium, every god in it contributing something to make her perfect. She was then conveyed to earth furnished with a box containing her presents. But her curiosity got the better of her caution, as she had been warned not to open the box until a certain time, and all her blessings flew away, one alone excepted — Hope.

Just notice how many times a day we use this word, as we are all hoping for something. The child hopes his parents will not forget the plaything they promised to bring; the boy or girl hopes to win in some contest; the young man hopes he may be able to make plenty of money, while the young woman hopes her new dress may be becoming. Doctors hope their patients will recover; lawyers hope to win their cases; fathers and mothers hope their children may grow up to be a credit to them. And so we all go on, hoping for something to happen.

The great trio of First Corinthians thirteen embraces faith, hope and love, and we are told that, "The greatest of these is love." But we also read that without faith it is impossible to please God and that we should rejoice in the hope of the glory of God. We read in Ephesians the sad words about those who have "no hope" and are "without God in the world", while the apostle Paul says in First Corinthians, "If in this life only we have hope in Christ, we are of all men most miserable." The Christian of today should have the same hope as that preached by the early followers of the Master — a resurrection from among the dead to a life where all sorrow and sickness, pain and "the last enemy" — death — shall be conquered. Yes, hope enters constantly into the daily outlook. But when we read of the "blessed hope" it can only mean the appearing in glory of our Lord and Savior, Jesus Christ.

How much of hope did the worthies mentioned in the Old Testament know? Mother Eve may have had an ink-

ling of the truth as, after the sad words had been spoken which debarred her from the pleasures of Eden, she gave a name to her first baby — Cain — which meant, "I have gotten a man from the Lord", and in him she may have thought she saw the one who was to be the Deliverer of mankind. Moses tells of a Prophet who shall be raised up; Isaiah seven foretells His miraculous birth, while in the ninth chapter we read of His future kingdom. Micah reveals His birthplace, while the dying Jacob says He is to come of the tribe of Judah. Balaam sings of the Scepter that shall rise out of Israel, but first must come the humiliation so wonderfully pictured seven hundred years before the birth of the Savior by the Messianic prophet — Isaiah. Daniel seven sees Him coming in the clouds of heaven, while Zechariah tells us that His feet shall stand in that day upon the mount of Olives, and the mount of Olives shall cleave in the midst. These last two references point to the time for which we are all longing, and which we believe is not far distant.

This was the "blessed hope" that the Old Testament writers taught, and yet when the Savior came, the record is, "He came to him own, and his own received him not." They passed over the lowliness and looked for His coming as the mighty King who would restore the nation to its once proud position in the world; while nowadays it is the Babe of Bethlehem and the Man of Sorrows of whom the Christian world talks.

What does the New Testament have to say about this same "blessed hope"?

The Parting Blessing — "And he led them out as far as to Bethany, and he lifted up his hands and blessed them."

The Parting Promise — "If I go and prepare a place for you, I will come again and receive you unto myself."

The Promise Confirmed by Paul to believers — "For the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first."

The Promise Confirmed by the Lord from heaven — "Surely, I come quickly."

Our heart's response — "Even so, come, Lord Jesus."



# EDITORIAL



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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"I thank God, . . . that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."*  
*The Apostle Paul to Timothy in 2 Timothy 1:3-5.*

## M O T H E R

"THE HAND THAT ROCKS the cradle is the hand that rules the world," is a statement widely quoted because of its great truth. More and more, until it arrives at old age, does each succeeding generation increasingly realize something of the boundless influences of mother. She may not wield the sword — God grant that she never will; she may not ride at the head of the long line of marchers surrounded by the vociferous crowds of politicians and would-be statesmen; she may not subscribe her name among the world's leaders in commerce or manufacture: but she wields that tender influence of love's gentle wand that gives to the soldier, the statesman, the business leader, the laborer of every field, that which builds him to his ability and position in life.

More than any other single influence, from the cradle to the entering of life's mission, yea, well beyond, like Nature's beauteous tracings on winter's window pane, mother's influences have molded and shaped men's lives by her unseen, yet definite markings on the character of the world.

Nor are mother's influences always for the upbuilding of man. If evil, those influences are potent against him, as they are for him, if righteous. Perhaps far more than those of father do the influences of mother determine whether or not the new life of the home will tend upward or downward. There is a tremendous responsibility thus resting upon woman.

God's crowning gift to her for mortal achievement is that she may become mother to the succeeding generation, and that in that motherhood she has implanted within her very nature, not only the opportunity, but the ability to point and train that generation toward higher, nobler, better, and grander things. The coming age and ages are going to blossom with a beauteous grandeur. In large measure, that beauty and grandeur will be enjoyed by men and women whose mothers have, with prayer and devotion, directed them toward those fruitful fields of the revealed righteousness and splendor of God.

"These words which I command thee . . . thou shalt teach them diligently unto thy children."

## J U S T T O O U R S E L V E S

MOST OF THE VERSES and articles written especially for Mother's Day are eulogies of mother written by sons or daughters who realize that the foundation for any success they may have attained in life is due to the rearing they have received by a Christian mother. All of this is very gratifying to the mother's heart. To know that her efforts have accomplished the end in view and to live to see that accomplishment is truly the greatest boon that can come to any mother, and more especially to the Christian mother. Beside it, all else fades into insignificance.

But let us look at this from the other side. Let us who are mothers this day search deeply into our hearts and see what sort of up bringing we are giving our sons and daughters.

We read a great deal about the gradual letting down of the bars of convention, moral laxity among the younger generation, and the prevalence of lawlessness and crime. All of this may be more or less true, but that is not the side of the question in which I, as a mother, am vitally concerned. I suspect that it is not more true of this generation than of any previous, except as our modern inventions aid in the pursuit of evil.

Granted that it is true, however, where is the source of the evil if not in the home? If God, in His infinite wisdom, had not known that girls and boys needed homes and mothers for the development of Christian citizenship, He would surely have decreed a different plan of life.

Let me look at my child growing up in my home. Am I, as a mother, careful to teach by example more than by precept? Do I tell my child to be honest and truthful at all times and then I myself practice deceit in little things "that don't matter"? Do I teach my son to put Christianity first in his life and then I myself let selfish pleasures interfere with my attendance at service? Do I train my daughter in unselfish service and then I myself follow my own inclination, heedless of the call of others?

Let us as mothers remember that Christian character in our children is not built in a day nor a year, but is the sum total of a life of devotion on our part, daily living the truths we want to inculcate into their natures. Then truly they may say of us, "All that I am or hope to be, I owe to my mother." — M. G.

## THE COMING OF CHRIST

### RELATION TO SCIENCE AND ART

AN IRONICAL CRITIC once said that the scientist knew a little, and guessed the rest; but the religionist knew nothing and guessed everything. So far as scientists are concerned I agree, inasmuch as the quest for complete scientific knowledge is so limited, on account of man's fallibility and his mental limitations. Science becomes to men such an impassable *cul de sac*, that as soon as he reaches any stage in advance, he finds the problem becoming more profound and impossible. All scientists are agreed upon this line of argument. It is really a searching for God, for with God is all wisdom and understanding. Modern science has not actually pushed God aside, but rather revealed some of the hidden secrets of His creative wisdom and power, although much of this (to them) is wrapped in mystery. We think for a moment of the greatest of all sciences — that of biology, the science of the origin of life (or life proper). And what do we find? Simply a dreadful negation: death the great enemy of man steps in and implies, "Thus far shalt thou go, and no farther." And where the scientist fails, the philosopher steps in and says: "There is no death, what seems so is transition." What an apology for a baffled science!

Then we turn our mind to medical science. What a maze of difficulty as we approach this subject! Disease and death, as we know, come by sin. And as all men are sinners, all men are sufferers. For six millenniums men have struggled against disease, but it has carried on its malignant work in spite of heroic efforts of advanced scientists to arrest its sway. Thank God, a short respite was granted (when His Son trod this earth) to many victims of malignant disease. This, too, as a sign or sample of what will happen when He, the great Physician, returns to this earth again.

We think of botany — the science of plant life. We also think of the wonderful possibilities in nature, but, sad to say, the curse has done and is doing its deadly work. And as clever as the botanist is, the curse becomes a negation to all his efforts. Every tree and vegetable has its enemy. Blight in the form of insect life is a parasite ever at the sap and vitality of the best of Nature's production. But, thank God, the earth, as well as man, has been bought by the sacrifice of our blessed Master. The Poetry of Isaiah is full of the wonders of the new creation when the curse is removed. And all this will have its fulfillment when Jesus returns, and gives us back the tree of life, and a fairer world than Adam ever knew.

But I must leave the realm of science and turn our attention to the second part of my subject. The poetry of the Bible reaches its highest note as it touches the greatest of all events — The Coming of the Lord. As an example, the book of Job is beautiful in its poetry, but excels in 19:23: "Oh that my words were now written! that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand in the latter day up-

on this earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and my eyes shall behold, and not another: though my reins be consumed within me." Or take the Poetry of the Psalms. Says David, "As for me, I shall behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." Or the Poetry of the prophet Isaiah, 25:7: "And he will destroy in this mountain the face of the covering cast over all people, the veil that is spread over all nations (mortality and death). He will swallow up death in victory (quoted by Paul in 1 Cor. 15); and the Lord God will wipe away tears from all faces; and it shall be said in that day. Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Or take music, notably the finest art the world has ever possessed. It reaches its best when it touches the greatest event of prophetic expectation. The Messiah, by Handel, is regarded as the greatest world production. There is wondrous beauty in the minor strain of the piece known as "He was Despised." But the outburst of major harmony in the Hallelujah Chorus is the masterpiece of all music.

Then my closing thought must be the art of language. Ever since the confusion of tongues through sin, racial tribes with distinctive tongues have become nations, and have separated themselves into hostile peoples against each other. War and bloodshed have followed the track. Idolatry in all its forms has followed also, and man has forsaken God. But in Zephaniah 3:9 a day is spoken of when God will turn to the peoples a pure language, that they all may call upon the name of the Lord to serve Him with one consent. The language is not revealed. But Pentecost was a prelude to the greater change when they all heard the gospel in their own tongue by a miracle, so when Jesus comes there will be one nation, one tongue, one King. Politics, the art of government, now impossible, will be in the hands of one Ruler. The government shall be upon His shoulders. Our politics are in heaven, "from whence also we look for the Saviour: the Lord Jesus Christ, who shall change these bodies of our humiliation, and fashion them like unto His own glorious body, whereby He is able to subdue all things unto himself." May we all be ready for the great change, is my prayer. — *E. W. Gadd in Words of Life.*

## INTERESTING MOTHERS

- EVE, the mother of all living. Gen. 3:20.  
 SARAI, a jealous mother. Genesis 16:6.  
 REBEKAH, a clever mother. Genesis 27:16-23.  
 RACHEL, a favorite mother. Genesis 29:20.  
 NAOMI, a beloved mother. Ruth 1:14.  
 HANNAH, a thankful mother. 1 Samuel 2:1-10.  
 JEZEBEL, a wicked mother. 1 Kings 21:15.  
 ATHALIAH, a revengeful mother. 2 Kings 11:1.  
 ELIZABETH, a happy mother. Luke 1:46-55.  
 EUNICE, a faithful mother. 1 Timothy 1:5.  
 MARY, most favored of all. Luke 1:30. — *M. G.*

## THE PREACHER

By Lyman Booth

THE TITLE FOR THE BOOK, ECCLESIASTES, is taken from the Septuagint, and answers to the Hebrew *Koheleth*, which the Authorized Version (in the margin) gives as "Great Orator", "The Preacher", or one who harangues a public congregation. The Hebrew word, *Koheleth*, may mean the person who assembles the people, or who addresses them after they have been assembled. The idea conveyed by the Hebrew is that the calling of the people together, with the intention of addressing them, is an action applied to wisdom, personified, Prov. 1:20; 8:1.

The book is acknowledged by Jewish and early Christian writers; but the Jews did not include it among the poetical books, the greater part of it being prose. Its authorship is generally ascribed to Solomon, and there is a well grounded tradition of the Jews that Solomon wrote it, after he had been brought to repentance for his numerous and atrocious crimes into which he had been led by his idolatrous wives and concubines. If he did not write it, then someone who assumed his character wrote it, because we find so many things peculiarly applicable to Solomon that no other person could truly relate (1:12, 16; 2:4-10; 7:25-28; 12:9). But we dare not consent to such an absurd supposition, because no inspired penman would use a fictitious name.

Grotius, a noted jurist and theologian of Holland, finds some words in this book that are not met with at all, except in Daniel and Ezra and the Chaldee interpretations, which fact he thinks, makes it probable that it was written after the captivity in Babylon. But if that be true, Solomon could not have written the book, because he died before his people were carried into captivity. "But suppose Solomon to have written as a penitent after he had frequented the company of so many outlandish women (1 Kings 11:1, 2) it need not seem strange to us that he had learned some of their words. Besides in other books of Scripture there are words for the signification of which we are fain to have resort to other languages, particularly the Arabic; and yet for all that they might be pure Hebrew according to the language which was then spoken." — (Bishop Patrick).

"The nature of this book which is properly a sermon on a special occasion, precludes the expectation of prophecies in it. Nor are there any express quotations from, or references to it in the other scriptures, especially in the New Testament, as far as I can recollect, or discover. Yet it is indisputable that it formed a part of the Sacred Canon in the time of our Lord; and the instruction it contains, when well understood, appears quite to coincide with the writings, both of the prophets and apostles. Detached passages, indeed, have been considered as containing unscriptural doctrines and even such as lead to scepticism and licentiousness; and no doubt superficial and carnally-minded men, may wrest them as they do other scriptures, to their

own destruction. But they all admit of sound and useful interpretations when accurately investigated and when the general scope of the book is attended to. The tendency of the book is excellent, when rightly understood; and Solomon speaks in it with great clearness of the revealed truths of a future state and universal judgment." (Grey.)

Formerly this book was supposed to have been written by Solomon near the close of his eventful life and after his fall (1 Kings 11:1-13), and to contain the expressions of his penitence for indiscretions, his worldliness and backsliding when his Gentile (heathen) women had turned his heart away from following God. The narrative is a picture of the attempts of many worldlings in various ways to find happiness. The writer seems to have spells of study, of pleasure, of refinement, of sensuality, of misanthropy, of construction and mechanical skill and of book making. But all appeared to be very unsatisfactory and left a void that seemingly could not be filled. He finally came to the conclusion that all were empty pleasures that passed away like the morning dew. All was vanity and vexation of spirit except the fear of God, and that obedience to Him is the only perfect freedom and true source of lasting happiness.

The writer was evidently searching after the most good, or that which can make men truly happy. His question was that which the most learned and sagacious and ingenious pagan philosophers often asked, but never solved satisfactorily. The writer evidently had two objects in view, first, to show where happiness could not be found; secondly, where it might be found. "Whatever is vain and perishing cannot make men happy. But all men's designs in this world, are vain and perishing; therefore they cannot, by prosecuting such designs, make themselves happy. That which can make a man's mind quiet and at ease, both in life and in the presence of death, that alone can make him happy. This the fear of the Lord can do for him, and this alone; therefore this, and nothing else, can make a happy man." (Bishop Patrick.)

Some divide the book into two parts and others into four. The analysis according to the latter is as follows. The first contains the first and second chapters which give the writer's statement of the subject, and an account of his experiences of the vanity of earthly enjoyments. Part two contains the third and fourth chapters which narrate the conflict of the will of God with man's will. In part three (5-10) the writer gives his personal, practical advice, coupled with sober reflections, maxims, and exhortations connected with the vanity of riches, and the superiority of wisdom. In part four (11, 12) he concludes with exhortations of charity, industry and the fear of God as the only sure relief from the vanity of this life.

The other writers include in the first part, the first six chapters and they employ them to show the vanity of knowledge and wisdom (that is, when applied apart from true religion), of mirth and pleasure, of prosperity, power and wealth. Yet he introduces some counsels tending to show that wisdom is far preferable to all other acquisitions and that a mild, cheerful use of providential blessings is much better, by far, than covetousness. In the second part, from the end of the sixth chapter, the object of the writer

seems to gradually unfold, and to give many instructions and words of caution how to make the best of things as we find them, how to live comfortably and usefully in this present evil age, and how we may obtain benefits in the changing events of life.

The royal preacher often pauses to show the vanity of those things which he has had occasion to discuss, and this he does to teach men how to seek present pleasure and comfort and to find rest and happiness. With regard to outward things he recommends a cheerful, liberal, charitable use of them, not expecting to receive from them any permanent or satisfying delight. And yet those pleasures which agreeable circumstances afford we should accept with caution, in so far as they pertain to religion, and in the fear of God. We are to be patient under unalterable circumstances. We are to fill the stations in life allotted to us in a peaceable, quiet, equitable and prudent manner, and therewith to be content, meek and affectionate; and to do good, and to persevere in so doing from the present pleasure we receive from it, and also in view of the gracious and abundant recompense offered for it.

Those rules and recommendations are given together with warnings, and counsels to princes and great men, and to subjects with respect to their rulers. The misconduct of men in these particulars is undoubtedly the cause of the vexations of life. After summing up the whole matter, he arrives at the conclusion that the whole duty of man is to "fear God and keep his commandments," and in doing so he will be prepared and fortified to meet each and every emergency common to men, even to death, which sooner or later is surely to come.

In this book Solomon shows the vanity and vexation of all those things from which idolatrous and apostate people seek happiness, in order that he might make the substantial and abiding blessings of true religion appear more bright, more inviting and more interesting to him who seeks true happiness. He has striven to make it clear to men that no matter how some of his counsels militate against the teachings of men, none of them will be found to be in opposition to the doctrine and principles as taught by our Lord and His apostles, for all when compared blend into one harmonious whole.

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## THE WAYS

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To every man there openeth  
 A way and ways and a Way,  
 And the high soul climbs the high way,  
 And the low soul gropes the low,  
 And in between on the misty flats,  
 The rest drift to and fro.  
 But to every man there openeth  
 A high way and a low,  
 And every man decideth  
 The way that he shall go.

—John Oxenham.

## UNTIL HE COMES

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By Mary A. Gesin

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ONE OF THE MOST PRECIOUS THOUGHTS of the time just following Easter seems to me to be found in the words of the two men in white apparel who stood by as Jesus, our Savior, ascended to heaven, "This same Jesus . . . shall so come as ye have seen him go." He had walked and talked with His disciples, for forty days after His marvelous resurrection to life, comforting and fortifying them for the time that He should leave them. He had grown dearer each day to them as, one by one, they realized the truth that He had been restored to them after those three days and nights of dark despair.

How they hung upon His every word, telling them of the work He wanted them to carry on after His departure! His work had only just begun. He had walked the sands of Galilee, teaching those with whom He came in contact "the things concerning the kingdom of God." Out of a heart filled with love, He had healed the sick, the lame and the blind. With a touch of sympathy immeasurable, He had restored the dead to their loved ones.

Now, all too soon, He was going to leave the scenes of His earthly ministry of blessing and ascend to His Father's throne. But He had chosen twelve men to carry on His work, twelve men from different walks of life, twelve men with different personalities, able to reach and fill every kind of need. To these He had said, "Go ye into all the world and preach the gospel."

These men all faithfully carried on His work to the end of their lives. They are gone, but the challenge comes ringing down to us today who would be disciples of His. His work must be carried on until God's plans and purposes are complete. And who will do it, if not those who are called by His name?

In the first days of our consecration to Him, how we determined to fill our lives with daily deeds of service, with love and charity for our neighbor and malice toward none. But as time went on, perhaps we eased up a little in our devotion, in our service and in our worship. We forgot to put Christ first in our lives. Sometimes we neglected the little acts of kindness to those in need of cheer. We sat idly by while the tongue of gossip scorched another. We lapsed in our attendance at worship even, letting the things of the world step in between. How far we may have strayed from the path we laid out for our feet when first we chose to follow Him!

If He is coming again, and we believe in our heart of hearts He is, surely He will require of us a reckoning of how we have "preached the gospel to every creature", for our lives speak louder than the words we say. It does no good to simply long for the return to our one time consecration. We must step out from the old ruts and bravely set our faces toward the light.

If we expect His coming soon, let us be up and doing in

His service in whatever niche He has placed us. Let us put His cause first in our lives, His precepts paramount in our thoughts, and His deeds of kindness daily in our actions. It was said of His apostles that they went forth, "the Lord working with them", and it is said to us, "Lo, I am with you alway". With such a Helper what can we not accomplish! And our lives will be as the path of the just, a shining light, "that shineth more and more unto the perfect day," the day of His return.

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## WAITING

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I am waiting for His coming, and life's greatest charm for me,

Is the hope that He has blest me by allowing me to be  
Of those who in His earthly form shall His appearing hail,  
When the banners of His glory make the sun in heaven  
grow pale,

When the stars shall shout together and the hallelujahs ring,  
And the earth, renewed, lie smiling in the presence of the  
King.

Are our lamps all trimmed and burning? Are we ready for  
that hour?

When our bud of expectation shall break out in glorious  
flower?

Have we healed all our dissensions, and our brothers all  
forgiven,

Even tho' their sins against us are as seventy times seven?  
Are we ready for His coming? — Oh He may be very nigh!  
Are our houses swept and garnished, that He may not pass  
us by?

Are we ready, oh beloved, in those songs of welcoming,  
Our parts to take, rejoicing, at the coming of our King?  
Are we living all unspotted from the great alluring world?  
Or are we 'mid its revelries, our spotless banner furled,  
Forgetful of that Master who has bid us watch and wait?  
Oh let us now be faithful, He is surely at the gate!

— *Lucy M. Fox.*

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## THE GUIDING HAND

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THE SCENE IS A SCHOOL CROSSING during a busy hour. The traffic is a jam, when a little child approaches timidly and looks in fear up and down the street. But help is close at hand. The burly crossing officer is there, and taking the little hand in his left, while he raises his right, the noise ceases, the traffic stops, and the little one is safely guided across the thoroughfare. How simple it is, and what a beautiful example to the troubled Christian! When the trials and troubles of life seem too much to bear, and the way seems dark and impassable, how well might he place his hand with implicit confidence in the strong hand of God and be guided like the little child into paths made straight and safe for his feet to tread. — *L. E. Y.*

## A JUDICATION

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*By C. W. Dean*

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THE JUDGMENT DAY is a phrase that casts a somber shadow over the hearts of many of God's dear saints, destroying their peace and filling their lives with a fearful dread night and day. Of all the perverted doctrines of the Scriptures taught and believed in Christendom, it is doubtful if there is any so wide of the truth of God as that concerning the judgment. The corrupted idea from man's natural religion is that at some future time the crack of doom and the end of the world will arrive, when there will be one general and final assize of all before the bar of God, where each one will have a trial, and the good will be rewarded and transported to Elysian fields of bliss, and the bad condemned to endless sufferings in plutonian regions of the damned. God's just judgment, which is over all His works, linked with mercy, faith and love (Matt. 23:23; Luke 11:42) is degraded to the sordid level of a police court where the criminal is sentenced to the penalty of the law.

The Sacred Scriptures teach no such thing as a "general" resurrection and judgment. It is the outgrowth of superficial teaching, with more knowledge and reverence for traditions than for God's Word. The Scriptures, rightly divided and uninterpolated, teach many judgments. In the scope of this study we wish to set forth five, one past, the others future. They may be named as follows: (1) The Judgment of the Cross, (2) The Dais of Christ, (3) The Judgment of the House of God, (4) The Glory Throne Judgment, (5) The Great White Throne Judgment. Each of these judgments differs from the others in five particulars, namely, as to time, place, subject, basis of judgment, and results. We shall now present a study of the first four.

First, The Judgment of the Cross: (1) Time, about A. D. 33; (2) Place, Golgotha; (3) Subjects, Mankind; (4) Basis of Judgment, Christ's death; (5) Results, Justification and Conciliation.

This judgment is past and the Scriptures reveal that the saints shall not come into judgment at the great white throne with the dead, great and small. For them Christ on the cruel cross settled the sin question to a finality. But it is a problem to get away from his natural religion and its consequences long enough to find his solace in the deliverance which God wrought in Christ on Golgotha.

### SIN PENALTY

Remember that the decree to Adam was, "The day thou eat thereof, dying, thou shalt surely die." Gen. 2:17. This law of Jehovah was transgressed by Adam, and Paul describes its effect upon the world of mankind in Romans 5:12. Here we have plain language that through Adam's lawlessness sin entered into the world of mankind and that through sin, death. Death was sin's penalty, decreed upon Adam in the garden. Death came through unto all mankind. Yet God is recommending His love to us, seeing that when we were still sinners Christ died for our sakes. Ro-

mans 5:15. But do we really appreciate the significance of Christ dying for our sakes — what it involved and what it procured?

First, it involved God's condemnation of sin in the flesh. Romans 8:3-4. Second, it vindicated God's justice and made conciliation for the slanderous offense against His character. God, out of His vast love, took His only begotten Son and made Him a Sin-offering, whereby sin was adjudicated, past, present and future, with life's justifying for all mankind, and made peace by the blood of His cross for reconciling the universe unto Him. Let us give careful study to what is written concerning this teaching. Heb. 2:9; 2 Cor. 5:21; Heb. 1:3; Romans 5:18-19; 5:10; 4:25; 3:24-26; 2 Cor. 5:18-19; Col. 1:20. Giving careful study to this grand array of Scriptures, it places before our hearts the wonderful transaction on Golgotha where God accursed the sinless One for our sakes, and through the merits of that one act, gave life's justifying to all mankind, at the same time making peace through the blood of His cross for reconciling the universe to himself.

The work of Christ on the cross was God's condemnation of sin in the flesh, the vindication of His justice, and the basis for the reconciliation of the universe. And when mankind stands before Him for adjudication, it will not be concerning sin. The sin question was settled on the cross for a finality, and having made a cleansing of sins, He is seated at the right hand of the Majesty in the heights. Heb. 1:3. Remember, that all will come before Him for adjudication at some time or other, but when and wherever their lot may be found, either as believers, unbelievers, or without any revealed knowledge of God, the adjudication will be based upon their works, acts or deeds which they have put in practice through the body, whether it be good or bad, and not concerning the question of sin. This is an important distinction which the Scriptures make, that has been distorted in the minds of the saints to the point where the sacrifice of Christ is nothing more than a farce. But with the array of scriptures quoted above, revealing how that God made Christ to be sin for our sakes when we were still sinners, and raised Him for our justification, is it reasonable to think that we are to be brought into judgment again to answer for sins? No. And may God grant us the grace to believe that Christ as the Sin-bearer fully paid the sin debt once for all, by the travail of His soul in the accursed sufferings of those dread hours, while He hung on the cross. He satisfied God and vindicated His justice, and opened the flood gates of everlasting peace for the reconciliation of the universe. This leads us to the study of the second judgment.

Second, The Dais of Christ: (1) Time, After the saints are assembled with Christ; (2) Place, In front of the Dais of Christ in Heaven; (3) Subjects, The Ecclesia which is the Body of Christ; (4) Basis of Judgment, Their Acts, Deportment and Service; (5) Result, Award and Loss.

We have seen that adjudication was made for sin by Christ on the cross. Nevertheless, the Scriptures teach of a "judgment seat" of Christ, yet future, in front of which

all the saints of the ecclesia which is the body of Christ must appear, after they are raptured away to the meeting in the air. Paul brings it before us in these words: For we all must appear before the dais of Christ that each should be required for that, which he puts into practice through the body, whether it is good or bad. (2 Cor. 5:10.) Some teach this to be the one, great, general judgment, but a discriminating consideration of what is written here in the context reveals that only the saints who are members of the body of Christ, clothed with the building of God, a house not made with hands, eonian in the heavens (2 Cor. 5:1) like unto the body glorious of our Lord Jesus Christ (Phil. 3:21), will be there. That this is truth should be evident to all who will give study to the context. (2 Cor. 5:1-10).

The pronouns, "we" and "us", occur about twenty-five times in this context and in every instance they refer to believers in Christ Jesus, thus limiting the adjudication to saints only. Moreover, this is not a judgment in the sense of a trial to see whether the judged are innocent (saved) or guilty (lost). It is a special award for that which has been put in practice through the body, whether it is good or bad. Much misunderstanding seems to arise over the word rendered "judgment". The word translated "judgment seat" in our common or King James Version here is literally *bema* and is very significant. It suggests nothing, in itself, of a tribunal such as Matt. 27:19 or Acts 25:10. It has reference to a raised platform from which the rules of the games were enforced, to which the contestants came to receive their awards. Those who are in Christ Jesus are absolutely absolved from all condemnation (*katakrima*, down-judgment, Rom. 8:1); are eligible to an award for meritorious living and service.

(To be continued)

If we love one another, God's love dwells in us. In 1 Corinthians thirteen we read of the sweet purity of love. "Love suffereth long, and is kind; love envieth not." It does not wish for what another has. "Love vaunteth not itself, . . . thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

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## WHAT SHALL WE RETURN?

By M. A. Woodward

“AND THOU SHALT CALL HIS NAME JESUS.” The name, Joshua, meant Jesus in the Hebrew language, and many a child had borne this name before. Parents loved then as now to have their children carry the name of noted persons, and Joshua was a noted character. But none who had borne that name before had been able to do anything that caused the name to carry honor, power, glory, as this One in question.

“And thou shalt call his name Jesus: for he shall save his people from their sins.” O, the joy of it when people realize what sin means, and how it shuts them out of His presence, away from God, doomed to death without any release. But how is it to be done? Salvation from sin — who could promise so wonderful a thing? How was this Jesus to perform the act? Listen, “They shall call his name Emmanuel, which being interpreted is, God with us.” No wonder He could save from sin, for God had sent Him for that purpose. God would perform through Him, His Son. Many could not understand this. They had believed in God for ages, but this miraculous thing that had happened, a Babe, sent from God, by God, He to stand and say He had power to forgive sin! His own brethren doubted Him; kings stood in awe of Him; the poor thronged Him, for they were being drawn to Him and believed His wonderful works, and felt His life giving power.

God opened the way for Him, for had He sent Him and He could not be a failure. After His forty days of wilderness trial we read, “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light has sprung up.” From then on repentance and salvation were preached by Jesus. What a wonderful Gift God made to mankind when that Son was given to the world to teach all mankind what sin is. This Jesus never gave us any thought of making any certain time a time of entire consecration, as some do. How absurd the thought to hold in abeyance all evil passions, all unrighteous desires, all worldly pleasures, even denying self certain kinds of foods and drinks during the lenten season, and as soon as that season ends plunge into it all again! I should think it would be more in accordance with God’s will to keep on in the narrow way, keep from sinning, for if it is wrong to do these special things during this special time, is it not just as wicked and wrong to do them at any time in our Christian lives?

Who ever received any command from God or His Christ to observe these certain days with more attention to righteousness than any other days? The Encyclopedia Britannica says, page 828, vol. 8, “The ecclesiastical historian, Socrates, states with perfect truth that neither the Lord or His apostles enjoined the keeping of this or any other day, but of promoting a life of blamelessness and piety.” If we need help to keep this blameless life He has promised to help us and save His people from their sins.

Are we His people if we live only part of the year without willful sin then plunge into all the evils of popular society as soon as the certain days are past.

Because Christ is risen it seems to me would be a very potent reason why we should try to live at all times very close to His Word and abstain from all appearance of evil, with His promised help. Listen, “If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.” O, the love that never tires, warning His children of sin. He desires more than anything else to see His children saved, and lovingly warns us to hold fast that which we have, that no man take our crown. The crown of eternal life awaits us if we deserve it, but not unless we do our part. Our part is to walk blameless before Him, not faultfinding, backbiting, unthankful for God’s rich blessings, making our home an unpleasant place, making life for others so full of anguish and despair, all because we have not the abiding presence of the risen Christ in our lives. We need not expect His smile of approval if we do not merit it. To be converted means so much.

Look at this throng that presses close to the Christ. Was that a drunken sot that touched Him and asked forgiveness? Look at him now, a sober man clothed in his right mind; that harlot made pure; the thief made honest; the liar made truthful; the miser made generous; the proud made humble; the impatient made patient; mischief-makers made through Him to restrain their tongues. Do we appreciate the wondrous blessing given to us, One to help us in every trial of life? No wonder all heaven seemed to rejoice when the Bethlehem Babe was born, and glad angels sang the glorious anthem of praise! No wonder the wise men wondered, thrilled, startled with heavenly voices and heavenly light, as they hastened to find Him who should be King, laying their gifts at His feet.

The days of childish joy soon sped by and He was about His Father’s business, for the Father had it all planned. It was soon evident to the Christ that there was only one way of conquest for Him and that was the way of the cross and Joseph’s tomb. But only for a little while should He lie there, then the glorious resurrection. The triumphant Christ arose, giving us the seal of eternal life, a hope bright with expectation if we are true to Him. He knew how hard the way would be for us; how often we would fail to be all we wished to be. And gladly He left us these words of hope, “Come unto me all ye who are weary and heavy laden.”

But while we receive so much from Him, we must be willing to give to Him our willing hearts and best love. No one is truly happy who is always receiving and never giving. With a full heart of love what can we give Him? We can give all, all He asks, love, consecration, loyalty, worship. He does the rest, gives us life from the dead, when He returns. God keep us in His fold, secure and humble.

“Be careful of your thoughts. They may break into words at any time.”



## PRESENT SUFFERING — FUTURE GLORY

By Samuel E. Haney

*“And the glory which thou gavest me I have given them; that they may become one, even as we are one.”*

— John 17:22.

THIS GLORY IS PROGRESSIVE with us, as Paul explain in Second Corinthians 3:18: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” “Moreover,” the apostle says in Romans 8:30, “Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified,” — “Crowned with glory,” Wey. Is it presumptuous, or rampant imagination to say that the consecrated Christian already, in God’s sight, wears upon his brow an unseen crown of glory?

Verse fourteen segregates those in whose behalf this prayer was uttered. There is no difficulty to allocate one’s self by a little introspection thereby, that is, “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.” If such is sincerely and truly our attitude we are at fault if we be not sanctified, for Jesus prayed, “Sanctify them through thy truth: thy word is truth.”

That the two paramount objectives of this prayer are the attainment of the oneness in God and a recognition of the One sent of God, we read, “And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also (including you and me) which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

The greatest question one can propound is this: Am I, in fact, consecrated to the Lord and sanctified through the Word — Truth, thus so raised up and made to sit in heavenly places in Christ Jesus? If not, then, scripturally, this prayer of our Lord’s does not apply to me: my hope of being included with the “theys” of verse 24 becomes far-fetched, namely, “that they . . . be with me where I am; that they may behold my glory, which thou hast given me.”

God’s Word is irrevocable, “one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Jesus); making it fatal to straddle the issue. But man has so modified the Word that there remains scarcely one jot or one tittle of the truth, thus making it very difficult to acquire the glory which God gave His Son. The silkened hand of the enemy is here discerned as making salvation appear as an easy achievement — just believe on the Lord Jesus Christ, and live what this crooked world calls a clean, charitable, decent life and all will be well.

Many of us are thus lulled to sleep because we do not take God and His Word seriously enough, allowing them to become subordinate instead of being paramount in our

thoughts, words and acts. God will not tolerate subordination. It is manifest by this prayer that success in our battle for life is conditioned upon a thorough consecration to God and His glory to attain to His glory, and to finally be one with the Father and with His Son. To this end we dare not underestimate the glory of God, nor the essential status of Christ’s disciples which we are privileged to share now and hereafter as Peter and Paul explain. “Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (‘a purchased’, margin) people (‘a people for a purpose’, Emp. Diag.); that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” “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 (‘to usward’, R. V.).”

How insignificant everything human and terrestrial becomes when compared with the glory awaiting God’s children who for just a little while longer are privileged to honor and glorify their heavenly Father through suffering for Christ’s and the gospel’s sake!

—o—  
“Where you are is of no moment, but only what you are doing there. It is not the place that ennobles you, but you, the place.” — *Petrarch*.

## ALONE WITH GOD

THE LATE GEORGE MULLER, who conducted great orphanages containing hundreds of children, by faith alone, and who received nearly a million dollars in answer to prayer, told how he found out the will of God as follows:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Bible. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Spirit guides us at all, it is according to the Scriptures, and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God’s will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge.

In trivial matters, and in transactions involving most important issues, I have found this method always effective. — *Selected by Jas. A. Patrick*.

# DAILY SCRIPTURE READINGS

## JESUS TEACHING IN THE TEMPLE

### THE FATHER'S TESTIMONY

Sunday, May 11 — Hebrews 1:6-14

*"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." — V. 9.*

**B**ECAUSE OF HIS LIFE'S devotion even unto the end to the will of His Father, Jesus was sealed with approval by being raised from the dead to die no more. Because He "loved righteousness, and hated iniquity", God exalted Him above all others. Thus did God finally approve Him and reward His devotion by calling Him to be at His right hand, to a position far above all "principality, and power, and might, and dominion, and every name that is named." Ephesians 1:21.

### THE DUTY OF CITIZENSHIP

Monday, May 12 — Matthew 22:15-22

*"Render therefore unto Caesar the things that are Caesar's: and unto God the things that are God's." — V. 21.*

IF ONE IS A TRUE CHRISTIAN citizen such as Jesus taught His followers to be, he will render obedience to the laws of his country, wherein they do not conflict with his obedience to God. Thus will he render to "Caesar the things that are Caesar's: and unto God the things that are God's."

### THE GREAT COMMANDMENT

Tuesday, May 13 — Matthew 22:34-40

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." — V. 37.*

IF WE FULLY KEEP this, which Jesus called the first and great commandment, we will not fail of keeping the second, which Jesus said was like unto it. For the only way in which we can serve God, who has need of nothing being Creator and Possessor of all, is by serving our neighbor, our friend, even our enemy.

### GOD'S GRACIOUS DEALING

Wednesday, May 14 — Deuteronomy 8:1-10

*"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." — V. 10.*

ALL TOO OFTEN we accept God's daily provision for us without thinking to be grateful. Rather, we think it is by our own efforts they are obtained. But who gives us the time, talent and strength to obtain the same? Sometimes it is necessary for God to humble us, to prove to us whether

we will "keep his commandments or no." V. 2.

Happy is that one who learns thankfulness through chastisement, but happier far is he who does not forget to give "thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

### OBEDIENCE TO LAW

Thursday, May 15 — Romans 13:1-8

*"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." — V. 8.*

IN KEEPING THE LAW of love to our neighbor, we are keeping the whole law. For if we love our neighbor, we will not cheat, distrust, dishonor, covet, nor harm him in any way at all. Obedience to the law of God involves obedience to the law of the land.

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law," both the law of God and the law of man. He who keeps God's law is the highest type of citizen.

### MARKS OF A GOOD CITIZEN

Friday, May 16 — Romans 12:9-21

*"Be not overcome of evil, but overcome evil with good." — V. 21.*

IN THIS SECTION we find a long list of exhortations by Paul, showing the manner in which we present our bodies, "a living sacrifice, holy, acceptable to God." Each one of these, if heeded, will result in good citizenship. And the summing up of it all is found in the last verse, quoted above, a good motto for each day of the year.

The good citizen will be kindly in his dealings with others; he will show preference to true worth; he will be enthused in the Lord's service. He will be generous to the unfortunate, sympathetic with the sorrowing and companionable with the joyful. He will be "all things to all men."

### CITIZENS OF HEAVEN

Saturday, May 17 — Philippians 3:17-21

*"For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." — V. 20.*

CITIZENS OF HEAVEN and citizens of the world are contrasted in these verses. Our citizenship is determined by our actions. If we "mind earthly things", we are citizens of the world. The Christian's citizenship is in heaven because his Sovereign is there. But we are looking for His return and if we have been faithful citizens, we will be rewarded. V. 21. — M. G.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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"BEAR YE ONE ANOTHER'S BURDENS, AND SO FULFIL THE LAW OF CHRIST." — GALATIANS 6:2.

### COMFORT AND CHEER

RECENTLY IT WAS OUR PRIVILEGE to call upon Sr. Ruth McGinnis, who has for some time been confined to her bed at her home in Savanna, Illinois. It would make her happy and help to brighten her hours, I'm sure, to receive a few letters of companionship from fellow-followers of Christ, and to know that she is remembered in our prayers.

Oh, that each of you could visit this dear sister, that you might also be inspired by her perfect example of cheerfulness and patience, in the face of pain, unending sorrow and despair. Do not too many of us spend our time complaining about the petty annoyances and little troubles of the day? We think ourselves abused or neglected, while many of us have never had to withstand deep trouble or real sacrifice. When it comes to us, as it does to all in time, will we become hard, cynical and bitter, through its experience, or will we, too, be prepared to face it with undaunted faith, bearing every trial and burden with the serene smile of the soul at peace with God?

We would like to ask that, when any of our readers come in contact with one of our number who is in sickness or trouble, you send notice thereof to the Berean Page editor.

There are always those who are glad to take a few minutes time to give words of encouragement and cheer to those in less fortunate circumstances. Many of you already realize that at such times every letter, card or expression of sympathy and understanding, brightens the shadows, lifts the load and shortens the hours immeasurably.

But remember that we are interested in other things as well: little social events, new class members, interest or lack of interest among classes, problems and questions that arise, wherein others might be able to give suggestions. Remember that this is the one page that THE HERALD gives to you. We want you to use it!

"A GREATER POVERTY than that caused by lack of money is the poverty of unawareness. Men and women go about the world unaware of the beauty, the goodness, the glories in it. Their souls are poor. It is better to have a poor pocket-book than to suffer from a poor soul."

### NATIONAL BEREAN BOARD MEETING

THE SPRING BOARD MEETING of the National Berean Society was held at Oregon, Illinois, on Tuesday, April 22, 1930, the members of the board present being M. W. Lyon, Mrs. Mabel Andrew, Margaret Lyon and F. E. Siple.

The resignation of Miss Dorothy Lyon as editor of the Berean Page had been accepted and Miss Margaret Lyon appointed to fill the vacancy.

After the minutes of previous meetings had been read and the secretary's report given, attention was given to reports from various committees.

The Publishing Committee reported progress on the new books. The senior book is being worked upon and a good outline of studies is in process of construction. The junior book is nearing completion and will be ready for the printers in a few weeks. It is desired that all the books of these series be given as wide distribution as possible, and all Bereans are asked to assist in advertising them and urging their use.

The board expressed deep appreciation of the faithful and talented services of Sr. Dorothy Lyon as editor of the Berean Page, and felt regretful that she felt it necessary to give up the work.

Sr. Mabel Andrew who has spent several years as the very efficient head of the department for distribution of literature felt it necessary to resign her position, and Mrs. Ethel Johnson was appointed to fill that office.

Considerable time was then spent in arranging program for Berean Day, which will come this year on Monday, August 4, in connection with the Illinois and General conferences at Oregon, Illinois. It was decided to arrange the program in such way that the forenoon class of the Bible School work might not need to be dispensed with. A very interesting program is being prepared, and a large attendance is urged for Berean Day.

Owing to difficulty in past ways of reporting isolated members it was agreed as the opinion of the board that all isolated within a state which has a state society should be affiliated with that state society, and other isolated members should be affiliated directly with the national. An isolated Berean is defined as one who is not affiliated with a local society.

F. E. Siple, Sec. pro tem.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JESUS TEACHING IN THE TEMPLE

**Y**EARS AGO, WHENEVER ONE COUNTRY was captured by another, the people of that country were forced to give gifts, or pay money to their captors. This money was called tribute money, and was a kind of tax.

Now at the time Jesus was on earth the Jews were under the power of the Roman emperor, Caesar, and had to pay him tribute. This tribute money was most displeasing to the Pharisees. They were a class of Jews who pretended to be very righteous, but at heart were very wicked. They hated Jesus and were always trying to entangle Him in some argument.

One day the Pharisees made up a deceitful plan by which they hoped to make Jesus say something that would bring Him severe punishment. They went to Jesus and after trying to flatter Him by saying they knew how true He was, asked Him this question: "What thinkest thou? Is it lawful to give tribute money unto Caesar, or not?"

If He said it was lawful for the Jews to pay tribute to Caesar they would accuse Him of being disloyal to the Jews. If He said it was unlawful, they would accuse Him of being disloyal to Caesar. However Jesus saw through their scheme, and told them to bring Him a piece of the tribute money. He asked them whose image was on the coin. They replied it was Caesar's.

Then He answered their question: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." The Pharisees could find no fault with these words. Moreover, they wondered at His wisdom.

Now what did Jesus mean when He said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's"? Simply that we must love God with all our hearts, and also obey the laws of the country in which we live.

These enemies marveled at the wisdom of Jesus, whom they considered an insignificant Nazarene, yet whom they feared and hated.

Then the Pharisees tried another plan to "catch" Jesus. They selected a lawyer from their number, and set him out to tempt Jesus. He acted as if he really wanted to know what was the thing to do that was right. So he said to Jesus, "Master, which is the great commandment in the law?"

Jesus knew the heart of this lawyer and his purpose. Accordingly, He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind." Then He said, "The second is like unto it, Thou shalt love thy neighbour as thyself."

Now, if anyone loves all that and that much, he will truly live as Jesus did, and there will be no sin.

THINK! Are we trying to truly keep or live these laws?

#### SOMETHING TO DO

1. Learn Matthew 22:37-39.
2. Read Romans 12:9-21.
3. Read Matthew 22:33-34.

Who said, "Wherefore, we labour, that whether present or absent, we may be accepted of him"?

#### FACT

The middle verse of the Bible is Psalm 118:8.

#### NATURE

11. The poison of the "dead adder" is compared to the speech of the wicked. Psalm 58:4.

12. To a lodge in what kind of vegetable garden did Isaiah compare desolate Zion?

"You don't have to tell how you live each day,  
You don't have to say if you work or you play;  
A tired, true barometer serves in the place —  
However you live, it will show in your face."

#### CLEANLINESS — MIND, BODY

#### GOD'S GOLD

Oh, God is very, very rich;  
I know without being told.  
He makes so many kind of flowers  
Entirely out of gold.

The dandelions and buttercups,  
The lovely golden rod,  
The primrose and the cowslip  
That sparkle in the sod.

And still you see, He has gold left  
For hearts of other flowers.  
Also to powder on the bees  
Who buzz through summer hours.

Oh, God is good and He is rich  
To throw His gold around  
In sunbeams and in sunset skies,  
And flowers on the ground.

— Alice Crowell Hoffman in *Little Learner*.

# With Our Sunday Schools

LESSON VII.—May 18, 1930

## JESUS TEACHING IN THE TEMPLE

Matthew 22:1 to 23:39

### GOLDEN TEXT

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.—Matt. 22:37-39.

### A STUDY OF THE SUBJECT

**Topic.** Who Is a Good Citizen?

**Basic Truth.** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself."—Matt. 22:37-39.

**Outline.** I. Good Citizenship. II. The Dilemma of the Jews. III. The Dilemma of the Christian. IV. How to Become a Good Citizen.

**I. Good Citizenship.** Good citizenship requires a good government, a good nation. It differs from loyalty in that one may be loyal to one of his own, be his own ever so criminal, ever so degraded. Thieves are loyal to one another, but that does not make them good citizens. Good citizenship is impossible through loyalty unless the loyalty pertains to that which is good.

**II. The Dilemma of the Jews.** God urged the Israelites to develop into a nation of His own sovereignty. See Ex. 19:5, 6. He revealed to them the high position to which He would exalt them among the nations, Deut. 28:1, 2. The Israelites rejected God and His overtures, 1 Sam. 8:7, therefore God withdrew His hand from them. The nation was delivered into one captivity after another. In the days of our Savior it was under the dominion of Rome. To be loyal citizens of Rome, the Jews must be loyal to Roman law, to Roman ideals, and to Roman effort. Jesus entered, offering them government under God. To have accepted that in the fullness of its reality, would have brought the people into disloyalty of Rome, thus their dilemma. It was impossible for them to obey both Caesar and Christ. Reason, Christ's teachings and laws directed toward higher ideals, toward true service and true loyalty to God, while Caesar's teachings and directions called for the obedience of the people in harmony with Caesar's cruel and ungodly programs.

**III. The Dilemma of the Christian.** There is no such thing revealed in Bible prophecy as a kingdom of God operating during this, our, dispensation. His kingdom was overturned and given to Babylon which was designated as the head of a huge image of empire, Dan. 2:37, 38. Following Babylon an inferior kingdom exercised authority, v. 39; then another, a third kingdom, and still a fourth kingdom, v. 40. This series of Gentile kingdoms was to continue, vv. 44, 45, until the "God of heaven set up a kingdom which shall never be destroyed." This kingdom shall not be set up until Christ shall return.

During this intervening period of Gentile rule Jesus is calling out a people and establish-

ing them as a church. The people of the church are Christians. As Christians they are to live in a world as citizens of the various nations of residence and yet as loyal servants and followers of Christ. Thus, their dilemma. A loyal citizen of Russia of today, as pictured in press reports, could not possibly be a good Christian. Probably in every nation there are laws and programs which a true, loyal Christian could not support. There are social customs, local and national aims and ambitions, to which the Christian must of necessity, hold himself aloof. So, though the Christian earnestly longs, as Christ longed, to benefit his nation the most possible, yet he will often be regarded as insincere, disloyal, and unpatriotic. The Christian is compelled to choose for himself whom he will serve, whether he will be true and faithful to God's Son or whether he will sometimes please his co-citizens, even though it requires that he in part turn away from his Master.

**IV. How to Become a Good Citizen.** As a citizen, he is best who promotes and lives to the greatest good of himself and his neighbors. That greatest good can be reached only by loving God with all one's heart and by loving his neighbor as he loves himself. To love God is to serve God. To serve God is to put forth every strength of mind and body in an effort to carry out God's ways of truth. To love one's neighbor as one's self is to serve and assist that neighbor to attain unto the same high standing before God as one craves for himself. To live thus is to live for the highest good as seen and portrayed by God. Even though unrecognized by one's government, nevertheless such attainment in life makes one the best of citizens for the good of the people in whatever nation he may belong.

Good citizenship is best attained by serving God and His Son first, and through Christ serving the nation.

### SENIOR AND ADULT CLASSES

**Topic:** Love Thy Neighbor as Thyself.

Love springs from one of two sources: first, consciousness that knows and sympathizes with the needs of others; second, consciousness of needs in self that have been supplied. The first is the basis of God's love for man. The second is the basis of man's love for God. We love God, for He first loved us.

Man's love for man in accordance with the second of the two great commands springs from the first of these two sources—that is, from the source of God's own love for man, which is consciousness of and sympathy for the needs of others. He who, through the power of thought and experience is conscious of the needs of others as though those needs were his

own, is the one who can and does love his neighbor as himself. And this consciousness and sympathy impels effort to relieve the need, even as God's consciousness of and sympathy for man's needs impels His perfect strength to meet those needs. Thus is the command, "Love thy neighbor as thyself" being fulfilled in man's life.

Without the pain and suffering of "need", man's life would be forever barren of the richness and fulness that is his through love.

— A. K.

### PRACTICAL APPLICATIONS

Our lesson today is a temperance lesson, yet it deals more with Christian citizenship than with temperance. However, it will serve a good purpose, if the class will make practical application of both thoughts. Does temperance mean total abstinence, or simply moderation? Why should a Christian be moderate in all things? When, if at all, is intemperance justified? Class will get some helpful thoughts in discussing WHEN, WHY and HOW over-indulgence is wrong even though it is not prohibited by law.

Show how the characteristics named below may be helped by temperance or injured by intemperance:

Self-respect

A good name

Reputation

Physical nature

Future welfare

In considering Christian citizenship, the class will find some live discussion in the following question: Will Christianity make a person a better citizen, or does it separate one from active participation in things which make for better citizenship?

### Blackboard Sermonettes

Good Citizenship

- is an individual responsibility;
- demands respect for all law;
- requires obedience to all law;
- goes hand in hand with Christianity;
- makes for religious freedom.

— C. E. R.

### THE GOLDEN TEXT

"Thou shalt love Jehovah thy God with All thy Heart, and with All thy Soul, and with All thy Mind. This is the great and first commandment. The second is similar, Thou shalt love thy neighbour as thyself."—Matt. 22:37-39, Diag.

"On these two commandments hang all the law and the prophets", our Savior continues, and we believe the utterance to be as true today as two thousand years ago. If the Christian keeps these two commandments, we apprehend there will be no difficulty with the remainder of them. — F. A. S.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Iowa — August 23 - 31, inclusive.  
 Illinois — July 29 to August 10, inclusive.  
 Texas — July 11 - 20, inclusive.  
 General — July 29 to August 10, inclusive.  
 Virginia — August 14 - 24, inclusive.

## FONTHILL MAY MEETING

The annual May Meeting at Fonthill, Ontario, will be held from May 23 to 25, with Bro. Siple assisting Bro. Gordon. All those finding it possible to come are invited to attend and enjoy these meetings.

Adolph Johnson of Sac City, Iowa, made a stopover at Oregon, Illinois, for a few days last week to visit with his sons, Paul and Arthur.

Bro. Frederick Claussen, a member of our Oregon church, is now working in the Print Shop. He hopes to become a real printer one of these days.

## INTERESTING NEWS

### From Eden Valley, Minnesota

On Easter Sunday evening a short program was given by the Sunday School. A good crowd was present and all seemed to enjoy it. The choir sang a number of pieces, and there were also several solos and duets. On Sunday, April 27, the first evening service of the season was held. Both crowd and interest were very promising.

Beginning Thursday, May 1, a special meeting conducted by Bro. Paul M. Hatch of Harvey, Illinois, will be held here to continue for some time. Visitors are always welcome.

The Young Missionaries class of the Sunday School was organized on Sunday, April 27, with Vivian Bennett, president; Howard Hamilton, vice-president; Elma Ruhn, secretary; and Shala Hoskins, treasurer. The young people are hoping to soon do something to prove that they are trying to live up to their name.

Berean study here is held every Wednesday evening at the church. So far our attendance has been about thirty. We have senior and junior classes.

Something on the order of a contest is being conducted by the Sunday School to see if the boys or girls lead in the attendance in the primary, junior, and young people's classes. So far the boys have led.

Vernice L. Ruhn, S. S. Sec.

## MARSHALL MEETING

The Salem church, of near Marshall and Martinsville, Illinois, was privileged to have Bro. Siple present on Saturday night and Sunday morning of April 26 and 27. On Sunday night services were held at the home of Allen Claypool of Marshall. The interest was good, attendance fair. The talks by Bro. Siple were greatly appreciated.

Osby Claypool, Sec.

## RIPLEY, ILLINOIS

The regular monthly appointment for the Ripley church is next Saturday night and Sunday, May 10 and 11.

## HERE THEY COME!

### One Dollar a Month Shares

Those One Dollar a Month pledges to further our National Bible Institution work are already coming in.

It's like this. Last week we called attention of all to the fact that there has annually been a deficit during the summer months that lets in a great flock of unpaid bills. Not only are unpaid bills a pest to the credit of any institution but, like locusts, they devour all the fine contributions of the fall and winter months. Besides the fact that such accounts must be paid later, at full price (sometimes with interest added), the fact that inability to discount all invoices and inability to make purchases when prices are lowest show plainly how we lose many dollars yearly.

Now we ask you to help to plug up all the holes that admit these devouring pests. Yea, more! We ask your help to build for the future, your help to go steadily forward. We ask you to take monthly shares in this work — hearty, earnest shares of interest in the furtherance of our Publishing, Bible Training, Golden Rule Home and Church work. These monthly shares are One Dollar each. We ask that 1000 members will sign for one or more of these monthly shares.

Dividends? Yes, but not in cash. They'll be in blessings from on High, pressed down, running over; for this is a work for our Father and His Son. He'll bestow ample dividends for every earnest, prayerful service.

How many shares will you take? Tell us now. Make them payable on or before the first of each month. Don't wait. Let's make it a full 1000 for this month, and for every future month.

## DECIDE NOW

Begin to make your plans now to attend the coming Illinois Bible School and Conference to be held in conjunction with the General Conference at Oregon, Illinois, from July 29 to August 10. Interesting sessions are being planned for these meetings. Among the teachers and speakers will be Brothers Austin, Marsh, Siple and Lyon. The classes will be divided in such way that you will feel free to attend the one in which you will receive the most benefit. We heartily invite you to attend these meetings. Come!

Paul C. Johnson, Pres.  
 Mary A. Gesin, Sec.

## AN ENJOYABLE VISIT

It was my pleasure to be with the Nebraska brethren as they worshiped together at Florence Community Hall in Omaha on Easter Sunday. It was a joint-meeting of the Omaha and Blair brethren and a good attendance and good interest were manifest throughout the services of the day. I was very much impressed with the fine interest of the young people, both in the regular services and the special program put on by them in the afternoon. Bro. Adams and Sr. LeCrone both gave good thoughts appropriate for the Easter time. It was my first chance to meet many of the Nebraska folks and I can truthfully say they live up to their reputation of that western hospitality we hear so much about.

Glenn M. Birkey.

## OUR SPECIAL ISSUES

We have heard from some of our readers that they enjoyed very much the special issues recently mailed. One says, "The Herald is good company always and I am happy to be one of its subscribers. God bless you in the Lord's work." Thank you, one and all.

## ANOTHER REQUEST FOR PRAYER

Sr. Chas. Stedman writes as follows: "We ask an interest in the prayers of the faithful for the recovery of Bro. Stedman who has a pronounced case of asthma and is suffering a great deal." They are spending the summer in search of relief at Miami, New Mexico, and would appreciate hearing from the brothers and sisters from time to time.

## LISTEN

Sisters Marsh, Curtis, Railsback, Chaplin and Brothers Curtis, Lyon, Sheets, Siple, and many other able contributors, the reason there is a sameness of material this week is because of the fact that copy is scarce and we simply can't send blank pages to our readers. Remember that with the additional supervision of our church remodeling this summer, Bro. Austin is busier than two men ought to be. So if you don't want to be bored to death, respond.

— Same Initials.

## REMODELING OREGON CHURCH

It is expected that before these lines shall reach the readers, the Oregon congregation will have commenced work on the remodeling of its church. Much labor and study and planning have been devoted to this matter for two or three years. A building fund of nearly three thousand dollars has been accumulated, while upwards of that amount has been pledged by the members. In this connection, the Oregon church extends heartiest thanks for voluntary financial help from a non-member at a distance, for three hundred dollars. Work will be rushed as rapidly as possible with the understanding that all is to be completed and in full readiness for the Bible School and Conference, July 29 to August 10.

## APRIL REPORT

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Brumfield, Kentucky, 1; Guthrie Grove, S. C., 4; Hendersonville, N. C., 1; Dana, N. C., 5.

Marriages: 1. Baptisms: 3.

Money received in Indiana: Pleasant View, \$29.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00.

Expense: \$14.25. Due Conference Board, seventy-five cents.

J. H. Anderson.

## EASTER OFFERING

M. Goodreau	\$2.00
Chas. D. Balliet	2.00
Mrs. Mary Alexander	2.00
Miss Ruchie Alexander	2.00

These last two were received some time ago but, unintentionally, they were not included at the time they were received.

The total Easter Offerings were \$712.41.

**SAMUEL McROBERTS**

Samuel Henry McRoberts, one of a family of four boys and three girls, was born to Wm. and Nancy McRoberts in Moniteau County, Northern Missouri, on July 18, 1859. He died suddenly at his home in Oregon, Illinois, April 23, 1930. He was united in marriage with Louise Ann Williams at Crescent Hill, Missouri, on May 23, 1880. To them were born three children, the oldest dying in infancy.

In the year of 1897 the family moved to the Washington Grove neighborhood in Northern Illinois, settling on a farm. They lived in that vicinity until December, 1920, when they located in Oregon, where they have since dwelt. Early in life the deceased became a member of the United Brethren Church. In later life he was unassociated with any church body. Besides his grief-stricken companion, Sr. Louise McRoberts of our Oregon congregation, his death is greatly mourned by his daughter, Mrs. Anda Tilton, and his son, Lewis Irvin and family; also by five brothers and sisters.

Funeral services were conducted by Bro. Austin and interment was made at Washington Grove cemetery.

**ELIZABETH RENNER SMITH**

Sr. Elizabeth Renner Smith, mother of fourteen children, several of whom are members of the church, died in her eighty-third year at Mt. Carroll, Illinois, April 23, 1930.

Funeral services were conducted from the Union church some miles north of Mt. Carroll on Friday afternoon, April 25, after which Sr. Smith was laid away to await her Lord's return.

F. E. Siple.

**MISS BERTIE SCOTT**

Miss Bertie Scott, daughter of Mr. and Mrs. George Scott, passed away at the State Sanatorium at Howell, Michigan, April 3, 1930, where she had spent the past ten years in an effort to regain her health. The funeral

was held on Sunday at the Church of God at Blanchard, of which she had been a member since she was eight years old. The service was conducted by Rev. Allen, and interment was at the Decker cemetery.

**SADIE PARKER LEAMON**

Sadie Parker was born at Keechi, Texas, in 1871. She was married to J. F. Leamon, and to them were born eight children. Her husband, children, two brothers, two sisters are left to mourn her death. She prayed to see us all. Her prayer was answered and she died on April 2, 1930, at Reed, Oklahoma. She joined the Church of God in 1915, being baptized by Bro. A. S. Bradley. She lived firm in faith and Christian hope and was ready to meet her Savior, Jesus Christ.

Her health had been bad for a number of years but she was confined to her bed only a few days. She had a partial stroke of paralysis. Her suffering was endured so patiently, knowing the end was nigh. God help us all to be prepared to meet her in the life to come.

A sister by the ties of nature and also by the ties of faith, Mrs. A. P. Leamon.

**PELEG CHASE**

Peleg Chase, son of David and Ruth Chase, was born on January 18, 1858, at the Chase homestead in Raisin township. He died on April 17, 1930, after an extended illness which was the result of a stroke of paralysis, suffered two years ago in March.

He was married to Fannie White on December 11, 1884, who died ten years later. He was then married to Jennie White on June 23, 1897. To this union was born one daughter, Fannie Burnor, of Adrian, Michigan. Jennie Chase died on January 26, 1917, and on November 2, 1921, he was married to Hattie Chase, who survives.

He always had a smile and a cheery word of greeting for all. His life was one of faithful service. He was a most devoted and loving husband and father, and his first thought

was always of others, always ready to help in time of need. He was a great lover of his home and family and will be sadly missed by them all. His membership was with the Little Hope Church. His faith was strong in meeting his dear and loving Savior. His work here was ended and the Master said, "Well done, good and faithful servant."

Besides the widow and daughter, he is survived by four brothers, David of Cloyton, William and Lorenzo of Palmyra, Benjamin of Raisin; five step-children, Mrs. Grace Dinus, Mrs. Ruth Baldwin and Walter Chase of Adrian, Mrs. Mildred Preshaw of Inglewood, California, Mrs. Margaret Schlegle of Ann Arbor. There is also a host of friends.

**HERALD RECEIPTS**

L. A. Wright; Leila E. Whitehead; Mrs. J. M. Hoekenberry; Mrs. G. E. Black; Mrs. Lizzie Railsback; C. F. Harding; J. W. Good; Mrs. Mary E. Proper; Mrs. Frank Laning; Glynn Starbuck; Mr. Wm. Birkey; Mrs. Wm. Canode; Walter Gray; Mrs. S. M. Harris; John Saylor; Rufus A. Curtis; J. H. Leavitt; Thos. Davis; Miss Jessie Fish; Mrs. M. Albright; Fred Shain; Chas. Stedman; Amos Osborn; Mrs. E. Eyre; John H. Williams; George Willis; Mrs. E. C. Pearson.

**THE RESTITUTION HERALD**

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Name	Pages	Dozen	100
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Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
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The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
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A Letter to a Friend	32	.10	1.00	8.00
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**Name Pages Each Dozen**

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(For cost of Postage) 32 .03 .12

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Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
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## RACIAL CHARACTERISTICS IN THE KINGDOM

By G. Eldred Marsh

(Continued from last week)

THE ASSUMPTION that the resurrection of the dead and the change from mortality to immortality will altogether destroy the racial tendencies of the individual is exceedingly doubtful. The change from the carnal to the spiritual, accomplished by faith in the gospel in the case of the converted man, does not take from the former unbeliever any of the wholesome elements of character he may have developed in the past. His past moral standards are glorified into Christian graces and dedicated to the service of God through Christ.

So, no doubt, it will be when the great change overtakes us. We will carry over into the life eternal all of the elements of character that are truly worth while, and there they will be perfected by the power of God, and given the stability that goes with the divine nature. For those inbred characteristics are what give to each individual his separate and distinct personality.

Paul brought into the service of Christ all the intensity of the Jewish zealot. His prompting motive and the channel of its expression were the only changes that occurred. And no doubt the same condition will hold good when this mortal puts on immortality. The change will affect the *life* of the individual by providing him with a deathless body; but that it will greatly alter his physical appearance or eradicate the principles of being that have made him what he is, is questionable indeed. Otherwise the resurrected man would not be the actual individual who had suffered for righteousness' sake.

What is it that marks a man as a German, an Englishman, or a Jew? Surely it is not altogether the accident of his birth, nor the geographical location of his home, nor the form of government under which he may chance to live. A German is as much a German in character if he is born in Los Angeles as he would be if he first saw the light of day in Berlin. Long before the Christian era, the Germanic race had developed those peculiar qualities that still distinguish them from all other peoples.

Your true German is ever a man of painstaking perseverance. He is possessed of a careful, analytical mind. He concerns himself with the most minute details. He is less an originator than a perfecter of the inventions and discoveries of others. Not that he is in any sense a "follower"; but that his best work is done in the close study of detail and in the field of research. Being possessed of inexhaustible patience, he will willingly spend years in the study of apparently infinitesimal items that would wholly escape the attention of the ordinary student.

Qualities of this character will be in demand in the ever-

lasting Kingdom of our God! It will be an age of development; and the German analyst will be needed, both in the cabinet of the King of kings, and among the citizenship of the Empire. He will be required to assist and to encourage age-long study of molecules and atoms, those tiny particles of matter in which are imprisoned the mighty forces of nature and of God.

The Englishman and his grown-up son the American are naturally adventurers. They are discoverers. They are the trail-blazers of the world. Never at rest, they hurry from place to place; but wherever they go, they *build!* And they do not build for a day or for a year, but for generations to come, for they are always deluding themselves with the thought that they will never move again. Unlike the Latin races, the Englishman and the American migrate to foreign climes with the honest intention of making permanent homes. *They settle there.* They break the old ties completely. They no longer count themselves as citizens of the "Old Country". They take upon themselves a new nationality and assume the responsibility that such changed citizenship entails. And there they live — *but their sons move on!*

So the Anglo-Saxon is the pioneer of the world. And the Kingdom of God will need pioneers in every department of its government. For science and invention and art require the courage and the initiative of the pioneer quite as much as the wide open spaces of the earth.

The Frenchman, the Spaniard, and the Italian — all the peoples of the Latin race — form the emotional element in the population of the world. They are filled with fire and sentiment. They feel deeply; their hearts are stirred quickly; and, unlike the stolid German and the super-dignified Englishman, they are not too proud to show their emotion. They sing; they dance; they shout; they weep, for all the world to see, and they are not ashamed! That exuberance of spirit, that fire of spontaneity, will be needed to inspire and inflame the energy of the workers of the Golden Age!

The Italian race deserves special mention at this time, owing to the fact that we can see the long dormant habits of mind that once animated the proud spirit of ancient Rome being reborn in the "New Italy" of today. And as students of prophecy, we are convinced that Rome must again come into her ancient heritage of world-dominion; or, at least, that the spirit of conquest must be aroused within her. For she must go forth once more "conquering, and to conquer"!

And the ideals and the ambitions that once gave birth to the "Iron Empire" of the Caesars will serve to develop that strange monstrosity described in Daniel and in Revelation as a Ten-Horned Beast. It is the persistence and the development of these same elements of national character that will bring about this remarkable change in old Rome, for like causes produce like results.

(To be concluded)



# THE RESTITUTION HERALD

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## Racial Characteristics in the Kingdom The Conclusion

*By G. Eldred Marsh*

I HAVE CONSCIOUSLY OMITTED reference to the most remarkable race the world has ever produced, the JEW, that we might devote our last attention to it.

It is doubtful if there has ever been a people that was so exceedingly zealous of the traditions of the fathers as was, and is, the Jew. Paul frequently mentions this characteristic. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." Their zeal was a blind and unthinking anxiety to maintain inviolate the traditions handed down to them from the past. Speaking of himself the apostle says: "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: . . . being more exceedingly zealous of the traditions of my fathers." Gal. 1:13-14.

Jesus calls attention to this servile attitude of His people toward the demands made upon them by the traditions of the fathers. Rebuking them for it, He insists that "thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6. Yet this very jealousy in regard to observing every detail of the supposed requirements of Jehovah, which Jesus reproved so justly on that occasion, becomes a most commendable trait when applied to the true commands of the Most High.

When Stephen stood before the council, the accusation brought against him had to do largely with this Jewish respect for tradition. "We have heard him say, that this Jesus of Nazareth shall . . . change the customs which Moses delivered us." Acts 6:14.

When "the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land that I will shew thee," (Acts 7:2-3), Jehovah knew that Abraham possessed certain dormant qualities which he would develop

and hand down to his children throughout all generations; and that those qualities were necessary to the furtherance of the purposes of God.

It was the presence of these qualities in the prophets and apostles that made them channels fit for the transmission of the Word of God to the rest of mankind. These same qualities of character were embodied to the full in the person of the Lord Jesus Christ. And they have been transmitted, and are being transmitted still, to every individual who believes and obeys the gospel, through the Spirit of Christ as it is revealed and manifested in the Word.

Those elements of character consist primarily of confidence in God, and a most zealous determination and desire to accomplish His purposes among men. Paul sums them up in this way: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13. These are the enduring qualities required in the Kingdom of God.

Racial characteristics are developed as the result of long-continued habits. And it is an evidence of God's kindly oversight that the established habits of the nations have generally been for good and not for evil. Habit is the governor on the engine of conduct. It protects against sudden "overloads" of temptation, making it easier to overcome them. The more frequently an action is performed, the easier it is accomplished. The longer a given line of conduct is followed, the less likely one is to change from it.

"Habit is a cable; we weave a thread of it each day, until at last it becomes so strong that it cannot be broken."

May God help us to build into our characters those qualities and tendencies of Faith, of Hope, of Love, which have been enjoined upon us by the Father, that we may prepare ourselves for the eternal service of the future, wherein those very principles of truth and of conduct will be put into constant operation.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen and Amen." — Psalm 72:18, 19.*

## SPRINGTIME

*"The desert shall rejoice and blossom as the rose."*

WITH WHAT WONDERFUL quickness and urgency has all nature again rushed forth into life! Hillside and plain have been revived; woodland nooks again blossom with the violet; verdure and blue vie with each other in apparent eagerness, each to outdo the other in the fullness and quickness of glory.

How all the world is changed when spring rushes in! How the cold, barren winter is forgotten! How all life responds to the wonder, joy and thrill that permeate all around!

Carried lightly and quickly forward on the revealed words of the prophets, the Christian heart contemplates that spring of all time when with healing in His beams the Sun of Righteousness shall rise over the groaning, sin-cursed earth and shall introduce the resplendency of God-given life and righteousness everywhere the world around. Then not only will lawn and pasture, will garden and meadow quickly yield to the touch of the annual return of spring, but the lion and the bear, the lamb and the fatling, the desert and the wilderness will all respond as in a single voice to the hand and heart of Him who is the Restorer and Redeemer from sin and sin's blight.

No ordinary season will that be! Rather, it requires a change in the nature of the ages. The great Savior of the world must necessarily transform the very order of life. And so far as the Scriptures seem to indicate that transformation will be made complete by the abolishing of sin and of sin's ways and by the introduction of righteousness under the peaceful and sturdy sway of Him whose word quieted the winds on Galilee and whose mighty power fed with a few loaves the thousands of hungry souls before Him.

What transformation that will be! How supremely great is the gift of life, especially when that gift is clothed with righteousness triumphant and is touched with the hand of Him who is earth's God and of Him who is the world's Redeemer.

*"Remember now thy Creator in the days of thy youth, while the evil days come not."*

## YOUTH

*"Train up a child in the way he should go: and when he is old, he will not depart from it." — Prov. 22:6.*

AGAIN WE HAVE ENTERED the season of the year when home and community give attention to the youth of the land. Home ambitions, home aims, together with community cooperation and concentration are annually affording better and better opportunity for childhood preparation.

So much of the nation's effort is given to the training of child and youth life, it would seem that already is realized some of the fullness of meaning announced in our text by the wise man. Throughout the months past, parent and educator have concentrated on the training, in educational channels, of the minds of the nation's children. They have concentrated in endeavor to prepare those lives for a greatness of accomplishment through the later working years.

Now we are entering into the season when the results of those months and years of training begin to take form. New groups of boys and girls will pour forth from the schoolrooms of the land to take up positions of action and to become, as it were, woven into the fabric of our nation's business life.

Throughout the year many older ones have fallen by the wayside. Not only must their places be filled, but also as the age rolls on, new opportunities will loom up on the horizon of life. These myriads of young people who go forth from their educational preparation will enter these vacant places and these positions of new opportunity. In the soon tomorrow they will become the brain and sinew of home and nation. The world of the near tomorrow shall largely be the world which this group of young people creates. When thus viewed what tremendous responsibility rests upon those who will take their firm positions in the affairs of man!

Not only must the nation gain or lose by the future of those who thus enter upon life's work, but God in heaven likewise will look to the same group of young people to carry forward in accordance with His mighty plans and purposes.

It is not a mere home that is fashioned by man, not a

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# WHAT DO THE SCRIPTURES TEACH?

By R. H. Judd

**A** VERY GREAT RESPONSIBILITY attaches to those who seek to be expounders of GOD'S Truth. Fairness, courtesy and honesty on both sides of any controversy would in the majority of instances result in mutual respect the one for the other, and a ready willingness to relinquish error by the one whose views are proved to be out of reasonable harmony with Scripture statement and incontrovertible fact. There should be mutual recognition that of two opposing views only one can be right.

That such a spirit of fairness is often lost sight of by some, is painfully obvious when those holding to and teaching the doctrine of the eternity of evil, and the eternal conscious suffering of the ungodly, persist in describing believers in conditional immortality, (that is, the truth that immortality is only to be had on conditions) as believers in "non-eternity of punishment"; and this in spite of disclaimers to the contrary that to them "*eternal destruction*" or "*death*" is an eternal punishment, involving an *eternal loss* of life, including all that pertains to life.

Were this misrepresentation of the views of fellow Christians the only regrettable feature of the controversy it might well be overlooked, but the issues are far deeper, and the result not merely in the questioning of the word of a brother in Christ—serious though that may be under given circumstances—but of *definite denial* of the Word of the Living GOD by placing an interpretation on passages of Scripture that is entirely at variance with the straightforward, natural, literal and obvious meaning of the language used.

It is said by those who claim to be "orthodox" and "evangelical" custodians of "the faith once for all delivered to the saints"—in contradistinction to those who differ from them—that "Scripture invariably conveys the thought of the punishment of sin being eternal conscious suffering." (See *The Witness* published in Glasgow by J. R. Caldwell of the Brethren, and *The Gospel Witness* published by Rev. T. T. Shields, Baptist minister in Toronto.) The only sure method, and eminently fair on all such occasions, that can be brought to test the accuracy of so terrific a dogma, is to make our appeal direct to Scripture, and to judge by the meaning of the words contained in the passages quoted, which side most faithfully sets forth the actual teaching of the Scriptures on this momentous matter. If it is true that "Scripture invariably teaches that the punishment of sin is eternal conscious suffering", how is the reader going to reconcile the following passages with such an idea? We maintain that they cannot be reconciled, and that any unbiased mind will acquiesce in that conclusion.

Reading from the Revised Version, we find the follow-

ing: "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and he shall not be. . . . The wicked shall perish, and the enemies of the Lord shall be as the excellency of the pastures; they shall consume; like smoke shall they consume away." Psalm 37:10, 20.

"Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them." Isa. 1:30, 31.

"What do ye imagine against the Lord? He will make a full end; affliction shall not rise up the second time. For though they be like tangled thorns, and drenched as it were in their drink, they shall be devoured utterly as dry stubble." Nahum 1:9-10.

"Behold the day cometh, it burneth as a furnace; and all the proud and all that work wickedness, shall be as stubble; and the day that cometh shall *burn them up*, saith the Lord of Hosts, that *it shall leave them neither root nor branch*." Malachi 4:1.

"Even now is the axe laid at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. . . . He that cometh after me is mightier than I. . . . whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and will gather the wheat into the garner, but the chaff he will burn up with unquenchable fire. Matthew 3:10-12.

"Gather up first the tares, and bind them in bundles to burn them. . . . As therefore the tares are gathered up and burned with fire, so shall it be at the end of the world." Matthew 13:30-40.

"If a man abide not in me, he is cast forth as a branch and is withered: and they gather them, and cast them into the fire and they are burned." John 15:6.

"They are the enemies of the cross of Christ, whose end is perdition." Philippians 3:18, 19.

"But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption." 2 Peter 2:12.

In these passages (only samples of many more of similar import) we have several figures under which the punishment of the wicked is predicted. Is there in a single one of them the idea of "eternal conscious suffering"? Do they not all *expressly exclude* the thought? An article that consumes away into smoke—what is there left of it? "A garden without water"—what life is there in it? How does the Lord make a full end of those who have an endless

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## THE SONG OF SOLOMON

### THE SONG OF SONGS

By Lyman Booth

"THERE CAN BE NO DOUBT but that Solomon was the writer of this book, as well as of the two which precede it. And that it was always looked upon as a holy book, treating of some spiritual and divine matters, appears from its being placed among the rest of that kind." Bishop Patrick.

The title indicates that it is a poem, and in the Hebrew idiom it is called, "The Song of Songs," or "The Best of Them All." It is said to be the only one remaining of the one thousand five songs composed by Solomon, (see 1 Kings 4:32). The old and once popular title, "Cantica" or "Canticles", is inaccurate, for the reason that it is not a group of poems, but a single poem. Among some its canonicity is held in doubt, but it has been abundantly attested by early writers, who leave no room for doubt that it was regarded as a part of the Hebrew Canon long before the beginning of the Christian era, though among the Jews no person under the age of thirty years was permitted to read it. However delicate they were in this matter, it must be evident that it was received among the canonical books by the Jews, (perhaps by Ezra, an inspired writer), soon after the Babylonish captivity.

We do not find that it was expressly quoted by any of the New Testament writers, yet there is a similarity in its general argument and of some peculiar sentiments with many passages in both the Old and New Testaments, which we may consider with profit. Psa. 14; Isa. 54:5; 61:10; 62:45; Hos. 2:15-20; Matt. 9:15-22; 22:2; 25:1-11; John 3:29; 2 Cor. 11:2; Eph. 5:23-27; Rev. 19:7-9; 21:2-9; 22:17; compare 1:4 with John 6:44; 4:7 with Eph. 5:27; 5:2 with Rev. 3:2; 7:1 with Isa. 52:7; Eph. 6:15; 8:11 with Isa. 5:1-7; Matt. 21:33-43; 8:14 with Rev. 22:20.

These references indicate like desires by the writer of the song, and the Christian church, through a succession of centuries gives the book a very high sanction as being divinely inspired and therefore genuine. Although written as an allegory it is a kind of prophecy and there are particular passages, when explained according to known rules of interpreting allegories, that are prophetic of the coming of Christ, the abolition of the Mosaic dispensation, the calling of the Gentiles and growth of the church (2:9-17; 8:1, 8, 9). The style of the composition gives but little more than a hint of the writer's thoughts.

We learn in 1 Kings 4:32 that Solomon wrote one thousand five songs, but of all that number this alone has been preserved as "The Song of Songs," the most excellent one of them. As a poetical composition the best judges concede it to be finished in the highest style of elegance and beauty. The careful reader and candid thinker may suppose that to be true because of its superior quality, the excellency of its subject, and the manner in which it was treated. Men sup-

posed to be well versed in ancient literature have bestowed much pains in showing the reasons why Solomon wrote this sacred poem.

Many have thought it was a marriage ode, composed by Solomon at the nuptials with the daughter of Pharaoh, or with a native of Palestine, some years later, of noble extraction, but inferior to her husband (2:1-6; 7:1). Yet they hold the language to be figurative of the union between Christ and His spouse, the church. Still others, from the mention of Tirzah and Jerusalem (6:4) as apparent rival cities, — one representing the ten tribes, the other the two tribes — have thought it was written to reunite them, whether in the time of Rehoboam or at some later date. The mention of the "three score valiant men of Israel," expert in war, coming out of the wilderness (3:6-8) and of the company of two armies, with the appeal to Shulamite to return (6:10-12), appears to indicate the conclusion of hostilities mentioned in 1 Kings 12:23, 24, or after the chastisement of Rehoboam by Abijah (2 Chron. 13). If that view be true then Shelomoh would appear to be a personification of "Salem" (Jerusalem), and this ode would in that event picture the yearning of the bereaved Israelites toward the holy temple on Mount Zion, after the separation of the ten tribes. This may better typify the love between Christ and the church than an ode on the marriage of Solomon to a heathen princess. When applied in this manner to the two nations with their distinctive features, the narrative loses its grossness and seeming taint of sensuality. This view is somewhat strengthened by the transition in the original Hebrew from the singular to the plural or collective pronouns.

In this song two characters are prominent, a male by the name of Shelomoh (Peaceable) and a female, called by the same name, but with a feminine termination, Shulamite, the feminine form of the name Solomon. In the Authorized Version the parts of these two characters are not distinguished as they are in the Hebrew text. The Hebrew marks both the number and the gender, which makes it easy to determine whether the speaker is the bride or the bridegroom. The Revised Version has made an attempt to correct this difference given in the Common Version. The song is a dialogue or a monologue, but the writer never once speaks in his own person.

While some imagine this song was written as a marriage ode, it is very uncertain that it was written so early in Solomon's reign; for some claim that the tower of Lebanon was not built for some time after the event of his marriage to the princess (7:4). This song represents the reciprocal love which exists between a bridegroom and his espoused bride, an emblem frequently employed in Scripture, and is written as an allegory in the form of a pastoral. It mildly refers to the Jews as waiting for their Messiah, and likewise refers to the fellowship between Christ and true believers in every age.

"In order to properly understand it, we must consider the Redeemer as loving and beloved of His church. The marriage contract is already ratified, but the completion of this blessed union is reserved for the heavenly state. Here the believer rejoices in an unseen Savior, and seeks his hap-

piness from his spiritual presence. Christ manifests himself to the believer as He does not to the world, and these visits are earnest and foretastes of heavenly joy. But they are interrupted, suspended or varied on many accounts. They are often lost by negligence or other sins, and can only be recovered by humble repentance and renewed diligence; yet the love on both sides remains unchanged, though varied in the expression of it. These things are represented in a sort of dialogue in which the church speaks to Christ, and He answers and addresses the church. The daughters of Jerusalem are frequently addressed and make reply; thus the varying expressions and corresponding duties of the believers are delineated in a very animating manner."

We should read the book with perfect freedom of mind from outward things, lest the carnal passions should be kindled instead of improving and enlivening the spiritual impulses. Since it is impossible for us who may have had no spiritual experience in the subject to perfectly understand the meaning the writer wished to convey, an ungodly man will seldom read it with profit to himself, or without detriment. The spiritual meaning intended to be conveyed by the Holy Spirit, speaking by Solomon, should be earnestly sought. No doubt there are expressions very difficult to us, both as to the literal meaning and the spiritual instruction which the writer intended to give. Some of them must not be judged harshly by modern ideas of delicacy, which may be fastidious. The obvious meaning of the song, in its general outline so harmonizes with the affections and inward experience of a lively Christian that he will feel a conviction that no other poem could be explained in such a manner as to describe the state of his feelings at all times, and to excite admiration, adoration and grateful love to God and our Savior as does this "Song of Songs."

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## THE ELECT EKKLESIA

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By Herman Dickel

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*"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1:5. "But now hath God set the members, every one of them in the body, as it hath pleased him."—1 Cor. 12:18. "Our God is in the heavens: he hath done whatsoever he hath pleased."—Psalm 115:3.*

THE GREAT DESIGNER designed and produced a certain man. This man was the greatest in his time of all the men in the East. He said of him that there was none like him in the earth, a perfect and an upright man, one that feared God and eschewed evil. "Hast thou considered my servant Job?" Job 1:8. Just a few more touches here, a little chiseling there, more polishing, and lo! a jewel of rare value. How like that other jewel, the exquisite marvel of the ages, Jesus, made perfect through sufferings.

Thus one after another, the jewels are fitted and perfected by the Great Master Artist until the last one of that infinitely favored company is prepared for association with his Lord and Master for the work in hand—their work that is before them.

Their reasoning under adversity is the same. In this terrible crucible they never charged God foolishly, notwithstanding they felt they were forsaken by Him. "Would that I were never born and saw the light," says Job. "My God: my God! why hast thou forsaken me," laments Jesus.

So it is with all the jewels in the making, in their fiery, purifying trials. God's testimony of Job is that "he spake that which was right concerning me". It is therefore proper to quote Job. Jesus spoke that which was commanded Him of His Father. And all the jewels are very careful in this respect.

How many of these jewels are there? Their names were written in the book of life from the foundation of the world. Rev. 13:8; 17:8. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance (the book of life) was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Malachi 3:16, 17.

With the majesty of perfect workmanship, He has produced, in infinite variety of beauty and charm, thousands of these gems, well fitted for the work in hand. Their actual number is recorded in Rev. 7:4 and 14:1. But since the book of Revelation abounds in symbols the number, 144,000, is supposed by the superficial religionist to be a mere numerical symbol of the church triumphant. Others get the deeper impression of a definite number comprising the elect, the 144,000 in both instances referring, as they suppose, to this company. While a very small minority hold that the two passages reveal without peradventure a predestined 144,000 out of the twelve tribes of Israel and another 144,000 out from among the Gentiles, making 288,000 as definitely composing the body of Christ, the elect ekklesia.

From the fact that the gospel in its incipency was preached from Adam to Noah, "The seed of the woman shall bruise the serpent's head," thence to Abraham, to whom it was fully preached, saying, "In thy seed shall all the families of the earth be blessed," extending to the dispersion of the children of Israel, this gospel having been confined to them, its object was attained in the taking out of the twelve tribes the 144,000 noted in Rev. 7:4. "You only of all the families of the earth have I known," Amos 3:2; and they were strictly forbidden to have any dealings with the other nations.

But there came a time when a change was made and this same gospel was then extended to the Gentiles, of whom Cornelius was the first convert. Read carefully Acts 10:45; 11:1, 2, 18; 13:42, 46, 47; 14:27; 15:3, 7, 9, 12, 14, 17, 23; 18:6, 8; 21:19, 25; 22:21; 26:17; 28:28. James said in Acts 15:14: "Simeon hath declared how God at the

first did visit the Gentiles to take out of them a people for his name," and in Acts 13:48, "As many as were ordained to age-lasting life, believed." And Paul said in Acts 13:46, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of age-lasting life, lo, we turn to the Gentiles." The gospel has likewise then in this case accomplished its purpose of taking out of the Gentiles a people for His name, the 144,000 noted in Rev. 14:1. The import of 14:3 and 4 is an index of their origin — "redeemed from the earth" and "redeemed from among men."

Concerning those elected from the twelve tribes of Israel from Jacob to the dispersion, they were sealed in their foreheads. Moses strongly admonished his people that they diligently give heed to his words, which were by command of Jehovah, in Exodus 13:16; Deut. 6:8; 11:18, "that they may be as frontlets between your eyes," an intelligent and intellectual appreciation of his words. From this phrase, however, the children of Israel evolved the idea of inventing and using phylacteries literally on their foreheads. To the spiritually discerned the nonsense of such a procedure was apparent.

The angel was commanded to "hurt not the earth, neither the sea, nor the trees till we have sealed (with the seal of the living God) the servants of our God in their foreheads." Herein therefore is seen the identity of the 144,000 from the twelve tribes of Israel.

The Gentile believers were warned of a "falling away," developing into what Paul called "the mystery of iniquity," already working in his day. 2 Thess 2:3, 7. This departure from the truth is not mildly referred to as a recession. It is definitely indicated as a "falling away". So the fully developed eventuality is a representative system that holds nothing of the truth in any sense, hence the Gentile believer, unblemished and untainted of any of its foul doctrines, is spiritually referred to as a virgin. Thus these 144,000, redeemed from the earth and redeemed from among men, were not defiled by women (mother and daughter harlots — spiritually speaking), for they are virgins and are represented as standing with a Lamb on Mt. Zion having His Father's name written on their foreheads, an intellectual perception and a spiritual discernment of the exact knowledge of the truth of the gospel. And being the firstfruits unto God and to the Lamb, they knew and confessed that Jesus was the Christ, the Seed of the gospel.

A numerical corroborative evidence bears testimony to the logic of the aforesaid deductions. Thus, six is conceded to be the numerical symbol of incompleteness, man's number, while seven is the numerical symbol of that which is perfect or complete. 144,000 is divisible by six but not by seven. The same is true of 288,000. Completeness of the Christ requires the union of head and body, therefore the need of an addition of one. The addition of one to 144,000 renders the new-found number indivisible by either six or seven, which removes it from any further consideration. But if we add one to 288,000 totaling 288,001, it is now divisible by seven (not by six) which lends a numerical evi-

dence to the truth of our findings. It is worthy of note that the quotient of this division, 41,143, is absolutely indivisible, wholly possessed by the spirit of seven, a manifestation of the design of the Wonderful Numberer.

So God chose the children of Israel only, from all the families of the earth to take out of them 144,000 — the gospel having been confined to them. Then in due time He visited the Gentiles to take out of them 144,000 — "For the gospel was preached to us as well as unto them." Heb. 4:2. "And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, WHO DOETH ALL THESE THINGS." Acts 15:15-17.

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## YOUTH

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(Continued from Editorial Page)

mere community that profits or loses, not a mere state that advances or retards as the youth lifts or draws back. Nor is it the nation of a single day that alone is affected by such growing and enlarging or by such hindering. But God's tomorrow, God's eternity of eternities, God's earth in the fullness of its glory, God in all His aims and labors is likewise interested in the touch that every succeeding generation paints upon the landscape of His planning.

There can be no tomorrow in the real sense of the word without the gathering of those of each generation who have been the youth. There can be no kingdom of God, no restored earth, no new heavens, there can be no fulfillment of all God's plans excepting the Creator of the universe, the Redeemer of mankind can reckon on the loyalty and obedience of a percentage of every generation. And so that youth which is to attain most and rise highest must of necessity not merely consider the finite wishes of the parent, nor the political wishes of the state, but he must with all due reverence seek to realize and enter into the highest aims and ideals of the omnipotent God.

It is with this thought in mind that the church of the living God should give all of heart and soul, not merely to go out into the missionary fields, but to remain close to the pathways frequented by childhood. It should ever point those unmolded and undecided lives toward Him who alone can give them the purest, choicest and grandest preparation both for the present life and for the eternities beyond.

No child is trained up in the way he should go unless he is trained in the way of God. No school, no college gives to a child a perfect, or even a satisfactory preparation for life excepting as it harmonizes all of its instruction with that instruction that comes from the Father. No parent has done right by his child until he has afforded him opportunity and assistance in the education of the things of God as of man. No state has dealt well in molding the lives of its citizens of tomorrow until it has shaped those lives in the great molds of God himself.

## THE CHRIST OF THE INDIAN ROAD

By E. Stanley Jones

WE HAVE COME, then, thus far in our thinking, that the Christ of the Indian Road, with all the fullness of meaning that we can put into those words, should be our message to India.

That this centering of everything in Jesus is the right lead, is remarkably corroborated by Doctor Gilkey, the Barrows lecturer, who has just returned from a great hearing in India. He chose as the subject of the lectures, "The Personality of Jesus." To choose such a subject as recently, was in itself an adventure. A leading Christian college president in India said to Doctor Gilkey: "If you had chosen that subject as recently as five years ago, or even three, you would have had no hearing. I am as much amazed as you are at this burst of interest and these crowds."

An experienced missionary said to me after one of the meetings, "If you had told me a week ago that the leading men of this city would sit night after night listening to the straightest gospel one could present and ask for more, I would not have believed it, and yet they are doing it. I have found that they will listen when that gospel is *Jesus*, and are drawn when *He* is lifted up."

It may be that we will discover that good Christianity is good tactics, that the straightforward, open proclamation of Jesus is the best method. Paul believed this, for he says, "It is Christ the Lord, not myself, that I proclaim." He let Jesus commend himself to every man's conscience, for he knew that Jesus appeals to the soul as light appeals to the eye, as truth fits the conscience, as beauty speaks to the aesthetic nature. For Jesus and the soul are made for one another, and when they are brought together deep speaks to deep and wounds answer wounds.

We often quote Paul's speech at Athens (Acts 17:22) as a model of missionary approach and yet it was one of Paul's biggest failures. He did not succeed in founding a church there. Mackintosh analyzes his failure thus: "The Christian propaganda failed or prospered as fresh data for religion present in Jesus were studiously concealed or openly proclaimed. Take Paul's address at Athens: says some fine things, God's spirituality, a God not far off — one in whom we live and move, creation instead of chaos, providence instead of chance, men of one blood instead of proud distinction between Greek and Barbarian. But at no point is publicity given to the distinctive Christian message.

In this studied omission of the cross is the secret of his comparative failure at Athens and his subsequent change at Corinth. He writes penitently, "I determined to know nothing among you save *Jesus Christ* and him crucified."

But the Hindu insists, and rightly so, that it must not be an incrustated Christ. It must not be a Christ bound with grave clothes, of long-buried doctrinal controversy, but a *Jesus* as fresh and living and as untrammelled as the one

who greeted Mary at the empty tomb on the first Easter morning.

A friend of mine was talking to a Brahman gentleman when the Brahman turned to him and said, "I don't like the Christ of your creeds and the Christ of your churches." My friend quietly replied, "Then how would you like the Christ of the Indian Road?" He saw Him dressed in Sadius' garments, seated by the wayside with the crowds about Him, putting His hand on the heads of the poor, unclean lepers who fell at His feet, healing blind men who felt their way to Him, announcing the good tidings of the kingdom to stricken folks, staggering up a lone hill with a broken heart and dying upon a wayside cross, but rising triumphantly and walking on that road again. He suddenly turned to the friend and earnestly said, "I could love and follow the *Jesus* (Christ) of the Indian Road."

*Jesus* is becoming a familiar figure upon the Indian Road. He is becoming naturalized there. Upon the road of India's thinking you meet with Him again and again; on the highways of India's affection you feel His gracious presence; on the ways of her decisions and actions He is becoming regal and authoritative. And the voice of India is beginning to say with Whittier:

"The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

*He died for me.* Just think of it, *He* died for *me*! Fill those words with all the wealth of meaning that grateful human hearts can put into them and I still feel there is room for something else to be said. He was the *unspeakable Gift*. I weave my formulas about Him and He steps out beyond them! The *Word* is too big for my words. But I believe in that past. Jesus is the same yetserday. Cut the historical from the experimental and there will soon be no experimental. We must have the Past.

Yet Jesus is living today. He not only accomplishes for us in the past, He accomplishes and accompanies with us in the present. He is no spent force. He is the Great Contemporary. Studdart Kennedy is right when he says that: "We do not know what it is that is troubling us in our modern world, but that it is this: *Jesus* has got hold of us. We are not nearly as smugly complacent as we were: We cannot bring ourselves to obey Him absolutely or to turn away from Him. He is getting hold of us in both East and West."

Travancore is the most caste-ridden section of India. Yet in the very center of it we sat down to an interesting dinner — a hundred high caste Hindus, a hundred out-castes, a hundred Indian Christians, a few Mohammedans, and several of us from the West. They mixed us up so that here was a high caste, next to him an out-caste, a Mohammedan, one of us, an out-caste. As I sat there and watched the amazed faces of those out-castes, faces that bore the marks of centuries of suppression, I thought I saw ONE standing back of them saying, "I was in prison and ye visited me." The chains of the centuries were being broken by the Spirit of the Son of man upon the conscience.

— Selections by Louise E. May.

## CAUSE FOR REJOICING

By Samuel E. Haney

*"Yea, for thy sake are we killed all the day long: we are counted as sheep for the slaughter." — Psa. 44.*

INASMUCH AS DAVID and Paul are major characters of the Bible, Paul's quotation of our text becomes quite noteworthy. To adequately appreciate this we must consider conditions, times and places in God's plan of the ages in which these inspired men lived and wrote. For instance, David who lived under the law (old covenant) — a condition whether the law be of God or man — is cold as ice and adamant as flint, while Paul lived under grace (new covenant) which is free as the air and as solicitous as a mother's love — two dispensations, differing in purpose, involved.

A careful perusal of Psalm 44:1 to 21 and of Romans 8:1 to 35 shows a mark of difference of sentiment. We find David using the three tenses, that is, present, past and passive participle, referring, as the writer understands it, to God's dealings with fleshly Israel under the law. We also note the discrepancy in David's and Paul's concluding thoughts in these chapters, one lamentable, the other joyful, "Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? for our soul is bowed down to the dust; our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake." "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The apostle, under grace (this side the cross) could say that which David, under the law (other side the cross) could not say. Jesus explains, "Verily I say unto you, Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." Matt. 11:11.

There is a cause for David's bewailing, which, when understood, makes his somber petition quite significant. And this cause is a prophetic vision of the "time of Jacob's trouble," now in its inception, although many centuries then intervened, namely, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7, 8.

It is interesting to note how God in His economy presents dual word-pictures for our consideration and admonition by paralleling and synchronizing events (His dealings) with the Jews — a typical people — under the law covenant, and the Christians — an antitypal people under the new covenant. It is thus manifest that Judaism and Christianity are more or less depicted in most of the

Psalms, the forty-fourth not being an exception.

We are noting how that the Jews are being persecuted in the Near East and driven to their only haven — though temporary — Palestine. It should therefore not be difficult to locate parallel lines and synchronizing events showing how God has dealt with fleshly and spiritual Israel nineteen hundred years each — before and after the cross; and also to detect both Israels now facing their final battles: the Jews, bewildered by "blind eyes" while the Christians' eyes are anointed with "eyesalve" — the Holy Spirit, Revelation 3:10, 18.

Yes, both Israels are face to face with their final respective testing (sifting) periods, when the Jew must be more than a Jew outwardly, and the Christian more than a Christian professedly — in words only. Paul says, "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. John writes, "Behold, I will make them of the synagogue of Satan, which say they are Jews (both Israels), and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Rev. 3:9.

Peter's exhortation — in these "perilous times" — if religiously adhered to, will ever impart a buoyant spirit that will lift us above our adversary's obstacles, that is, "Beloved, think it not strange concerning the fiery trial which is to try you, as though something happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."

## THE REWARD

What asks our Father of His children save  
Justice and mercy and humility,  
A reasonable service of good deeds,  
Pure living, tenderness of human needs,  
Reverence and trust and prayer for light to see?

Hast thou assumed a load  
Which few men share with thee,  
And art thou carrying it for God,  
And shall He fail to see?  
Be comforted at heart,  
Thou art not left alone;  
Now thou the Lord's companion art;  
Soon wilt thou share His throne. — T. T. L.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16,



# DAILY SCRIPTURE READINGS

## CHRISTIAN PREPAREDNESS

### A CITIZEN OF ZION

Sunday, May 18 — Psalm 15

*“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.” — vv. 1, 2.*

TO DAVID, more than a thousand years before Christ, were revealed some of the characteristics necessary to the one who would participate in the benefits and blessings of that kingdom which Christ proclaimed among men. Christ taught that to love God with one's whole heart, and one's neighbor as oneself would gain for him admission into that kingdom. And David taught the same truth in this short Psalm, so filled with divine wisdom.

### THE WISE AND FOOLISH VIRGINS

Monday, May 19 — Matthew 25:1-13

*“And they that were ready went in with him to the marriage: and the door was shut.” — v. 10.*

By this little story Jesus teaches the lesson of preparedness in a touching manner. To get the picture in mind more vividly read the narrative given in our quarterly concerning Eastern marriage customs. It lends much interest to the parable.

A closed door brings a feeling of despair, a death knell to hope. But it also brings a beautiful picture, for it brings the thought of being admitted and allowed to share in a long anticipated joy. And the joy of being in His presence eternally will be greater than any earthly joy.

### DOING GOD'S WILL

Tuesday, May 20 — James 1:19-27

*“But be ye doers of the word, and not hearers only, deceiving your own selves.” — v. 22.*

Hearing the Word is likened by James to viewing one's likeness in a mirror. The Word teaches us just what we are — sinful, weak, continually doing the things we “would not”. But if we are not “doers of the word,” we straightway forget what the Word has taught us and thus no benefit comes to us from the hearing. “Whoso looketh into the perfect law . . . being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

### WATCHING AND PRAYING

Wednesday, May 21 — Mark 13:32-37

*“Watch ye therefore: for ye know not when the master of the house cometh . . . lest coming suddenly he find you sleeping.” — vv. 35, 36.*

Again and again Jesus warns us to be watchful lest His coming finds us unprepared. If we are given a sacred trust

to keep for an earthly friend who is dearer to us than all other friends, we neglect that trust, allow it to suffer by our carelessness and value it is a toy to be soon cast aside. Do we? Indeed we do not!

Jesus has left a much more valuable trust with us, the doing of His commandments until His return. Through constant prayer, we are aided day by day in keeping this trust. “Take ye heed, watch and pray; for ye know not when the time is.”

### WATCHING WITHOUT ANXIETY

Thursday, May 22 — Luke 12:22-34

*“Your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.” — vv. 30, 31.*

How easy it is to say, “Cast all your care upon him, for he careth for you.” Many of us cast our cares upon Him, true, but we immediately pick them up again and go on carrying them ourselves. What a needless procedure, when we have One so infinitely tender and kind to care for us. And how much better we can “occupy” until He comes if we do so without anxiety for our daily needs.

### WATCHING WITHOUT CEASING

Friday, May 23 — Luke 12:35-40

*“Blessed are those servants, whom the Lord when he cometh shall find watching.” — v. 37.*

In these verses, Jesus portrays the reward of servants who have been faithful during their master's absence. If they have been faithful to his interests in the interim, he will serve them, rewarding them for their loyalty. If they had been lax in his service, he might have returned when they were least expecting him.

Our Master has gone on a journey and our devotion to His interest must be just as unremitting. We will not then be taken unawares, but will receive the “well done” of our Lord.

### FULLY PREPARED

Saturday, May 24 — Ephesians 6:10-20

*“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.” — v. 13.*

An evil day certainly is coming upon the world, a day in which men's hearts will be failing them for fear. There is no fear to the one fully prepared, no matter what the condition. The apostle Paul tells us in these verses the several defenses of the Christian in his warfare with evil — truth, righteousness, peace, faith, salvation, the Word and prayer. The Christian who is thus equipped, is fully prepared.

— M. G.

## A JUDICATION

By C. W. Dean

(Continued from last week)

IT IS ASTONISHING how little thought is given to the subject of self adjudication today. A true heart realization of our relationship to Christ as Lord and all that it involves would correct much of the loose living, want of consideration and true brotherly affection so appalling among the saints of today. Often this question is asked: Will there be degrees or planes of reward? Such questions call for serious answers. And it is little profit to express opinions, but of the utmost wisdom and prudence to believe God's Word. As to our salvation and position in Christ, over and over again we are assured that all have the same high place and privilege. There is not Jew nor Greek, not slave nor free, not male nor female, "for ye are all one in Christ Jesus." Gal. 3:27-28.

However, in the Lord, physical distinctions are all recognized and our requital at the dais of Christ will be for our deportment and service. All who give themselves in full obedience to the will of God from the soul, slaving with singleness of heart unto the Lord Christ, and not to men, will be requited for whatever good they may do. He who injures will be requited for that which he injures, and there is no partiality. For confirmation of this teaching we find it written in Eph. 6:5-8; Col. 3:22-25 and 2 Cor. 5:1-10. If eonian distinctions are not made in these Scriptures for deportment and service, language is meaningless.

Furthermore, why does Paul admonish that we be ambitious to be well pleasing to Him? Because of the realization that each one will be requited, will receive, get back, or be repaid, for whatever has been put into practice through the body, whether it is good or bad, and bear it away for their eonian glory or loss. Do we get this point? If not, give careful study to the Scriptures, and what they teach on this all important fact, for many are going to be requited for that which they have put into practice through the body here, "which they never dreamed of facing again", and carry it away for their loss and regret for the on-coming eons. We need no interpretation of these scriptures, simply a heart recognition and realization of them and the serious reality which they impress upon us, that we may give diligence in all our social relations, that everything may be done out of unfeigned love and grace with singleness of heart unto our Lord Christ and not to men, knowing that each one shall be requited for that which he puts into practice through the body, whether it is good or bad, and there is no partiality.

### ENDURANCE IN SERVICE

It seems almost impossible to express the seriousness attached to the admonition of endurance in service. Paul in the Philippian epistle sets Timothy before us as one genuinely solicitous for that which concerns Christ Jesus; also Epaphroditus, who endured in the service of the Lord, even

to the risking of his soul to fill up the want of ministrations to the saints. (Phil. 2:20, 21, 29, 30.) And we are told by Paul himself how he endured all because of those who are chosen, that they also may happen upon the salvation which is in Christ Jesus with eonian glory (2 Tim. 2:10).

Paul then presents what is necessary to have the eonian glory with salvation in verses 11 to 13. This faithful saying shows that our salvation and life and all that comes with it flows from His immutable grace and depends solely on His faithfulness. But for endurance in service, there will be a recognized place of authority in His celestial realms, the right to reign together with Him. We cannot expect Him to give us a public place of power in the celestial kingdom, if we disown Him. However, this does not infringe in the least degree on our salvation of life, or anything which is ours by His grace.

### FAITHFULNESS IN TEACHING

There will also be awards for those who serve the saints in dispensing the word of truth, the gospel. Paul solemnly lays this on the hearts of all who teach. Let us consider it. 1 Cor. 3:10-15. Paul laid the foundation in Corinth; Apollos and others were building on it. The gold and silver, precious stones, wood, hay and stubble represent the character of the teachings with which they sought to build up and edify the ecclesia. It is not a question of quantity, but quality. Wood, hay and stubble will easily make an imposing pile, but they will not abide in that day when the fire will be testing each one's work — what kind it is.

Doubtless the gold stands for that which is divine, silver for redemption, and the precious stones for those gems of grace which adorn them, especially the "secrets" of which Paul was hinting and later revealed. While the wood, hay and stubble represent philosophy and empty seduction, in accord with human traditions and base additions to the true, which today almost cover up the great verities of divine revelation. We should seriously consider these scriptures to the Corinthians, and all take this to heart. It will be better to have a little after the fire than much before it. How earnestly sincere we should be in having God's Word in its purity, and in being genuinely scrupulous as to what we teach that we may build right material that will stand the test of the fire of that day.

### JUDGMENT OF THE HOUSE OF GOD

Third, The Judgment of the House of God: (1) Time, The Coming Indignation; (2) Place, Asia Minor and Palestine; (3) Subjects, The House of God — The Jewish Ecclesia; (4) Basis of Judgment, Christ as King and Priest; (5) Result, A Remnant Receives Him as Messiah.

While the body church is at the dais of Christ in heaven, the judgments of the book of Revelation will be opened for the purpose of enforcing the right of Christ to be Potentate and Priest of all the earth. This judgment must begin from the house of God (1 Peter 4:17), and as Prophet, we find Christ presenting His claims first among the synagogues of His own people Israel, in the message to the seven ecclesias of the Unveiling (chapters 2 and 3) which will be located in the various places designated in Asia Minor.

(To be continued)

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

### A TASK FOR BEREANS

THE NETHERLANDS once sent a governor to a bleak island in the stormy North Sea for the purpose of clearing the island of pirates. This accomplished he then turned his attention to the beautification of this place which he intended to make his home. Hundreds of trees were planted, even though he was advised that they would not grow in such a rugged place. But they did grow, and soon became the refuge of countless birds which showed their gratitude by their songs. And a barren island was made a place of beauty.

Edward Bok, in his autobiography, tells this incident in the lives of his grandparents, and leaves with the reader this thought that so well harmonizes with their actions: "Make you the world a bit more beautiful and better because you have been in it," the grandmother told her children.

In our world today there is much that is sordid and unwholesome; so here also is an opportunity for the Christian to make his life count as a source for good.

Verna Himmelright, Attica, Indiana.

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"Life is a leaf of paper white  
Whereon each one of us may write  
His word or two — and then comes night."

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### ILLINOIS FEBRUARY REPORT

Chicago: Membership, 15; average weekly attendance, 10. On account of bad weather the class was not progressing as well as we would like. Florence Daehler, Sec.

Lanark: Membership, 4; average weekly attendance, 3. Interest very good. Had three visitors who took an active part in the services. Almeda Glotfelty, Sec.

Dixon: Membership, 21; average weekly attendance, 17. Interest very good. Our lessons lately are on the church. Elizabeth Ford, Sec.

Oregon: Membership, 25; average weekly attendance, 15. (5 visitors average.) Interest excellent.

Cecil Smead, Sec.

Salem: Membership, 20; average weekly attendance, 20. Interest good. Eldon Richey, Ass't Sec.

Rockford: Membership, 17; average weekly attendance, 15. Interest very good. Harold Starbuck, Sec.

### ILLINOIS MARCH REPORT

Dixon: (Senior) Membership, 12; average attendance, 8. Interest very good. Very interesting lessons on the church and preparation for it. Elizabeth Ford, Sec.

Dixon: (Junior) Membership, 12; average weekly attendance, 11. Interest very good. Studying very interesting lessons and have some parties. Elizabeth Ford, Sec.

Oregon: (Senior) Membership, 24; average weekly attendance, 12. Average of 4 visitors. Interest very good. We find that book number two is very well prepared. The subjects are of deepest importance. Cecil Smead, Sec.

Oregon: (Junior Berean, Senior Class) Membership, 8; average weekly attendance, 6. Interest fine. Members eager to learn. John Denchfield, Teacher.

Oregon: (Junior Berean, Junior Class) Membership, 9; average weekly attendance, 6. Interest, slight increase. New members added. Dorothy Krogh, Teacher.

Salem: (Senior) Membership, 21; average weekly attendance, 17. Interest good. Members are now meeting at the church when roads are good. Edna Wood, Sec.

Rockford: (Senior) Membership, 17; average weekly attendance, 15. Interest excellent. Harold Starbuck, Sec.

Rockford: (Junior) Membership, 6; average attendance, 6. Marjorie Mogle, Teacher.

Chicago: (Senior) Membership, 15; average attendance, 9. Interest very good. Florence Daehler, Sec.

Edna Wood, State Sec.

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It is enough to gladden the heart of anyone just taking up the reins, to receive such excellent cooperation at the start from different ones through the country. The two above contributions, with others, came in without our having to ask for them. I know that there are many others who are going to step forward to put their shoulders to the wheel. Starting with this issue, we are going to publish on the Berean Page a list of the number of articles published from each state. This will include any contribution, whether report, news item, or article. None of you will want to see another state get ahead of you, so let us see some of you Buckeyes, Wolverines, Westerners and the rest represented here. List your state with these and help its total contributions to grow. See if you can't make it head the list at the end of six months.

We start with: Indiana 1; Illinois, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JESUS DESCRIBES THE FUTURE OF THE KINGDOM

JESUS HAD TOLD HIS DISCIPLES that He would go away, but that He would come again. They then said to Him, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus replied with many words of warning. He said that when the day of the Lord should come to the world it would come unexpectedly. But to the faithful it would not matter when it came, for they would have their reward. But to the untrustworthy — the selfish, the hypocrite, the oppressor — it would come with swift and terrible destruction. The only thing for them, and for all His followers to do was to be always about their Father's business, and whenever the call came for them, to be ready with the cheerful answer, "Here am I."

To help them remember this lesson Jesus told them two parables, one being, "The Wise and the Foolish Virgins."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." Ten took their lamps, but five took no oil with them.

According to the Jewish custom the bridegroom goes from his home to the home of the bride. It is in the evening, the streets are dark, and there is a procession where men bear torches and women march with lamps, all accompanied by singers and musicians to attend the bridegroom.

Among the guests were friends of the bride who had started out to march in the procession, and while waiting for the bridegroom they became drowsy and took a nap. Five of them knew they were prepared, and five were of the kind of happy-go-lucky sort of maidens that ignored all kinds of duties that they did not like to do, or have to do, and caring for lamps was probably one of them.

About midnight there came the joyful cry, "Behold the bridegroom cometh, go ye forth to meet him!"

The wise maidens had their little jars of oil; they replenished their lamps, trimmed the wicks, and off they started. But the five happy-go-lucky maidens forgot to bring oil. If they had been in the habit of doing the duties they did not like to do, they would have had their jars of oil with them. This they suddenly realized as their lamps burned low, smoked and went out. They at once turned to the five with lamps trimmed and burning and begged for oil. But the five wise maidens had already put oil in their lamps and had no more than they needed for themselves.

Do you think they should have shared the oil? If they had, before they reached the house, all might have been in

darkness. These foolish maidens had been leaving their lamps unfilled ever since the first careless and untrustworthy act of their lives. In building their characters they had neglected the little, next duties.

No doubt, their mothers had warned them many times of their heedless ways, but they thought mother did not know — she was too particular and too old fashioned.

Nevertheless, now when the crisis comes they find themselves in a most unhappy predicament. The girls with good characters cannot transfer their characters to the five less fortunate.

Moreover, the church is called the bride and the Lord Jesus, the Bridegroom. Now, when Jesus calls anyone who ought to belong to Him, if she is not ready, with lamp trimmed and burning, no one on earth can help her get oil for her lamp then.

It is very sad, and one cannot help being sorry for these maidens. For when the procession with its torches, lamps, gaily dressed young men and maidens carrying banners, with the singing and making music, passed along, the foolish maidens had gone off to get oil for their lamps. And while they went away to buy oil the Bridegroom came, and they that were ready went in with Him to the marriage feast; and the door was shut. Afterward came the other virgins, saying, "Lord, Lord, open to us." But He answered and said, "You are strangers to me. You were not among the other friends of the bride, and I know you not, so you can have nothing to do at my marriage." Learn from this parable that you must watch, for "ye know not the day nor the hour wherein the Son of man cometh".

— From "The Wonderful Story of Jesus".

#### SOMETHING TO DO

1. Read about Jewish marriage customs.
2. Find a picture of the Jewish lamp.
3. Hunt references that tell signs of the second coming of Jesus.

#### CLEAN MIND AND BODY

Desiring to obey the laws of health,  
The laws of my country,  
And the laws of God,  
I promise, God helping me,  
Not to buy, drink, sell, or give,  
Alcoholic liquors while I live;  
From all tobacco I'll abstain;  
And never take God's name in vain.

# With Our Sunday Schools

LESSON VIII.—May 25, 1930

## JESUS DESCRIBES THE FUTURE OF THE KINGDOM

Matthew 24:1 to 25:13

Devotional Reading: Isaiah 55:1-3, 6-8

### GOLDEN TEXT

Take ye heed, watch and pray: for ye know not when the time is.—Mark 13:33.

#### A STUDY OF THE SUBJECT

**Topic.** Christian Preparedness.

**Basic Truth.** "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:2, 3.

**Outline.** I. God Is Prepared. II. It Is Our Next Move. III. Christian Preparation.

**I. God Is Prepared.** God has abundantly revealed that He purposes to send His Son a second time that He may exercise sovereignty over the earth. That sovereignty will constitute God's kingdom. In preparation for that day and that work, God is taking "out a people for his name", Acts 15:14, i. e., for the name of Christ. This people will be made one with Christ, as God has ordained that the husband and the wife are one, Eph. 5:31-33. This called-out people, the church, are to be "fashioned like unto his glorious body", Phil. 3:21. They are to be changed from their present corruptible and mortal conditions to incorruptibility and immortality, 1 Cor. 15:51-54, and be glorified together with Christ. Rom. 8:17. Accompanied by these, who shall have been changed and made one with Him, Christ returns to earth to occupy His throne, to build up His kingdom and to exercise sovereignty over it.

All this God is doing. Step by step the work has been in process throughout centuries. No detail is being omitted. Every preparation is being perfected by God. God is prepared.

**II. It Is Our Next Move.** Throughout the Biblical record one truth stands out prominently: When God accomplishes His work to a given point, He then commits man to the task of making the next move. God prepared the Garden of Eden. He then gave to Adam the duty of making a move. True, Adam's move was a bad one. Jehovah watched over Israel in Egypt to a set time and then asked Israel to act next. The result was Israel's entrance into the promised land. God presented His Son to Jerusalem; next it was Jerusalem's turn to move. Again a bad move was made. God is today building a church. Its character, its type of life, its glory, its oneness with Christ, are all settled by God and the church's position and status is assured. It is now the individual's turn to move. If he would be built up into that church to realize immortality and spirituality like unto Christ, he must act, must advance, must persevere in Christian faith and achievement and consecration. It is his move; God is waiting, will continue to wait until the time when He begins His next move. He who does not act today or he who moves adversely must of necessity fail in his oppor-

tunity of entrance into that body called the church.

God's next move for consideration is His move to build and perfect His kingdom. Many more will be entered into the kingdom than are being entered into the church. The conditions are vastly different. Like as the conditions of the populace throughout the countryside are different from the conditions of the royal family in the palace, so the conditions of those entering the kingdom are to be different from the conditions of those forming the church.

Our lesson today treats of that time when Christ will return and with His church perfected and glorified, will engage in the labor of perfecting the kingdom. Preparedness for this event and status is equally necessary as is preparedness for being accepted into the church.

In this latter, national preparedness is important in view of the new nation which God is about to build. Isa. 2:2-4 reveals the fact that for want of preparedness many nations will fall, in the perfecting of God's nation, Israel.

**III. Christian Preparation.** "Be ye also ready" is a watchword of ever increasing importance as the age rushes onward toward its close. Christian preparation and preparedness are more important in our day than is preparedness in any other field.

In part it consists of receiving Christ into one's life into position of first place, first place in point of time, first place in point of position. The first step for such receiving is to come to an understanding of His teachings sufficiently to awaken undoubted faith in Him as God's anointed One. This faith needs also the quickening of God's spirit. It must be a faith that is aroused to work, work for the Master. It must be a faith that is strong to resist, resist all opposition to Christ. It must be a faith that is zealous to go forward, go forward into all truth and into all service.

Such faith will revolutionize the ideals and the conduct of the individual. It will cause him to be obedient to every known command, to every known wish, to every known purpose of Christ and of God. It will keep him upon the alert, not only to recognize every new beckoning of the Savior but also to recognize the advance of every opposing influence against Him.

Such knowledge and faith, quickened by God's spirit keeps the Christian individual ever upon the watchtower of life's horizon to catch the first echoes of the call of the on-coming Master, to catch the first gleams of the glory that shall accompany His arrival. Not only will torch be in hand, but there will be abundance of oil in the vessel with which to abundantly supply the burning torch for light to the close of the period of waiting.

#### PRACTICAL APPLICATIONS

The need of being prepared for the coming of the Bridegroom at an unknown hour, is forcibly set forth in this parable. The parable is exceptionally practical and contains a lesson which can be applied to every day life. Discuss what effect living in hourly expectation for Christ's return will have on an individual. Would it be better for us to know the exact hour of His coming? Try to determine the influence a belief in Christ's soon coming has on a man in regards to business plans; accumulation of wealth; Christian living; supporting the Lord's work. Does going out and looking up into the heavens constitute watching for Christ's return? In what way are we to watch?

It should be noted that the wise virgins were not only waiting for the Bridegroom, but were prepared for the event. Preparation for that hour is a daily labor. Does the lesson indicate that it will be possible to purchase the necessary preparation after the cry, "Behold, the Bridegroom"?

#### Blackboard Sermonettes

Watch

- if you would be ready for His return;
- if you want to see Him and be with Him;
- if salvation is your desire;
- if hope is ever to be reality;
- if His coming is for you.

— C. E. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Mysteries of the Kingdom.

Jesus spoke many parables beginning "The kingdom of heaven is like unto". None of these parables picture government activities. One tells of ten virgins going forth to meet a bridegroom; another, a sower sowing seed in four soils of varying degrees of receptiveness and fertility; another, a nobleman going into a far country, leaving his goods to his servants; another, of leaven hidden in three measures of meal. Others have as little direct reference to an organized government. Why, then, does Jesus say, "The kingdom of heaven is like unto"?

The kingdom parables were given to explain mysteries of the kingdom. Jesus' failure to take immediate possession of the throne, either through military or miraculous force, baffled the disciples. It was a mystery to them because they did not know the nature of the Christ's kingdom and its purpose. Hence they did not know that the Christ's kingdom requires in its organization men and women who are new creatures in Christ Jesus. Jesus gave the kingdom parables to present this period and phase of kingdom development. The kingdom is still like unto these pictures. — A. K.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Fonthill May Meeting (Ontario) May 23 to 25  
 Brush Creek (Ohio) June 1 to 8  
 Minnesota, June 12 to 15  
 Texas (Goldthwaite) July 11 to 20  
 Michigan (Grand Rapids) June 23 to 29  
 Illinois (Oregon) July 29 to August 10  
 General (Oregon, Ill.) July 29 to August 10  
 Iowa (Waterloo) August 23 to 31  
 Virginia (Maurertown) August 14 to 24  
 Kansas (Arkansas City) Aug. 31 to Sept. 7

## VIRGINIA BIBLE SCHOOL

The Virginia Bible School and Conference will be held at Maurertown, August 14 to 24. We earnestly desire to have all that are interested in eternal life to plan to be with us. The brethren in this part of the United States are urged to arrange their vacations for this date and then spend a part, if not all, of it with us. If any from a distance are planning on a tour of the famous Shenandoah Valley, remember that we are about in the middle of it. Plan to spend a few days with us during our Bible School, then your trip will not be a total spiritual loss.

We are to have Bro. F. L. Austin with us again this year. Please remember the date, August 14 to 24.

Harry A. Sheets, Sec.

## ILLINOIS BIBLE SCHOOL

To his eastern friends, Bro. Marsh has not seemed so far away this past winter, for he has frequently talked to us through the pages of the Herald. And though he is on the western side of the continent, yet he expects to be here for Illinois Bible School and Conference. This will be good news to all, especially to those of high school age, with whom he is such a successful teacher. So plan to be here, young folks, from July 29 to August 10. General Conference is held in conjunction.

Paul C. Johnson, Pres.  
 Mary A. Gesin, Sec.

In the absence of Bro. Austin, Bro. Richard LeCrone of the Bible Training Class filled the pulpit on Sunday morning, May 11, at Oregon, Illinois, and gave a very good sermon appropriate for Mother's Day. Bro. Harvey Krogh spoke on a like theme for the Rockford class. Much progress is evident in the work of these two young men and we are sure the prayers of the brethren over the country are with them.

Sr. Leila Mae Siple of Chicago spent the past week end with her parents, Bro. and Sr. George Siple of Oregon, Illinois

Sr. M. A. Woodward spoke to the brethren at Oregon, Illinois, Sunday evening, May 11, her subject being, "The Good Shepherd."

## BOTH SIDES

The article in this issue entitled, "The Elect Ecclesia," by Herman Dickel, is presented not because the editor agrees with all ideas advanced in it, but in order to present fairly before our readers the viewpoint of others. This is our policy in regard to the thoughts of many other writers as well. The desire is that these shall be provocative of thought and study, not of controversy.

## A LETTER OF THANKS

I wish to express thanks and appreciation to all who sent me special donations at Easter time to help in the relief work. I feel sure there is no offering of this kind made to help in the Lord's work more precious in His sight than one made to help in this cause.

Mrs. Orpha Sanford,  
 Chairman of National Berean Relief,  
 5424 Race Ave., Chicago, Illinois.

## PLUM RIVER AND ADELINE

Unless something more than an ordinary rain intervenes Bro. Paul C. Johnson will be at the Plum River church near Mt. Carroll, Illinois, for the morning service on Sunday, May 18. In the evening services will be held at the Adeline church.

## THOSE MONTHLY PLEDGES

Several have already signified their intention of subscribing one dollar a month for the furtherance of the work of the National Bible Institution. There are many branches of effort being put forth by the institution, but it seems to be the general opinion of the brethren over the country that not the least of these is the Bible Training Class. Consider the aims of the National Bible Institution in this feature of the work and its importance will be grasped. Young men and women are being trained for the ministry and for Sunday School and church activities of all kinds. The field is calling all of the time for workers and the supply has been so limited that those who are already at work cannot possibly fill all demands. The personnel of the present class promises additional able workers in the very near future.

Think what a small amount one dollar per month is to many of us, and what a large effort could be put forth with many of these pledges to depend upon. And the Bible Training Class is only one of the efforts of the National Bible Institution. Brethren, let us awake and realize the privilege of serving our Master while it is day. The night comes all too soon.

May we not hear from you at once? These are shares in the Master's business, paying untold dividends not only in this life but in the ages to come.

## GOOD PROGRESS

The meetings at Eden Valley, Minnesota, which are being conducted by Bro. Paul Hatch, are progressing nicely. One has requested baptism. May much be accomplished in His name.

## HOMEWARD BOUND

The most recent word to reach the office from the homeward bound Training Class members, Brothers Cecil Smead and Clarence Lapp, was that they were nearing Salt Lake City, Utah. Bro. Smead goes to Los Angeles, and Bro. Lapp to Sunnyside, Washington.

## HERALD RECEIPTS

Hannah Michaelson; Leota B. Hanson; Nancy B. Robinson; Mrs. John Corbaley; Wm. Ford; Inez Titus; Mrs. L. J. Sweet; M. A. Woodward; Emery I. Dixon; Harry A. Sheets; Miss Mary McRae.

## FROM SOUTH CAROLINA

Dear Brothers and Sisters in the Faith: I will drop you a few lines to let you hear from me. I am still in the faith of the soon coming of the Lord and the setting up of His kingdom on earth. I was baptized thirty years ago by Bro. E. M. Anderson.

I had the flu two years ago and have not been able to work since. I had another spell this year and it left me in bad shape. It settled in my eyes and I can't see how to work at present. I hope as I get stouter that they will get better. I have a son I have to care for, so I am having a hard time at present. I hope it will be better some day.

Your brother in the faith.

J. W. Garrett,  
 Greenville, South Carolina, Rt. 3.

## LUCINDA CURTIS BREWER

Lucinda Curtis Brewer, daughter of Samuel and Susan Curtis, was born January 4, 1853, and passed from this life April 19, 1930. She was the last member of a family of eleven children and spent her entire life in the vicinity of her birthplace.

On October 2, 1875 she was united in marriage with Derostus Abbott Brewer and to this union were born two daughters and two sons: Mrs. Minnie Miller, Mrs. Eva Furnas, Alonzo D. and Rollie S. Brewer, all of whom were present, together with eleven grandchildren and two great-grandchildren. On January 20, 1907, her companion passed from this life and she has since resided in Frederick and with her children.

In the year 1889 she united with the Disciple church in Frederick. During later years she associated with the Church of God, and was very devoted to her faith in God and repeatedly quoted the Lord's Prayer and other passages of Scripture during her illness; and we laid her to rest from the church and on the ground donated by her grandfather, James Curtis.

The following verses were chosen by her to be read as expressing her sentiments of life:

"The bravest of battles that ever was fought,  
 Shall I tell you where and when?  
 On the maps of the world you'll find it not;  
 'Twas fought by the mothers of men.

"Nay, not with cannon or battle-shot,  
 With sword or noble pen;  
 Nay, not with eloquent word or thought  
 From mouth of wonderful men,

"But deep in a walled-up woman's heart—  
 Of woman that would not yield—  
 But bravely, silently bore her part—  
 Lo! there is the battlefield.

"No marshalling troops, no bivouac song,  
 No banner to gleam and wave!  
 But, oh, these battles! they last so long—  
 From babyhood to the grave!"

The foregoing was written by one of Sr. Brewer's sons-in-law.

Words of comfort were spoken by the writer from Colossians 3:3, 4. This text was selected by one of the family.

We tried to preach the truth of resurrection as revealed in the Scriptures. It was Sr. Brewer's request that nothing be said of her in either obituary or sermon except the facts concerning her life, such as are stated in the foregoing.

Jas. A. Patrick.

**MRS. CLARENCE LAKE**

Mrs. Clarence Lake died at her home south of Blanchard, Michigan, May 2. Surviving Sr. Lake are the husband; one son, Orville; three brothers, Charles and William Sherlow of Blanchard and Ed of Stanton; and five sisters, Mrs. Fred Abbott, Mrs. Chaney Oberlin, Mrs. D. Fountain and Mrs. Carl Mason of Blanchard and Mrs. Dale Holbrook of Grand Rapids. Funeral services were held at the Blanchard Church of God on May 6.

**S. V. WOOD**

On Sunday, April 27, after having lived almost four-score years, S. V. Wood fell quietly asleep at the home of his daughter, Mrs. Blanche Cross, near Ashton, Illinois.

Services were conducted on Tuesday, April 29, after which he was laid beside the wife, Sr. Dora Wood, who had preceded him in death a little more than five years. Interment was made in Washington Grove cemetery, not far from the old family home.

F. E. Siple.

**A NEW BULLETIN IDEA FOR PASTORS**

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printing on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5.00 per week to any pastor who uses four-page bul-

letins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention The Restitution Herald.

The Layman Company,  
730 Rush St., Chicago, Illinois.

**ANXIOUS WAITING**

Suppose you are expecting a dearly-loved friend to come and be your guest. What are some of the things you do in preparation for the event? You get the room the guest is to occupy all ready, clean and inviting and restful, don't you? You arrange for some of the things you know the guest enjoys; you make all your plans with your friend in mind, his desires, his preferences, his requests. In fact, everything that you do is planned in anticipation of your friend's coming.

The greatest Guest of the ages is soon coming. Those who are looking and longing for His coming will be preparing for it just as we prepare for our earthly guests, only with greater anticipation. We are told by the apostle Paul in 1 Corinthians 3:16, 17 and 2 Corinthians 6:16 that we are the temples or dwellingplaces of God. In preparation of the coming of God's Son, we will keep these temples clean and sweet and worthy of His approval. How will we be planning for His

coming if we really believe He is coming? What are some of the things He desires us to do? They are found scattered throughout the Bible. Choose one that appeals most to you and carry it out each day and when He comes you will be ready.— M. G.

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**NATIONAL BIBLE INSTITUTION**  
Oregon, Illinois

Subscription Rates.— 51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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Any Amount - Much or Little

**WHAT DO THE SCRIPTURES TEACH?**

(Continued from page 515)

existence? How can those who exist forever in conscious indestructible existence be appropriately likened unto tow or dry stubble or chaff—the most inflammable of all materials? Who would ever think that a tree would continue to exist and live of which it is said that “neither root nor branch” of it is left? Who would ever suppose that an unfruitful tree dug up and cast out and put in the fire; or a withered branch severed from the life-giving stem and cast into the fire; or tares gathered up in bundles to be burned are symbols of continued life and existence? Who believes that an unquenchable fire—one that *cannot be put out*—will not automatically cease to be when all the material which it consumes is finally destroyed? Who believes that there is no difference between coming to an end and having no end? No one would say or believe any of these *impossible* things except a man who is turned aside from the truth by believing in the false doctrine of natural immortality.

So completely have our friends (for they are still our friends along other lines of endeavor) failed to consider the plain and logical import of the passages which we have quoted, we might almost wonder if these have not, with scores of other similar passages, been deleted from the Bibles which they possess; and having cast away the anchor of solid fact and “sound speech which cannot be gainsaid,” are obliged to pin their faith to doubtful interpretations of a few parabolic and highly figurative passages of Scrip-

ture, which when rightly understood *unquestionably support* the passages we have quoted, and in doing so, as definitely deny the theory we are combating. For what is the plain unfigurative language of Scripture? “The wages of SIN is DEATH;” “the end of these things is DEATH;” “who shall be punished with everlasting destruction from the presence of the Lord,” and so on *ad infinitum*.

Again we ask—Who supposes that death means life; that to die means to live forever even in misery? Who supposes that corruption means conscious existence; that everlasting destruction means everlasting preservation (in misery); or that the finish of sin means that it shall go on without end? Again we reply—No one but those who have a false and hopeless theory to support, cost what it may; for the scene of the rich man and Lazarus is laid in Hades, a place of the dead, where the Scriptures inform us there is no knowledge, nor work, nor praise, but that the worm and corruption are there. The worm that dieth not, is quoted from Isaiah 66, as also the unquenchable fire, and the passage when rightly understood is a strong figure of utter and irremediable destruction. Other passages such as Revelation 14 and 20:10 if considered with their context and the scriptural use of the word “for ever” in its relation to things human, will be found in no way to support a doctrine that is out of harmony with the whole tenor of Scripture statement.

With earnest heart and loving appeal, we ask you to face this question fairly, knowing well what the result will be in your life as it has been in ours, namely, a fresh incentive to serve with all the vigor of manhood and womanhood that you possess, this one great truth that “THE GIFT OF GOD IS ETERNAL LIFE, through JESUS CHRIST our LORD.”

**COME, LET US WORSHIP!**

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

**GRAND RAPIDS, MICHIGAN**  
South Lawn Park Church of God  
Jefferson Avenue S. E.  
C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489  
Sunday School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Young People's League ..... 6:30 P.M.  
Evening Service ..... 7:30 P.M.  
Bible Study, Thursday ..... 7:30 P.M.

**CLEVELAND, OHIO**

Church of the Golden Rule  
13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave. Phone Eddy 2254 J  
Sunday School ..... 9:30 A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 8:00 P.M.  
Prayer Meeting, Thursday, 7:30 P.M.  
Berean Class, Friday ..... 8:00 P.M.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth

J. H. Anderson, Pastor

Preaching every Third Sunday ..... 2:30 P.M.

**HILLISBURG CHURCH OF GOD**

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday ..... 10:00 A.M.  
Bro. Geo. Finney, Superintendent  
Preaching every Fourth Sunday 11:00 A.M.  
7:30 P.M.

**PLEASANT VIEW CHURCH OF GOD**

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday ..... 10:00 A.M.  
Preaching every First Sunday ..... 11:00 A.M.  
7:30 P.M.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana

Preaching every Third Sunday 11:00 A.M.  
By J. H. Anderson

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana

Sunday School every Sunday ..... 10:00 A.M.  
Preaching every Third Sunday ..... 7:30 P.M.  
By J. H. Anderson

**RENSSELAER CHURCH OF GOD**

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday ..... 11:00 A.M.  
7:30 P.M.

**CHURCH OF GOD — ABRAHAMIC FAITH**

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday 9:30 a. m.  
Preaching every first Sunday by Bro.  
Vaughn Long, 10:45 a. m., 7:30 p. m.  
Preaching every third Sunday by Bro.  
Cantwell Drabentstott, 10:45 a. m., 7:30 p. m.  
Berean Study on every second, fourth  
and fifth Sundays at 7:30 p. m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by  
special appointment) 11:00 a. m. & 7:30 p. m.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School ..... 10:00 a. m.  
Public Worship (first and third Sun-  
days only) 11:00 a. m. & 7:30 p. m.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School (each Sunday) 10:00 a. m.  
Public Service (second and fourth  
Sundays each month) 11:00 a. m. & 7:30 p. m.  
Berean (first and third Sundays  
each month) 11:00 a. m.  
Wednesday evening Prayer Service and Bible  
Study in the homes at eight o'clock.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor

Sunday School ..... 10:00 a. m.  
Preaching ..... 11:00 a. m.  
Berean Studies, Wednesday 8:00 P.M.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God  
1926 Tenth St.

Grover Gordon, Pastor

Sunday School ..... 10:00 a. m.  
Morning Worship ..... 11:00 a. m.  
Bible Study ..... 7:45 p. m.  
Berean Class, every other Friday 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God

Grover Gordon, Pastor

Sunday School ..... 6:30 p. m.  
Evening Worship ..... 7:30 p. m.  
Berean Class, every other Tuesday 8:00 p. m.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio

Sunday School every Sunday 9:45 a. m.  
Bro. John Garard, Superintendent  
Berean Class at the Church, Friday 7:45 p. m.  
Berean Class at Dayton, Friday 8:00 p. m.  
A. J. Hoke, Presiding Elder  
21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.

G. Eldred Marsh, Pastor

4561 Venice Blvd.

Phone Whitney 3036

Sunday School ..... 10:00 a. m.  
Morning Worship and Sermon 11:00 a. m.  
Communion is observed on the first Sunday of  
the month, at which time also a preaching  
service is held in the afternoon at 2:30. Al-  
ternate Bible classes and Berean meetings are  
held each Wednesday, 7:45 p. m., at the home  
of Bro. E. C. Railsback, 1020 S. Burlington  
Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth  
Sundays of the month, at 2:30 p. m., in the  
home of Bro. J. A. Squires, 3161 Carlin Ave.  
Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning  
at 11 o'clock, and each Tuesday evening at  
7:30, by Bro. S. G. Elton, at the home of Bro.  
John Reid, 301 N. Euclid Ave.

**OREGON, ILLINOIS**

F. L. Austin, Pastor

Sunday Bible School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Berean Meeting ..... 6:30 P.M.  
Evening Worship ..... 7:30 P.M.  
Prayer Meeting, Thursday ..... 7:45 P.M.  
Junior Berean, Friday ..... 7:30 P.M.

**RIPLEY, ILLINOIS**

Sunday School every Sunday at 10:00 a. m.  
Preaching on Saturday evening and Sunday  
morning and evening over each second Sunday.

**DIXON, ILLINOIS**

F. E. Siple, Pastor

309 E. Fellows St.

Sunday School ..... 9:45 A.M.  
On the first and third Sundays of each month  
there are sermons at 11:00 A.M. and 7:30  
P.M.

Wednesday Service

Bible Study, Berean and Prayer Service,  
7:30 P.M.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.

Sunday School every Sunday at 10:00 a. m.  
Morning Worship every first and second Sun-  
days at 11:00 a. m. Sacrament every first  
Sunday following the morning service, and  
afternoon service at 2:45, followed by Berean  
class. Second Sunday, morning worship only.  
On this second Sunday evening, service at  
Bro. LeCrone's home, 1202 S. 27th St., Omaha,  
which we hope to be regular.

**MOOREFIELD, NEBRASKA**

E. E. Giesler, Pastor

Sunday School every Sunday 10:00 a. m.  
Prayer Meeting Wednesday evening. Preach-  
ing morning and evening of every third and  
fourth Sundays at the Union church.

**LYSTRA CHURCH OF GOD**

Near Abilene, Texas

Preaching every fourth Saturday night and on  
Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**PALAVA, TEXAS**

Preaching every first Sunday 11:00 a. m.  
Berean Class every Sunday 10:30 a. m.  
Bible Study each Thursday night  
in Sweetwater 7:30 p. m.  
E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and  
Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas

Preaching every third Saturday night and on  
Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates:  
the soon coming of Christ, Acts 1:11, and life  
only through Him, Col. 3:3; the literal resur-  
rection of the dead, John 5:28; the immortal-  
ization of those in Christ, 1 Cor. 15:53, 54;  
the final restoration of Israel as the kingdom  
of God under the kingship of Christ, Luke 1:  
32, the church being joint-heirs with Him,  
Rom. 8:17, and Israel to be made head over  
Gentile nations, Isa. 60:13; the "restitution of  
all things, which God hath spoken by the  
mouth of all his holy prophets since the world  
began", Acts 3:21. It also firmly advocates  
repentance and immersion in the name of Je-  
sus Christ for the remission of sins, Acts 2:38,  
and a consecrated life as essential to salva-  
tion.



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, MAY 20, 1930

NUMBER 34

## JUST LIVING AND TRUE LIVING

*By Alice B. Curtis*

Many live but for the present,  
In the busy round of life,  
Seeking for its ease and pleasure,  
While they shun the toil and strife.  
What if others may be weary  
Toiling 'neath a heavy load,  
Should not each bear his own burden,  
As they walk life's rugged road?

Life is all too brief at longest,  
To uplift our fellow man;  
Self comes first if one would prosper,  
Others must do as they can.  
Those who must shall bear the burden,  
And the heat of labor's day,  
Some have ease while others labor,  
Life has ever been that way.

Friends, this never is the teaching  
Of the Man of Galilee.  
Life that to Him meant love's service,  
Should mean that to you and me.  
Take," He bids, "My yoke upon you,"  
Join the ranks of truth and right,  
For His yoke is never galling,  
And love makes the burden light.

Speak the good word in due season  
That may cheer some weary soul,  
Tell men of the great Physician  
Who will make the sin-sick whole.  
Bear ye one another's burdens,"  
Soon our labors shall be o'er,  
For the present age is ending,  
And soon time shall be no more.

Just a little while, and Jesus  
Shall come from the throne above,  
And if we are true and faithful,  
He will crown us with His love.  
Dwelling in that better country,  
Weary ones find promised rest,  
Where the wicked cease from troubling,  
And the saints are ever blest.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Now therefore ye are . . . fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20, 21.*

## I AM STILL AS STRONG A CHRISTIAN MAN AS EVER

THE FOLLOWING NEWS ITEM was taken from the Ogle County Reporter, dated, Wednesday, June 8, 1862, which was found in a sealed tin box in the cornerstone of the Church of God at Oregon when wrecking the front of the church in preparation for remodeling the structure:

"BOULIGNY, THE NEW ORLEANS PATRIOT — An officer of the Massachusetts 31st. writes from New Orleans, as follows:

"Last night the officer of the guard at the St. Charles was accosted by a gentleman whom he found to be Bouligny, one of the last representatives whom Louisiana sent to Congress, and who held out for the Union long after his State seceded. Since that time *that man has fought no less than seven duels* — nearly one a month — solely on account of his Union sentiments. He is now a maimed man, his left hand shattered, and his left arm paralyzed, and one or both of his feet injured. That is literally standing up for the Union, and he says he is still as strong a Union man as ever. All honor to him and all like him! May they be many."

"Mr. Bouligny arrived in New York on the 29th ult., and proceeded the next day to Washington, on important business."

Who does not honor the man that stands thus bravely and sacrifices his very self for his conscientious ideals? Strong though a man is who thus stands for his country, how much stronger is the man who will stand thus for his God and for his Savior! No one calls it impractical for a man to give limb and body and life for his country, but how frequently even the most outstanding Christians declare it to be impractical for one in Christian service to sacrifice so much for his Master's cause.

Brethren! Why should you or I deem it too much to give house and lands and limb and body for that cause and that government that is high above every other cause, every other government and every other name that is named. And if we would gladly make the greatest of sacrifices for Christian truth and for Christ, how much more should we make the little sacrifices that true Christianity daily demands of us.

The day is rapidly approaching when the old land

marks of the ages will reveal their sealed records. Not alone will records like the above come to light, but records of true Christian patriotism to Christ, the announced Lord of lords and King of kings will be proclaimed. The list of patriots to Christ will include only the names of those who have willingly, gladly and continuously rendered unflinching service and undeviating devotion throughout the many experiences of life, only those who after having thus served their Lord and Master can say with Bouligny, "I am still as strong a (Christian) man as ever."

## CORNERSTONES

IT IS A PRETTY, interesting and beneficial custom to lay cornerstones in public buildings. For centuries this has been in vogue in many places. The contents of the little chests that are sealed in these cornerstones frequently furnish much information in later years. Indeed these sealed records that remain inviolate throughout the centuries bear historic evidences that are unquestioned.

But we, you and I, are cornerstones. Enclosed within our lives are records that will remain sealed until the great Resurrection and the Life shall remove the seal on resurrection morning. The contents then revealed will not only bear records that are interesting to you and me, but that are also interesting and of vast import to the world that then is. The future will be composed of the sum total of these opened cornerstones.

What part are you and I going to contribute to that glorious tomorrow? Look well to the enclosing within your life records and facts that will mean much to God's tomorrow.

## THE CHIEF CORNERSTONE

SPEAKING OF CORNERSTONES, the inspired Book reveals to us that Christ is the chief Cornerstone. True, He is the Cornerstone in the sense that He is the chief dependable Foundation Stone. But again, He is the Cornerstone in that other and larger sense that within Him has been

sealed not only the record of the past but the prospect of the future.

It is in Him as the Cornerstone of the whole edifice of God's creation that the records of all future time are intrusted. When He unseals in their fullness the records, making known the great facts of tomorrow, the world will for the first time come to understand something of the fullness of the treasure that is sealed in Him, the chief Cornerstone.

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## 1000 ONE DOLLARS EQUAL \$1000

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"I AM SO GLAD that you have suggested a dollar a month contribution to the N. B. I. work", writes one who is earnestly interested in the advancement of our efforts. "I always felt as though the little I could give was too small, but I can certainly give one dollar per month."

Let us remember that the great Woolworth Building of New York City was built not out of dimes but of the net profits from the sales, none of which were over one dime. The small amounts when added together in sufficiently large numbers make the fortunes of the day.

There are a few people to whom one dollar per month is a real sacrifice. Some there are even who would find it a difficult task to pay one dollar per year. All honor to such who, because of their real and true handicap, are unable to contribute even a dollar. But the majority of us are well able to contribute one dollar per month per member. If all would do this much and if those who were able to do much more would contribute accordingly, the average of our whole membership could easily be made one dollar per month, year after year, for the furtherance of our national efforts.

These national efforts are put forth merely in an effort to perform our duties to our Father and our Savior. Regardless of what others may be doing, we as individuals have a bounden duty. None can excuse himself from duty. God knows and God judges.

Again we say we have reached the season of the year when deficits begin to accumulate. In former years these deficits have reached altogether too large an amount by the end of the summer. So again we urge each to interest himself in this matter for which so many have indicated their approval. And let us hurry forward one dollar per member in an effort to avoid deficits for the month of May. Our goal is 1000 members who will contribute one dollar per month to the work. Please be one of the 1000. Make all checks or money orders payable to National Bible Institution, Oregon, Illinois. Help the office to do that which of itself it never can do.

Thus far twenty-two individuals have sent in the amount of their monthly pledge and have signified their intention of regularly subscribing amounts varying from one to five dollars per month. Our thanks go out to these and our prayers to the Father for His blessing upon their efforts.

## MAN'S FRAILTY

By Emma C. Railsback

*"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." Psalm 90:10.*

THIS VERSE WAS CHOSEN as a text for a funeral sermon of a neighbor more than twenty years ago. Needless to say that the minister laid great stress upon the last clause—"for it is soon cut off and we fly away." I had expected to hear the Scriptures misapplied to prove that the person had gone to heaven, but this was a verse I had never found before and I at first suspected that he was reading from some other than the King James Version of the Scriptures. On finding that he had read it correctly, I was puzzled and began immediately to seek for an explanation that would harmonize with many other plain Scripture statements contrary to the "fly away" idea.

In this chapter Moses is comparing man's frailty with God's eternity, saying that the average span of man's life is seventy years, and if by reason of strength they be eighty years, yet is his strength soon cut off and we "fly away." The Hebrew word here translated "fly away" is *uph*. In 1 Samuel 14:28 (last clause), "and the people were faint," *uph* is translated "faint", and the margin gives "weary" as a better word to convey the thought of the text. Then farther down in the same chapter in verse thirty-one, the people were very "faint". The original word here also is *uph*. Once more, in 2 Samuel 21:15 (last clause), and David waxed very "faint". Here again "faint" is translated from *uph*. To try to use the expression "fly away" instead of "faint" in these verses does not give a sensible thought. It is utterly impossible.

There are three texts where *uph* is translated "fly away"; where the words "faint" or "weary" will not fit in; where the meaning would be just as ambiguous as in the above texts, should we try to use "fly away" instead of "faint". Psalm 55:6; Prov. 23:5 and Hosea 9:11 are the instances where this is true. No doubt this Hebrew word *uph* is like many words in the English language, which even though spelled the same have entirely different meanings, and we must be governed by the connection in which it is used to find its meaning.

Now it is quite evident that the thought of Moses in this last statement of Psalm 90:10 is that after fourscore years man's strength is soon cut off and he is faint or weary. I have heard many octogenarians testify to the truth of those words.

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"ROBERT HALL SAID of a certain preacher that he had 'a mob of ideas,' but no order. Let us seek to be clear and precise, eschewing pedantry on the one hand and slovenliness on the other. Shakespeares makes Mark Anthony say, 'I am but a plain man and speak right on.'"

## THE MEANING OF FRIENDSHIP

By Mary A. Gesin

*"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."*

RECENTLY A COUPLE OF YOUNG FOLKS kidnaped a rather jaded middle-aged person whose opportunities for recreation are few and far between. It was a soft evening in May and the balmy breezes were most soothing to tired nerves. They took her to a quiet nook and there they surrounded her with the evidences of their love for her. She had almost forgotten that there was such love in the world and such restful places where one could feel the jangled nerves smoothing themselves out and enjoy that relaxation that is nature's most wonderful remedy. As the precious moments flitted by, the strain of past months seemed to slip from her and she was almost young again. Every little attention was bestowed to prove the love of these young people.

As the sun set and dusk came on, that beautiful, hushed hour between the glaring day and the dark and quiet night, she realized anew that here were two hearts who really cared. She was able once more to shoulder her share and go on, knowing that everything was worth while with comrades such as these along the way. Of such stuff are true friends made.

In this beautiful fifteenth chapter of John, we read between the lines and sense the love that Christ has for us. In the first few verses He shows how the followers of Christ need each other and how we all need Him. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The fruit we readily recognize as those Christian virtues which Paul enumerates for us — love, joy, peace, longsuffering, gentleness, goodness, faith.

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." By this figure Jesus seeks to teach us how completely we should depend upon Him, how thoroughly we should draw from Him strength to continue in Christian service. And if we commune daily with Him, we will "abide" in Him, walking ever more closely in the way He has laid out for us.

If one walks alone in life, he cannot develop these fruits, for he becomes self-centered, narrow and even bitter at times. But with the inspiration of a great friendship, the hardest lot in life grows easy. And if one allows Christ to be to him what He wants to be, to be that Friend, life broadens out, burdens ease up and sorrows are softened.

Farther on in the chapter, He portrays His Father's love for Him and His love for us. "As the Father hath loved me, so have I loved you: continue ye in my love." Daily we are surrounded by the evidences of that love. And He tells us how to continue in that love that means more

than any earthly love can mean to us. It is a joy to fulfill the desires of a dear friend, not a task, for there is nothing one wants more to do than serve the one loved. "Greater love hath no man than this, that a man lay down his life for his friends." And so with Christ! He loved us enough to give His life for us. And if we do whatsoever He asks of us, then we are truly His friends and we will abide in His love always.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Jesus has revealed to us His desires, His wishes that we may know them and carry them out. Fulfilling the desires of this Friend cannot but bring joy to Him and to us as well. Just as the more intimately we know an earthly friend, the better we learn the things that please him, so more and more is revealed to us the desire of that greater Friend as we study His will concerning us.

What a simple thing He asks of us! "These things I command you, that ye love one another." Only a few words, but a wealth of meaning lies hidden therein. The reason that it is so simple and yet so comprehensive is because loving one another transforms our whole lives, even as the love of friends transformed the weary one of our story. Loving one another eliminates the weeds of discord, hatred, strife, envy, and cultivates the fruits of the Spirit, the graces of the true Christian.

"Ye are my friends, if ye do whatsoever I command you."

## ALL THE WAY

Beside the path He walks with me,  
And if my step be slow,  
He pauses, waiting so that He  
May lead me where I go.  
I feel His presence at my side,  
His hand upon my hair.  
His love sweeps boundless like the tide  
About me everywhere.

Beside the path He walks with me,  
In sunshine and in shade;  
I falter, but He shows to me  
The path His feet have made.  
I know I need not tread alone  
The way that openeth there;  
His love surrounds me and is shown  
About me everywhere.

Beside the path He walks with me,  
And, lo, the sun shines down:  
The same that shone on Galilee,  
And on a thorny crown.  
God grant that when the shadows creep  
Across the mountain fair,  
His love may still be wide and deep,  
About me everywhere. — *Adapted.*

## THE BOOK OF THE PROPHET ISAIAH

*By Lyman Booth*

JUST BEFORE HIS ASCENSION our blessed Lord said unto His disciples, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures." Luke 24:44, 45. This statement shows that the sacred volume of the Old Testament was divided nearly in the same manner as at the present time; though there is some difficulty in exactly determining which books belong to the Prophets, and which to the Psalms. However, the historical books from Joshua to Nehemiah must have belonged to the Prophets in our Lord's days. Indeed, we might say all the sacred writers were prophets, since evident predictions of remote events are found in nearly all the preceding books.

In most instances the prophets seem to have been led by the Holy Spirit to foretell the most important and distinct events. But in the division of the Old Testament on which we now enter, prediction is evidently the principal subject. Other subjects are introduced occasionally because of some peculiar relation which they sustain to the predictions, and the prophets knew and testified that they were speaking of future events.

From Moses to Samuel few prophets were raised up. The word of the Lord was precious; there were no open visions. Samuel established the school of the prophets and we read of a succession of them in every age, till the close of the sacred canon. They were peculiarly fitted to give instruction, being endued with the Holy Spirit. They were extraordinary instructors, giving aid sometimes to the priests and the Levites, but mainly to correct their defects when they neglected their duty. They were true reformers and boldly reprobated idolatry, iniquity and hypocrisy, often calling the attention of the people to the law of Moses, especially to the moral law, which was the standard of holiness.

They were often lacking in official observance of the ceremonies, without the obedience of faith and love; and they encouraged and kept alive the expectation of the promised Messiah. They plainly declared His coming, "his suffering, and the glory which should follow." Some of the prophets wrote nothing that we know of, still others but little. Others composed the records which have been considered and which contain occasional predictions, and others, books of like nature which have been preserved for our instruction. Some have committed their messages to writing, and they constitute the books which we now enter.

There is a tradition that after the prophets had delivered them as directed, affixed them to the door of the temple, where they remained for some time, they were then removed by the priests and entered in their registers. But the persecutions which the prophets generally endured

from the priests and the people render this a little doubtful, and we know not exactly how they were preserved. The exact manner in which they were safely kept is not of so much importance as to know we have the messages as given, just as other noted works, such as Homer's *Iliad* or Tully's *Orations* were saved from the loss which other ancient writings suffered. It is enough for us to know they exist and that they prove their authenticity. It is enough for us to know that these prophecies, which have been in fulfillment for centuries, and are now being fulfilled, demand our attention by their internal evidence. In addition to this Christ and His apostles recommend them to us as the oracles of God. Their authority is admitted by both Jews and Christians.

Since the prophets did not teach any new doctrines, commandments, or ordinances, it was not needful that they should prove their messages by numerous miracles with which the dispensation of Moses and the gospel of Christ were introduced. They were considered by the Jewish people as God's appointed servants, and their predictions were demonstrated by the unimpeachable integrity of their characters, and by the excellency of their instructions, as well as the disinterested zeal and fearless fortitude with which they persevered in their great designs. Their words were confirmed by the miraculous proofs which they occasionally gave of divine support, and they were also attested by the completion of many smaller predictions which they uttered. We who are living in the Christian dispensation have somewhat the advantage over those of the Mosaic dispensation, because we have received additional evidence of the prophets in the testimony of our Lord and His apostles, and in the gradually maturing scheme of prophecy which was connected in every part and ratified in the advent of our Lord. We have still further undisputable proof of their divine appointment in the numerous prophecies which in these latter days have been and are now being fulfilled before our eyes.

"The language of the prophets is remarkable for its grandeur. Each writer is distinguished for certain beauties, while their style may be considered strong, animating and impressive. Its ornaments are divided, not from accumulated epithet or labored harmony, but from the real grandeur of its images and the majestic force of its expression. It is varied with striking propriety and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affectionate exhortations and appeals afford very interesting proofs of that lively impression and of that inspired conviction under which the prophets wrote and which enabled them, among a people not distinguished for genius, to surpass in every variety of composition the most admired productions of pagan antiquity. The greatest part of the prophetic books was written in some kind of measure or verse. But as the Hebrew has been a dead language for nearly two thousand years, we can have no power of ascertaining the pronunciation, or even the number of syllables. The quality and rhythm of its verse must have entirely perished, and there can be no means of discovering the rule by which they were governed."—*(Grey's Key.)*

*(To be continued)*

## MILESTONES

THE MILESTONES IN OUR HISTORY are the experiences that give meaning and direction to life. When reviewing the past, we think of days that were of more importance than years, and of individuals who had a worth that crowds never possessed. The decisions made on certain days determined our characters and our lives. But for certain days and certain people, life would be meaningless and empty.

The milestones in our experience are the spots around which memory plays. Men grown grey with years live much in the past. They find great pleasure in living over again their most prized experiences — the day when they graduated from school, the acquaintances they chose as friends, the attitude they assumed in morality and religion. Around these memory-symbols, their thoughts continually hover.

When brooding over the past, men stand in the presence of reality, and read the words chiseled deep in the milestones of experience by the passing years. As they read the records, their hearts are filled with conflicting emotions. Could we know what things they rejoice over, and what things they sorrow most about, we would know what manner of men they really are. A man's attitude to the past reveals his character as truly as does his attitude to the future.

The three milestones in Paul's history were the occasions on which he had a revelation of Christ. These experiences were the determining factors in his life. On them he constantly meditated, and from the prominence he gave to them in his preaching, we have definite knowledge of his character.

Christ revealed himself to Paul on the road to Damascus, in Corinth, and in Jerusalem. Around these days the spiritual biography of the apostle may be written, for it was then that he received the governing impulses for his life's work.

### THE DAMASCUS HIGHWAY

*"And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven." Acts 9:3-5.*

In early life, Paul belonged to the class whose education breeds aloofness, whose patriotism develops prejudice, whose religion breeds bigotry. He was resolutely opposed to any movement that might create a ripple of unrest in the stagnant pool of national thought. Those in power have always taught that national and ecclesiastical stability is the result of conformity. This has provided an excuse in every age for the persecution of non-conformists in science, art, politics and religion.

Paul was well seasoned in orthodoxy, and had drunk deeply of the traditions of the fathers. When the disciples of the crucified Galilean became a factor in public life, this enthusiastic conservative showed his zeal for conformity by leading a movement of persecution against the Christians in Jerusalem. After scattering the disciples, and feeling reasonably sure that the new movement was dead in the Holy

City, Paul set out for Damascus to cleanse that city from the plague.

But something happened on that Damascus highway, which converted Paul to Christianity, and made him a leader in the movement he had been so zealous to suppress. The Shepherd of the little flock in Damascus met the wolf who was planning to raid the fold, and transformed the wolf into a lamb. How wonderful the personality of Christ, who so silently and suddenly changed the attitude to life of this self-willed Jew!

The problem of life is the problem of direction. All our emotions are good in themselves, but when misdirected, they become evil. The prodigal son degenerated through permitting his energies to flow into the wrong channels. He wasted his portion of the estate in riotous living. When he came to himself, his energies were directed into different channels, and soon the joy of the father's house replaced the sorrow of the far country. Judas had potentialities like the other disciples. He might have been loved and honored like John and Peter, but, in spite of his environment, he allowed his energies to flow into channels of selfishness and treachery. Before meeting Christ, Paul's strength was used in destructive activities; afterwards, in constructive service.

The function of the gospel is to give direction to life. The voice of the Lord is still sounding in the ears of humanity as it did in the days of Paul, calling upon men engaged in the pursuit of passion, prejudice and folly, to accept Christ as their Savior and allow Him to direct their lives.

### IN CORINTH

*"Then spake the Lord to Paul in the night by a vision: Be not afraid, but speak and hold not thy peace; for I am with thee and no man shall set on thee to hurt thee; for I have much people in this city." Acts 18:9 and 10.*

Years had passed since Christ had appeared to Paul on the Damascus highway. He was now in Corinth preaching the gospel. The conservative element in the city was antagonistic to his message, and his attempt to convince the Jews that Jesus was the Christ seemed futile. Discouraged by the antagonism of his own race, Paul made an historical decision. Looking at his enemies, he shook his garments and said, "Your blood be upon your own heads; I am clean; from henceforth I will go to the Gentiles."

A man seldom decides wisely when he is discouraged. But Paul's decision on this never-to-be-forgotten day determined the future of the Christian church. The disciples of Jesus were still in the bonds of nationalism. They knew their Master was the promised Messiah, and believed that their mission was to convince the Jews that the Promised One had come. Their ministry was almost exclusively confined to their own race. But, discouraged by the strenuous opposition of the Jews, Paul decided to carry the gospel to the Gentiles.

The day's work was over. Paul was tired. Part of the day he had worked with Aquila and Priscilla in the craft he had mastered in his youth — tent-making. The rest of the day he had been busy telling the story of Jesus to men of

*(Continued on page 538)*

## ADJUDICATION

By C. W. Dean

(Continued from last week)

**T**HE JEWS, though scattered among all nations, are gathering back in Palestine, unconverted, where they will be caused to "pass under the rod". Ezek. 20:34-38. They will be cast into God's melting pot (Ezek. 22:19-22) and pass through the experience spoken of by Jeremiah and Daniel as the time of Jacob's trouble (Jer. 30:4-7; Dan. 12:1). Christ, in His closing declarations on earth, called it "the great tribulation" or affliction, and Christ and Zechariah connect it with His return (Matt. 24:21-31; Zech. 14:1-11). Under the awful reign of the Desolator they will be hated by all nations, persecuted and slain unmercifully (Matt. 24:9-14). The results of these terrible afflictions will cause the Jews, out of their misery, to call upon the Lord (Zech. 12:10). Christ will return, standing in that day on Mount Olives (Zech. 14:3) and they will look upon Him whom they pierced (Zech. 12:10), and say, "Blessed is he that cometh in the name of the Lord". Luke 13:35. The new nation (Isaiah 66:7-8) will be given the sovereignty of the kingdom under all the heavens for the eon. Dan. 7:27.

Fourth, The Glory Throne Judgment: (1) Time, The Unveiling of Christ in Power and Much Glory; (2) Place, The Throne of His Glory on Earth in the Valley of Jehoshaphat; (3) Subjects, The Living Nations — Gentiles; (4) Basis of Judgment, Their Treatment of Christ's Brethren, the Jews; (5) Result, Some Nations Saved, Others Chastened.

Many who attempt to preach a sermon on the judgment take their text from Matthew 25:31-46 and expound it as the final judgment in which all humanity (the living and resurrected dead) appear before the One sitting on the throne to hear their destiny declared unto them; and thousands of God's saints are led astray from the revealed truth. How this judgment can be confused with the "Great White Throne Judgment" of Unveiling (Rev. 20:11-15) presents a bewildering problem. Let us make a simple comparison of the two accounts.

### THE GLORY THRONE

- |  |                                       |
|--|---------------------------------------|
| 1. At unveiling of Christ.                   | One thousand years later.             |
| 2. On the earth (Joel 3:2).                  | Heaven and earth are gone.            |
| 3. Living nations judged.                    | The dead.                             |
| 4. No resurrection.                          | All resurrected                       |
| 5. Three classes: sheep,<br>goats, brethren. | One class; the dead.                  |
| 6. No books mentioned.                       | Books opened; book of life<br>opened. |

This comparison reveals facts which make it impossible for the judgments to be identical. One is on this earth and the other takes place after the heavens and the earth have fled, and the two are separated by a period of more than a thousand years.

Another witness against their identity is the Greek word *ethnos*, translated here in Matthew, "nations". It occurs one hundred sixty-four times in the Greek Scriptures and is translated in our common version ninety-three times, "Gentiles", sixty-four times "nations" or "nation", five times "heathen", and two times "people". But never in any instance is it applied to either the dead or the resurrected. In the face of this fact, verified by the internal evidence of the Scriptures themselves, surely we should not be guilty of uniting these two judgments after careful study of the Word in its purity and exactness of expression. The mistake comes about by trying to make the Glory Throne Judgment of nations a judgment of individuals. The sheep represent one class of nations and the goats another class, while the "brethren" represent the Jews, Christ's own brethren according to the flesh. If we will let the Scriptures speak to us as they are written, all will be clear.

So far as the record goes, the personnel of this judgment consists of the Judge and His retinue (Matt. 25:31), the nations (Matt. 25:32; Joel 3:2-3) and His brethren (Matt. 25:40), these, no more and no less. If any resurrected people are there, they have been forced into the text, for they are not given by the Spirit. This judgment of nations is sounded again and again in the Hebrew Scriptures from Isaiah to Malachi. Familiarity with these accounts and their relation to Israel and the millennial kingdom, should keep all from making it a final judgment. We are given a terse setting of this judgment scene in Joel 3:1-21. It is very evident that all this refers to the nations who will be living in that day when Christ returns to establish His kingdom of glory on earth. It has nothing whatever to do with the church or the wicked dead.

Christ will sever the nations from one another as a shepherd severs his sheep from the goats, putting the sheep nations on His right and the goats on the left. The sheep nations will be adjudged just for having befriended His brethren according to the flesh, showing them kindness and assistance while suffering the awful affliction under the Desolator, and will be passed into the millennial kingdom, blessed with all the abundance of blessings of that era, subservient to Israel. The nations who gave no consideration to the suffering and distress of His brethren during this awful affliction will be sent away into eonian chastening (Matt. 25:46).

This passage of Scripture is usually appealed to when proving eternal life for the righteous and everlasting punishment for the wicked — heaven and hell. But neither heaven nor hell, eternal life nor everlasting punishment is in view in the passage. They are not even hinted, for all such teaching is founded on erroneous translations and base additions to what has really been revealed. In this judgment, the time period is not eternal or everlasting, but eonian — for the eon. The passage carries no thought whatever of finality. The eonian salvation that becomes the portion of the nations in this judgment in no way compares with that allotment of glory lavished on the church (Eph. 2:4-7). Neither is their salvation on the plane of glory with that of saved Israel in the kingdom.

## A PERTINENT QUESTION

By G. Eldred Marsh

*"There shall be false teachers among you, who privately shall bring in damnable heresies . . . And many shall follow their pernicious ways." 2 Peter 2:1, 2.*

IN THESE DAYS when the importance of definite doctrinal teaching is so widely discredited, the "many" to whom the apostle refers will declare our question to be impertinent rather than pertinent. But in spite of the possibility of such a charge being made, we must face the matter squarely, and consider it carefully, owing to the seriousness of the warning voiced by the inspired writers. For it is not Peter only who predicts the coming of false teachers from within the ranks of the church itself in the last days; but Paul mentions with much earnestness the same danger. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

Our question is this: *"Is an intelligent understanding of the fundamental doctrinal teachings of the Church of God, (I speak denominationally), necessary to the salvation of the individual? Can one be saved without knowing, and, consequently, without exercising faith in "those things which are most surely believed among us"?* Does the Bible hold out any hope of salvation to the one who does not come to a more or less definite knowledge of the "first principles" of the gospel, as they are generally taught by the Church of God?

To bring this question still more clearly before us, we will enlarge upon it somewhat. Can one reasonably hope for deliverance from sin, and eternal life in the kingdom of God as a member of the body of Christ, who does not in this life come to a knowledge of man's present mortality and his complete dependence on Christ for future life; the literal, bodily return of the Lord; the kingdom of God to be set up upon the earth; the millennial reign of Christ and His bride over the nations; the resurrection of the dead and the immortalization of the living righteous ones to precede the visible advent of Jesus; and such other doctrinal teachings as are inseparably connected with these events?

This is a vital question, and whatever answer may be made to it will strongly influence every purpose of the church, and every member of its communion. There are but two answers that can be made to the question, and we will consider them separately.

If the answer is in the affirmative, that is, that one can reasonably hope for salvation though he knows little or nothing of these elements of faith, then our entire plan and effort should be governed by that conclusion. We should at once encourage our people to enter heartily into the religious activities of other denominations, without consideration as to creed or teaching. For unless these distinctive principles of faith are not only true, but necessary to sal-

vation, time, effort and money are being entirely wasted in the teaching of unimportant theological theories and ideas. And much more good could be accomplished, more converts made, more men and women rescued from sin and assured of salvation, by the promulgation of the simpler forms of religious teaching advocated by the larger denominations. In addition to this, it would be a very pleasant thing to associate on terms of complete fellowship with all good people who make profession of Christianity, regardless of what they believe.

On the other hand, if faith, based on a definite knowledge of these commonly accepted beliefs of the Church of God, is a necessary prerequisite of the forgiveness of sins, and a positive condition of salvation, then we must continue to teach them with faithfulness and assurance. If men and women cannot entertain a reasonable hope of life after death in the kingdom of God, not understanding and believing these truths, we must consecrate every effort, we must apply every resource of the Church of God to the wide promulgation of them. We must appeal to people of all denominations who do not teach these *truths that save*, to forsake error, to "come out from among them," to believe and to be baptized for the remission of their sins that they may be saved! For if such a knowledge, and such a faith are necessary, regardless of their sincerity, their piety and their moral character, they are still in a lost condition; they are still "without hope and without God in the world!"

For myself the question is answered conclusively.

"For this cause also we thank God . . . when ye received the word of God, . . . ye received it not as the word of men, but as . . . the word of God."

## MORTAL OR IMMORTAL

WHAT KIND OF CONSEQUENCES have followed from this long, inveterate habit of talking as if man were immortal in himself, by his own nature, as the heathen used to teach, instead of having no immortality but what God gives him through Jesus Christ? For it has gotten into our theologies, and our preaching, and our habits of speech — this notion of the soul of man as essentially incapable of death. It is taught as belonging to natural theology, a fact of nature which men can know by their own reason and which is only confirmed by the gospel.

Is it altogether strange that after the church has been trained for some centuries to believe that all men are sure of immortality any way, it should occur to some, by-and-by, to doubt whether there was any such great importance to the world in the resurrection of Jesus Christ? And if the resurrection of Christ was not essentially needed, how very unlikely that there was any resurrection of Christ!

So reasoned David Strauss, and lost his own faith in the risen Lord, and shipwrecked the faith of thousands of others with his own. — *Selected by Rufus A. Curtis from "The Simplicity That Is in Christ."*



# DAILY SCRIPTURE READINGS

## STEWARDSHIP OF SERVICE

### SEEKING THE LORD

Sunday, May 25 — Isaiah 55:1-8.

*“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Seek ye the Lord while he may be found.” vv. 2, 6.*

HOW MANY OF US spend our time and talents in seeking for the things of the moment, things that last only a few years at most! In this chapter, the prophet in his characteristic language, contrasts the condition of those who seek for the fleeting things of life with those who seek the Lord. The difference is that the latter “shall go out with joy and be led forth with peace.”

### FAITHFULNESS REWARDED

Monday, May 26 — Matthew 25:14-23.

*“Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” v. 21.*

BY THIS STORY, Jesus taught His disciples that to each one is given ability of one degree or another. Because another has greater ability than I, does not excuse me from increasing my ability by using it. Many of us have learned the truth of the saying that we learn by doing. Sharing with Christ in the honor received from His Father is the reward for faithfulness.

### UNFAITHFULNESS PUNISHED

Tuesday, May 27 — Matthew 25:24-30.

*“Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth.” vv. 24, 25.*

JUST AS SURELY as faithfulness is rewarded, just so surely is unfaithfulness punished. How often we hear one excuse himself for not serving because he cannot do as well as another! God expects us to be diligent in His business. And if we are not, we may be among those who are cast “into outer darkness.”

Let us not hide our talent, no matter how small it may be, but let us use it to bring honor to the Master.

### FAITHFULNESS IN SERVICE

Wednesday, May 28 — Matthew 25:31-40.

*“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” v. 40.*

THOUGH THIS PARABLE is more often interpreted to refer to the national treatment of God’s people, the Jews, yet we may gain a lesson from a personal application of its truths.

The little deeds of kindness that are within the power of all are here enumerated. A beautiful thought presented is the fact that those who had performed these acts of mercy were entirely unconscious of so doing. Jesus regarded such as doing service to Him.

### UNFAITHFULNESS IN SERVICE

Thursday, May 29 — Matthew 55:41-46.

*“And these shall go away into everlasting punishment; but the righteous into life eternal.” v. 46.*

IN THESE VERSES the opposite picture is presented, that of those who had failed to grasp the opportunities that were at hand. These were self righteous in that they thought they had done many wonderful things when, in truth, they had not served in even the smallest capacity. The punishment meted out to them was in accordance with their works, just as the reward to the righteous corresponded to their works.

### DILIGENCE IN SERVICE

Friday, May 30 — 2 Peter 1:1-11.

*“For if these things be in you and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” v. 8.*

THE STEPS IN CHRISTIAN DEVELOPMENT are named by the apostle. Beginning with faith, or confidence, they lead onward to perfection, each one naturally growing out of the other. And if these abound in us, the works follow spontaneously, “they make you” diligent and “your calling and election sure.”

Let us serve Him diligently while it is called day, “for the night cometh when no man can work.”

### GODLINESS IS PROFITABLE

Saturday, May 31 — 1 Timothy 4:6-16.

*“Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity . . . for in doing this thou shalt both save thyself, and them that hear thee.” vv. 12, 16.*

THOUGH WE ARE NOT all ministers of the gospel as was Timothy, yet the same exhortation applies to all followers of Christ. We teach more by our practices than by our precepts. And if we strive to follow closely in the steps of our Master, we may not only receive life eternal for ourselves, but others may be led to Him also.

Note how nicely the thought of this day’s reading connects up with that of last Sunday’s. “Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life.” John 6:27. — M. G.

## MILESTONES

(Continued from page 535)

the city. Exhausted by his labors, he retired to rest. And that night he had a vision in which the Lord whom he had met on the Damascus highway stood by him and said, "Be not afraid, but speak, and hold not thy peace, for I am with thee."

These words provided a new inspiration to Paul. To be assured by the Lord that He was the unseen Protection in the day of peril, the unseen Companion in the hour of loneliness, and the unseen Power behind his message at all times, put new enthusiasm into the heart of Paul. It was a new thought that the Lord had planted in his mind — that of the continuous Presence. From that day, Paul possessed a new poise in the presence of danger, a new confidence in the preaching of his message, and a new zeal in his missionary endeavors. Jesus Christ, who had met him on the highway of Damascus, was present with him each hour of the day.

As the secret of salvation is found in Christ, so the secret of successful service is found in the realization of His presence. He is willing to walk with us even as He walked with Paul. He is willing to be our Protector in danger, our Companion in loneliness, and our Inspiration in all service for Him. Paul was engaged in Christian service for many years before he realized this great truth. Many a man grows grey in service without realizing the vital meaning of the Master's promise, "Lo, I am with you always." Let us meditate on this promise, and seek to realize the consciousness of the presence of the living Christ, who is willing to be our Companion each day.

### IN THE CITY OF JERUSALEM

*"And on the night following, the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so thou must bear witness also at Rome." Acts 23:11.*

Paul had been arrested by the jealous Jews who found in him a menace to their religion. That class which once rejoiced as they saw him persecute the Christians in Jerusalem and other cities, now found their great joy in persecuting him. Like his Master, he had been arrested, and his enemies were seeking to railroad him to death.

When they found that the wheels of justice were turning too slowly for them, the group voted to assassinate the apostle of the Lord. Paul was informed of the attempt to be made against his life, but in the hour of danger, Christ again appeared to him and said, "Fear not, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Greatly were Paul's spirits revived by this message. The assurance that he would still be useful sustained him in the trying months which followed. He was taken to Rome a prisoner, hoping that there he would find the justice, which he feared would never be his in Jerusalem. He did not find justice, but he found an opportunity to spread the gospel of Christ, even among those of Caesar's household. Although chained to a Roman sol-

dier, and confined to a prison cell, Paul found that his usefulness had not ended. He was still able to serve his Lord.

There are times in life when limitations of various kinds make us feel that our usefulness is ended, but as long as there is life, there will be opportunities for us to serve the Lord. Those who consecrate themselves to the service of the King will be useful as long as they live. His servants shall be made immortal when their work is done, and the last milestone passed. — *Selected from Faith's Record.*

The greatest single word in the Bible is "Come". Isaiah 1:18 and Matthew 11:28.

## PLANTS OF THE BIBLE

*By Verna C. Thayer*

### FIGS

FIGS ABOUNDED IN JUDEA in ancient times, Deuteronomy 8:8, and fig trees both wild and cultivated are now found in all parts of Palestine. It is a tree of moderate size, seldom over fifteen feet in height, but its spreading branches often cover a circle with a diameter of twenty-five to thirty feet. Fig trees are habitually planted near houses, and the people sit in their shade. It is used as an emblem of peace and prosperity. There are numerous varieties of figs. The branches are straggling and naked in winter, but when the rains are nearly or quite over, small green knobs appear at the ends of the twigs. These are the young fruits. The leaf bud now expands and the new pale green leaves soon more or less overshadow the little figs. Hence a fig tree with leaves must already have young fruit or it will be barren for the season. The first figs ripen late in May or early in June.

### EBONY

EBONY IS MENTIONED in Ezekiel 27:15. It is the black heartwood of *Diospyros Ebenum* L., and several other species of the same genus, trees growing to a large size in Ceylon and Southern India. It resembles the common Japanese Persimmon in its mode of growth, flowers, and in bearing edible fruit, between a pome and a berry. The sapwood is white and valueless, but the heart often yields a log two feet in diameter and ten to fifteen feet long. The wood is hard, black and heavy. It takes a fine polish.

### CYPRESS

THIS WOOD IS USED for making idols, Isaiah 44:14, and in the original is the same as fir.

### GOURD

THE GOURD IS A RAPIDLY GROWING PLANT with wide leaves common in the East, and is used to make a shade for ar-bors. Jonah 4:6, 7, 9, 10. Another kind of gourd, the fruit of which is poisonous and easily mistaken for a wholesome melon is mentioned in 2 Kings 4:39.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME." — MATTHEW 25:40.

### LOVE YE ONE ANOTHER

**B**ELOVED, LET US LOVE one another: for love is of God; and every one that loveth is of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8. It is true that all of us love someone. It is only natural for us to love the members of our families. We have friends for whom we would give up everything, even life if necessary. But is that as far as God's love went? In John 3:16 we read: "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."

God loved everyone so well that He gave His Son that all might have life. If we are for a certain person we are that person's friend; if we are against him we are generally known as his enemy. It is the same with God; we that are not for Him are against Him. If we are living contrary to His will, we are His enemies. God gave up His Son, that everyone, including His enemies, might have life. Could we do as much?

We are commanded to love one another. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John 3:23. Our Lord Jesus Christ also gave the commandment, "This is my commandment, that ye love one another, as I have loved you." John 15:12.

Jesus loved everyone, not only His friends but His enemies, too. He showed His love by serving others. He was always ready to cure the sick, make the blind see, the lame walk, the deaf hear. He even went farther than that. He walked to Calvary, carried His cross, and gave His life that all might have eternal life. What wonderful love indeed our Savior had for others!

Do we love one another as much as our Master did? Let us love and serve each other more, serving, not because it is our duty, but because our love for each other is so great.

In closing I want to repeat the great commandment. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Mark 12:30, 31. Edna Wood, Marshall, Illinois.

AS WE MEDITATE upon the above thoughts, our minds come to dwell upon one who holds a peculiar and more intimate place in our affections than any one else among our human associates. It is she to whom we instinctively turn from the time when we are babes in the cradle. Yet it is no honor to us that we love her, "for do not the publicans the same?" But in blessings returned we gain immeasurably, yea, a thousand times! In all of a lifetime we need never hope to repay that love, for as much as we give, it is returned to us "good measure, pressed down, and shaken together and running over." The best that we can do is to strive to make ourselves that which she believes us to be, and to prove ourselves in some small measure worthy of her love.

### THE DEBT WE OWE

FROM THE TIME of the giving of the fifth commandment, which is "the first commandment with promise," the world in general and the Hebrews in particular have held in the deepest reverence those like her whom Lincoln said to be responsible for all that he was or hoped to be.

"Honour thy . . . mother." Even the most confirmed misogynist concedes to mothers the honor due them as the "backbone of the land." To them we owe not only our respect for their part in the propagation of the race, but our eternal love and admiration for their deft, sure training of the young people in whose hands lies the future of civilization and of our faith in God. No single day can possibly suffice for us to indicate to mothers our gratitude for their loving activities for us;—each day of the ensuing years should and shall be dedicated to the Spirit of Motherhood.

Arlen Marsh, Los Angeles, Cal.

Illinois, 2.

California, 1.

Indiana, 1.

IT IS IMPOSSIBLE — from God's viewpoint — to be both a friend of the world and a friend of God's, John 15:14, 15; James 4:4. — Haney.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS

THE NUMBER OF DAYS that Jesus would be with His disciples was growing less. He was trying to impress them with the need of faithfulness and work. He told them the following parable for that purpose: "The kingdom of heaven is as when a man going into a far country, called his own servants, and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one: to each according to his several ability; and he went on his journey."

The man who received five talents traded so that he soon had ten talents. The man with two did likewise and had four talents ready. But the one with the one talent was either lazy, or ignorant or cross; for he dug a hole in the earth and buried his one talent. In other words, he made no use of what he had.

After a long time the Master returned and called His servants before Him. The first two brought all their talents and reported to the Master that they had worked hard and doubled the amount He had entrusted to their care. He was very much pleased because He saw that they had done their best. He said to each of them, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." They had proved themselves faithful, and worthy to be trusted to positions of even greater responsibility.

But alas for the third servant! He thought it hardly worth while to use only one talent for starting in business. Now, if he had had as much as the other two, it might be worth while. He showed his resentment and lack of respect when he said to his Master: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

No wonder the Master said, "Thou wicked and slothful servant, you know you could have done a great deal with the amount I gave you, and if you had done your best you would have felt that I was a kind and good master. Your excuses are useless. If you knew I was such a hard master, why did you not work harder. There is no other place for you but on the outside in the outer darkness." Then the one talent was taken from him and given to the one with the most ability.

It was a hard lesson or punishment to suffer. And we must profit from this story, and use whatever talents or

even the one talent that we possess. Each person can do something, and will be called to account for that something.

THINK! Are we using our talent for the Master's service?

#### SOMETHING TO DO

1. Find what a talent is.
2. List the things you can do to help.
3. Read V. C. T. in the Quarterly.
4. Illustrate this story.

#### FACT

The greatest two words in the Bible are, "I will." Luke 15:18.

#### CHEERFULNESS

##### THE WHISTLER

I know a boy across the way  
Who whistles all the livelong day;  
I pause to listen, glad to hear  
His shrill crescendos, sweet and clear.

He's all a boy, a sturdy lad;  
He's always gay and always glad,  
For care and trouble dare not stay —  
He simply whistles them away!

He has his daily tasks to do,  
His morning chores, his lessons, too;  
And yet he whistles like a lark  
From early dawn to falling dark.

Oh wise, yet boyish friend of mine!  
What true philosophy is thine!  
Thy joy is catching — I would be  
A messenger of cheer, like thee."

— *Lew Marston Ward in Sunshine Magazet.*

"It is not enough to speak, but to speak true."

— *Shakespeare.*

"Oh, what a tangled web we weave when first we practice to deceive." — *Scott.*

"The greatest homage we can pay to truth, is to use it."

— *Emerson.*

"He that coverth his sins shall not prosper."

— *Proverbs 28:13.*

## With Our Sunday Schools

LESSON IX.—June 1, 1930

### CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS

Matthew 25:14-46

Devotional Reading: Psalm 40:1-8

#### GOLDEN TEXT

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matthew 25:21.

#### A STUDY OF THE SUBJECT

**Topic.** Stewardship of Service.

**Outline.** I. Christ Depends Upon Christians for Service. II. This Service Is Rendered During Christ's Absence. III. A Day of Reckoning Service Awaits.

**I. Christ Depends Upon Christians for service.** When God created the earth, He placed Adam therein as a servant: "Multiply and replenish and subdue the earth and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." Gen. 1:28. Like the talents in our lesson, the strength and the opportunity of earth were given to Adam. Although Adam failed, this service must yet be rendered by someone.

God gave to Israel position and requested of her that she should become a kingdom of priests to lead and guide other nations. Ex. 19:4, 5. Failing to obtain this service from Israel, God indicates that under another Leader the service will yet be rendered. Israel can never become the head of the nation, Deut. 26:19, until such service is first rendered to God.

Jesus sent out seventy, Luke 10:1, to proclaim the gospel of the kingdom and to heal the sick in service to himself. As He was about to ascend, through His apostles He directed Christians to "go into all the world and preach the gospel to every creature", Matt. 28:19. As a band of workers, Jesus needed their service and bestowed upon them authority and power and sent them forth.

Following His ascension the Master gave power to His apostles, pouring upon them the gift of the Holy Spirit and sent them everywhere to proclaim His truths and His promises and to gather followers for Him. He needed their help — needed it because the program of God had been so ordered. Paul was sent to the churches of Asia; he was sent to Macedonia; he was sent to Rome. He was sent because Christ needed an agent in those places. There was no other way for the Master's work to be accomplished, according to the program, than for someone to do the work.

The same principle still pertains. Our absent Lord needs many helpers to undertake to do the work which He has to be done. This is true, not because of any infallibility of God or of Christ, but because it has been so arranged. His followers are the ones to whom He has assigned these duties. He has bought them with a price — with His own blood. They are not their own, they are His servants. He who receives the talent from the Master and hides it away in idleness must, according to the application of the parable, look for the Master's anathema.

**II. This Service Is Rendered During Christ's Absence.** Like the lord of the parable, Jesus left Jerusalem at His ascension, journeyed to the right hand of God, there to remain till His enemies be made His footstool. Acts 2:34, 35. It is during this period of Christ's presence with His Father that His servants have been called to carry responsibilities in His labors.

Absence of the lord tends to bring out of the servant that which is really in him. That servant who will be true to his master's interests during the absence of his master reveals himself as a true, dependable helper. Every Christian is being proven out during the personal absence of Christ. True, His eye is upon all, but the Christian is unable to see that eye or to physically recognize the Lord's presence. Like the laborer alone in the field or shop, the owner or foreman absent, so the Christian is alone in the Christian field and by his degree of service is revealing his qualities as regards true service.

**III. A Day of Reckoning Service Awaits.** The parable of the talents teaches that man is not to be judged by the amount of his gains, but by the amount as it stands in relation to what he had. The man who with two talents, gained two more received equal commendation as the man who with five talents gained five others. Not for what we gain, but for how we use that which we are, seems to be the lesson taught. Stewardship of service must be measured according to the strength and ability of the one serving. Quickly God reckoned with Adam and awarded him death. Without delay God reckoned with Abraham, giving him the land of promise. Moses, as God's servant, received not only award on his way to the land of Jordan, but also received promise of greater and richer awards at the return of Him who is the true and great Redeemer. Hebrews 11 tells us of numerous faithful followers of God. "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. Again, "if we suffer with him we shall also reign with him". — 2 Tim. 2:12. These are rewards for faithfulness.

Concerning the unfaithful the Scriptures are equally plain and definite. God will reckon with them fully as with the faithful. In the parable the reckoning meted out to the unfaithful steward directed that he should be cast asunder. In Matt. 25:46, the reckoning which the Savior reveals for those upon His left hand reads, "These shall go away into everlasting punishment". Here the word "punishment" is taken from the Greek "kolasis", meaning "pruning", cutting off. Crit. Lex.

The Apostle Paul, approaching the end of

his career, being experienced for long time in inspiration from God, not only referred to his certainty of reward, but to the grandeur of it when he, as though in a climax of life, declared, 2 Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Then as though to give the same bright picture to the faithful upon his every side, he added, "And not to me only, but unto all them also that love his appearing."

#### PRACTICAL APPLICATIONS

One of the great joys of life is being faithful and finishing well the task that has been given us. Point out how faithfulness helps an employer; an employee. Every normal person has talent or ability of some kind. Can it be said of those professing Christianity, that they have been faithful, when they have failed to use their strength in Christian effort?

Study the following talents and show how they can be faithfully used in Christian service; or wrongfully used:

Singing

Instrumental music

Personal evangelism

Ability to pray

Apt to teach

Business ability

Slothfulness is a most prominent sin in Christendom today. Do you think a person can practice Christianity in a slothful way? To be slothful is to be idle, lazy, dilatory, neglectful. Discuss and make practical application of the following questions:

- Can it be said a person is slothful when,
  - he is always late for Sunday School and church?
  - he attends only half of the church services?
  - he is dilatory in caring for urgent church matters?
  - he neglects his church payments without cause?
  - he never studies his Sunday School lesson?

— C. E. R.

#### THE GOLDEN TEXT

**"His Master said to him, Well done, good and faithful servant, thou hast been faithful in a few things, I will appoint thee over many; partake of thy Master's joy." — Matt. 25:21, Diag.**

Every child of God has some capacity for labor and service to the heavenly Father, given of Him. If we are made partakers of joy with our Master, we dare not roll up our talent in a napkin and hide it away. The only limitation placed upon our service for Him is the limit of our ability. — F. A. S.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Fonthill May Meeting (Ontario)	May 23 to 25
Brush Creek (Ohio)	June 1 to 8
Minnesota (St. Cloud)	June 12 to 15
Michigan (Grand Rapids)	June 23 to 29
Indiana (North Salem)	July 8 to 20
Texas (Goldthwaite)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Virginia (Mauretown)	August 14 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

Sr. Ethel Johnson spent the past week end with her uncle and aunt, Dr. and Mrs. Carl Bartholomew at Martin, Michigan. She, too, was a passenger with Bro. Townsend on his way back and forth from Grand Rapids.

A letter from Sr. Azora Seroggs of Pomona, California, states that her brother, C. E. Hatch of Santa Ana, recently had the misfortune of falling in such a way as to dislocate his left shoulder. We pray that the injury may not be lasting.

A card from Sr. Quincy Carpenter of Brumfield, Kentucky, states that her mother fell recently, sustaining a very severe sprain of the ankle. We trust that she is resting comfortably and that the injured foot is healing nicely.

## MEMENTOS OF VALUE AND INTEREST

In wrecking the front of the Church of God at Oregon, Illinois, in preparation for remodeling the edifice, a well preserved tin box was found in the cornerstone containing a number of copper and silver coins of United States, Canadian, New Brunswick, English, French, German and Mexican mintage. One of these bore the early date of 1754. A copy of the Ogle County Reporter of June 18, 1862, the year of the erection of the church by the local Catholic congregation, was found to be in excellent preservation, the paper as white and clean as ever. A copy of the catechism, a list of the contributors who contributed to the erection of the building, etc., made up the contents of the cornerstone box.

These things have proved to be of popular interest to the people of Oregon. Especially the older citizens enjoy recalling the history of those Civil War days. And the younger people who have never put their eyes upon a silver United States' three cent piece enjoy this curio. The point to be made is this — we can seal into the cornerstones of our structures current records and articles of current usage which to a generation in time to come become of great interest. This is true in the religious world as well as in the commercial. When the cornerstone for the renewed building is laid it is the desire that records and small articles that may be of value to future people shall be carefully sealed and deposited for them. We will hope to deposit copies of some of our literature with the rest. If any of the brethren have any small item of valuable interest that they wish to have included in this collection, they may send the same to the Herald office at once.

## A PREACHING TOUR

On April 24 we began our quarterly meeting at Guthrie Grove, S. C. The attendance was the best we ever had at a quarterly meeting. On Sunday afternoon, April 27, we spoke in the Hendersonville court house to a very large crowd on "The Jews and the Gentiles." That night we began a meeting at Dana, N. C., near where we were born. This meeting closed with the largest crowd that ever came to this church, so we were told by a man who lives near the church. As a result of this meeting the following persons were baptized:

O. Waters, East Flat Rock, N. C.; Ruth Stepp and Hershall Lydia, Dana, N. C.

On our way south and return we spoke to the brethren at Brumfield, Kentucky. Last first Sunday we baptized Herbert Hamilton at the Pleasant View church in Indiana. Sr. Hurley has worked up a good interest in a Sunday School at this place and Herbert is one of her students.

Now a word about the home church, Hillisburg, Indiana. I can't understand the work here. After several years when the church was on a drag, only a few coming to Sunday School, everything changed. Now we have from 50 to 70 in Sunday School. The sisters and young people are working and we are looking forward to great results.

On May 25, at eleven a. m., we are to speak for the brethren in South Bend. At seven-thirty p. m., we are to speak in the Christian church in Lakeville. This meeting will continue until Wednesday night, May 28. We hope that the brethren living near Lakeville will attend. By request of this church we shall give several lectures on "The River of Life." Ezek. 47:1-12; Rev. 22:1, 2.

J. H. Anderson.

## GOLDEN RULE HOME ARRIVAL

Sr. Alice Chrysler formerly of Fonthill, Ontario, is now a member of Golden Rule Home. She stood the trip very well and is feeling fine at this writing.

## LAYING OF CORNERSTONE

If the work of remodeling the church building at Oregon, Illinois, continues to progress as nicely as it has the past week, the cornerstone will be laid on Sunday afternoon, June 1. By next week we will know the date for certain and will let you know.

## INTEREST AT ST. CLOUD, MINNESOTA

Bro. John Denchfield of the Bible Training Class writes that on his return home to St. Cloud, Minnesota, he finds the work in very good condition. Bro. Ray Abbott and himself are taking charge of the Sunday evening services, each speaking on alternate Sundays. They expect to be able to have morning services also at St. Cloud in the near future. Interest in the Sunday School and Berean work is also good. We pray God's blessing on the faithful membership there.

## HERALD RECEIPTS

Edna H. Wood; Alex. D. Donaldson; C. Leonard Brady; H. T. Hill; I. M. Abbott; Chas. Anderson; George Knife; G. C. Holland; Arthur Hornaday; Charlie Bradley; Mrs. Mae Mercer; Fred Brough.

## NEXT SUNDAY AT MARSHALL

Bro. Paul C. Johnson will speak for the brethren at Marshall on Saturday evening and Sunday, May 24 and 25. All those finding it possible to attend are urged to be present.

## CHICAGO SERVICES

The Chicago brethren will meet at the home of Mr. and Mrs. Fred Borneman, 625 N. Long Ave., for Sunday morning worship on next Sunday, May 25, 10:30 (Chicago time). Bro. Richard LeCrone of the Bible Training class will be the speaker.

## NOTES FROM GRAND RAPIDS

Attendance at the Grand Rapids, Michigan, Sunday School on May 11 numbered 197 and on May 18, 177. Their enthusiastic superintendent is absent through the week, being slightly busy at Oregon, Illinois, but expects to be with his large family of boys and girls once every two weeks.

Bro. Richard LeCrone spoke at Grand Rapids on Sunday morning, May 18, making the trip with Bro. A. G. Townsend, who is supervising the work at the church remodeling at Oregon.

## BLAIR, NEBRASKA

Sunday School at ten o'clock each Sunday morning; morning worship every first and second Sundays at eleven o'clock; evening service on first Sunday evening only at eight o'clock. The Sacrament is observed every first Sunday following the morning worship.

Our ministry as pastor will end here for the time being on the morning of the second Sunday in June. We hope to get moved to Moorefield before the third Sunday. We regret very much having to leave our loyal friends here both in and out of the church, but there is a broader field for labor at Moorefield, and we feel duty bound to work where we can accomplish the most.

E. E. Giesler, Pastor.

## MOOREFIELD, NEBRASKA

Sunday School at ten o'clock every Sunday morning; morning worship every third and fourth Sundays following the Sunday School, and evenings at eight o'clock. Prayer meeting on Wednesday evening. Our Sunday School the last three Sundays in March averaged 109.

We will, the Lord being willing, move to Moorefield soon after the second Sunday in June, to begin our ministry with the church at that place on full time the first Sunday in July. Will the brethren everywhere pray for us that our labors there may be blessed with the ingathering of many sheaves. This is a broad field and the possibilities are great.

E. E. Giesler, Pastor.

## AT LANCASTER, OHIO

A number of faithful brethren are meeting in the home of Sr. Anna D. Springer, at Della Ave., and E. Locust St., on Friday evenings for prayer meeting. Sr. Springer thinks that there is a good field for work there, and requests the prayers of the brethren for the work they have undertaken.

PARABLES OF JESUS

The parable of the nobleman is a kingdom parable. It teaches that a master's wealth should be used, developed, one hundred percent by the servants in whose hands it is placed. The wealth, the stock in trade of Jesus' kingdom is His spirit and teachings. His servants must have developed within them this "wealth" to one hundred percent capacity. Jesus states the same truth when He says, "He that heareth and doeth these sayings", that is, the sayings of the sermon on the mount, "is like a wise man who built his house on a rock".

As the disciples pondered the parable of the nobleman, a mystery of the kingdom began to clear away. They began to see why the kingdom was not being organized and established immediately. The King must have helpers, and time must be allowed for men and women to become new creatures in Christ Jesus by His creative power administered through His teachings, chastisements, rebukes, and the experiences of life; and these new creatures must be trained in kingdom activities—forgiving, judging right and wrong, showing mercy, loving enemies, etc. — A. K.

In Matthew 25:14-30, the Master told His disciples a story to illustrate the truth that all that we have and all that we are belong to God. What was the reward given to the servant who used his talents in service to his master? What happened to the one who hid his talents? The one who used his talents found that they were not diminished in the using but rather that they increased. We learn by doing. Each one of us has something that he is able to do, perhaps not so well at first. But if we take our share in God's service, as we grow we will find that talent increasing, whether it is singing, teaching, helping another who is teaching, calling on those who are absent, helping some one with a hard lesson or just being helpful by being cheerful and prompt.

Let us each be the "best of whatever we are." — M. G.

THE MISSING ONES

O! how many there are falling asleep, one by one — those we have loved so well, and best of all whom God has loved, and Jesus has redeemed by His own blood and sent His Holy Spirit coursing through their lives until they truly are "new creatures in Christ Jesus." Such was our beloved sister, Mrs. Clarence Lake. How all will miss her genial face, cheerful smile, helpful hands; for Sr. Lake was always at her post of duty when it was possible for her to be. She was one you never feared to ask a favor of, for she was always ready with such a hearty willingness. O, how such are missed in the home, in the neighborhood as well as in the church! But, Clarence, we have this blessed comfort to rejoice over, the dear Master is soon coming, and she will not then be among the missing ones. She will awaken with immortal glory upon her face, looking for you, and the dear son, with other faithful ones. God grant that we may be worthy of the awakening.

M. A. Woodward.

We are building every day  
On a good or evil way;  
And the structure as it grows  
Will our utmost self disclose:  
Build it well whate'er you do,  
Build it straight and strong and true.  
—Selected.

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## PAUL'S GREAT DISCOURSE ON MARS' HILL

AT THE TIME WHEN PAUL was at Athens, Greece had reached her most brilliant stage — the ages of Persia and Greece are referred to as the "Golden Age." Yet, in spite of its philosophers, the true God was unknown, for "the world by wisdom knew not God" (1 Cor. 1:21). The most severe censure our Lord passed upon the world was in the words, "The world hath not known thee" (John 17:25). The late Samuel Smith, M. P., said: "The sermon on the mount, and one letter of St. Paul, advanced piety and taught the mind of God more than all the wisdom of Greece from Plutarch down." "True civilization dates from Calvary, not from Athens."

Let us consider what have been well named the seven great statements of the apostle.

### ONE GOD

"God that made the world and all things" (v. 24).

Thus Scripture commences the foundation of all rational thinking, and the basis of all acceptable worship. The late Dr. A. T. Pierson said: "The first ten words of Genesis sounded the death knell of all foolish philosophies and all superstitions." Building on this impregnable rock of Divine revelation we are proof against all storm or flood. "Him declare I unto you . . . He is Lord of heaven and earth."

### ONE BLOOD

"God . . . hath made of one blood all nations of men" (v. 26).

Learned men have said "all races are of separate origin." Later on, reversing the "assured results" of scholarship, they say "all of one." The Revised Version omits the word "blood". Admittedly race variation is difficult of explanation. "To level and confound the different orders of mankind is far from producing equality, it is the most unequal thing imaginable," said Pliny. The great fact remains that in the lowest form of human life there is to be found the faculty which can intelligently respond to the call of the Creator, otherwise the command to preach the Gospel to every creature would entail useless effort. Originally made in the image of God, man may be restored by the knowledge of God.

### ONE PURPOSE

"That they should seek the Lord" (v. 27).

This then is the supreme purpose in the creation of man. From this he was deflected by the enemy (Gen. 3). The Creator desires the intelligent knowledge of himself by the personality He has made, a knowledge which begets love, worship, and service, qualities necessary for companionship with Him who is Spirit (John 4). Man is here to make a life — a character — not simply "a living". Our Lord shows the folly of the latter in Luke 12:20.

### ONE GODHEAD

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or

silver, or stone, graven by art and man's device" (v. 29).

This sounds the death-knell of every form of idolatry, even the pitiable and pathetic heathenism of the poor man who uses the same tree to warm himself, cook his dinner, and to make an object of worship. (Isa. 44.)

### ONE DAY

"God . . . hath appointed a day in the which he will judge the world in righteousness" (v. 31).

Scripture informs us that there is yet ahead of us one day — a supreme Day of days, a day towards which the whole creation moves, a day in which God will deal with all men, and sum up all events. A day is coming when all mysteries shall be made plain (1 Cor. 4:5; Isa. 26:7); all secrets shall be disclosed (Matt. 10:26); all motives and actions weighed (Rom. 2:6). All wrongdoing will be brought to a close (Psa. 104:35); all well doing rewarded (Psa. 62:12; 1 Cor. 15:58); all decisions irrevocably determined (Matt. 25:46). The absolute triumph of the right will be established (Isa. 11:4); the earth cleared of hostile forces (Psa. 72:9; Matt. 13:41), and, later and lastly, the universe cleared of evil in every shape and form (Rev. 20:7-15; 1 Cor. 15:28).

### ONE MAN

"By that man whom he hath ordained" (v. 31).

Only one Man in the universe is equal to, or fitted for, so high and vast a responsibility, namely, "the man Christ Jesus" (1 Tim. 2:5), called the "Son of man" (Matt. 26:64), who "because he humbled himself, and became obedient unto death . . . God also hath highly exalted, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9).

The first Adam brought into the human race the principle of death; the second Man, the last Adam, who is "the Prince of life" (Acts 3:15), by His birth, life, atoning death, resurrection and ascension has reversed the sentence for all who accept His person and work (Rom. 5:19), and by His personal return and reign will "put down all rule, and all authority and power" hostile to the divine fiat that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

### ONE OFFER

"Because . . . by that man he hath given assurance (offered faith, margin)" (v. 31).

The principle of evil which brought the human race under the sentence of death came in by the disbelief of God's Word. "Yea, hath God said?" (Gen. 3:1). God proposes for the rescue of man to reverse the procedure, telling us fully who His Son is, how He came amongst us, what He did, taught, how He suffered, died, rose again, and ascended. He says, "Whosoever believeth in him shall not perish, but have everlasting life" (John 3:16). "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Also, "No man cometh unto the Father but by me" (John 14:6). — *Selected from "Words of Life."*



# THE RESTITUTION HERALD

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## The Influence of Truth

By Rufus A. Curtis

ALL TRUTH IS IMPORTANT, but all truth is not equally important. Great as was the salvation that the Israelites experienced when they journeyed through the midst of the sea on dry ground with their Egyptian oppressors in rapid pursuit, that deliverance falls far short of the great salvation contemplated in the gospel of the grace of God. Ex. 14:13-16; Heb. 2:3; Acts 20:24. The one was temporal, the other, eternal. Heb. 5:9. The truths of the Bible are well calculated to make us "wise unto salvation through faith which is in Christ Jesus." 1 Tim. 3:14-17.

Of all the notable examples of the influence of truth over the thoughts, words and actions of Adam's descendants who are brought under its beneficent influence, Saul of Tarsus stands out in his peerless beauty as an example of what truth can accomplish for those who will accept it in all sincerity of heart. In the galaxy of martyrs who have accepted "the love of the truth, that they might be saved," we behold Saul, "the chief of sinners," transformed by the renewing of his mind, to an equality with "the very chiefest apostles." 2 Thess. 2:10; 1 Tim. 1:15; Rom. 12:2; 2 Cor. 11:5.

The extenuating circumstances in the previous conduct of Saul, as a blasphemer, and persecutor, and injurious person, lies in the fact that he "did it ignorantly in unbelief." 1 Tim. 1:13. He verily thought that he "ought to do many things contrary to the name of Jesus of Nazareth. Which things," said he, "I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26:9-11; 8:1-3.

The above allusions to Saul's fanaticism and ignorance show to what extremes belief of error will lead its devotees when their zeal is "not according to knowledge." Rom. 10:2; John 16:1-3; Phil. 3:6, 7. After the truth found lodgment in the bosom of this aggressive worker, he no longer made havoc of the church, but he immediately heeded the

call to a life of sacrifice and service, in building up the church which he had so recently been tearing down with ruthless hands and fanatical zeal. Acts 8:3; Gal. 1:13-16, 23. His whole subsequent life was changed by "the glorious gospel of the blessed God," which was committed to his trust. 1 Tim. 1:11.

Eternity alone will disclose the marvelous results of truth when honestly accepted, faithfully practiced and zealously proclaimed. Paul's zeal, being now directed according to knowledge, and not blind fanaticism, shows conclusively what power, love and a sound mind can accomplish, when truth enters in, and sets one free. Rom. 10:2; 1:16; 2 Tim. 1:7; John 8:32, 36. The love of Christ so constrained Paul that it transformed him from "the chief of sinners," into the humblest of saints. 2 Cor. 5:14, 15; Acts 22:4, 7, 8; 1 Tim. 1:15; Eph. 3:7, 8. He looked upon his merciful rescue by his adorable Lord as fraught with deep significance, not only to himself, but to future generations. It was to be "for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. 1:16.

The call of the truth, to this fearless and impetuous Saul of Tarsus, immediately transformed him from the class of persecutors to the class of persecuted brethren of the churches of God. Acts 13:50; 1 Thess. 2:14-16. The persecutions that Paul experienced, but proved the mettle of his invincible spirit, the unswerving loyalty of his conviction to the cause of the truth that he had espoused. In his epistle to Timothy he wrote, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

In his epistle to the church at Corinth, he enumerates some of his troubles. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. . . . in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and

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# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*“Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”*

## CONFERENCES

THE FREQUENT ASSEMBLING of Christian people is an earnest exhortation of God through His inspired Word. Many are the advantages to those who thus assemble. Human nature is so organized that it needs the association of others. Solitary confinement, where one is prohibited all contact with other people, is said to be one of the most severe of punishments. Likewise, failure to come in contact with others of like precious faith is very injurious to the believer. The frequent assembling of Christian people in earnest, prayerful devotion to the Father serves as a mutual encouragement and stimulant to all.

“So much the more as you see the day approaching”, is an exhortation that is peculiarly appropriate in our day. That the return of Christ our Lord is drawing nearer is accepted by the majority of Christian people. The signs of our times indicate very forcefully that Gentile times are getting very close to their end and that the day of the Lord will soon be ushered in. These facts should inspire all to frequently assemble with others for mutual uplift in the Christian life.

### OBJECTIVES

THERE ARE MANY BENEFITS to be derived from these summer gatherings. Salvation through Jesus Christ is the one great objective in all Christian effort. But salvation is the end sought. There is much that must be realized before salvation is an accomplished fact. The coming of Christ, the resurrection of the dead, the translation of the Christians, the establishment of the kingdom, the ultimate rule and domain of Christ, these all must be accomplished before salvation in its fullness shall be realized. In the meantime there is much, very much of individual effort that should be put forth. The Christian is taught to “work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure.” Phil. 2:12, 13.

This work embraces many activities. First, the Christian is to “study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15. This is a diligent labor. It is a labor that should be prosecuted day after day. There

are so many happenings in the world today which are verifying prophetic utterances and thus adding testimony on testimony as to the beauties and grandeurs of the gospel that the work of studying the Word of God should be prosecuted with all earnestness. The summer gatherings afford opportunity for just such study. And this phase of the work ought more than ever to be emphasized.

### THE CHRISTIAN MISSION

IN THE MEANTIME while Christians are studying the Word of God, gathering foregleams of God’s plans and purposes, Christian energy also has a mission to the world of this day. Just as Israel the nation had a mission unto the world that then was, so the church as a people of God have a mission to perform before the world in this day. God has sent the church into all the world to preach the gospel. God has directed the church that its members shall be examples of individual life before the world. Our summer gatherings should also study this phase of Christian duty. Programs of labor should be formulated and adopted for carrying forward the best possible church activity. It is not sufficient for any group of Christians to plan their labors merely for the purpose of satisfying themselves in their own little groups and gatherings. Their labors should be planned with a view to the effect that they will have upon the communities and upon the world.

There are many other phases of Christian life which might well be introduced, studied and appropriately put into form and practice.

### OUR NATIONAL WORK

THE SEVERAL STATE CONFERENCES should thoroughly consider the National work. There should be time on the programs when the National phase of the work could be given well and thorough consideration. Many suggestions should be offered. Effort should be made to coordinate each several State Conference with the other State Conferences and all together to coordinate with the National Conference movements. Let us further our State Conferences all possible during the summer.

THE POSTAGE BILL for correspondence, having to do with our churches, conferences, subscriptions, and publications, answering queries, etc., etc., costs the N. B. I. five to eight hundred dollars per year. This is but one item of many necessary expenses. We ask for 1000 who will take a \$1 share of interest per month in these expenses.

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## THE RESURRECTION BODY

By R. H. Judd

SOME TIME AGO very strong exception was taken by a private correspondent to an article of mine which appeared in the Toronto *Globe* and subsequently in the RESTITUTION HERALD of January seventh on the above subject under title of "Continuity of Personality." The title just named is not strictly what the writer would choose, as he believes that personality in its true sense cannot be manifested apart from bodily organization. As it had been chosen by earlier writers on the subject in the columns of the *Globe* there was no course open but to follow precedent.

So plainly does Scripture teach that man — or any living thing — is only that which he is described to be by his body, and that in this way is distinguished the one from the other, as for instance the lion and the bear, that many — perhaps indeed the majority of believers, both "orthodox" and "conditionalist" — maintain that in the same body in which man meets death will he be raised from the dead. The manner and means of his death or the length of time he has been dead have, in their minds, no bearing on the subject. Any denial that man is resurrected in the identical body laid in the grave, eaten of beasts or burned at the stake, is generally taken to be heresy of the deepest hue. But for many years the writer has come to the conclusion that Scripture does not teach so untenable a doctrine.

There is, on the part of the writer, no intended suggestion of belittling the omnipotence of the Almighty; but even Omnipotence considered in right relationship cannot go beyond or behind His own declaration. The conclusions reached on this subject will inevitably affect other subjects upon which we have perhaps had life-long convictions. But while it is our duty to bring harmony into the scriptural teaching so far as lies within the capacity of our knowledge at the time possessed, if the study of the Word convinces us of new truth which will remove barriers that seem to be, and possibly are, insurmountable to the thinking mind, even though it may mean a reconstruction of our ideas of scriptural teaching along other lines, we must not shrink from the investigation of that which seems to lead to demonstrated truth.

Just one other preliminary remark which the writer has long earnestly sought to impress upon brethren and sisters. Because one brother may differ in opinion of scriptural teaching — unless he walks unworthily or is *obstinately* opposed to unmistakably revealed fundamental truth — it is in the writer's opinion no sufficient ground why he should be denied fellowship, or even be under the moral obligation of resigning from the body of Christians with which he desires to associate. That the subject being considered does not come under that category is evident from the fact that the Corinthian Christians were themselves in doubt on the matter, but not once is there any suggestion that they were denied fellowship because of it.

There have been many explanations of our Lord's words in Matthew 10:28, and while some of them are certainly of value, none of them seem to answer the difficulty fully, that is, of course, those that the writer has seen. To most of us there still remains the lingering thought that there is SOMETHING which the Christ distinctly affirms man cannot kill. He admits — yes, and more than admits — that man can kill the body, and in doing so kills the man (see Luke 13:4, R. V.), for man cannot be man apart from bodily organization, and it is of that the Psalmist speaks when he says we are "fearfully and wonderfully made."

The writer believes that our Savior was taught of God through His Spirit, more than any other of the prophets through whom He spoke. He also believes that "The Book of the Law," the Word of God, was the means used almost exclusively for His instruction. Some things were undoubtedly revealed to Christ as they were revealed to God's servants the prophets, but mainly, if not entirely, on lines where Scripture had not imparted information. Do not the words of our Lord in Matt. 10:28 very naturally take us back to Gen. 1:29, 30? To the writer they most certainly convey a distinct connection, especially so if the marginal rendering of the Hebrew is noticed, namely, "living soul". That which in the vegetable kingdom is called "the seed" is in the animal kingdom termed "living soul", a distinction for which Scripture is not without basic reason. In neither instance is identity of being established except as manifested through the body which God gives it, as a careful reader of Genesis one may verify for himself by reference to verses 11 and 20, noting the words "itself" and "living creature".

The writer is ready and willing to grant that in our present state of knowledge that seed represents, if right conditions obtain, the *next* generation, including in itself, too, generations yet to come. He does not think, however, that our knowledge on these things is sufficiently mature to definitely affirm that in no case is this living principle used for extending the *same* individual life in another form of bodily existence. In fact, he believes that nature even now affords examples of such, and that each succeeding body, whether vegetable or animal, perishes; so that the living principle (for want of a better term at the moment) hitherto dormant (sleeping) may manifest itself in another form of bodily being. Paul distinctly states, "Thou sowest NOT that body which shall be," and the writer is not one to dispute the assertion, or to modify its import by assuming that it is the *same* body brought together in defiance of all known natural laws and afterwards changed to immortality.

Two objections referred to in the beginning of this article, which were raised by our brother are worthy of examination. The first is that he considers the pronoun "it" has *exclusive* reference to the body alone. But that this need not necessarily be the case is evidenced by the previous use of the pronoun in reference to the seed as differentiated from the body in verse 38. That "it" may be included in the body (whose seed is in itself, Gen. 1:11) laid

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## THE INFLUENCE OF TRUTH

(Continued from front page)

thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23-28. After he had suffered the loss of all things that he might win Christ, and be found in Him, we hear him exclaim, with all the courage of his convictions, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Phil. 3:7-11; John 17:2, 3; 1 Peter 4:13; Acts 20:24.

After the fulness of the blessing of the gospel of Christ had found lodgment in Paul's mind to the exclusion of the traditions of his ancestors, of which he had been exceedingly zealous, he exclaims, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 15:29; Gal. 1:14; Rom. 8:34-39.

To the church at Corinth he wrote, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal, but the things which are not seen are eternal." 2 Cor. 4:8, 9, 17, 18.

In all the multitudinous cares of Paul's eventful life, possibly there were many things of minor importance that necessarily had to be omitted, but there was "one thing" that did not properly come under that category. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. The earnest expectation of Paul was that Christ should be magnified by him, "whether it be by life, or by death." Phil. 1:12, 20, 21.

Wherever this illustrious ambassador in bonds went, the light of truth went with him. From the Philippian jail, and from Caesar's household, Paul will have some stars in his crown of rejoicing when Jesus comes and our gathering together unto Him takes place. For "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:2; Matt. 13:43. As a fitting climax to the

life of this fearless contender for "the faith which was once delivered to the saints," we are informed that Paul was "ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Jude 3; Acts 17:16-18; 21:10-13.

The influence of truth led Saul of Tarsus to fight the good fight of faith, till death by martyrdom ended his consecrated life of sacrifice and service for his beloved Redeemer. Having fought a good fight, finished his course, and kept the faith, Paul could triumphantly exclaim, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing." 2 Tim. 4:7, 8.

## MARTHA AND MARY

Lord of all pots and pans and things, since I've no time to be  
A saint by doing lovely things or watching late with Thee,  
Or dreaming in the twilight, or storming Heaven's gates,  
Make me a saint by getting meals or washing up the plates.

Although I must have Martha's hands, I have a Mary mind;  
And when I black the boots and shoes, Thy sandals, Lord,  
I find.

I think of how they trod the earth each time I scrub a floor;  
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love and warm it with Thy  
peace,  
Forgive me all my worrying and make all grumbling cease.  
Thou who didst love to give men food, in room, or by the sea,  
Accept this service that I do — I do it unto Thee.

— *By an English Servant Girl.*

## ONLY 999 MORE

I AM GLAD TO BE ONE of the thousand to send in a dollar each month to help keep up expenses at the N. B. I. It is so very little to ask of each one of our people. You only need 999 others to make it what you ask for."

And isn't that the true spirit, the right spirit? Indeed, it is so little to ask of each one. Merely a dollar per month! Most of us could readily save that and more out of our little luxury spendings and if 1000 people would each month save one dollar out of their pleasure expenses and devote the money to the carrying on of the gospel work, it would afford the N. B. I. more than it has ever had with which to prosecute the work in hand.

But we don't need quite 999 others. We only need 974. Can we not have that 974 very soon? Rush in your dollar for May at once. Just one dollar at a time. May our next week's report be very encouraging. The total to date who have pledged numbers 26, and the total amount pledged monthly amounts to \$72.00.

# DAILY SCRIPTURE READINGS

## IN THE SHADOW OF THE CROSS

### THE REWARD OF FAITHFUL PRAYER

Sunday, June 1 — Psalm 40:1-8.

*"I delight to do thy will, O my God: yea thy law is within my heart." v. 8.*

THIS PRAYER OF DAVID is similar in thought to those uttered by our Savior prior to His crucifixion. The Lord "inclined unto me and heard my cry. He brought me up out of an horrible pit . . . Blessed is the man that maketh the Lord his trust." Throughout the Savior's life, He depended upon prayer and was never refused strength from His Father to undergo life's testings. So, too, may we expect a listening ear from our Father to our petitions, if uttered in sincerity and truth.

### GETHSEMANE

Monday, June 2 — Matthew 26:36-46.

*"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." v. 39.*

AS WE READ THE STORY found in these verses we are apt to condemn Peter and James and John for not watching with their beloved Master. But there are some testings in life that must be endured without the aid of those we love, with only the aid of an unseen Helper. Note His complete victory. The triumph was as high as the despair had been deep. What a wonderful Helper He now is to each of us when we pass through our Gethsemanes.

### THE AGONY FORETOLD

Tuesday, June 3 — Isaiah 53:1-6.

*"He was wounded for our transgressions, he was bruised for our iniquities." v. 5.*

JESUS WAS SO THOROUGHLY conversant with the Old Testament Scriptures that He knew perfectly just what was before Him. Nevertheless He went unflinchingly forward. His sorrows and sufferings are graphically portrayed in this chapter, in the surpassing language of the poet and prophet, Isaiah. And the keynote of it all seems to me to be found in these words, "With his stripes we are healed."

### THE HUMILIATION OF CHRIST

Wednesday, June 4 — Hebrews 2:9-18.

*"Wherefore in all things it behoved him to be made like unto his brethren . . . in that he himself being tempted, he is able to succour them that are tempted." vv. 17, 18*

JESUS WAS MADE in the likeness of man, with all the possibilities of failure in Him. Thus is He able to know just exactly what we need. He was made a little lower than the

angels, "that he by the grace of God should taste death for every man." By His complete obedience and victory, He is able to deliver those who are "all their lifetime subject to bondage."

### THE BENEFIT OF SUFFERING

Thursday, June 5 — 2 Corinthians 4:7-18.

*"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." v. 17.*

WE ARE APT TO THINK that the testings and sufferings we are all called upon to endure are of no benefit and are grievous and unending. But if we look at them as Paul tells us to, as "but for a moment," our hearts take courage. Paul tells us also to "look not at the things which are seen" but to consider as he did that these things are not "worthy to be compared with the glory which shall be revealed." In this way only can we realize the benefit of suffering.

### PERFECT THROUGH SUFFERING

Friday, June 6 — Hebrews 5:1-10.

*"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." vv. 8, 9.*

THOUGH WITHOUT SIN all His life, the Savior was not perfect until life was completed. Each succeeding test which He endured without yielding to sin proclaimed Him more worthy of being termed perfect, but it was not until all were endured that He was declared perfect. In the same way will we attain perfection and in no other.

### REJOICING IN SUFFERING

Saturday, June 7 — 1 Peter 4:12-19.

*"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." v. 13.*

WE ARE NOT TOLD BY THE APOSTLE to rejoice if we suffer because of evil deeds, for we should expect just punishment. But, "if ye be reproached for the name of Christ, happy are ye" and "if any man suffer as a Christian, let him not be ashamed." Christ taught the same truth when He said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely."

"Blessed is the man that endureth . . . for he shall receive the crown of life, which the Lord hath promised to them that love him." — M. G.

## THE BOOK OF THE PROPHET ISAIAH

*By Lyman Booth*

THE CREDIT AND VERACITY of this book does not depend upon outside testimony, but on internal evidence, and the very highest authority that holy prophets ever had, and which without doubt proves its divine origin. If the prophets were divinely inspired, and we firmly believe that they were, they must have been guided both as to the words and the messages they delivered, to have been protected from error and to give us the Word of God. And this should be enough for our satisfaction.

The diligent student of the Scriptures will readily discover how constantly the preceding history is assumed for granted and as positively known and believed by the people in every part of the prophetic writings. In the numerous instances they are quoted as "the scriptures which can not be broken," and as the oracles of God in the New Testament. It will appear evident that the historical books preceding the time of each prophet were deemed authentic, when written, and that Christ and His apostles considered the whole collection as the Word of God. There seems to be quite a distinction between the greater and the minor prophets. The difference means no more than that the prophecies given us by some were more than by others. But whether great or small, the authority is the same.

The prophet Isaiah is remarkable for elegance and sublimity of style and beautiful imagery, in which the best critics have given him the preference among all admired writers of ancient times. He is also distinguished for the plain, generous manner in which he speaks of the Messiah and the times of the gospel age, for which he has been called the fifth evangelist. The book opens with a severe rebuke to the people for their idolatry and iniquity, at the same time encouraging intimations of mercy and giving predictions of Christ. Later we find prophecies of judgment to be executed upon other nations, as well as Judah, through all of which we are led to expect future deliverance and glorious times for the church of God. He also gives an account of Sennacherib's invasion, and recites particulars concerning Hezekiah, ending with a prediction of the Babylonian captivity. Then he gives a full account of the future deliverance of his people from their wretched and forlorn state, in language peculiarly applicable to the redemption through Christ, after which he speaks in most emphatic language of Christ's person, His sufferings, and glory; of those things pertaining to His gospel, and the establishment of His kingdom on earth, closing with a description of the felicity of the righteous and the destruction of the wicked.

Some have called Isaiah's writings "The Gospel of the Old Testament." He is regarded as the greatest of the prophets, a leading statesman in his own nation. He prophesied during the reigns of the kings, Uzziah, Jotham, Ahaz and Hezekiah (779 to 690 B. C.). He sometimes exercised more power than the kings. In his days conditions were

much the same as they are at present. Then as now, the rich oppressed the poor; their women were followers of fashion and adorned themselves with false attire, were vain and haughty. They treated religion as an empty form. These kings were proud and depended upon the arm of flesh instead of the arm of God. Isaiah "saw God sitting on a throne high and lifted up," nevertheless his pleadings and warnings failed to change those kings from the error of their ways.

He presents the clearest picture of the Messiah as the servant of God to be found outside the New Testament. The most beautiful part of the book is the fifty-third chapter which has been termed "The Gospel According to Isaiah," in which he shows Him as a man "despised and rejected of men, a man of sorrows and acquainted with grief," bearing our griefs and carrying our sorrows, "wounded for our transgressions and bruised for our iniquities." In this prophecy we find a picture of the Redeemer's life, of which a fuller account is given in the New Testament, His virgin birth (Matt. 7:14), His lineal descent from King David (Psa. 9:7; 11:1), His sufferings, death and life evermore (Isa. 53), His second coming and judgment (61 to 66), with a minute picture of the new heaven and earth (66:32).

Isaiah, meaning "Salvation of Jehovah", the son of Amos, was born during the reign of Uzziah, and was called to prophesy in the fifty-second year of that king's reign, continuing his work up to the last year of Hezekiah's reign, a period of about fifty-five years. Of his personal history we know little. His wife appears to be "the prophetess" (8:3). He held the same position under those four kings that Elijah and Elisha held in reference to the contemporary kings of Israel. From 2 Chron. 26:22 and 32:32 we learn that he also wrote the history of Uzziah and Hezekiah. There was a tradition which was given some credit in early times that he was sawn asunder in the early days of Manasseh's reign.

The epoch in which Isaiah prophesied was a critical one. The condition in Israel and Judah was pictured in gloomy colors by Amos, Hosea and Micah as well as by Isaiah. Luxury, oppression, idolatry, immorality, loss of confidence in man, lack of faith in God, with a mere pretense of worship were the same in both. As to outside nations, Assyria was at its height; the old Babylonian power was beginning to assert itself; Syria was nearing its doom; Egypt, although exalted was ready to crumble; Tyre and Sidon were the leaders in commercial enterprises; Moab, Ammon, Philistia and Edom, all of them Israel's foes during her national life, were nearing their dissolution. Their destinies were severally mentioned by Isaiah. But the twelve tribes were foremost in his mind, and beyond all evil that should follow them, he saw that God was preparing the way to carry blessings to every nation beneath the sun.

His book is full of good news for all nations and brings to our view God in His greatness and goodness, as mighty to save and as showing His righteousness in acts of grace and mercy. He also looked beyond the revolutions of nations and the fall of empires and beheld the coming of a

Messiah whose work would excel the Exodus and the defeat of Sennacherib, and unto Him all nations would eventually render obedience.

The book may be divided into two parts, the first from chapter one to thirty-nine; the second from chapter forty to the close of the book. The first consists mainly of prophecies relating to the Jewish nation, which arose out of circumstances which transpired during the reign of Ahaz and Hezekiah. The second part embraces all of that period from the captivity to the coming of Messiah as a babe. These parts may be properly subdivided, part one from chapter one to six, in which the prophet denounces Israel's sins as the cause of past and future judgments. From chapter seven to twelve, it is called "The Book of Immanuel", and he encourages Ahaz to look faithfully to God as the Deliverer from the armies of Assyria. In chapter thirteen to thirty-three, he prophesies against Babylon, Philistia, Moab, Syria, Egypt, Arabia and Tyre. From twenty-four to thirty-five is given a vivid description of the final overthrow of all opposing nations. In thirty-six to thirty-nine, we have a historical narrative very much like 2 Kings 18 to 20. The prophet acts as an adviser of Hezekiah in his negotiations with the king of Assyria and this part closes with the startling and terrible announcement of the Babylonian captivity.

In part two, from chapter forty to forty-eight, he compares the attributes of God with those of idolatry and declares that He who raised up Abraham can also raise up Cyrus to be His servant and the deliverer of His people from captivity. Forty-nine to fifty-eight pictures the righteous Servant of Jehovah who, as a faithful and just representative of Israel, shall be the means of restoring the people to the condition in which they will enjoy the fulfillment of the sure mercies of David. But it was to be done through suffering and self-sacrifice that would entitle Him to the glorious privilege of giving life to distant nations. From fifty-nine to sixty-six he states that as Israel's sins brought misery and degradation, so her contrition shall bring vindication. This anointed Servant of Jehovah shall carry out His full mission, and before Him adversaries shall perish, idolatry be removed from the earth, and a new heaven and earth shall be ushered in.

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## THE RESURRECTION BODY

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(Continued from page 547)

down (1 Cor. 15:44, first section), and included in the body raised (second section) is not beyond conception. Certainly the pronoun has reference to both in the same chapter.

The other objection has reference to Job, Job stating that he will see God in his flesh for himself and not another. In the writer's opinion the thoughts put forward in this article do not conflict with these Scripture statements, for Job's body will be a body of flesh, and it will emphatically be his flesh and not another's. Our friend's contention is that it must be the identical body Job laid down that is raised, else it will not be Job, for he says, "that is

all the flesh old Job had". But is it? It cannot be the same; for according to many interpreters of Scripture it will not contain the blood. But again let us ask, Is it "all the flesh old Job had"? How is the difficulty going to be overcome that Job's body all the years of his life had been undergoing continual change, so much so that some authorities assert that the entire human body is renewed every seven years. In which of these bodies is Job going to be raised? for all, at one time, belonged to the patriarch. Any? or none? or the body that God gives him?

Scripture seems to suggest to the writer a marvelous plan by which man's identity is preserved and his personality renewed. The writer is well aware that he has not removed all difficulties, for all human problems are fraught with them, but he desires to press on in the knowledge of our Lord and Savior Jesus Christ. That Christ's own body was raised and changed the writer has not a shadow of a doubt, but He was not allowed to see corruption. The culminating wonder of God's creation seems to be in the seed. Let the reader turn to his concordance and let him notice how often it has reference to man now and man hereafter.

For the same reason that the writer accepts Paul's statement, "Thou sowest NOT that body that shall be", he also accepts the statements that "it is raised in incorruption", "in glory", "in power"; "it is raised a spiritual body". He cannot see his way to rough ride so many definite statements as to the manner of the emergence of the saints of the living God. Without making, or desiring to make, too much of the thoughts presented in this article, they convey to the writer an explanation of such Bible passages as "all live unto him", and others the reader will recall.

Perhaps the strongest objection brought forward by our brother is that taken from Isaiah 26:19, and were the A. V. indisputably the correct translation there would be no option but to accept the statement that Isaiah here declares the resurrection of his own dead body. But if readers will refer to the R. V. they will see that the revisers have deliberately entered a different translation in face of the incongruity of the language. Therefore as it has always been deemed that passages where question of translation very definitely affects the sense are not suitable for a basis in deciding fundamental issues, it would seem that the same principle holds good in this instance.

Some thoughtful Bible students quite honestly, I believe, take the view of mortal emergence, giving an elliptical meaning to the several phrases used in 1 Cor. 15, to make them fit in with what they believe to be the scriptural doctrine of rewards and punishments. Were the application made to a single phrase only the procedure might be allowable, but when a thought is emphasized by repeated iteration in differing forms, one cannot but feel that the thought expressed is the actual idea to be conveyed. After all, is it not forgotten by our brethren that the Corinthian question was "with what body do the come"? Surely Paul fully answers the question asked, and apparently, though not intentionally, these same students deny his abundant reply.

## THE FAITHFUL SERVANT

By Samuel E. Haney

THERE ARE TEXTS GALORE bearing upon these last days of Gentile regime, but probably none that excels in importance that found in Matthew 24:36-51. It is not that we are unfamiliar with these scriptures that we should deem it wise to review them; but, in the language of Peter, "to stir you up, by putting you in remembrance." Besides, God purposely provided for our inertia, or laziness by having recorded Heb. 2:1, namely, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Nineteen hundred years ago God alone knew "of that day and hour" of the coming of the Son of man. "But as the days of Noe were, so shall also the coming (appearing) of the Son of man be", verse 37. Peter commenting: "And (God) spared not the old world (but saved Noah, the eighth person, a preacher of righteousness), bringing in the flood upon the world of the ungodly". — parenthesis mine.

A description of the return of Christ as a contrast is found in Luke 17:23, 24: "And they shall say to you, See (lo) here; or, see (lo) there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." It doesn't take lightning forty years, nor even forty seconds to shine from one part to another under heaven.

"For as in the days that were before the flood (they were eating and drinking, marrying and giving in marriage, until the day came that Noe entered into the ark, and knew not, until the flood came, and took them all away): so shall also the coming of the Son of man be." Elaborate comment would be superfluous; the analogies should be one's chief concern. I have parenthetically arranged these two verses in order to show two comparisons, that is, one in the concrete, the other in detail — days (conditions) before the flood similar to the days (conditions) before the return of Christ. And that in parenthesis is characteristic of a period in our day, ending in the return of Christ. Everything was going along as usual while the world was blissfully disregarding Noe's preachment and precepts until the flood came and swept them all away. These conditions, apart from the typical ark and literal flood, are now being progressively antityped, including the world's satanic impudence in response to God's warnings. There are many Noahs today, pleading orally and by printed page with a doomed race to repent and flee to the Ark of Safety, Jesus Christ, ere it is too late.

This typical narrative is strangely interlocked in the narrative of a sequent one, the wise and foolish virgins, Matthew 25. In our lesson they are called, "a faithful and wise servant," and, "that evil servant". (Verses 45 and 48.) Compare Matt. 25:8-12 to Matt. 24:50, 51. We should not have been warned to watch were there to be no

premonitions to justify our vigil sentinel. Verse forty-three describes the plight of "that evil servant", whose portion is shown in verse fifty-one — "with the hypocrites". Verses forty-four to forty-seven describe the faithful and wise servant's reward, which is concisely phrased in chapter 25:10, that is, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

The gist of this lesson seems to be in verses 45-47: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." The "who" is virtually a command for self-inspection and repentance for dereliction, if there be any. Indeed, the solving of this query is essential toward progress, contentment and happiness. Jesus' command, "Follow me," is the touchstone of obedience. It means daily study of the Word, and strict obedience to Christ's and His apostles' teachings, both by precept and example; for, "Blessed is that servant, whom his lord, when he cometh, shall find so doing." Blessed! because his Lord will not come to him unaware as He will to "that evil servant." "He shall make him ruler over all his goods." There will be no grafting nor political wire pulling under King Jesus' government, for in God's kingdom every "overcomer" shall rule harmoniously with his Lord and Master by a rod of iron authority. Rev. 2:26, 27.

Let us make a wrist watch of verse 46 — "Blessed is that servant, whom his Lord when he cometh shall find so doing;" for time is rapidly ticking off the remaining brief period in which to obtain this, the greatest prize ever offered mankind, to reign and rule with Christ over all the earth.

A little personal scrutiny: Am I more concerned about the affairs of this world, ever striving to keep apace with them, thus unconsciously making myself a part and parcel of the world, than I am about God's Word? Am I a "Demas" (2 Tim. 4:10) who, by "having loved this present evil world," forsook Paul? Or, am I heeding the Word, as Paul explains, "For to be carnally minded is death; but to be spiritually minded is life and peace . . . For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Spirit)." Romans 8:8; 14:17.

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## THY KINGDOM COME

By Mrs. H. H. Kent

WHAT IS COMMONLY CALLED, "The Lord's Prayer" is said by millions of people. Many have found comfort and satisfaction in repeating these words. Because of the careful choosing of our Lord's words, or better said, the inspired words of the Master, it has appealed to the better self of all mankind. It contains, in substance, most of the essential petitions that Christians would ask for as they are led by the Spirit of God. It is a most wonderful prayer and should be said reverently.

But many have said it so often, not thinking of the words and learning it as a duty rather than a privilege. Often when we hear it said in this way, these words come to us, "This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me." Matt. 15:8. Few understand how much it involves to live up to this prayer. And although it is repeated so often, there is one petition in it that is little heeded because it cannot be comprehended by those who have not experienced the spiritual birth.

"Thy kingdom come, thy will be done in earth, as it is in heaven." Many who repeat this often seem to be disappointed when they see the results of God's plan being carried out now in the preparation of His people for the coming King and kingdom. It can be plainly seen in their opposition to the spread of the pure teaching of the Word of God. No one can do the will of God unless he is abiding in Him. In fact, Christendom has never become fully acquainted with the risen Christ whom to know is life eternal. John 17:3.

Contrary to the evolution theory, there is no spiritual life or quickening in the mortal body. It must come from God. An intellectual knowledge of the Bible is good in its place, but there is no saving grace in it alone.

Daniel tells us that only the wise shall understand these things in the end of the age. All the holy prophets had a vision of our day. And those who are now in "the faith" see multiplied signs of the end of this age when the kingdom which we have been praying for so long is about to be established.

There is some diversity of opinion among those who are expecting the King and the kingdom. Some think that during the thousand years' reign of Christ the kingdom will be above the earth in the heavens. But in this prayer which Christ taught us to pray, He tells us that it is to be "in the earth" or "on the earth" as it is in heaven now. That is, that the truths of God which are known now by the true followers of Christ will then be spread and taught to the whole world. They are not able to comprehend them now, but then conditions will be such that those who are left of the nations will accept the Word of God as it is taught in its truth and purity.

The true followers of God and of Christ are those who have been faithful to God during this apostate and Christ-rejecting age. They are spoken of as being "in heaven" now because they are being taught the truths of God now and they will be included in the true church that is mentioned in Heb. 12:23 who are to put on immortality when Christ comes. Some are asleep in the grave; "a little flock" is left on earth. All these will be given a place in the kingdom when it is established on earth. Their names are written in the Lamb's book of life now. This is the meaning of the word "heaven" as it is used in Matt. 6:10. When the kingdom is established upon earth, it is to be a great kingdom and it will fill the whole earth. In Daniel 7:27, we read that all that is "under the whole heaven" the sidereal, or starry heavens, is to be given to the saints of the Most High. This tells us that the kingdom is not to be up in the heavens or starry skies but "under" it.

It is for the establishment of this kingdom that we are to pray. If we are expecting a place in it when the Lord comes, we will not fail to pray for it. When this truth is put before man, it is sure to bring persecution to the righteous; for the ungodly do not want righteousness to be established upon the earth. It requires too much sacrifice and the giving up of too many desires in order that God may patiently lead them. Carnal man is satisfied with outward show and pomp, and cares nothing for inward peace.

Because men have refused to accept God's righteousness and have tried to establish their own, Rom. 10:3, we have as a result a great confusion that is getting worse every year as we near the end of this age, until it is apt to end in a world revolution. The Bible repeatedly tells us that the gospel age which precedes the establishment of the kingdom of heaven is to end in a flood of trouble. The many evil powers that have been in control for such a long time will not give up easily.

So God, in His infinite wisdom, may allow conditions that will permit the growth of another final evil power that will become a world issue for the purpose of bringing to naught this confusion which has resulted in the establishment of Babylon, consisting of all our present institutions which are not founded upon the Word of God. These systems which are to be destroyed are those which have been established and handed down to us from Roman rule. Lawlessness, Socialism and Bolshevism will in time degenerate into anarchy, if not stopped. In Jer. 1:13, 14, we read of such an evil power that is to become a world issue. The prophet saw the unrest of our day and likened it unto "a seething pot."

But we thank God that it will only be for a very short time. God sometimes uses one evil power as a rod to punish other powers or nations, and when the work is done, God breaks the rod. This may be the power that will leaven mankind, and God may use it to shake the "powers that be", in order that the way may be opened for the coming of earth's rightful King to establish the kingdom of heaven for which we have been watching, waiting and praying. The God of heaven will then set up a kingdom that will never be destroyed, that shall stand forever.

## WHAT IT MEANS

By C. W. Dean

(With this article, we bring to a close the question brought up in several articles as to the meaning of the words, "Before Abraham was, I am." This view is given our readers in order to present all sides impartially and encourage thoughtful study. — Ass't Ed.)

IT MAY BE OF INTEREST and helpful to some of our readers to call their attention to certain scriptures supporting John 8:58, confirming the preexistence of Christ. It is not the desire of the writer to criticize other brethren and writers for their thoughts on this subject, but simply call to their attention certain scriptural facts of truth, in which the power of God should not be questioned. After careful consideration to Romans 11:34, we should never be guilty of stating what God had in mind.

Quoting from the Revised Version we read these words: "Your father Abraham rejoiced that he should see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Before Abraham was born, I am." John 8:56-58.

The Jehovah who appeared to Abraham was none other than the Word, which now, having become flesh, was speaking to His apostate descendants. God himself is invisible (John 5:37; 1:18). The One that Abraham saw was in the form of God before He descended in the likeness of man (Phil. 2:6). It is important to note that the Logos became flesh. Became shows an existence previous to this apart from flesh and blood (Heb. 2:14), a form, human in appearance (Gen. 18:1-3), because humanity was created in its likeness. As *Elohim*, He appeared to Adam in the garden, and even after his expulsion; as *El Shaddai* He appeared to Abraham, and gave him the promises; as *Adonai* He appeared in Isaiah's vision, pronouncing Israel's doom.

"And now glorify thou me, Father, with thyself, with the glory which I had with thee before the world was, or is." John 17:5. "The image of the invisible God, the first-born of all creation; for in him were all things created, in heavens and upon earth." God is an invisible Spirit (John 4:24; 1 Tim. 6:16). The Son of God is the visible, tangible embodiment of Deity. Only in Him can we see God. All other images are condemned because they are false and dishonor God (Deut. 5:8). All creation was in Him as the tree and its fruits are found in the seed. In Him God created all else, for the whole universe was created in Him. This includes the celestial as well as the terrestrial spheres and every form of spiritual power and dignity. These exist through Him and for Him and He makes all a unit for the accomplishment of God's purpose. As God's complement, His supremacy becomes preeminent in redemption as well as creation. A clear understanding of their relation may be summed as follows:

### PREEXISTENCE OF THE SON OF GOD

*The Image of God* — Firstborn of all creation — the universe, heaven and earth created in Him.

### PREEMINENCE OF THE SON OF GOD

*The Complement of God* — Firstborn from the dead — the universe, earth and heaven reconciled through Him. Colossians 1:15-20.

The Son is the Speaker to whom the Hebrews are directed. His glories, as they relate to the kingdom of their blessing, is the great theme of the epistle to the Hebrews. Beginning with a brilliant cluster, showing His relationship to God, He is given a place superior to angels, and to all the great figures in Hebrew history. The whole universe was created for the Son (Col. 1:16), through whom He made the worlds, or ages. He is the *Elohim*, the God of space. He is Jehovah, the God of time, for He also made the ages or eons. Thus the Hebrews are informed that the Son is the God of their present oracles. The Son is the effulgence of the invisible God. The shekinah glory which filled the temple, was a token of His presence.

God condescends to assume certain characters in relation to His creatures in order to reveal himself to them. Even as Father, He cannot be known except through the Son (John 14:9-10). It is only through His emblem that God reveals himself. Not only the creation, but the operation of the universe is in His hands. The entrance and presence of sin in the universe is all accounted for in seven words. "He has made a cleansing of sins." It is evident that, in His grand concerns, sins are considered only as a temporary stain on His escutcheon, already disposed of in truth, as they will be eventually in fact. The right hand of the Divine Majesty is the true place of the One who wields all the power of God, and who for creatures such as we, is the only One in whom we can apprehend and approach the Deity.

IT IS ESTIMATED that the Bible Training Class cost the N. B. I. more than \$1000 last year. It will cost more as the scope of the work enlarges.

Be one of the 1000 who will take a \$1 per month share interest in this and other N. B. I. expenses.

### WHERE WOULD YOU BE?

A CHRISTIAN'S SENTIMENT should be never to go anywhere that he would not care to have Jesus accompany him in person; nor do anything that he would not care to have Him by his side. Before I became a Christian in fact (I had been one in name), when provoked I used profanity, but would first glance about to see if there were any ladies within ear-shot. But after finding the Christ I learned that He is ever observant of every detail concerning myself. I thus became fearful of two things, namely, of offending my dearly beloved Savior, and making myself ineligible of access to the Throne of Grace. — S. E. H.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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"FOR EVERY MAN SHALL BEAR HIS OWN BURDEN." — GALATIANS 6:5.

### HELPING AND OVER-HELPING

**E**VEN KINDNESS may be overdone. One may be too gentle. Love may hold others back from duty, and thus may wreck destinies. We need to guard against meddling with God's discipline, softening the experience He means to be hard, sheltering our friend from the wind that He intends to blow chillingly. All summer does not make a good zone to live in; we need autumn and winter to temper the heat, and keep vegetation from luxuriant overgrowth. The best thing that we can do for others is not always to take their load or do their duty for them.

Of course we are to be helpful to others. No aim should be put higher in our life plans than that of personal helpfulness. The motto of the true Christian cannot be other than that of the Master: "Not to be ministered unto, but to minister." . . . .

Yet the truest and best help anyone can give to others is not in material things, but in ways that make them stronger and better. Money is good alms when money is really needed, but in comparison with the divine gifts of hope, friendship, courage, sympathy and love, it is paltry and poor. Usually the help people need is not so much the lightening of their burden, as fresh strength to bear their burden, and stand up under it. . . .

We should never do anything for another which we can inspire him to do for himself. Life is made too easy for children. They are sheltered when it were better if they faced the storm. They are saved from toil and exertion, when toil and exertion are God's ordained means of grace for them, of which the parents rob them in over-tenderness.

In every warm friendship, too, there is a strong temptation to make the same mistake. We have to be ever on our guard against over-helping. Our aim should always be to inspire in our friend new energy, to develop in him the noblest strength, to bring out his best manhood. Over-helping defeats these offices of friendship.

It may seem hard-hearted to appear to be unsympathetic with invalids, and those who are slightly or even seriously sick; not to take interest in their complaints; not to say commiserating things to them; but really it is the part of true friendship to help sick people fight the battle with their ills. We ought, therefore, to guard against speaking any word which will discourage them, increase their fear,

exaggerate their thought of their illness, or weaken them in their struggle. On the other hand we ought to say words which will cheer and strengthen them, and make them brave for the fight.

So all personal helpfulness should be wise and thoughtful. It should never tend to pamper weakness, to encourage dependence, to make people timid, to debilitate manliness and womanliness, to make parasites of those who turn to us with their burdens and needs. We must take care that our helping does not dwarf any life which we ought rather to stimulate to noble and beautiful growth. God never makes such mistakes as this. He never fails us in need, but He loves us too well and is too wise to relieve us of any weights which we need to make our growth healthful and vigorous. We should learn from God, and should help as He helps, without over-helping.

— J. R. Miller, D. D.

The following encouraging report comes from Grand Rapids, Michigan:

Jan. 2 to Feb. 6 — Attendance, 54; teachers present, 4; collection, \$2.65.

Feb. 6 to March 6 — Attendance, 64; teachers present, 5; collection, \$1.45.

March 6 to April 3 — Attendance, 75; teachers present, 5; collection, \$1.63.

April 3 to May 1 — Attendance, 84; teachers present, 6; collection, \$2.77.

May 1 to May 15 — Attendance, 64; teachers present, 5; collection, \$1.56.

Last night (May 14) there were 64 present; teachers, 4; collection, \$1.51, all showing a great interest. May God bless our work to His honor and glory.

Mrs. E. E. Taylor, Sec.

Illinois, 2; Indiana, 1; California, 1; Michigan, 1.

### WAYS OF GIVING

Some folks give their mite,  
Others give with their might,  
And some don't give who might!



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JESUS IN THE SHADOW OF THE CROSS

IT WAS THE NIGHT of the "Last Supper". Jesus had partaken of bread and wine with the disciples. Then He said, "Tonight you may make mistakes because you will not understand all that will happen to me." Then Jesus quoted from the Scriptures, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

Jesus was the great Shepherd and He would be smitten — then His followers would be scattered as helpless sheep. But He said, "After I am risen again, I will go before you into Galilee."

Then up spoke Peter, "Though everyone else be offended because of you, yet I shall never be offended."

Jesus knew Peter loved Him devotedly and was sure Peter would want to stand for Him ever, yet He knew circumstances might change Peter's intention. So He said, "Before the cock crows this night, you will deny me three times."

But Peter stoutly declared, "Though I should die with thee, yet will I not deny thee." And so declared the other apostles. Then they all went out into the garden of Gethsemane — Jesus and the eleven, for Judas had gone to the chief priests.

Jesus took Peter, James and John with Him a little farther into the garden and told them to wait while He went to pray. And when He was alone with these closest companions He became very sad and said, "My soul is exceeding sorrowful unto death: tarry ye here, and watch."

He went forward a little, fell on the ground and prayed that the cup of suffering might pass from Him, *if it was God's will*. Although He dreaded the ordeal ahead of Him, yet He was willing to do as God wanted Him to do.

What were His three friends doing? Watching? Suffering with Him? No, — sleeping. Sleeping while Jesus suffered alone! Or was Jesus alone? Was God with Him, strengthening and reassuring Him?

Three times Jesus prayed and returned to find the three asleep. The last time Jesus said, "Rise up, let us go; lo, he that betrayeth me is at hand."

THINK! Are we watching with Jesus?

#### SOMETHING TO DO

1. Read Zechariah 13:7.
2. Where is the Garden of Gethsemane?

3. What is the cock referred to in this story?
4. Read about how Peter did deny Jesus.

#### FACT

The greatest three-word phrase in the Bible is, "God is love." 1 John 4:8.

#### CHEERFULNESS

##### A LAUGH

A laugh is just like sunshine,  
It freshens all the day,  
It tips the peaks of life with light,  
And drives the clouds away;  
The soul grows glad that hears it,  
And feels its courage strong:  
A laugh is just like sunshine  
For cheering folks along!

A laugh is just like music,  
It lingers in the heart;  
And where its melody is heard;  
The ills of life depart;  
The happy thoughts come crowding  
Its joyful notes to greet;  
A laugh is just like music  
For making living sweet.

Who said, "My presence shall go with thee, and I will give thee rest."

#### NATURE FACT

12. Isaiah compared desolate Zion to a lodge in a garden of cucumbers. Isaiah 1:8.

13. What insect would be a burden in the days of Isaiah's affliction?

Sometimes we feel it is impossible to forgive someone who has hurt us. But when we think of it or see that person, quickly think of something else, or see how many good things you can find about that person. Better yet, busy our minds trying not to hurt someone else ourselves.

ARE YOU TAKING a \$1 share per month interest in the N. B. I. program of gospel work?

## With Our Sunday Schools

LESSON X.—June 8, 1930

### JESUS IN THE SHADOW OF THE CROSS

Matthew 26:1-75

Devotional Reading: Psalm 42:1-5

#### GOLDEN TEXT

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.—Matthew 26:39.

#### A STUDY OF THE SUBJECT

**Topic.** Gethsemane.

**Basic Truth.** "Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1:11.

**Outline.** I. Lessons of Gethsemane. II. Preparing for the Sacrifice. III. Thy Will Be Done.

**I. Lessons of Gethsemane.** Three gardens stand conspicuously in Bible record. The Garden of Eden revealed the handiwork of God in all of its beauteous grandeur and entrancing lure. Fresh from the hand of its Maker, it was unmarred as yet by the hand of another. And yet from that garden issued death. Sin had entered, its poisonous fangs struck deep into the heart of God's creature, Adam, and forth from the garden's entrance Adam and his whole people were thrown, even into the valley of death.

Near unto the gate Beautiful lay the Garden of Gethsemane. Its fig trees towered majestically before the full moon of the oriental skies. Great shadows mottled the ground. Yonder, prostrate upon His face, crushed with anguish, the prayer of the redeeming Man welled forth in all of His crying need unto the Creator of heaven and earth, pleading that redemption's cup might pass. This was the garden wherein He, who would die for sin was given His all but final test.

Beyond the city's walls, a little to the northward, lay the garden of the sepulchre. It had been prepared to house the dead, the dead who was "dead to sin". For no more should sin thrust his fangs into Him who would soon lie there.

Death by sin in the Garden of Eden;

Death for sin in the Garden of Gethsemane;

Dead to sin in the Garden of the Sepulchre.

**II. Preparing for the Sacrifice.** When Abraham was about to offer his son Isaac upon the altar, we witness the father preparing the wood, the fire; directing the servants, the beast of burden traveling to the hill of sacrifice: all in preparation for that sacrifice which he was to make in obedience to God's command. Isaac, the one to be offered, innocent of it all until the last moment, was making no preparation.

But here we find the Sacrifice Himself making all of the preparation. The concourse of friends from Galilee, from beyond Jordan, from Jerusalem's streets had all been left in the background with not even a silent adieu paid them. Those closer and more intimate

friends, the apostles, had been bidden to tarry here, and the Sacrifice with three special companions stepped forward. Adam had sold his all to sin for lust's pleasures for just a fleeting moment. That sin bore the fruit of death. The price of corresponding value indicated that the Redeemer should sacrifice unto death and triumph over it in order to victory.

**III. Thy Will Be Done.** The well-beloved Son sought much to please His Father. The joy that radiated from the Father's face of love beckoned to Him more strongly far than did the joy of self-service beckon Adam. Bitter though the cup might be, crushed though His very soul might be, yet with that voice that responds only to a heart of love the well-beloved Son in clear buoyant tone declared, Thy good pleasure, Father, not mine shall be done. What a preparation He had made! How completely every nerve and every thought of body and life had subjected itself unto the God of all! How thoroughly submissive had He become! The preparation was complete; it was absolute. Stepping out of the shadow and into the golden light of the bright full moon, the Savior beckoned those who had remained nearest and said, "Let us be going."

Gethsemane might well be called, The Garden of Victory.

#### PRACTICAL APPLICATIONS

The life of Peter with its varied experiences contains some exceedingly helpful lessons for every follower of the Master. The incident covered by today's lesson reveals Peter trusting in his own strength. At the crucial moment, when and where he should have witnessed for the Savior, he denied Him. Was it easier for Peter to deny Christ than to witness for Him? Do we experience times when it is easier to deny Christ than acknowledge Him?

Mention ways in which a person can deny Christ in his daily contact with the world by his

Actions or Conversation.

The garden trial of the Master was an added instance in which He proved the practical usage of prayer. The Christian can use prayer every day, in every way, for every thing. Discuss the value of prayer in respect to the experiences of life mentioned below:

Trial  
Misfortune  
Temptation  
Discouragement  
Sickness

To what extent should a person use prayer in matters which he seems able to control?

— C. E. R.

#### THE GOLDEN TEXT

"And going forward a little, he fell on his face, supplicating and saying, O my Father, if it be possible, let this cup be removed from me! yet not as I will, but as thou wilt."—Matt. 26:39, Diag.

"In sad Gethsemane He exclaimed, 'My soul is exceeding sorrowful even unto death.' This sorrow voiced itself in the petition of the above text. And finding His disciples fast asleep, He said unto Peter, 'What, could ye not watch with me one hour? You that I have watched over with tender solicitude these three years and a half, have taken you into my confidence, and made known to you the Father's will, could ye not watch with me one short hour?' Then it was that 'being in agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.'" — McLaughlan.

— F. A. S.

#### SENIOR AND ADULT CLASSES

##### Surrender

Laid on Thine altar, O my Lord divine,  
Accept this gift today for Jesus' sake.  
I have no jewels to adorn Thy shrine,

Nor any world-fame sacrifice to make;  
But here I bring within this trembling hand  
This Thou alone, O Lord, canst understand,

How when I yield Thee this I yield mine all.  
Hidden herein Thy searching gaze can see  
Struggles of passion, visions of delight;

All that I have, or aim, or fain would be;  
Deep loves, fond hopes, and longings infinite.  
It hath been wet with tears and dimmed with

sighs,  
Clenched in my grasp till beauty hath it none.  
Now from Thy footstool where it vanquished

lies,  
The prayer ascendeth—May Thy will be  
done.

Take it, O Father, ere my courage fail,  
And merge it so in Thine own will that e'en  
In some desperate hour my prayers prevail,  
And Thou give back my gift, it may have  
been

So changed, so purified, so fair have grown,  
So one with Thee, so filled with peace divine,  
I may not know or feel it as mine own,  
But gaining back my will may find it Thine.

—Unknown.

Selected as expressing, in some small degree,  
the struggle and the suffering our Savior must  
have experienced when He said, "Thy will be  
done". — A. K.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Brush Creek (Ohio)	June 1 to 8
Minnesota (St. Cloud)	June 12 to 15
Michigan (Grand Rapids)	June 23 to 29
Indiana (North Salem)	July 8 to 20
Texas (Goldthwaite)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Hofbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

Sr. Dorothy Krogh of the Training Class spoke for the class at Rockford, Illinois, on Sunday morning, May 25.

Bro. A. G. Townsend of Grand Rapids who is superintendent of our church remodeling work in Oregon is pushing the work along very rapidly. If weather conditions continue favorable the remodeled structure will again be enclosed in a short time.

We have been greatly surprised to learn that some have conceived the idea that many of the financial contributions of the brethren at large go to the support of the local church at Oregon. This has never been the case. The Oregon church not only defrays all of its own expenses, but contributes liberally to the support of the N. B. I. work and to the work of the Illinois State Conference.

Someone has understood that the \$1 per month which we are suggesting through the Herald is to be applied unto the new church at Oregon. This is a wrong impression. This \$1 per month share in the work is for conducting the N. B. I. work, taking care of its present expenses and enlarging the work as rapidly as possible.

Word comes from Bro. C. E. Randall that he is at his old home at Mora, Minnesota. He has been with the church at Grand Rapids, Michigan, for upwards of two years.

A dear sister of eighty-two years, resident in an aged women's home and enjoying an income of but a pittance, recently remitted to the N. B. I. office in response to the \$1 per month program. Another dear aged sister has conceived the idea of making noodles for sale that she, too, might take a dollar share per month.

If the young people everywhere will follow these examples and each give \$1 per month of their earnings, the finances of the N. B. I. will be quickly provided for and much energy in the office will be released for gospel work.

Mr. and Mrs. James Vance of the Brush Creek (Ohio) church recently welcomed a new son into their home.

## HERALD RECEIPTS

H. L. Barnett; Mrs. Albertina Anderson; Mrs. Anna Springer; Edgar J. Demmitt; J. Chatterton; Mrs. T. B. Boyd; Mrs. George Graves; A. Harbert; Mrs. Wallace Woolf; Ira Ritzenour.

## MEETINGS IN MINNESOTA

The series of meetings lasting three weeks which Bro. Paul Hatch has been conducting at Eden Valley came to a close on May 24. Disagreeable weather did not dampen their enthusiasm. Five have thus far (May 29) consecrated their lives to the Master and acknowledged Him by obedience in baptism.

Bro. Hatch commenced a week's meeting at Mora, Sunday, May 25.

## TRAINING CLASS RESULTS

Bro. Cecil Smead of the Training Class expects to speak frequently for the churches at Los Angeles and Pomona, California, throughout the summer. He reports very enthusiastic interest in the work of the Training Class in California due in part to the efforts of Bro. Marsh who is an ardent supporter of that phase of N. B. I. activity.

## BRUSH CREEK BIBLE SCHOOL

Our Bible School will begin Monday, June second, at two o'clock p. m., with Bro. Siple as teacher for the adult class. Other teachers will be furnished for the Junior and primary classes from the local congregation. Preaching services each evening at 7:45.

Sunday, June 8 is our annual June Meeting day, to which every one looks forward, as it has been the custom for several years, when the brethren from Springfield spend the day with us. Three services are to be held that day in the following order: Sunday School at 9:30 a. m., Bro. Garard, Supt.; preaching at 11:00 a. m., 2:30 p. m. and 7:30 p. m. Bro. Siple will be the speaker. Special music will be furnished by the choir and the 4-K quartet, namely, Kessler, Kleplinger, Kessler and Kipp. Basket dinner will be served at the noon hour.

We are anxious for our Bible School to grow and brethren everywhere are invited. So make your plans now to attend these services, as visiting brethren only add to the interest of the school. Anyone desiring to attend notify the secretary, Mrs. Edna Brewer, Troy, Ohio, Rt. 5, and arrangements will be made to take care of you.

Edna Brewer, Sec.

## GOOD MEETINGS AT MARSHALL

Bro. Paul C. Johnson reports good meetings at the Salem Church near Marshall, Illinois. Beginning with Saturday evening the attendance grew with each service until Sunday evening when the church was well filled. Several of the brothers and sisters from Casey were over.

## ILLINOIS AND GENERAL CONFERENCE

Begin now to make your plans so that you will be able to attend Bible School and Conference at Oregon, Illinois, from beginning to end, July 29 to August 10. General Conference will be held at the same time, which will give opportunity of meeting brethren from the churches over the country and studying with them our several church problems. The time could not be more profitably spent elsewhere. Come and enjoy the fellowship and mutual inspiration derived at these meetings.

## WORK TO BE DONE

Dear Bro. Austin: Bro. Daniels is better from his fall but has the rheumatism so that he cannot do anything. Do you know of anyone we could get and how much would we have to pay? We need a good man right now to plow for corn. The neighbors made a bee and put in the oats a week ago Saturday. I have been praying that God, my heavenly Father, would send somebody to help us on the farm. I do more than I am able. I milked the cows this morning. Your prayers helped a good lot. We would be very much pleased to see any of the people of the church.

Your sister in Christ,

Mrs. Ada Daniels,

Alma, Michigan.

## SR. WOODWARD AT DUTTON

The Lord willing, Sr. Woodward will speak at Dutton, Michigan, on June 1, at 2:30 p. m., fast time. Let all come out who can. Sr. Woodward feels that the time is short and that she will not have the opportunity to speak to you many more times.

## HELENA, OKLAHOMA

Bro. Austin: I am glad to be one of the thousand to send in a dollar each month to help keep up expenses at the N. B. I. It is so very little to ask of each one of our people. You only need nine hundred and ninety-nine others to make it what you ask for.

I am isolated down here in Oklahoma, having lived here fifteen years. At present I am teaching the men's and ladies' Bible class at the community church. We have the same lessons as appear in The Restitution Herald. I have had the class going on two years and have tried to resign several times but they won't even listen when I ask to be relieved. Our lessons are very interesting and I have a great opportunity to teach a lot of truth as we understand it.

With many wishes for the N. B. I.

In the Master's service,

Fannie LeCrone.

## L. CLEVELAND SCOTT

L. Cleveland Scott was born in Mecosta County, Michigan, November 21, 1884, and passed away at the home of his father, C. W. Scott, at West Millbrook on Wednesday, May 7, 1930, after a brief illness of four days of cerebral meningitis. A private funeral was held at the home on Friday afternoon, May 9, Rev. Oscar Allen officiating, interment in the Decker Cemetery. His father, step-mother, and five sisters remain to mourn their loss.

## THE AGONY IN THE GARDEN

Before the Savior's birth the angel of the Lord declared that His name should be called "Jesus: for he shall save his people from their sins." Matt. 1:21. In order to be our Savior, He had to give His life for us. He was the only One that could do it, because He was not under condemnation himself. He could give His life of His own free will because it was a pure and sinless one and no punishment rested upon Him. He had not earned the wages of sin which is death. Nevertheless that doesn't mean that He didn't

suffer in giving up His life.

In the lesson today we read the story of part of that suffering. In the days of His ministry He had done only good and He had not deserved the suffering that was before Him. Possessing such a heart of love, it must have caused Him great pain to bear the cruel reproaches and insults that were heaped upon Him even more than the physical pain that followed.

There are at least eight little stories in this twenty-sixth chapter of Matthew portraying His suffering, and one story of the love of one of His followers. See how many of them you can relate. — M. G.

### JESUS IN GETHSEMANE

The time for the crucifixion of Jesus was near at hand. Yes, it must have been just the night before. Jesus knew that on the morrow He would be betrayed. When we are in trouble what a comfort our friends are to us! Jesus had three of His disciples with Him.

They had gone to the Garden of Gethsemane where Jesus wanted to pray. He asked His disciples to tarry while He prayed. When He came back they were asleep. Jesus must have felt sad at this. He went again to pray and His disciples slept again. The third time He prayed, but when He returned He said, "Sleep on, take your rest." He knew His hour was

near at hand.

Perhaps no temptation or trial that we must endure can be compared to the agony that Jesus suffered for us. And best of all He did it so willingly. When we are called upon to make some little sacrifice, or go through some trial, let us not fret about it, but just think of what Jesus did for us.

Another thing, Jesus found comfort in prayer. Our heavenly Father will be just such a comfort to us if we go to Him in prayer. It matters not how great the burden may be, if we take it to God in prayer, it becomes lighter.

— V. C. T.

## THE BURIED FLOWER

*In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped, he found, in one of its tightly clasped hands, a small, round root. Wondering how long vegetable life could last, he took the little bulb from that long closed hand, and placed it in a sunny soil. There the dew and rains of heaven descended upon it, and in the course of a few weeks, to Lord Lindsay's great astonishment and joy, that root burst forth, and bloomed into a beautiful flower.*

Two thousand years ago a flower  
Bloomed in a far-off land;  
Two thousand years ago its seed  
Was placed within a dead man's hand.

Before the Savior came to earth,  
That man had lived and loved and died,  
And even in that far-off time,  
The flower had spread its perfume wide.

Suns rose and set, years came and went,  
The dead hand kept its treasure well;  
Nations were born and turned to dust,  
While life was hidden in that shell.

The shriveled hand is robbed at last,  
The seed is buried in the earth;  
When lo! the life long hidden there  
Into a glorious flower burst forth.

Just such a plant as that which grew  
From such a seed when buried low,  
Just such a flower in Egypt bloomed  
And died, *two thousand years ago.*

And will not He who watched the seed  
And kept the life within the shell,  
When those He loves are laid to rest,  
Watch o'er their buried dust as well?

And will not He from 'neath the sod  
Cause something glorious to arise?  
Aye! though it sleep two thousand years,  
Yet all that buried dust shall rise.

Just such a face as greets you now,  
Just such a form as you see here,  
Only more glorious far, will rise  
To meet the Savior in the air.

Then will I lay me down in peace,  
When called to leave this vale of tears,  
For "in my flesh shall I see God,"  
E'en though I sleep two thousand years.

— S. H. Bradford in *Faith's Record*.

## AN INTERESTING CUSTOM

By Mrs. A. J. Chaplin

ON EASTER SUNDAY EVENING at the United Presbyterian Church in our city, it was my privilege to listen to a talk on the passover by Mr. Sidusky, a converted Russian Jew. In connection with his talk on the passover, he also gave a demonstration to show just how the observance of the passover is kept today. And to do this, at one side of the rostrum, he had a table, covered with a white spread. On this table were all the emblems used at the passover.

The table was set for six; at five places a little glass goblet of wine was placed for each individual; at the end of the table a silver goblet was placed. A chair for each individual in the house was placed at each place, and one at the end of the table. This chair was always left vacant. The emblems on the table, besides the glasses of wine, consisted of the unleavened bread, which was placed on a plate at one side of the table.

The bread was baked in squares of exact proportions and about the thickness of a cracker, and beside it was a dish of bitter herbs, which, he informed us, was grated horseradish. Then there was a dish of grated apple, highly seasoned with ground cinnamon, a dish of salt water, an egg, and the shank bone of a lamb.

Mr. Sidusky was dressed in a long white robe, girded about the waist with a white girdle. He said that on the fourteenth of Nisan, sacred time, the Jews in all the world with one accord meet to observe the passover, not in groups always but by families. The head of the family is dressed as he was dressed, each one in the family being dressed in white. The preparation having been made for the passover supper, the whole family promptly sits down at six o'clock to partake of it. Were you to look into any Jewish home on that night you would see just such a table as this spread. No Jew, however poor, but what observes this memorial supper. He is provided for, if he cannot obtain the required things.

The head of the house passes to each individual the different emblems. First, the unleavened bread is broken in pieces and is served with a little bitter herbs. This, he tells them, is to bring to their remembrance the bitter tears shed by their forefathers while in Egyptian bondage. Then the grated apple is put between two pieces of the unleavened bread and passed to each one. This is given them to eat so they will be reminded how that while in Egyptian bondage they were compelled to make brick under cruel taskmasters. The apple mixed with ground cinnamon looks like brick. The dish of salt water and the egg, also the grated apple, he said, were not included in the original way of keeping the passover, but this custom was handed down through the Talmud.

In his talk, Mr. Sidusky told of how careful the Jews were to observe this feast — which lasts from six o'clock until twelve. No one is allowed to leave the table after they are seated; not even the children, if they fall asleep, are re-

moved. During the feast the bread and wine are partaken of. This is to show how they were delivered from death by the blood of the paschal lamb, placed upon each door post and above the door, which is a complete representation of the cross, he said. The slain lamb without spot and blemish whose blood delivered them represents or is a type of the Christ.

He said, "I ask my people why the lamb is never slain at the passover. They cannot tell but they know that it is not done." "I tell them," he said, "that there never has been a lamb slain for a passover since Christ was crucified, because the type has met its fulfillment in Christ, the Passover that was slain for us. And God has put it into their hearts not to kill the passover lamb any more." Yet in ignorance they keep the memorial supper year after year as regularly as the years come and go, looking and earnestly expecting their Messiah to come.

So earnestly do they watch and pray for His coming that the vacant chair is left at the end of the table and the silver goblet of wine. And the unbroken unleavened bread, covered by a white napkin, is left there for the expected One. "For," said he, "all Jews believe that the Messiah will come at the passover." They believe also that Elijah will herald the good news that the Messiah is here. So a little while before twelve o'clock a solemn hush falls on the watchers and a child, if there is one, is sent to open the door. They remain seated at the table and when twelve o'clock has come the door is closed, and in sadness they unfold the napkin, take out the unleavened bread placed there for the Messiah and break it in pieces and eat it. The wine in the silver cup is emptied upon the ground. This ends the passover supper.

And so year by year the same service is carried out, and has been observed ever since Jehovah instituted it for a memorial throughout all their generations forever. They acknowledge their deliverance from Egyptian bondage and also that Christ is their Messiah, year by year showing forth His death until He comes again. Mr. Sidusky said that he had converted many of his own people to the Christian religion, and taught them that Christ is their Messiah by showing them the different types of Christ which are used in the passover observance.

I just wondered as I listened if we would be far wrong if we would be just as zealous to keep in memory Christ's death upon the day He died, as the Jews are to keep their memorial. He died upon the fourteenth day of Nisan, before the going down of the sun. If God puts it in the hearts of the Jews, who are through ignorance today eating of the bread and drinking of the cup which commemorates Christ's broken body and shed blood, at the time they crucified Him, why should not we, who say we believe in Christ and are looking for His appearing, also keep this day of all days in memory of Him? *Why not?*

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# THE RESTITUTION HERALD

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## THE THREE GREAT FACTS

By D. L. Moody

IT HAS BEEN FORETOLD in the Word of God, first, that Christ should come: that has been fulfilled; second, that the Holy Ghost should come: that was fulfilled at Pentecost and the church is able to testify to it by its experience of His saving grace; third, the return of our Lord again from heaven — for this we are told to watch and wait “till he come.” Look at the account of the last hours of Christ with His disciples. What does Christ say to them? If I go away I will send death after you to bring you to Me? I will send an angel after you? Not at all. He says: “I will come again and receive you unto myself.”

It is perfectly safe to take the Word of God just as we find it. If He tells us to watch, then watch! If He tells us to pray, then pray! If He tells us He will come again, wait for Him! Let the Church bow to the Word of God, rather than try to find out how these things can be. “Behold, I come quickly,” said Christ. “Even so come, Lord Jesus,” should be the prayer of the Church.

Take the account of the words of Christ at the communion table. “For as often as ye eat this bread and drink this cup, ye do shew forth the Lord’s death *till he come.*” Most people seem to think that the Lord’s table is the place for self-examination and repentance, and making good resolutions. Not at all; you spoil it that way: it is to show forth the Lord’s death, and we are to keep it up till He comes.

Some people say, “I believe Christ will come on the other side of the millennium.” I can’t find it. The Word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord. I don’t find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I find that

THE WORLD IS TO GROW WORSE AND WORSE

and that at length there is going to be a separation. Two women grinding at a mill: one taken and the other left. Two men in one bed; one taken and the other left. The Church is to be translated out of the world, and of this we have two examples, two representatives as we might say, of what is to be done for all His true believers. Enoch is the representative of the first dispensation, Elijah of the

second, and, as a representative of the third dispensation, we have the Savior himself, who is entered into the heavens for us, and became the firstfruits of them that slept. We are not to wait for the great white throne judgment, but the glorified Church is to sit on the throne with Christ, and to help judge the world.

Christ will save His Church, but He will save them finally by taking them out of the world. Now, don’t take my word for it; look this doctrine up in your Bibles, and, if you find it there bow down to it and receive it as the Word of God. Take Matthew 24:50: “The Lord of that servant shall come when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” Take 2 Peter, third chapter, fourth and fifth verses: “There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Go out on the streets of this city, and ask men about the return of our Lord; and that is just what they would say, “Ah, yes; the Lord delayeth his coming!”

“Behold, I come quickly,” said Christ to John, and the last prayer in the Bible is, “Even so, Lord Jesus, come quickly.” Were the early Christians disappointed then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord, waited for four thousand years, and then He went away. But He left us a promise that He would come again; and, as the world watched and waited, for His first coming and did not watch in vain, so now, to them who wait for His appearing, shall He appear a second time unto salvation. Now, let the question go round, “Am I ready to meet the Lord if He comes tonight?” “Be ye also ready, for in such an hour as ye think not the Son of man cometh.”

There is another thought I want to call your attention to, and that is: Christ will gather into the air all who are in Christ, both living and dead, 1 Thess. 4:16, 17. A brief interval of time ensues between this meeting of all His saints and His coming with all His saints to execute judgment.

(Continued on page 569)

# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

## TILL HE COME

THE APOSTLE IS WRITING to the church at Corinth. He is speaking to them of the communion of the body and blood of Christ, and says, 1 Cor. 11:26, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." These two events stand out as principal events in the life of our Lord. His death and resurrection were as important as His coming again, and His coming again is as important as were His death and resurrection. There would have been no salvation for man had Christ not died, nor can salvation attain to its accomplishment without Christ's coming again. The omission of either deprives the world of Christ as Savior, in the scriptural analysis of salvation.

Christ foretold of His death. Often He spoke to the apostles thereof, and though, on His last journey to Jerusalem, He told them that He was going up to Jerusalem to suffer death, and that the third day He would rise again, yet the truth of His statement did not go home to their lives.

So, also, Christ taught, "If I go away, I will come again." His coming again has also been misunderstood and misapplied by many. However, that is no cause why we should deny the fact of His returning.

There are numerous developments indicating the fulfillment of many conditions which have been prophetically designated as preceding the near return of Christ. Had not Scripture foretold these things, the Christian could well be very excited because of present day circumstances. The society against the promotion of Christian knowledge and practice is extending its tentacles into all strata of society. Thousands of pieces of literature are being placed under the observation of the young. The effort is to make them disbelievers of God, of Christ, and of God's Word. Many are the people of the rising generation who find themselves unable to deny the claims of this publicity. What a wonderful preparation is this for that condition prophesied in which all whose names are not written in the Book of Life will be worshipers of that mighty power which will yet proclaim itself blasphemously against God and all that is called God; which shall have power in his hand to demand certain obedience to himself. See Rev. 13:1-8. But that condition will not pertain without the coming of the Lord following it in quick sequence.

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## I AM

"I AM THAT I AM." This text stands alone in Scripture. It is Jehovah's pronouncement of Himself. Moses had asked the question, Ex. 3:13, "What shall I say unto them?" when they ask me for the name of "the God of your fathers". The Lord's answer was that he should say, "I AM hath sent me unto you."

The Lord is announcing His name to Moses. That name has a definite and distinctive meaning. Prof. A. B. Davidson writes in Hasting's Bible Dictionary: "It seems evident that in view of the writer, *ehyeh* (the Hebrew word for I AM) and *yahweh* (the Hebrew word for LORD) are the same: that God is *ehyeh*, 'I will be', when speaking of himself, and *yahweh*, 'he will be', when spoken of by others. What He will be is left unexpressed — He will be with them, helper, strengthener, deliverer." The consensus of opinion teaches that the meaning of the term is, The Existing One, or, The One Who Exists in Himself. This is His name. God, Lord, Jehovah are appellations designating certain offices which He fills, certain labors which He performs.

The human mind must stop here. In no way has it been able to fathom and understand a definite beginning. Our Lord does not undertake to indicate such a time. He does affirm, however, that He is the Existing One. In that fact is treasured up all of the great meaning of God as Creator, Almighty, the Covenant Maker and Covenant Keeper, and all other appellations that are ascribed Him.

## REASON

RECENTLY AN EDUCATOR again published the thought that man no longer believes in religion and in God as of yore. Reason forbids such.

That which reason sustains or forbids is of little consequence to God. That which man reasons out of life and out of existence God goes right on repeating. Reason forbade the learned rabbis from accepting the witnessed fact when the Savior turned water into wine. It forbade that they should acknowledge the fact that the one who had been born blind now went about seeing. It forbade the resurrection of Lazarus. Yet, regardless of reason, the Savior continued daily performing wondrous miracles.

There is no known law by which one can reason many, if any, of the great truths of the Bible which pertain to life and salvation. How the Savior could forgive sins with the result that righteousness and life follow is beyond reason. That it is a fact was proven by our Savior in His ministry. Man accepts the result and adjusts himself accordingly, as a matter of faith, not as a matter of reason. How the apostles could speak with tongues, Acts two, and be understood by the many, each in his own tongue, is far beyond the reasoning power of man. That such was the fact is evidenced by the record, also by the further fact that opposers used all manner of means to stop those who were doing this and other things. Every individual who accepted these facts accepted them, not on reason, but on faith. It is not far from right to say that practically every great Bible truth must of necessity be unreasonable to reasoning men. Generations and ages have been used to undermine these great facts and to rid the world of them. For the wisdom of man forbids that man shall build his work on things which are beyond reason. But the truths and facts still remain. Individuals and nations have, time without number, become great and of unmeasured influence for good, just be-

cause they have received the truths of these facts into their lives. They have accepted them, not on reason, but on faith, and that because the facts have stood out in such way as to be undeniable.

There is not one great, eternal fact that man can accept other than by faith. Those people of every generation who are so fortunate as to have their minds and hearts trained that they shall accept truth on faith regardless of reason, are the foundation of all true greatness in their respective generations. For every great fact-truth is, so to speak, a veritable sun, or center, around which unnumbered related truths stand and revolve. Not till the finite mind shall have been given the breadth and length of the wisdom of one of God's own gifted ones, can it hope to discern all the causes and the effects related to such truths. The facts stand. The earth is. The heavens expand. Life permeates nature everywhere. No amount of reasoning can understand these truths, and no amount of reasoning can overthrow them. Faith, and only faith, can accept them. "Through FAITH we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

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## ON THE CATHEDRAL RAFTER

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IN ONE OF THE GLORIOUS old cathedrals in Europe, the guide bids the visitor watch a certain spot, until the light from a window falls upon it. There he sees, carved on a rafter, a face of such marvelous beauty that it is the very gem of the splendid structure.

The legend is, that, when the architect and masters were planning the adornment of the cathedral, an old man came in and begged leave to do some work. They felt that his tottering steps and trembling hands unfitted him for any great service, so they sent him up to the roof and gave him permission to carve upon one of the rafters. He went his way, and day by day he wrought up there in the darkness.

One day he was not seen to come down, and, going up, they found him lying lifeless on the scaffolding, with his sightless eyes turned upward. And there they saw a face carved on the rafter — a face of such exceeding beauty that architects and great men bared their heads as they looked upon it, and recognized, in him who lay there still in death, their master.

In the church of the living God, we are all set to carve the beauty of the face of Christ, not on the rafters or walls of any cathedral, but on our own hearts and lives. Be it ours to do this work with care and skill and reverence. Some of us may feel ourselves too feeble, or too unskilled to do any great work in this world for Christ, but none are too feeble or too unskilled to carve the beauty of Christ in their lives.

And it may well be that, in the time of the great reveal-

ing, it shall appear that some apparently obscure disciple among us, whose work has been in some quiet corner, out of sight, has wrought the beauty of Christ's likeness in an exquisiteness which shall outshine all that any of the greatest of us has done. — *J. R. Miller.*

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## GATHERING THEM UP

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## THE BOOK OF JEREMIAH

*By Lyman Booth*

THE NAME "JEREMIAH", signifies, "The Exaltation of the Lord," or "Exalted by Jehovah." Perhaps the latter is more appropriate. He was the son of Hilkiah, a priest of Anathoth, three miles north of Jerusalem. He was but a youth when called upon to prophesy in the thirteenth year of Josiah, about 628 B. C. He continued his work in Jerusalem and other cities of Judah for forty years, or until the first capture of the city, 588 B. C. After this event a remnant gathered round him at Mizpah with Gedaliah, the governor of the land, and he warned them against going to Egypt, but they persisted in going, and took him with them (436 B. C.). On account of his strong protest against their idolatry they stoned him to death at Tahpanhes, according to tradition, but there is some doubt as to the correctness of the tradition.

He was not only called the weeping prophet, but he was more — a prophet and a martyr. He prophesied during the reigns of the last five kings of Judah, the good king Josiah and his three sons and grandsons, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. For fifty years he continually warned the people and their kings of their downfall and ruin. But in spite of his tearful pleadings, they continued until God raised up Nebuchadnezzar to destroy Jerusalem and to carry the people away into captivity in Babylon for seventy years.

He was charged with treason, was imprisoned and thrown into a filthy pit where he would have died had he not been rescued by friends. One of the chief lessons to be learned in his message is given in the house of the potter. There in the vessel of clay, whirling on the wheel and marred in the potter's hands, he beheld the sad end of the efforts of God, the divine Potter, to make His nation a vessel of beauty among the nations. After looking the second time he saw the clay made again into another as seemed good to the potter to make it (Jer. 18:4). This good vessel in the hands of the potter inspired within him the hope that the divine Potter would remould and reshape his people into a new vessel of beauty and usefulness. This he saw through his tears and preached it to his wayward people, but they heeded not his pleadings. He was made to see that God would not utterly destroy them, but would bring them back from their captivity after seventy years.

His extreme love for his people, his desire for their salvation from their enemies, his rejection by those whom he tried to save, the tears he shed because of their impenitence and the impending doom call to mind our Lord's lament over Jerusalem, when He wept and looking through His tears, said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

It is claimed that Jeremiah's prophecies are not arranged in the order of time in which they were uttered, but seem to have been rearranged with reference to their subjects, as follows: First, warnings to the Jews; second, a survey of other nations; third, prediction of better days to come, bringing with them God's greatest blessings; fourth, prophecies regarding Egypt; fifth, the fifty-second chapter is supposed to have been composed from portions of *Second Kings* and probably added by Ezra. Jeremiah lived at a time when Zephaniah, Habakkuk, Ezekiel and Daniel lived. He foretold the exact duration of the captivity, the fate of Zedekiah, the return of the Jews, the final decay of proud Babylon, and the fall of many other nations. Tradition says that he buried the ark.

No prophet has revealed to us more clearly the innermost recesses of his mind than Jeremiah. He was naturally shy and timid and sometimes subject to sadness and despondency (15:10; 20:7). His work among a rebellious people required dauntless resolution and extraordinary courage. He was both priest and prophet and often witnessed against each when they sank beneath the level of the dignity which their office required. From the moment of his call when but a child, he stood alone amidst a persecuting and hostile world. Nevertheless he was faithful and loyally devoted to his work to the end of his life. He stood by his duty like "a brazen wall", which God said he should be and which promise was later repeated (1:18; 15:20). He reflects the sadness of his mission in the language he employs.

The book varies between prose and poetry and contains a pleasant mixture of history and prophecy. The subject of his discourse is sometimes broken by a sudden outburst of prayer or complaint, and we hear him speaking in words of bitter opposition of his enemies, as well as words of indignation and vengeance. He employs words from the Pentateuch, the historical books, the Psalms, Isaiah, and several of the minor prophets.

*(To be continued)*

### ONE THING ONLY

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that Thou would take from me  
Aught of its load;  
I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet.  
For one thing only, Lord, dear Lord, I plead —  
Lead me aright,  
Though strength should falter  
And though heart should bleed,  
Through peace to light.

— *Adelaide Proctor.*

## BROKEN CISTERNS

By Lottie E. Young

**J**EHOVAH, SPEAKING THROUGH the prophet Jeremiah, says of His ancient people, "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

And perhaps we of this later day and generation are no wiser than these people of old in letting slip away gradually many of the precious truths and habits which were once very dear to us. A low spiritual state, and even backsliding, does not occur all at once. The beginning is often small and may be traced to a trifling compromise, a neglect of duty, a bit of carelessness or indifference, and before we know it the abiding sense of God's presence grows less, and His spirit departs from us. There are many things which will produce leakage in the Christian life, but the following are the most common.

*The Omission of Private Prayer.* It is sometimes a great temptation to put off our daily talks with God to more convenient times. Weariness, or the pressure of other duties, makes us wonder if by and by there will not be fewer interruptions than now, and we will feel more in the prayer spirit. But rest assured, a few slips of this kind will make our lives like broken cisterns.

*Forgetfulness of Daily Devotional Bible Reading.* Do not limit this to merely a few verses or a chapter read whenever the Book happens to open when one is too sleepy to tell five minutes afterward what was read. Study a subject with a consecutive thought day after day for a week at any rate, which cannot fail to be helpful. We would not think of trying to live day after day without bread made from wheat, and yet how many Christians leave their Bible reading until Sunday. Soon it is apt to be forgotten then. We are told to feed upon the Word; it must be digested and pass into our daily lives if it is going to help us in any way.

*Indulgence in Criticism.* How easy it is to see faults in others! Picking out the mote in our brother's eye is sometimes rather enjoyable, as we forget the great beam in our own. Can we love our neighbor as ourself if we are constantly looking for faults? And we should daily remember that we are judged by our wrong sayings just as much as by those which may be helpful to those with whom we come in contact.

*Giving Way to Outbursts of Temper.* Many a church member and professing Christian who stands high in the opinion of outsiders when in the home will give way to tongue lashings, or "wooden swearing", as the boy called the stamping of feet, the slamming of doors, etc. We may pray God to deliver us from this, but we must do our part also. We know that heat will boil water, and if the water boils, the steam will escape. Now if we ask for divine help to overcome this fault we must see to it that we do not kindle a fire which will cause the temper to boil over, remembering the Bible admonition, "Be swift to hear, slow to speak, slow to wrath."

*Over-Anxiety About Our Work.* Worrying has never brought a person a step further on the way. Let us remember in the days when Jesus was on earth, when He took the hand of the woman sick in bed with fever, how the disease left her at once. So our daily worries and fevers will leave us if we cling to the hand of the Master, and follow the advice of the Apostle Peter, "Casting all your care upon him, for he careth for you."

How may we know we are "broken cisterns" or leaky vessels? By holding our lives up against the Light of the world, the mirror of the all-searching Word, and seeing how they tally with that of our great Example. Let us ask ourselves the following questions:

Is the general tendency of my influence for good or evil? Does my life draw people toward God or away from Him? Does it tend to make them indifferent toward Christianity? Do my home folks and neighbors think of me as a follower of Christ, or as a follower of the world? Do they say of me, "The more I see of that person, the less I think of church people"? Or do they say, "I never meet that man or woman that I don't come away with a desire to be a better Christian"?

If these questions can be answered to our satisfaction, we shall indeed be "vessels unto honour, sanctified, and meet for the Master's use and prepared unto every good work."

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## PLANTS OF THE BIBLE

By Verna C. Thayer

### CUCUMBERS

CUCUMBERS ARE UNUSUALLY cultivated in Egypt. Two species or varieties are common: (1) the ordinary green or white plant, and (2) the Egyptian plant which is doubtless the vegetable referred to as one of the good things of Egypt. It is about one foot long, and sometimes less than an inch thick, pointed at both ends. It has a thick, hairy mottled or striped green rind, with a less juicy pulp than the common cucumber. It can be raised in a very arid region.

### CORN

CORN IS THE GENERAL WORD used in the English Bible for grain of all kinds known to Jews. It includes peas and beans, but never means Indian corn or maize, which was unknown to the Hebrews.

### CORIANDER SEED

MENTION OF THE CORIANDER SEED is made in Exodus 16:31 and Numbers 11:7. The plant is aromatic and a native of China and the south of Europe. It is now widely cultivated. It is an annual with two kinds of leaves. It is used principally for medicinal purposes. The only mention that is made of it in the Bible is where the manna was compared to it.

## THE CHURCH OF GOD

By C. W. Dean

THESE WORDS, "The Church of God," appear in the Scriptures seven times, and in each case spoken of by the Apostle Paul. One of the greatest needs in scriptural study among the saints of God today is to rightly divide the Word of Truth and distinguish the things that differ. In the study of the subject under consideration, it is my desire to go the limits of fidelity to the Sacred Original. In no other way can we ever hope to have the truth by which we may come to a correct understanding of this subject. And in order that we may get a correct understanding of this subject we have to give study to the gospel of the circumcision, and the gospel of the uncircumcision; also Paul's association with the twelve, his severance, and a different gospel, which is not another.

In our study of the word "church", we find it is *ekklesia* in the Greek, a common noun, compounded from the elements, *ek*, meaning "out", and *klesia*, meaning "called". When joined together we have the literal meaning in English of the Greek, namely, "out-called". The word occurs 115 times in the original. In our common, or King James version, as well as the American Standard version, it has been rendered 112 times by the English word "church" and three times by the word "assembly". Only by the context are we able to discern the kind or character of the *ekklesia*, or out-called class, or people under consideration.

The *ecclesia* of God, Acts 20:28, included those who became enjoyers of an allotment in the joint body "church" when later revealed in Rome (Eph. 3:6). The present secret economy, of which there is no hint in any scriptures before the Ephesian epistle was written, consists essentially of three separate items, all of which are marked by the prefix, "joint". The nations enjoyed much blessings before this (Rom. 15:12, 16, 27). They were members of the body of Christ (1 Cor. 12:12-27), they were guests of the promises, but had all this subordinate to the Jews. They were not joint allottees, or a joint body or joint sharer in those promises. Now they have their heavenly allotment on equal terms, they are members of a body in which no member can claim precedence on account of physical descent. The promises in Christ Jesus are equally theirs with Paul and his Jewish companions. It is of the utmost importance to note that Paul only was given this stewardship and it is useless to seek for it outside of his writings. It was concealed in God, not in the Scriptures. No trace of it can be found in the Prophets or in the preceding books of the Greek Scriptures.

The body *ecclesia* is referred to in 1 Cor. 1:2 and 10:32, though not as then revealed as the "joint body". First Corinthians is not the first that Paul wrote to the Corinthians. He had written a letter to them (1 Cor. 5:9) and they had written one in return (1 Cor. 7:1). This epistle like the Galatian and Thessalonian epistles, is written to a cor-

porate *ecclesia*. The whole of the latter half treats of ecclesiastical relations.

The words of 1 Cor. 15:9 and Gal. 1:13 refer to the Jewish *ecclesia* of God, because it antedates Paul's conversion and severance for the work God called him to do (Acts 13:2; Romans 1:2). After Paul's severance, ALL, whether Jew or Gentile, who heard the gospel of the grace of God, (for which he was severed), and believed, were sealed with the holy spirit of promise (Eph. 1:13-14), and became the joint body *ecclesia*. This we know, because Paul said that in spirit, the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the gospel of which he became the dispenser. Eph. 3:6-7. So those who heard the gospel of which Paul became the dispenser, for which he was severed, became the body *ecclesia*.

The word "church", during the centuries has gathered about it much that is foreign to the original. To the average reader, the term carries the idea of the same thing all the time, regardless of the place he, or they are reading and the context. They think of only one church. Let us keep in mind that the original word *ekklesia* means simply and only "out called" in English. Any other idea or significance than this has to be added by man. Only by the context are we enabled to discern the kind or character of the *ekklesia*, or "out called" people. We will now call attention to five distinct *ecclesias* — out called peoples — in the Scriptures.

Read Acts 7:38. Here we see how the Israelitish council in the wilderness presents a "church" in the true sense of the term, that is an "out called" company from the nation of Israel, separated unto themselves for a special service unto Jehovah.

In Acts 19:31, 40, 41 we have the true idea of the meaning of the *ekklesia* in ordinary Greek. The riotous mob of silversmiths here in Ephesus who rose up against Paul and his fellow travelers, crying out against them and their teachings, was a "church", an "out called" group of people, by profession and intention, distinctly separated from the others of the city populace.

In Acts 19:39 we have another *ekklesia*, or "church", which when mentioned, brought pressure to bear on the *ekklesia*, or "church", of silversmiths and squelched their commotion. It was the city council of Ephesus, before which any matter such as this disturbance might be brought for settlement. In this case we can see that a select, or "out called", company from the Ephesian population, empowered to transact the legal affairs of the city, was a "church". But in our King James, or common version of the Bible, the *ekklesia* of silversmiths and the city council of Ephesus have been translated by the word "assembly", giving the impression to the English reader that we have a different word in the original. The translators and theologians seem to have taken upon themselves the task of converting a common noun into a proper name. Such inconsistent renderings as this, has led to confusion and loss as to the truth God has really revealed on many things throughout the Scriptures.

## DID DANIEL SEE OUR DAY?

IN THE FOURTH VERSE of Daniel twelve we read: "Many shall run to and fro, and knowledge shall be increased." How vividly does this portray our present age. Ships ply the seven seas; the trains, with great speed, threading the mountain passes and panting over the prairies, are laden with people going to and fro. There are airships and autos darting here and there, conveying people great distances in a short time. There are enough autos and paved roads in America that every man, woman and child could take a ride at the same time, and no car be overladen and every car be gliding on pavement.

What about knowledge? When Daniel wrote these words by inspiration the people looked into the heavens and saw the glittering stars and most of them thought they saw them all. When the telescope was invented, the number of visible stars increased. That was yesterday. Today, Dr. Edwin Hubble of the Mt. Wilson Observatory with the new one hundred inch telescope, which is the largest in the

world, photographed by a one hour exposure, a portion of the heavens, which revealed two million "spiral nebulae," each one of these containing many, many great suns and innumerable planets. Many of these are so far away that if their light should be snuffed out today people a hundred thousand years hence would still be looking upon the sight as we see it today.

When the contemplated three hundred inch telescope is completed, new nebulae in more distant portions of the universe will be brought to view, and knowledge will continue to be increased.

By television one is able to sit in his home, and by telephone or radio look upon and listen to those in distant states smile and talk and sing.

Yes, many are running to and fro and knowledge is being increased, yet mankind today is in as much need of God as was Daniel and the people of his day. Without God all of these inventions are impossible. Therefore they should direct our thought to God and awaken an admiration and adoration for Him. — *Selected by J. A. P.*

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## A BLISSFUL VISION

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I sat me down to muse one weary day,  
 And soon in thought was wandering far away.  
 Before me rose a shining, narrow gate;  
 It swung, and Lo! a saintly form did wait  
 Within for me. Amazed I saw him stand  
 And stretch his own to grasp my mortal hand.  
 "Come unto me", he said "earth-weary child,  
 And I will teach thee;" and so sweetly smiled  
 That all my fears were fled, and by my side  
 I held his hand — my more than mortal guide —  
 And he was speaking as he led me forth;  
 And first he told me, "This is God's new earth."  
 And I had guessed it, though my searching eyes  
 Had swept but once the landscape and the skies.  
 For at my feet the soil seemed new and clean,  
 And all the grass grew thickly fresh and green,  
 While all among were flowers of every hue,  
 And bursting buds just pushing into view,  
 And trees, and vines, and all I saw below  
 Seemed beautiful as God could make them grow.  
 And I was thinking of a sacred verse  
 When he who led me spake it: "No more curse".  
 And I was listening as we passed along  
 To catch the floating snatches of a song,  
 Till coming nearer, thus I caught the strain,  
 "Worthy the Lamb for us that once was slain."  
 I gazed entranced, for mighty hosts were singing,  
 And golden harps with richest tones were ringing,  
 And now the glad refrain came pouring forth:

"For us," and "we shall reign upon the earth!"  
 What beams of glory dance on every brow,  
 And every cheek wore health and beauty now.  
 "And is disease a stranger here?" I asked, full fain,  
 My guide responding answered, "No more pain."  
 He brought me and we wandered long beside  
 A flowing river, deep and clear and wide,  
 Till high on either bank a branching wood,  
 Kissing the sky in awful grandeur stood  
 With monthly fruitage full. "Life's trees" he saith,  
 And then kept on repeating, "No more death."  
 My eyes were chained intent, till when my guide  
 Bade me look farther back, on either side.  
 And lo! a city — but with mortal tongue  
 I stop, and leave its glories all unsung.  
 And now such radiant light around was shining  
 Methought ourselves beyond the day's declining;  
 For wave on wave the city flashed afar  
 Its dazzling splendor like a burning star.  
 And he who led me read my thoughts aright,  
 And spake them shortly, saying, "No more night."  
 What! "No more curse, nor pain, nor death, nor night?"  
 Bright vision of a world, surpassing bright!  
 And can it be that things will always stay  
 As beautiful and glorious as they seem to-day?"  
 I said, as coming to the shining gate,  
 My guide still holding me, content to wait.  
 "Always," he said, "the nature of this clime  
 Is one bright, balmy, constant summer time."

## THOU ART THE CHRIST

By Mary A. Gesin

*"But whom say ye that I am?"*

TRAVELING FROM PLACE TO PLACE, Jesus had been fulfilling His mission in life, teaching, preaching and healing. Matthew 4:23. He had been teaching the truth that He was the Christ, the Messiah of prophecy in the very heart of Jewish thought and worship — the synagogue. He had been preaching the gospel of the kingdom throughout the length and breadth of what had once been the kingdom of Israel, ruled over by kings that had come and gone the way of all the earth. And He had been "healing all manner of sickness and all manner of disease among the people," as a visible accompanying power of One who proclaimed himself their Messiah and Ruler.

But though all this had been performed in a way that could not but bring conviction to willing hearts, the majority had not recognized Him nor acknowledged His authority. In the synagogue of Nazareth, "as his custom was", He opened the book of the prophet Isaiah and began to read from the sixty-first chapter. "He hath appointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." After closing the book, He told them that He was the One of whom Isaiah had been speaking almost seven hundred years before. Did they instantly fall down and worship Him, for whose coming they had been looking and longing with eager hearts? True, they "wondered at the gracious words which proceeded out of his mouth," but instead of saying, "This is the One for whom we have been waiting. He will save us," they said in scorn, "Is not this Joseph's son?" Luke 4:16-22.

As He sat by the sea side, teaching the truths of the kingdom that was to be, in parables of every day life, such as the sower and the seed, the hidden pearl and the leaven mixed with the meal, did they recognize that He was speaking of himself as the King of that kingdom? Of His disciples He said, "Blessed are your eyes for they see: and your ears, for they hear," but of the multitudes, "they seeing see not; and hearing they hear not, neither do they understand." Matt. 13:13.

His fame spread abroad even to the ears of Herod, the ruler, who had permitted an atrocious crime simply to please a woman. His conscience, no doubt, troubled him, in the quiet of night as he lay upon his sleepless pillow. And who did Herod declare that He was? None other than John the Baptist whose life he had taken! Matt. 14:1-12. The scribes and Pharisees also contributed their share in the rejection of Jesus and on many an occasion they sought to trick Him in His words and bring Him into disrepute with the public. And Jesus plainly told them, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are

entering to go in." Matt. 23:13.

But amid all this unbelief and scorn, mockery and rejection of the One who came "to seek and to save that which was lost", we find an acknowledgment of Him that must have brought joy to the heart that was often crushed by indifference and doubt. Well He knew that many were the conjectures as to His identity even among those who should have recognized Him. He asked His disciples one day, "Whom do men say that I the Son of man am?" They said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He questioned them further, "But whom say ye that I am?" Peter, the impulsive, erring yet daring leader of the twelve, spoke up without hesitation, "Thou art the Christ, the Son of the living God." Matt. 16:13-16.

We way know full well all that it means to acknowledge Him Christ, just what is included in the title, "The Son of the living God", but if we do not know of ourselves, from our own personal convictions, from the knowledge of what He has done for us, the real meaning of it is lost. We are reminded of a famous lecturer who questioned one of his students upon the conclusion of an important lesson. The young man reeled off a page or more of their text book with remarkable exactness, whereupon the teacher said, "Yes, that is very good, but I want to know what *you* think about it."

Jesus is not content with our learning the text and verse that tells of His coming kingdom and kingship; He is not satisfied with our being able to repeat at length passages to prove that His kingdom will be on earth. He wants His words to become part and parcel of our very lives, transforming them from lives of selfishness and indifference to lives that radiate the very Christ to those about us.

Then truly will we bring joy to His heart when we say, "Thou art the Christ, the Son of the living God."

—o—

"A CERTAIN PASTOR felt very keenly the absence from the services of a once regular and faithful member. After some time had passed, he went straight to the home of the absentee and found him sitting before an open fire. Somewhat startled by the intrusion, the man hastily placed a chair for his visitor and then waited for the expected rebuke. But not a word did the minister say. Taking a seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearth-stone. Remaining painfully silent, he watched the blaze die out. Then the truant murmured, 'You needn't say a single word, sir. I'll be there next Sunday.'

"The lesson can hardly be mistaken. Yet there are those who think they can separate themselves from their Christian fellows and still keep the spiritual flame burning brightly. Don't try it folks. Men and animals when caught in the bitter cold, huddle together to keep warm. It is the wayward and stray ones who are found stiff and frozen when the storm is past. Let us gather in close; God forbid that even one should be lost." — *Selected by Lottie E. Young.*



## THE CHRIST OF THE INDIAN ROAD

BY THE SILENT PRESSURE of His presence He is forcing modification everywhere. Movements are springing up, many of them but dimly recognized that the impelling Spirit of Jesus is behind them. "Hindu Christians" said a discerning Hindu with a smile to me as we watched a crowd of earnest Hindu social workers. Jesus is abroad upon the Indian Road, and as He sits by the wayside the sensitive soul of India knows that He understands toil and pain and sorrow and enters in and feels with them.

One of the leading Hindu thinkers of North India at the close of my address expressed the truth in these beautiful words: "The thing that strikes me about Jesus is His imaginative sympathy. He entered into the experiences of men and felt with them. He could feel the darkness of the blind, the leprosy of the leper, the loneliness of the rich, the degradation of the poor, and the guilt of the sinner. And who shall we say He is? He called himself the Son of man. He also called himself the Son of God — we must leave it at that." This professor beautifully expressed what men are vaguely feeling. Jesus does not discourse up the "whys" but lays His hands of sympathy upon them and heals through His servants; and more — He puts His gentle but condemning finger upon the conscience of the hale and hearty Pharisee in the crowd and asks why he has allowed all this. "Why?" He persists in asking. And for the first time men begin to feel that they are in very truth their brother's keeper, and the wretchedness of the poor and sick is not a sign of their sin of a previous birth, but the sign of the sin of the privileged in this birth allowing it. Movements come out of such thoughts as these, and such thoughts are coming from Jesus, very often standing unnoticed in the shadows.

Jesus is confronting men everywhere. He has got hold of us. A Hindu lawyer calls Him "The Inescapable Christ." He said: "We have not been able to escape Him. Jesus is slowly but surely entering all men in India — yea, all men." H. G. Wells in summing up the influence of Jesus upon human history in his "Outline of History" exclaims, "The Galilaean has been too great for our small hearts."

A Hindu principal of a college said to me, "Your trouble is with the Christian Church." Even so, but that is remediable. We can remedy our church, our civilization ourselves. But suppose he had been able to say, "Your trouble is with your Jesus (Christ)" that would be irremediable; it would be fatal. "Smite the shepherd, and the sheep will be scattered abroad."

Jesus walks along the roads of India's thought and life and everywhere there is a new sense of values, a new feeling that there is healing in the air, a new sense that there is a springtime of the soul upon us as the old frozen forms of life break up and melt and there are stirrings of new life all around, a new hope — a regenerating Presence has come.

It is India's day of meeting Jesus — and ours.  
In their meeting Him we too have met Him.

I spoke to a Hindu student one night in the after-meeting of a series and asked him if he didn't want to know Jesus.

"Yes," he said eagerly, "but I do not know how to go to Him. I need someone to introduce me to Him." I suggested that I would love to introduce him to my Master. I saw quite vaguely then what is clear to me now: my chief business and chief joy is to introduce men to this Jesus of the Indian Road.

If I do that, I must know Him myself, and that means much. "Have you seen Jesus?" a Hindu lawyer asked me one day. I could not glibly reply, but slowly said, "Yes, I believe I have." "Then," said he, "you have something that I have not yet found, I must get it."

To know Him, to introduce Him — that is my task.

India is beginning to walk with Jesus of the Indian Road.

What a walk it will be!

— Selected by Louise E. May from "The Christ of the Indian Road."

— "WHEN ONE DOOR is shut to us, God will open another one if we care to find it." — A. B. C.

## THREE GREAT FACTS

(Continued from front page)

ment upon the ungodly, to chain Satan in the bottomless pit for the thousand years, and to establish the millennial reign in great power and glory. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (verse 5.) That looks as if the church is to reign a thousand years with Christ before the final judgment of the great white throne, when Satan shall be cast into the lake of fire, and there shall be new heavens and a new earth. Rev. 20:1-15; 21:1-5.

Now I want to give you some texts to study:

When we eat the Lord's supper we show forth His death, *until He come*. 1 Cor. 11:26.

We are using our talents, *until He come*. Luke 19:13.

We are fighting the good fight of faith *until He come*. 1 Tim. 6:12-14.

We are enduring tribulation, *until He come*. Second Thessalonians 1:7.

We are to be patient, *until He come*. James 5:8.

We wait for the crown of righteousness, *until He come*. 2 Timothy 4:8.

We wait for the crown of glory, *until He come*. First Peter 5:4.

We wait for reunion with departed friends, *until He come*. 1 Thess. 4:13-18. — A Selection.

# DAILY SCRIPTURE READINGS

## JESUS ON THE CROSS

### THIRSTING FOR GOD IN TROUBLE

Sunday, June 8 — Psalm 42.

*"The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me."*

THE TRIALS AND SORROWS of life that come to all, affect different individuals in different ways. To some, they bring bitterness and reproaches; to others, heartache and despair. But to the one who has fully grasped the truth that "all things work together for good to them that love God," they bring a closer dependence upon Him, a keener realization that His ears are ever open to the cry of the righteous. Jesus who endured sorrows such as we are not called upon to endure, realized this truth every moment of His life.

### JESUS CONDEMNED

Monday, June 9 — Luke 23:13-25.

*"I having examined him before you, have found no fault in this man . . . and they cried out all at once, saying, Away with this man, and release unto us Barabbas." — vv. 14, 18.*

A CRIMINAL, justly condemned to die, is a sad spectacle and worthy of commiseration in most instances. But the thought of an innocent person sentenced to death is almost intolerable. And the knowledge that our Savior, the purest and at once the most loving and tender person who ever lived, was sentenced to death, is so terrible that the human mind shrinks in horror from it. How could the mob choose Barabbas instead of Christ? And yet many are doing it even today.

### JESUS CRUCIFIED

Tuesday, June 10 — Matthew 27:33-44.

*"He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross." — v. 42.*

WHEN THE TRUTH that Jesus, the only sinless One, paid the penalty for us who are under condemnation of death, sinks deeply into our minds, it can result in no other way than in increased love and devotion on our part to the One who bought us so dearly. Even the jeering mob recognized that in Him lay the power to escape this cruel torture if He chose. But gladly, willingly He endured it all and "by his stripes, we are healed."

### JESUS LAYING DOWN HIS LIFE

Wednesday, June 11 — Matthew 27:45-56.

*"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." — v. 54.*

TO MANY WHO were present during the last hours of Jesus' life, the attendant wonders and horrors must have been terrifying and convincing. When the Savior of the world and the Son of God died even nature and the elements protested. Great sorrow must have fallen on the hearts of those who had loved and followed Him, for not yet had the truth that He would be raised pierced their consciousness.

### JESUS BURIED

Thursday, June 12 — Luke 23:50-56.

*"And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." — v. 53.*

THE BRIEF DESCRIPTION here of Joseph of Arimathea gives us a glimpse of one who was "a good man and a just" and who had not consented to the condemnation of Jesus, though a member of the council. Tenderly he and the women prepared the body of Him whom they had loved for burial. For three days and nights the Son of God lay in the tomb, held by the hand of death from whose clutches He had himself released others.

### A VOLUNTARY DEATH

Friday, June 13 — John 10:7-18.

*"I am the good shepherd: the good shepherd giveth his life for the sheep . . . Therefore doth my Father love me, because I lay down my life." — vv. 11, 17.*

BY THIS BEAUTIFUL ILLUSTRATION Jesus teaches His disciples the great truth that of His own volition He endured the death of the cross. "No man taketh it from me, but I lay it down of myself." He was obedient to His Father's will even unto death, though that does not mean that the suffering He endured because of it was lessened. If He, who was under no condemnation himself, had not given His life freely, then would He not have been our Savior.

### A VICARIOUS DEATH

Saturday, June 14 — Romans 5:1-11.

*"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." — v. 8.*

THE WORD, VICARIOUS, means performed or suffered in the place of another (Webster). In a sense this is not a proper term to use in speaking of Christ's death, for His death does not keep us from dying, except of course in the case of the faithful ones living when Christ returns. And even then the transition from mortality to immortality will be the same as passing through death. But the true meaning of, "Christ died for us", is, "Christ died on our behalf", and "by whom we have now received the atonement." — M. G.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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"HAPPY IS HE THAT HATH THE GOD OF JACOB FOR HIS HELP, WHOSE HOPE IS IN THE LORD HIS GOD." — PSALM 146:5.

### HAPPINESS

NO ONE WILL DENY THE RIGHT to happiness, any more than the right a man has to grow rich. The question is the method employed to this end. Wealth honorably acquired is a social distinction, otherwise it is a disgrace. The same is true of happiness. It may end in the punishment of the person who seeks it without restraint. True happiness touches us like a blessing achieved through good conduct, a task well done, or some sacrifice made.

There seems to be something fleeting in the very nature of happiness. No one can bear the consciousness of being happy for any length of time, without being bored to the point of becoming miserable. Perhaps this can be explained by a glance at the so-called worldly young people of today. Their happiness is varied. This accounts for the accelerated gait they follow, the adventures they seek, and the exhausting experiences they endure. Whatever they have or might have, they are ready to exchange for a new thrill — and the sky is the limit!

However, I think their love for the unusual will terminate in a gradual awakening, or a realization of the truths already acknowledged by a Christian boy or girl. They will see that their claims to happiness are not as beneficial to themselves, or to others as the simpler pleasures of their forefathers. They will not be able to withstand the scorn of noble men and women when the fruits of their pleasure is revealed, be it spotted reputation, broken health or memories which are impossible to efface.

The sooner youth learns that it is impossible to sidestep God's laws, and that it is safer and saner to contribute more to the sum total of other people's happiness, whether it be keeping an appointment or caring for the sick and helpless, the sooner they will have mastered the secret of happiness.

Lois Blakely, Grand Rapids, Michigan

### WHAT CAN I DO FOR JESUS?

*"Love is a service so deep that self is forgotten."*

MOST PERSONS, whether Christian or non-Christian, have a loved one for whom they would do anything within their

power to do, even to giving up life if need be. Jesus did that for us. What do we do for Him?

General Booth once sent a cablegram to all Salvation Army posts of the world and his message was this, "Others". This message inspired a poem, one verse of which is,

"Help me in all the work I do  
To ever be sincere and true  
And know that all I do for you,  
Must needs be done for — OTHERS."

This whole poem is very much in keeping with the words of Jesus when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So it is with us. We serve the Master and do for Him in whatever way we serve and do for others in His name.

Lydia Railsback, South Bend, Indiana.

### DEATH

NATURAL DEATH is that state of any animal, being, or plant, in which the vital functions have totally and permanently ceased to act or the extinction of life.

Man, being a sinner, is under the law or agency of death, therefore, when vital action ceases, he no longer exists as a human being, but returns to the original elements of dust. He as a dead body finds his home in the grave. Rom. 5:12, 21; Gen. 3:19; 2:7; Hebrews 9:27.

There are two deaths, sleep and punishment of the wicked. The condition in sleep or the first death is found in Eccl. 9:10; Job 3:17; 19:26, 27; Psa. 146:4. In the second death the wicked are punished eternally. Rev. 20:13, 14; 21:8. There is a way to escape the second death through Christ. Hebrews 2:14; 2 Tim. 1:10.

Let us live our lives in accordance with God's will so that we may escape the second death. Rev. 2:10; 20:6.

Elizabeth Ford, Dixon, Illinois.

### BEREAN PAGE CONTRIBUTORS

Illinois, 3.	Indiana, 2.	Michigan, 2.
California, 1.	Minnesota, 1.	



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JESUS ON THE CROSS

**T**ODAY THE ORDER OF CRIMINALS is the crime, the trial, the punishment — quick death before a few witnesses. With Jesus it was different — no crime, false trial and a slow death of intense suffering and humiliation before a few friends and many enemies — all to fulfill the mission for which He was sent — to bring salvation to you and to me.

Pilate saw no evil in Jesus, but the Jews demanded His death. So Pilate said as he gave Jesus to the mob, "I wash my hands of the whole matter." Then swiftly followed the mockeries, the scourging, more bruises, and the procession started in the early morning, Jesus bearing His own cross to the place of execution, Calvary (Golgotha), a hill north of the Damascus gate outside the city walls.

The soldiers came first, carrying a board with the inscription on it stating the cause of the crucifixion. Four soldiers were next, under the charge of a centurion, carrying hammer and nails and guarding Jesus with His burdensome cross. How weary He must have been after the long night of suffering and ill treatment! Yet, He never lost self-control but remained calm, and very quiet, not making a sound even when the cross was set in place and the nails driven through His hands and feet.

Then soldiers cast lots for His garments and each took a part as had been prophesied years and years before. Above Jesus was nailed the inscription, "*This is the King of the Jews*", written in Greek, Latin and Hebrew. The Jews wanted Pilate to write, "*He says He is King of the Jews*", but Pilate refused to oblige them.

On either side of Jesus was a thief, who was crucified with Him. As the people passed even these thieves joined in the insulting words they directed to Jesus. They sneered, "Thou that destroyest the temple, and buildest it in three days, save thyself!" "If thou be the Son of God come down from the cross," they mocked.

Even the chief priests and scribes and elders said ugly things to Him. "He saved others; himself he cannot save." "If he be the King of Israel, let him now come down from the cross, and we will believe him," they jeered.

They taunted Him thus, "He trusted in God; let him deliver him: for he said, I am the Son of God."

Intense darkness settled over the land from the sixth to the ninth hour. Do you suppose the guilty men began to wonder if they had not made a serious mistake?

What those three hours of agony were to Jesus we cannot comprehend, but at the last He cried in a loud voice, "My God, my God, why hast thou forsaken me?" How utterly alone He seemed!

Some of those nearby heard Him call out and said, "Behold, he calleth Elias." And one of them reached up to Him a sponge filled with vinegar saying, "Let alone. Let us see whether Elias will come to take him down."

Then came the end. Jesus cried out again in a loud voice, "It is finished," and died.

The veil in the temple was torn from top down; there was a great earthquake, and the dead came from their graves.

The centurion, standing close at hand, saw and heard the last words of Jesus, and declared, "Truly this man was the Son of God."

THINK! Are we trying in any way to repay the big debt we owe Jesus?

#### SOMETHING TO DO

1. Find where Jesus had said He could build up the temple in three days.
2. What was the special request of one of the thieves?

#### FACT

The greatest four-word phrase in the Bible is, "Thy will be done." Matthew 6:10. (These Bible word facts were selected by Lynn Leighty.)

#### A TABLE BLESSING

The Lord is my Shepherd; I shall not fear,  
His mercies in plenty are always near,  
All things that I need He will ever provide,  
And naught but His goodness can ever betide."  
— *Wee Wisdom*.

#### CHEERFULNESS

#### ANGER

It is said that the leopard can be caught by a trap, with a mirror so contrived that the animal, on seeing the reflection of himself, imagines that he has met with an enemy, and so attacks it; upon which the trap springs and secures him.

I have heard of a boy who had never seen a mirror, till one day, being in a great passion, he happened to pass one. He thought the image he saw was another boy, and it looked so wicked that he was very much alarmed. He lifted his stick to defend himself, when the boy in the glass lifted his stick also.

He took this for a challenge, and struck at the imaginary boy, thus dashing the mirror in pieces. The leopard, then, is not alone in disliking his own face, so long as he thinks it belongs to somebody else.

# With Our Sunday Schools

LESSON XI.—June 15, 1930

## JESUS ON THE CROSS

Matthew 27:1-66

Devotional Reading: Psalm 22:1-5, 14-19, 27, 31

### GOLDEN TEXT

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2.

#### A STUDY OF THE SUBJECT

**Topic.** Calvary.

**Basic Truth.** "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2.

**Outline.** I. The Sacrifice for Sin. II. Take up Your Cross. III. The Battle Won.

**I. The Sacrifice for Sin.** Never was sacrifice so important, never was so much at stake, never did so much depend upon the decision of one life, as at Calvary. Calvary was planted upon the hillcrest between the valley of death and the broad sunlit plain of life. Successfully sealed, and life with all of its accompanying blessings was entered. Failure to successfully pass Calvary, and death with all its destructive power continued unabated. Like David with his sling, lone-handed meeting the giant to decide the victory or the defeat of Israel, so Christ, unaided by mortal man, approached the cross with the responsibility of gaining the victory over sin and death and settling the future of the race of man. Victory would fill the earth with life, righteousness, gladness, with the joy of heaven. "Who for the joy that was set before him endured the cross, despising the shame."—Heb. 12:2. With the sacrifice of himself He bore in His own body our sins on the tree. 1 Peter 2:24. He "obtained eternal redemption". Hebrews 9:12. Having become "obedient unto death, even the death of the cross", Phil. 2:8, He was enabled to "deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

Not for His own but for our transgressions was He wounded. Not for His own but for our iniquities was He bruised. Not for his own but for our sins did He become an offering. "And with his stripes we are healed." Isaiah 53:4-12.

If there is great "joy in heaven over one sinner that repenteth", Luke 15:7, what must have been the joy in heaven when by this supreme sacrifice the Savior restored from sin and death multitudes to the righteous God. Truly, the "joy that was set before him" was unspeakable.

Calvary is both our wailing wall and God's Shekinah glory. At the foot of the cross, he who brings sympathy and compassion can but pour out his heart in tears at the feet of Him who in spotless righteousness was made sin for us. But at the victory of the cross the ever guiding light of God illumines the hope of

man with all of Heaven's painting of the future.

If Calvary meant so much for man, what did it mean for God the Creator? His perfections which had been blighted in Eden's garden were here restored to all their divine beauty. His sorrows which had been constant since Adam's sin were here removed by the intensity of righteous service by His well-beloved Son. All that which would have been failure if continued under Adam was turned to success by the spotless, sinless Son of God.

So great was Calvary's sacrifice.

**II. Take up Your Cross.** "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24. There is a cross for you and me; small, truly, in comparison with the cross of our Master, but a cross, a Calvary, just the same. In like manner as the Savior "by his own blood" "obtained eternal redemption", Heb. 9:12, so you and I must in turn offer ourselves ere any redemption for us is complete. In no sense does this limit or depreciate our Savior's sacrifice. He who would live with Christ MUST first die with Him. Rom. 6:4, 5. New life, the life of Christ, follows on only after the death of the old. He who aspires to the new must therefore, of his own volition, sacrifice the old.

It is a painful cross. The cup which one must in preparation therefor drink is a bitter cup. But there is no other scriptural provision for attaining unto life with Christ than that man shall first, inspired by his faith in God, bury himself with Christ. Col. 2:12; 3:1-3.

Nor does one sacrifice himself for himself alone. Small though his work may be, yet in that small way he is sacrificing himself for his fellows. To go into all the world and to proclaim the gospel of salvation unto our fellow beings, Matt. 28:19, is to, in degree, forsake houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands, and home, and, often, life itself for the name of Christ and for the uplift of one's fellows. Unless someone does this, the gospel fails of reaching some of those for whom it was given.

Let us "watch and pray" till we each find our cross. In truest preparation let us make our sacrifices, aiding in all the wee bit at our command to reveal to our fellows Him, and His great sacrifice.

**III. The Battle Won.** Thermopylae and Gettysburg are but flickering candles when

viewed in the light of Calvary. The world has passed through many changes. Various battlefields serve as periods in the records, but on Calvary's battlefield was fought and won the battle of greatest importance in the history of the race. The benefits of Calvary have not yet fully accrued. The debris of the field has not yet been gathered. But rapidly the world is rushing on to that soon coming morning when the benefits of that victory will stand out resplendent on those who shall thus have gained immortality, on the nations who shall reap peace and righteousness, on the earth that shall be filled with the glory of the Lord.

#### PRACTICAL APPLICATIONS

The Jews who were eyewitnesses and on-lookers of the sufferings of Christ did what they could to antagonize the Master and make life harder for Him. Today, while we cannot inflict physical injury on the Christ, yet we can in numerous ways make His work much more difficult to accomplish. Show how the following hinder the progress of church work:

- Gossip
- Inciting divisions
- Indifference
- Pessimism
- Worldliness

During the hours Christ was on the cross, suffering to the limit of human endurance, He maintained a loving attitude toward His tormentors and persecutors, even to the extent of saying, "Father, forgive them; for they know not what they do." Should the Christian of today maintain a loving attitude and forgiving spirit, when he is,

- Mistreated?
- Slandered?
- Slighted?
- Falsely accused?

Notice each separately and make application. — C. E. R.

#### THE GOLDEN TEXT

"Looking away to the Leader and Perfecter of the Faith, Jesus, who for the joy set before him, endured the Cross, disregarding the Shame, and has sat down at the Right hand of the Throne of God."—Heb. 12:2, Diag.

The preceding chapter recounts the history of many ancient worthies who died in faith, but Paul exhorts us to look away from these witnesses of the past unto Christ the faithful and true Witness now seated at the right hand of the throne of God. — F. A. S.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Brush Creek (Ohio)	June 1 to 8
Minnesota (St. Cloud)	June 12 to 15
Michigan (Grand Rapids)	June 23 to 29
Indiana (North Salem)	July 8 to 20
Texas (Goldthwaite)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

## WATCH THE DATES

Keep your eye on the Conference Dates as listed at the beginning of this page. Plan to attend as many of these gatherings as you possibly can.

During this week and over next Sunday the brethren at Brush Creek, Ohio, are engaged in their Annual June Meeting.

Then over the next week end, June 12 to 15, the Minnesota State Conference will hold its sessions.

## MICHIGAN CONFERENCE DATES

The Michigan Conference dates are set for June 23 to 29. Bro. Siple will be there as speaker and teacher.

## IT'S NOW GOING ON

The annual Bible School and June Meeting of the Brush Creek, Ohio, church is now in progress. Bro. Siple is the speaker, and rumor whispers that Bro. Lyon will be there for part of the time, too.

## A DAY AT HOME

Bro. A. G. Townsend left his work on the Oregon church last Saturday afternoon and departed for his home in Grand Rapids, Michigan, to spend Sunday with his family and to take his place in Sunday School and church.

Bro. Paul C. Johnson accompanied him and spoke for the Grand Rapids brethren both morning and evening.

## ILLINOIS AND GENERAL CONFERENCE

The Illinois Bible School and Conference and the General Conference of the Church of God will convene at Oregon, Illinois, from July 29 to August 10. Come if you can possibly do so. Be with us for the whole ten days. We can find room for all to sleep and get enough to eat if the Lord blesses us as He has in the past years.

The teachers for the Illinois Bible School consist in part of the following: Bros. Austin and Lyon, adult class; Bros. Siple and Lyon, advanced young people; Bros. Marsh and Siple, high school class; Bro. Elmer Goekler, the intermediates. Sr. Verna Thayer will have charge of the primary department and the subject of her studies will be, "The Bible A. B. C's." Sr. Thayer will also act as matron. These names give promise of thorough Bible instruction and interesting classes. You are invited to come and be one of us.

## AT GRAND RAPIDS NEXT SUNDAY

On Sunday, June 8, Bro. E. Cedric Pope will be the speaker in Grand Rapids, Michigan. May he be given a good hearing.

## BUSINESS MEETING CALLED

Sr. M. A. Woodward spoke at the Dutton (Michigan) church on Sunday afternoon, June 1. She will speak again next Sunday, June 8, at 2:30 p. m., fast time. A business meeting of the members of the Dutton church has been called to convene immediately after the close of the sermon.

## BACK TO THE HOME TOWN

Sr. Jessie M. Wilson is now back in Chicago after a pleasant winter in the South where she visited with church folks and relatives. Her address is 616 N. Long Ave., Chicago.

## CORNERSTONE LAYING

At this writing the work of remodeling the church building at Oregon is progressing rapidly. The excavation of the basement has been completed and the foundation walls have all been poured. Before these lines reach the reader, the framework of the addition will be in rapid progress.

As the old church walls are of stone, it is purposed to veneer the walls of the new portion with stone. God willing, the stone work will be started the latter part of this week.

The cornerstone will be laid on Sunday afternoon, June 8. A fitting service will be held at 2:30 p. m. All those who are within convenient distance are invited to participate in this service.

Among the items which will be placed in the cornerstone are a copy of this issue of The Restitution Herald, a list of the donors to the new church building, the membership roll of the Oregon church and Sunday school and a small Bible.

## SMALL POX HINDERS IOWA WORK

The home of Bro. J. W. Williams is under quarantine for small pox. Sr. Williams and the next to the youngest child have it. Sr. Williams was just coming down when the word was sent to the Herald. The little girl is doing nicely. Bro. Williams' appointments will have to be cancelled for two weeks.

Their son, Ward, graduated from high school on May 29, and is staying at the Clark home in Gladbrook.

## OREGON VISITORS

Bro. and Sr. H. S. Lasher from Miami, Florida, were welcome guests in Oregon last week. These good people were among the thousands who were badly hit by the great financial crash suffered by Florida in the recent past. But with faith in God they are looking happily forward toward better days. They were enroute to points in northern Michigan where Bro. Lasher is engaged in the contracting field for the season.

## EVANGELIST'S REPORT FOR MAY

Money received: Pleasant View, \$15.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; South Bend, \$15.00; Lakeville, \$7.00; Minnie Porter, \$1.00; Ernest Logan, \$11.00; Emma Smith, \$10.00. Expense, \$20.75.

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; South Bend, 1; Lakeville, 4.

J. H. Anderson.

## LOS ANGELES, CALIFORNIA

Bro. John Corbaley suffered a slight stroke of paralysis recently, but we are happy to report that he is much improved.

Bro. Cecil Smead of the Bible Training Class returned to his home here recently and is assisting Bro. Marsh in the local work.

Bro. Marsh will begin a series of three sermons on Service next Sunday. They will be, "The Christian Saved to Serve", "The Jew Saved to Serve", and "The Gentile Saved to Serve".

## EDEN VALLEY, MINNESOTA

Our special series of meetings which began May 1 came to a close Friday evening, May 23. These meetings were conducted by Elder Paul M. Hatch of Harvey, Illinois, with the assistance of our pastor, Sydney Magaw, and Elder Ray Abbott of Paynesville who gave us a sermon each Thursday evening. We also enjoyed one sermon each from Elders Irwin Marshall, C. E. Randall and Wilbur Sweaney who recently returned from missionary work in the Bermuda Islands.

The weather conditions at times were bad, and, as our congregation consists mostly of country people, the crowds on some nights were not as large as we would have liked. At other times the house was full, and always the interest was good.

We feel that we have much to thank God for as five confessed Christ and were baptized at Eden Lake on the afternoon of Sunday, May 18, before a large crowd of people.

Mrs. Herman Ruhn, Church Clerk.

## THE MEETING AT FONTHILL

The Annual May Meeting of the Church of God at Fonthill, Ontario, came to a close on Sunday, May 25. All three days were filled with good things, the sermons by Bro. Siple were not only interesting, but were filled with exhortation and instruction. Each service was accompanied by good music. Then the baskets which were brought on Sunday were filled with good things for our temporal needs. Every one seemed to enjoy both the dinner and supper which were served in the basement.

One young man took his stand for the Master, Bro. Arthur Taylor, who has been attending our Berean and church services and is a very good Bible student. May God keep him faithful.

The hearty cooperation and good fellowship which were manifested throughout the meeting was a source of satisfaction and encouragement to all.

Grover Gordon, Pastor.

## OTHER FONTHILL NEWS

On May 16 Bro. and Sr. Seburn's home was burned to the ground. The fire is thought to have started from the steam roller which was working on the new highway past their place.

We were glad to see brethren from all parts of both Ontario and New York state in attendance at the May Meeting. Come again, all.

Mrs. E. A. Gordon of Holbrook, Nebraska, came on May 22. She is the mother of the pastor and no need to say that she was welcome.

Grover Gordon, Pastor.

**AND FROM NIAGARA FALLS**

No service was held at the Blessed Hope church on Sunday, May 25, on account of the Fonthill meeting. A large representation of the church here went to Fonthill and spent the day.

We are sorry to report that Bro. and Sr. Clinton Moore are moving from here. They will be greatly missed both in church and Berean. Bro. Moore is going on a farm about forty miles south of Buffalo, near Eden and Jerusalem, so they should be continually reminded of our hope by having those two names before them at all times. We wish them every success in their new home.

Grover Gordon, Pastor.

**RIPLEY APPOINTMENT**

The Ripley church will have Bro. Paul C. Johnson for the speaker on Saturday night and Sunday, June 7 and 8.

**SOME MISCELLANEOUS NEWS**

Sr. Anna E. Drew of Dixon, Illinois, was a welcome caller among Oregon friends on Decoration Day.

Bro. and Sr. E. T. Renner, of Chicago, visited with their mother, Aunt Mary Renner, of Golden Rule Home, on May 30.

We are glad to report that Sr. Mina Knodle of Oregon, who was recently injured in an auto accident, is now recovering nicely.

The atmosphere about Oregon has been brightened the past week by the presence of Sr. Leila Mae Siple of Chicago who has been visiting with her parents, Bro. and Sr. George Siple.

Sr. Azalia Winfrey of the Oregon High School faculty, left for her home at Bosworth, Missouri, on Decoration Day.

Bro. Siple reports a most pleasant trip to the Niagara district. On Thursday night he

spoke to a splendid crowd at Niagara Falls, and then from Friday over Sunday the Annual May Meeting was held at Fonthill, Ontario. Such attendance, attention and interest are a real inspiration.

A brief stop was made at the old home, Adrian, Michigan, on the way eastward, and at Cleveland, Ohio, on the return.

**SOMERS - WALLS**

A very pretty home wedding was solemnized on Saturday, May 31, when Miss Mildred Walls became the bride of Mr. Gayle Somers, at the home of the bride's mother, Mrs. Martha Walls, Rockford, Illinois.

Sister Mildred is a very intelligent young woman of highest standards. She is president of our Rockford Berean class and very faithful.

Mr. Somers is a young man, industrious and of high ideals. He is connected with the automobile business in Rockford where they plan to make their home.

The happy couple left for a motor trip bearing the blessings and prayers of all.

F. E. Siple.

**LEVI S. HATCH**

Dear Household of Faith:

I wish to tell you of the death of my brother, Levi S. Hatch, which occurred on March 31, at the home of his daughter in Orange, Texas. Had he lived until May 17 he would have reached the eighty-seventh milestone of life's journey. He was the eldest child of my father, J. S. Hatch, known to so many of you.

Always of a cheerful disposition, it was his delight, as long as he was able, to visit the sick in the hospital each day and carry cheer and flowers to them.

I have seldom had the pleasure of being in his company, as he went to the war when I was a babe and married soon after returning. He served his country well, having gone through the entire service. He lived in Ne-

braska, Louisiana and Texas after the death of his wife.

My brother, C. E. Hatch, and I are the only ones of the ten children who are left.

Yours in hope of life when Jesus comes,  
Azora M. Scroggs,  
Pomona, California.

**ARE YOU READY?**

(These verses were written by Arthur Taylor, the young man who took his stand for the Master at the Fonthill May Meeting.)

Are you ready for His coming?  
For the Bridegroom draweth nigh.  
Are you ready for His coming?  
See His heralds in the sky.  
For He's coming, yes, He's coming,  
His bride to elect.  
And His bride is the church,  
All others He'll reject.

Are ye of the faithful,  
Or are ye sinners all?  
Remember, at the dawn or midnight  
You are apt to hear His call.  
When His loved ones He will gather  
At His appearing from on high,  
And His glory shall shine forth  
To all the earth and sky.

Those of us who are ready  
To our future home we'll go.  
But to the rest—the wicked—  
There is naught for them but woe.  
Woe to him who is rejected,  
He shall rue with all his might.  
Gird your armor on, my brother,  
Let us go forth to the fight.

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**TRACTS AND BOOKS**

**TRACTS**

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
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**Name**

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## A LIVING MESSAGE

THE BUSINESS MEN'S WAR COUNCIL of the Pocket Testament League received a letter from a Y. M. C. A. secretary in one of the southern camps, asking them to tell him of some book that would give him the facts about Christ's second coming. For, said he, the soldiers were asking him to tell them about this, and he wanted to be able to do so.

A gray-haired police officer in Philadelphia recently, as a woman made room in a crowded trolley car so that he could get a seat, thanked her, and then fell into conversation with her; and in a moment or two he let fall a remark that disclosed that he was looking for the return of Christ. He was evidently a devout Christian, and he knew the Word of God. He saw no solution for the way in which the age is going to save the personal return of Jesus himself.

There is probably more literature on the subject of our Lord's return today than in any time since His ascension. What does this mean? Is it an accident? Or is God himself bringing it to pass that, as the end of the age draws near, the truth of Christ's coming shall be rescued from the well nigh oblivion into which it had fallen, and people be given a fair opportunity to know this part of the gospel which belongs to them, because "God so loved the world"?

If one has honest doubt as to what the truth concerning our Lord's return really is, let him try the plan a certain man followed when he wanted to silence some people who were going after him in this matter.

He was a Princeton football player in his undergraduate days; and he went out to India as a missionary, big in body, mind and heart. He had been trained, as so many good Christian people are, to suppose that the world is getting better, and that the churches are going to Christianize the world, and that at some vague, far distant day when the world has gotten to be a miniature heaven through the influence and power of the church on earth, Christ will come back again.

In his mission station in India there were some women missionaries from Great Britain who were eager believers in the blessed hope of our Lord's return. When they found that he was not, they started to set him right! They did this very persistently, quoting Scripture to him with great freedom. He stood his ground against them, but he found himself unable to give them as direct scripture to prove his position as they were to prove theirs.

So he decided to meet them on their own ground, and to silence them. He went at it in a systematic, honest way. He took his Bible, and a notebook, and he started in to study the Word of God in order to bring together the passages that should show that he was right and they were wrong. Every passage that seemed to prove his position he set down under a certain classification; if there were any passages that seemed to be in favor of their position, he set them under another classification. And so he went faithfully on with his Bible study for several months. At the end of that time he was ready for them. "But," he said, "the only trouble was that when I got my material all to-

gether I discovered that they were right and I was wrong. There was no other conclusion to reach from the Bible itself."

You will not find many persons who have honestly sought out what God says about Christ's coming who come to any other conclusion. It is human reason, human opinion, human views that deny the coming of Christ to this earth to do here what He has never asked His church to do, that is, establish righteousness on the earth and Christianize the world.

How, then, shall we bring this blessed hope into our evangelistic messages? Make the ringing declaration, quietly but earnestly and with a conviction that men cannot escape that *Jesus is coming*. Explain why men are lost, and how men are saved. Tell men about Jesus, and why He had to die, if they are to be saved. Tell them that His death paid the penalty of all who have sinned, and that all He asks us to do is to believe on Him and be saved.

Then is the time to bring out the blessed truth that Jesus is coming again — are you ready to have Him come? If He should come today, would you be glad?

"Nothing is as certain as death and taxes," people say cynically. It doesn't happen to be true. Taxes may be reasonably certain, but death is by no means certain for the Christian. An entire generation of Christians are never going to have the experience of physical death. Tell people this. It may startle many of them. You may never die! If you have taken Jesus as your Savior, or if you take Him as your Savior now, and if He comes in your lifetime, as He may, you will never know physical death.

"We shall *not* all sleep," rang out Paul's infallible message, speaking as a believer to believers of the Christian era, "but we shall *all* be changed." Not every Christian will die, but all Christians, both the dead and the living, will be changed at the coming of Christ as they receive their glorious, incorruptible, resurrection bodies. For, "we which are alive and remain unto the coming of the Lord . . . shall be caught up together with them (the believing dead who are raised from the dead) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

The truth of our Lord's return is one of the most *practical* truths in human life. It affects daily life; it should dominate daily life. God means that it should. It is not a doctrine of the Bible. It is *the* doctrine of the Bible. Teach it; preach it; tell it everywhere you go. — *Selected by Mrs. A. J. Chaplin.*

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Our days seem full with thoughts of gain and getting;

With selfish hope and fear, and vain regret.

The constant plea the human heart is fretting;

"What has the world to give?

What do I get?"

False hopes that sap the well of human kindness,

And undermine the life we mortals live,

One truth alone can pierce our mental blindness;

Not what we get is gain,

But what we GIVE! — *Selected.*



# THE RESTITUTION HERALD

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## In the Shadow of the Cross

By Lyman Booth

I EMPLOY THE ABOVE WORDS as the title to what I shall offer at this time, because it has been used recently by others in writing concerning the agony and suffering of our Lord, which suffering has been confined within the hours of His passion on the cross. While those were hours of excruciating pain still we believe and shall endeavor to show that there were moments prior to His crucifixion that His sufferings were more intense.

The opinion prevails that it was His sufferings while on the cross to which He alluded as the "cup" which He desired not to take. But is that the correct thought? Did He not tell the scribes and Pharisees that the Son of man should be three days and nights in the heart of the earth? Matt. 12:40. Did He not say to His disciples that He should be slain and raised the third day? Did He not tell His disciples just prior to His arrest by the angry mob, "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die"? John 12:32. While thus conversing with them He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." John 12:27.

These, with other texts, show plainly that He had become completely reconciled to the thought of death upon the cross. Therefore for Him to pray for escaping death in that manner would be to shrink from the will of His Father, which He knew perfectly by the teaching of the prophets concerning His death. He knew that the Psalmist had written, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring. (Margin, from my salvation)." Psa. 22:19. A part of this He repeated while expiring on the cross. This prophecy was alluded to by Paul in Hebrews 5:7 where we read, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, and was heard in that he feared (Margin, heard for his piety)."

In Luke's account of this same hour after He had prayed for the third time that the "cup" might pass, we read, "And there appeared an angel unto him strengthening him." Luke 22:43. The fact that He needed strengthening showed a decided weakness; but we dare not suppose it to have been a mental weakness, for we have shown that His mind was firmly fixed upon the death of the cross. It therefore, must have been a physical weakness. In the forty-fourth verse we find these words, "And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." This, no doubt, was the cause of His weakness of body and was of such an alarming nature that He was fearful lest it might prevent Him from reaching the cross. He well knew this was foretold by David, who wrote concerning this event, as follows, "My strength is dried up like a potsherd: . . . For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet." Psa. 22:15, 16. It was not the dreaded cross that caused all His sorrow at that moment, for He despised its shame, and looked beyond its shadow to the glory which the Father had set before Him, and His greatest desire was to do His Father's will.

There must have been a physical cause, and it was manifested by the appearance of sweat "as it were great drops of blood." If I have not been misinformed the sweating of blood is known by the medical term, "Diapedesis," and is a fatal malady. Other than the Savior's experience there are but two cases on record. It is quite evident if He had not been strengthened by the angel He would not have reached the cross. Upon the authority of medical statements, we can believe that in the highest state of mental agony a blood exudation may take place. If in His case it was not blood, as some contend, what then gave it the appearance of blood?

Between shuddering nature and an indomitable will there must have been a heroic struggle, for from His lips

(Continued on page 582)



# EDITORIAL



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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — Matthew 5:16.*

## O MAN OF GOD

**B**UT YOU, O MAN OF GOD, must flee from these things; and strive for uprightness, godliness, good faith, love, fortitude and a forgiving temper. Exert all your strength in the honourable struggle for the faith; lay hold of the Life of the Ages to which you were called when you made your noble profession of faith before many witnesses." — 1 Timothy 6:11, Weymouth.

Only once in the New Testament is the title "Man of God" used and then it is assigned by Paul to Timothy. Its first usage is in Deut. 33:1, where it is applied to Moses. Moses stood out before the people as God's spokesman. As such he was a man of God. He gave God's direction to the people; he delivered God's laws to them; he instructed them regarding their sacrifices, regarding all things which God spoke to him. Moses was God's helper. In Exodus 4:16 and 7:1 we learn that a prophet was a spokesman. Aaron was given to Moses for a spokesman, to be his prophet.

In his first epistle to Timothy, Paul instructs him as to the life that he should live as a man of God. Timothy was to represent the Father before the people. He was to stand for God, to do for Him.

There are different ways by which God reveals himself to the prophets to the end that they might be His spokesmen or His men. Nehemiah said, 9:30, that God testified against the people, "by thy spirit in thy prophet." While Hosea speaking ironically against Israel says, 9:7, "The prophet is a fool, the spiritual man (the man with the spirit of God) is mad." To Moses God said, Num. 11:16, 17, that He would take of the spirit which was upon Moses and would put it upon the seventy elders which Moses would appoint. And vv. 25 to 29 tell how God did it. By His spirit God enabled men to be His spokesmen, His men.

Another way in which God revealed himself to His people to the end that they might the more fully represent Him, and that correctly, was by making himself known to them. In Num. 12:6 He tells Moses, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." But to Ezekiel, God said, "Hear the word at my mouth and give them warning from me." Ezek. 3:17. God spoke to Ezekiel directly. To Jeremiah God said, "If thou return, then will

I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them." Jeremiah 15:19.

Another way in which God revealed himself explicitly unto His people was by His written words. This was the manner which Paul directed to Timothy in his second epistle, 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Here it is distinctly stated that the inspired Word of God is for the purpose of thoroughly or perfectly furnishing the individual person, that he may truly stand for and represent the God of heaven.

In this connection the words of our text quoted above have large meaning. Timothy, as a man of God, was exhorted to follow after righteousness, godliness, faith, love, patience, meekness. He was exhorted to "fight the good fight of faith," to "lay hold on eternal life." To accomplish this required daily and constant consecration in service unto God.

It is probably altogether out of place for any individual of the present time to regard himself as a man of God in accordance with the meaning of the phrase as quoted in the scriptures above. But it is hardly out of place to suggest that each individual, in proportion as he regards himself to be a man of God, should in just such proportion endeavor to live circumspectly, truly, earnestly, before all men according as Paul exhorted Timothy. He may not receive of the Spirit of God directly to the end that he shall know when and how to act. True, his may not be the privilege of enjoying visions and learning more about the Father, but he does have the written Word. And to the extent that the individual reads and understands that Word, to that extent should he carefully and energetically live the truths of those things which have been taught by God's Word.

There is but one principle reason for God choosing out men for His own personal service. That reason is that they may represent God to those not yet knowing God. The object is not merely to enlighten and beautify the mind of the individual to whom God talks, but that that individual may by his life and conduct and service enlighten the minds of others and draw them nearer unto the Father.

A question arises as to how one should comport himself

so as to most nearly approach that status of Christianity that would permit him to be truly called a man of God. This is a vital question. It has to do with one's standing before the Father more than before men.

One person learns from the Word of God that God is; that Jesus, His Son, is Savior; that Christ gave himself, even unto death, that He might save man. More or less other related truths are incorporated in his faith. As a result this individual makes a profession of Christianity. Publicly he acknowledges Christ and declares himself a disciple. He consecrates his life; he devotes his time and ability to service; he solicits others unto fellowship with Christ. Standing upon a few fundamental truths of the Bible, this person gives his life perchance, to truly exercise himself in accordance with the teachings of God as he has thus found them, and to aid others all possible.

Another individual, realizing that the Bible is full of yet undiscovered truths as the heavens are full of stars yet unseen, launches out on spiritual explorations of discovery. His whole heart and being are aroused in his pursuit. Thought after thought is discovered, each one of which only the more excites his interest in the mysteries of God. Little attention is perhaps given to watching the growth of the child who has never yet well learned the fundamentals of Christian truth. Little heed may be given to that weak brother or sister who can successfully continue the Christian journey only as he or she has the daily, constant encouragement and assistance of those of stronger personality.

True, both of these types of Christian life should be exercised, but if only one of them can be exercised by the individual or by the church, which one should it be? Which brings the individual closer to that status which would qualify him to be a true man of God?

Where did Moses exercise his influence most, in ever searching for the new and the unseen, or in dedicating himself to carefully executing those things pertaining to the daily upbuild and development of his people? Where was Timothy exhorted to stand? Was it not that he should search the Scriptures in order that he might be thoroughly furnished unto all good works? He was to be instructed in the way of righteousness — right living; in the way of correction — correction from error; in the way of reproof — reproof of wrong.

It may not be ours to be men of God as the term is used in Scripture, but it should be ours to ever approach more and more nearly unto the great standards of Bible truth in respect to the standards of daily life, the standards of Christian service, the conduct that would be becoming unto Christ and unto all Christ's people.

"O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." — 1 Tim. 6:11, 12.

"REAL CHRISTIANS do not carry their religion. Their religion carries them. It is not weight. It is wings."

## WHERE DOES THE MONEY GO?

### THAT'S THE QUESTION!

TWO WEEKS AGO an item on page 552 stated that correspondence (including a stenographer), editing and proof-reading costs the National Bible Institution over \$2000 a year. Much more correspondence should be done and much more editorial work should be done.

For the sake of ascertaining just how each department prospers, the N. B. I. credits the Print Shop with all printing just as though another shop were doing the work. Each issue of THE HERALD is credited to the Print Shop at whatever it costs to produce. For the year 1929 the cost of publishing THE HERALD, as charged by the Print Shop, was \$3790.97. The total amount actually received for subscriptions was 2124.93; leaving a deficit of \$1666.04. That is where 166,604 cents go to.

You say, "That is outrageous!"

No; unless deficits on other religious publications are also outrageous. Other denominations have the same problems. Some of them solve the problem by selling advertising space. So far, we have decided against that. We prefer to *foot the bill as a part of our service.*

And that is one reason we are combing the world for 1000 tried and true Christians who are interested in the effort to the extent of \$1 per month. It's to pay these expenses and meet these deficits — and do so promptly, on time, as *Christians should* — and have enough to the good to grow *just a little* each year, that we are pleading.

We are made happy by already having \$74.00 per month promised. We have confidence that the other \$926.00 will be forthcoming. When \$1000 come flying in at the first of each month, like doves to the window, we'll be too happy for words.

Come on clerks, office helpers, school teachers, laborers, and all salaried people; business folk, chicken raisers, fruit growers, farmers, ALL Christians — let's put this over at once and get at something else!

Write us today that you'll regularly *take interest* in this work to the extent of \$1 per month. If you can't take a dollar share, make it a half, or a quarter. If one dollar is not enough make it two, five, ten, any number, but let us each have a *monthly INTEREST* in this work.

Sr. Gesin has her pen in hand to make record. Make her use it.

Make all checks payable to National Bible Institution, Oregon, Illinois.

GOD WANTS US to improve our own opportunities with the possessions and the powers which He has given us. If we trust Him, He will make our way perfectly plain before us. We have not to look outside our own lives for the chart and measure of our duty. But let us see to it that, *with what we have*, we are doing our utmost to be of service to those with whom we come in contact — to live our daily lives as "unto Him." — *A Selection.*

## IN THE LAST DAYS

By Samuel E. Haney

PROPHETCY AND CHRONOLOGY have been sources of inspiration and joy all down the age; but, without an exception, they have required a concurrence with current events to reveal their import, just as it required Christ by His humiliation, teachings, suffering and death to clarify the four thousand years of obscurity relative to life and immortality. "Who hath saved us, and called us with an holy calling, *not according to our works* (italics mine, Luke 17:10), but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light ('illustrated', Diag.) through the gospel." 2 Timothy 1:9, 10.

Let us apply this rule to 2 Tim. 3:1-5. Here we have an argosy of gospel truth: the old prophetic ship loaded down to its gunwale, and now anchored at every man's front door. It is virtually impossible to get more than a superficial inventory of this mixed cargo as rendered by the Authorized Version, 319 years ago. The Revised Version is more elucidating, but we must dig deeper by dissecting and analyzing, as it were, many words to accord with modern translations and definitions. We shall therefore use the Revised Version.

"But know this, that in the last days grievous times come." This means to be oppressed with grief; afflicted mentally; distressed, sorrowful: according to the dictionary. Every person is more or less sadly familiar with one or more of these definitions. Myriads with empty stomachs are tramping the streets of our cities in search of employment or are begging bread, while many of those who have employment are so unreasonably and unjustly imposed upon that for self-preservation they are compelled to look elsewhere for work, so rampant is selfishness becoming. All of this is in keeping with verse 13: "But evil men and imposters (the world) shall wax worse and worse, deceiving and being deceived."

The first four indictments of our lesson are as true of civilization — including nominal Christianity — as they are inimitable and unique, that is, "self-lovers — money-lovers," Diag. Fleshly gratification; a reversal of God's command, that is, "Mortify the deeds of the body, etc.," Rom. 8:12, 13. No idol in all Asia is so gorgeously decorated and so ardently worshiped as is the flesh (self), besides the adoration of other idols galore rather than the Creator and Savior. Such vile conduct is the personification of carnality, and is divinely tabulated "death" (Rom. 8:6, 7, R. V.), "for the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Idolatry is a prevailing sin with unregenerate man. He unconsciously puts

things and people before God.

"Boastful, haughty" — ostentatious, arrogant, Rotherham.

"Railers" ('blasphemers', Diag.) — To use scornful, insolent, or abusive language; scold, dictionary.

"Disobedient to parents, unthankful" — A criminal condition, due in great part to parents shirking their divinely appointed moral obligations. The result of this awful handicap of the youth of our day is made manifest by the following texts: Prov. 1:8, "My son, hear the instruction of thy father, and forsake not the law (teaching) of thy mother." Matt. 15:4, "For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him die (surely die, margin) the death." Eph. 6:1-3, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest ('shall', margin) live long on the earth." It is easy to see where mankind, starting at the cradle, is heading for, and to visualize his destination.

"Unholy" ('unkind', Roth.): natural as breathing these days. In verse three we have a concise summary of the spirit and activities of Babylon in all its phases. We shall use Rotherham's version: "Without natural affection."

"Accepting no truce": unless it be to camouflage the sword while preparing for a more ferocious attack.

"Given to intrigue."

"Without self-control."

"Uncivilized": and to a greater degree than is generally conceded. The same is true of insanity.

"Unfriendly to good men," John 15:18, 19; 1 John 3:13-15.

"Traitors," to betray a trust; commit treason; false to friends, dictionary.

"Reckless," foolishly heedless of danger; rash; indifferent, dictionary. The motor vehicle driver for instance: just "take a chance". Presto! Hospital or morgue.

"Beclouded," obscure, darken, dictionary. "Loving darkness rather than light," Jesus.

"Lovers of pleasure more than lovers of God; having a form of godliness, but the power thereof denying." By reading the second clause of the sentence first, we get a reason for the first clause, that is, they become, "lovers of pleasure, etc."

At this point God's command, without stipulation is, "And from these turn away."

Just as some folks in minimizing the import of God's Word appear to think that a life insurance policy assures them of a flowery entrance into the grave, a church certificate will assure them of a glorious exit from the grave and rapture right up into heaven, overlooking the fact that their lives may have evidenced such a love of pleasure as to make God's great sacrifice in their behalf unimportant to them; and thus establishing their indifference about the fountain of love, and God's plan of salvation. Such folks would be as incongruous in God's kingdom, where there will be no dance halls, nor moving picture dives, nor theaters,

nor radio jazz, so-called music, as a pig in a parlor.

Much of this underestimating of the power and essentiality of the Holy Spirit's office in our salvation would be expelled were it understood that the relationship between the new creatures in Christ Jesus preeminently supercedes the hereditary Adamic blood-life relationship. Note the teaching of Jesus and Paul on this subject. "It is the spirit that giveth life ('makes alive,' Diag.); the flesh (Adamman, writer) profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6:63.) "For the law of the Spirit of Life in Christ Jesus made me free from the law of sin and death . . . But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life ('make alive,' Diag.) also to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8:2, 11.) Further note the heartrending tests which many of us have endured for Christ's and the gospel's sake (Mark 10:29, 30; Luke 14:33). "Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world (age) to come eternal life."

O, how few understand, and still fewer care to understand what it means to be disciples of the Son of God, heirs of God, joint heirs with Christ. Nor does the inevitable consequence — death, as the result of disobedience to His commandments — seem to concern them. Christendom — professing Christians (600 million) — are now facing the end of the gospel age when we must either stand and prove the sincerity of our profession thereby, or suffer the effect of disobedience as described by St. Paul (2 Thess. 1:7-10), "And to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believe (because our testimony unto you was believed) in that day."

## PRAYER

More things are wrought by prayer  
Than this world dreams of.  
Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.  
— Tennyson.

## THE BOOK OF JEREMIAH

*By Lyman Booth*

*(Continued from last week)*

BUNSEN AND EWALD consider that the prophecies of Jeremiah seem most naturally grouped together by the recurrence of "The word of the Lord came to Jeremiah," as follows: first, an introduction (ch. 1); second, probably the roll written by Baruch (36:32), after the roll had been read in the ears of Jehoiakin had been burned by him (2:11). Third we have shorter prophecies delivered against the kings of Judah, and false prophets (21:25); fourth, two great prophecies concerning the fall of Jerusalem (25 to 28); fifth, the message of comfort for the exiles in Babylon (29-30). Sixth, we find the history of the last two years before the capture of Jerusalem, and of Jeremiah's work during that and later periods (32-45); seventh, the prophecies against the surrounding nations, ending with the wonderful predictions against Babylon (46-52); eighth, the supplementary narrative, which answers as a preface to the book of Lamentations.

At the time Jeremiah was called to prophesy the nation of the Jews was almost wholly given to idolatry and wickedness, but a revival soon took place. But the people generally were dissemblers and soon turned again to idol worship, which fitted them for severe judgment. The book contains the record of the messages with which Jeremiah was sent from God to the people. These are remarkable for the complete record of the faithful and kind reproofs, tender and affectionate pleadings for right doing, also the awful denunciations of judgments awaiting their evil deeds. These were interspersed with the ill usage with which he met, and with historical accounts of national affairs.

Jeremiah, like our Savior, was a man of very tender spirits, and he endured many sorrows, but his sorrows did not affect him so much as the miseries and sufferings of his people, which he not only predicted but which he witnessed. After having seen the destruction of Jerusalem and the desolation of Judah, he was carried against his will into Egypt by his rebellious countrymen. While there he continued to prophesy until they became so maddened by his oft reproofs that he was killed.

Many of his prophecies were fulfilled during his lifetime or soon after his death, especially those that relate to the desolation of his native land, as well as the adjacent countries, and the return of the Jews from Babylon. These, in the way of evidence, were most conclusive to other prophets of his day and also to the succeeding generations. But some of his predictions relate to remote ages, and some still await fulfillment.

When proud and haughty Babylon was at the zenith of her prosperity he foretold, that at the hands of the Medes and Persians she would sink into oblivion and rise no more (51:63, 64), which prediction has been fulfilled to the letter. He predicted the abolition of the ritual law, and the

union of Israel and Judah in one faith, and the subjugation of all nations to their Messiah (3:15-17; 31:31). He told of their dispersion and their preservation as a distinct people during their exile, which has been fulfilled even to the present time (30:11; 46:28). And they exist today as a living monument to the truth of God's words, as given by the mouth of His holy prophets, who spoke as they were moved by the Holy Spirit.

The calling of the Gentiles (4:2), the cessation of idolatry (10; 11), the future reign and kingdom of Christ under a new dispensation wherein a religious revival will result in the conversion of the Jews to Christ and their restoration to their own land, all these he foretold in chapters 23 to 33. While these predictions were well-founded because of their divine inspiration, yet at the time they were made nothing seemed more impossible than many of the events which he foretold, yet it is true that his predictions have been fulfilled in a most wonderful manner. It appears that in the time of our Savior this prophet was highly esteemed by the Jews, for when the people were speaking and enquiring who Jesus was, some supposed Him to be Elijah, and others, Jeremiah.

His prophecies are quoted repeatedly by New Testament writers, as the Oracles of God; and thus they received the most unusual sanction of the apostles. Compare 31:15 with Matt. 2:17, 18; 6:16 with Matt. 11:29; 9:23, 24; 1 Cor. 1:29-31; Jer. 31:31-34; Heb. 8:8-12; 10:15-17. These references are of great importance, because God himself is mentioned in one as speaking the words of the text, and in another it is said, "Whereof the Holy Spirit is a witness to us," etc. In the judgment of the inspired apostle this is decisive proof respecting the book of Jeremiah, and is sufficient warning against those who fain reverence for the Scriptures, who speak of these books as genuine remains of antiquity, but who refuse to own them as being divinely inspired.

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## THE NAME THAT SAVES

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**T**RULY THERE IS SOMETHING in a name. The names of great men have become synonyms for the principles and institutions to which they devoted their lives. They have become slogans, watch-words and battle-cries to arouse the enthusiasm of men, and to nerve them for heroic action in the midst of great crises. When the old Greek orators saw signs of dullness and inattention in their audiences, they could arouse every man before them, and raise enthusiasm to the highest pitch, by simply pausing for a moment, and then shouting, "Marathon, Marathon." The name of the great Duke of Wellington was enough to restore the drooping spirits of his flagging troops. The name of Caesar was a watchword to the Roman soldier, for which he was always ready to die. The names of Washington and Lincoln continue to stimulate patriotic sentiment. Unfailing inspiration comes to us through the names of Moses, Joshua, Nehemiah, Luther, Calvin, Knox and Bunyan.

There is a name above every name. It is the name of

Jesus. Jesus means Savior. "Thou shalt call his name *Jesus*." Jesus is much more than a lawgiver, or a teacher of divine truth, or a finger-board to direct us in the way of righteousness. He is an all-sufficient Savior. Some names would be worthless if signed to a check of any size. How would you like to have the name of Henry Ford or John D. Rockefeller signed to a check for ten thousand dollars? The name of Jesus stands for unlimited grace. It is the name that unlocks all things. — *W. S. Bowden*.

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## IN THE SHADOW OF THE CROSS

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*(Continued from front page)*

fell the complacent cry, "Thy will be done." The bitterness of an ignominious death did not, for a moment, cause Him to shrink from doing His Father's will. In this fearful conflict Jesus was not left alone. As in His first great temptation, so in this ordeal, an angel from heaven strengthened Him. His invincible will won the victory in Gethsemane, the grand result of which He proclaimed with His expiring breath, "It is finished."

It was not the dread of pain nor a shrinking from death, though both were repulsive, that agitated His pure mind. It would be inconsistent to suppose that such heroic fortitude which fifteen hours of sleepless agony could not disturb before priest, procurator and king — the endurance of extreme torture which could not wring one resentful word from Him — the calm and humble demeanor which won the respect of the worldly Roman governor — the supremacy of His forgiving nature that promised the repentant malefactor ingress into Paradise; it would be inconsistent, I affirm, for such a character, in any manner whatever, to intimate or suggest any change in the accomplishment of His Father's purpose. No, it was something far greater than the terrors of death. It was the burden and mystery of the world's sin which weighed heavily upon Him.

Peter said, "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness," offering thereby, not only His body to the Roman executioner, but His pure and blameless life in sacrifice to God. In passing through that hour and in drinking of its bitterness, He made the great atonement for our transgressions. Though His sufferings were spread over His life, they were condensed in the agony of the garden and the anguish of the cross. But why were they divided into two sections, of which it is difficult to tell which is the greater or the more intense? Why should such heaviness descend upon the Savior's spirit, before any outward inflictions from any source: even in the quietness of the garden, in the loneliness of the midnight hour, before wicked hands were laid upon Him, before the crown of thorns had rested upon His brow, or the scourge had lashed His back, or the cruel nails had pierced His hands and feet? If we could fathom it all, we might separate, in our thoughts, His mental and spiritual from His bodily sufferings. We might comprehend the truth of the saying, "The sufferings of His soul formed the soul of His sufferings."

# DAILY SCRIPTURE READINGS

## THE RISEN LORD AND THE GREAT COMMISSION

### THE CRY OF ANGUISH

Sunday, June 15 — Psalm 22:1-5, 14-19, 27, 31.

*"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."* — v. 27.

BECAUSE JESUS WAS FAITHFUL and obedient to His Father to the last moment of life, "all kings shall fall down before him: all nations shall serve him." Psa. 72:11. What a wonderful condition, resulting from a life of sacrifice and devotion! Through the strength received from his Father, Paul also was able to disregard the present sufferings for they were "not worthy to be compared to the glory which shall be revealed." So, too, may we, if only we are faithful to do His will at all times.

### THE EMPTY SEPULCHRE

Monday, June 16 — Matthew 28:1-10.

*"He is not here: for he is risen, as he said. Come, see the place where the Lord lay."* — v. 6.

ANOTHER RESULT of Jesus' obedience! Though He truly had died and been laid away in the tomb in the cold embrace of death, "it was not possible that he should be holden of it." Acts 2:24. This was another manifestation of the Father's seal of approval upon Him. Many had risen from their graves before this, but none to the life, immortal and incorruptible, such as was given to Him, the Firstfruits. What rejoicing when all sepulchres shall be empty through His redeeming power!

### THE GREAT COMMISSION

Tuesday, June 17 — Matthew 28:16-20.

*"All power is given unto me in heaven and in earth . . . and, lo, I am with you always, even unto the end of the world."* — vv. 18, 20.

VERY SOON AFTER the Savior's resurrection, He met His disciples in Galilee and authorized them to "teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you." Was this commission limited to His disciples of that day, or does it extend to us, His present followers? If the duty devolves upon us, the promise of power and aid "unto the end of the world", goes with it.

### CHRIST'S LAST WORDS

Wednesday, June 18 — Luke 24:44-49.

*"Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."* — v. 47.

MANY THINGS THE SAVIOR had taught His disciples before His death and resurrection, but some of them they could not grasp. In His last talk with them He opened "their understanding, that they might understand the

scriptures." He showed them that it was necessary that all these things should have come upon Him that forgiveness of sin should reach unto all people.

### WITNESSES FOR CHRIST

Thursday, June 19 — Acts 1:1-11.

*"To whom also he shewed himself alive after his passion by many infallible proofs."* — v. 3.

FOR FORTY DAYS after His resurrection the Master walked and talked with His disciples, confirming their faith in Him, and His every word carried conviction to them. Theirs was the great task of carrying on the work which He had started, teaching to an idolatrous world the worship of one God and the forgiveness to be obtained through the blood of Christ. They were eye witnesses of His ministry, His death, His resurrection, and finally of His ascension. And they had heard from angelic lips the promise of His return "in like manner." They had a wonderful foundation for faith, but let us not forget that "blessed are they that have not seen, and yet have believed." John 20:29.

### WITNESSES EMPOWERED

Friday, June 20 — Acts 2:14-21.

*"And on my servants and on my handmaidens I will pour out in those days of my Spirit."* — v. 18.

A STUDY OF THE EVENTS immediately preceding and following Jesus' ascension brings out many valuable thoughts and also leaves some unanswered queries. The day of Pentecost was filled with strange happenings. Surely the miraculous power that descended upon the apostles was further proof that Jesus was indeed "a man approved of God among you." With this divine strength were those empowered who were to preach the gospel to all nations. With what portion of it are those endowed today who faithfully proclaim that same gospel?

### SAUL COMMISSIONED

Saturday, June 21 — Acts 9:10-19.

*"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel."* — v. 15.

THE FIRST MIRACULOUS demonstration that was given Saul to show him that he had been chosen of God for a special work was the blindness that came upon him. The second was the removal of the blindness. Saul, the vigorous persecutor of the Christ, was thus arrested in a career of opposition to Him and turned completely round to bear His name before all nations. Suffering was to accompany the service for the Lord said "I will shew him how great things he must suffer for my name's sake." — M. G.

## THE SPECTRUM OF LOVE

LOVE WAS NOT PAUL'S strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old, but the hand that wrote, in that letter to the Corinthians, "*The greatest of these is love,*" when we meet it first, is stained with blood.

Yet it is this man, Paul, who gives us an amazing analysis of what this supreme thing is. I ask you to look at it:

*Love suffereth long, and is kind;  
Love envieth not;  
Love vaunteth not itself, is not puffed up,  
Doth not behave itself unseemly  
Seeketh not her own,  
Is not easily provoked,  
Thinketh no evil;  
But rejoiceth in the truth;  
Beareth all things, believeth all things,  
Hopeth all things  
Endureth all things.*

It is a compound thing, he tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, and as you have seen it come out on the other side of the prism broken up into its component colors, red and blue and yellow and violet and orange and all the colors of the rainbow — so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love.

Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practiced by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up?

The Spectrum of Love has nine ingredients:

Patience — "Love suffereth long."  
Kindness — "And is kind."  
Generosity — "Love envieth not."  
Humility — "Love vaunteth not itself, is not puffed up."  
Courtesy — "Doth not behave itself unseemly."  
Unselfishness — "Seeketh not her own."  
Good Temper — "Is not easily provoked."  
Guilelessness — "Thinketh no evil."  
Sincerity — "Rejoiceth not in iniquity, but rejoiceth in the truth."

Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity — these make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration

of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts which make up the sum of every common day.

*Patience.* This is the normal attitude of Love; Love passive; Love waiting to begin; not in a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For Love understands, and, therefore, *waits*.

*Kindness.* Love active. Have you ever noticed how much of Christ's life was spent in doing kind things — in *merely* doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing kind things for those with whom He came in contact. There is only one thing greater than happiness in the world, and that is holiness, which is not in our keeping. But what God has put in our power is, to a great extent, the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says someone, "that a man can do for his heavenly Father is to be kind to some of His other children." How is it, I wonder, that we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! There is of course a difference between *trying to please* and *giving pleasure*. Give pleasure! Lose no chance of giving pleasure, for that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

*Generosity.* "*Love envieth not.*" This is love in competition with others. When you attempt a good work, you will perhaps find others doing the same kind of work, and probably doing it better. *Envy them not!* Envy is a feeling of ill will to those who are in the same line as ourselves, a spirit of covetousness and detraction. Sometimes even Christian work seems not a protection against un-Christian feeling. Let us be fortified, on the threshold of every work, with this grace of magnanimity. Only one thing truly need the Christian envy — the large, rich, generous soul, which "*envieth not.*"

*Humility* — to put a seal upon your lips, and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again, and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "*Love vaunteth not itself, is not puffed up.*"

*Courtesy.* This is Love in society, Love in relation to etiquette. Courtesy has been defined as love in little things, and love *cannot* "behave itself unseemly." You can put the most untutored persons into the highest society, and if they have a reservoir of Love in their hearts, they will not behave themselves unseemly. . . . You know the meaning



of the word, "gentleman." It means a gentle man — a man who does things gently, with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "*Love doth not behave itself unseemly.*"

*Unselfishness.* "Love seeketh not her own." Observe: seeketh not even that which is her own. There come times when a man may exercise even the higher right of giving up his rights. Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether from our calculations. It is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. The more difficult thing still is not to seek things for ourselves at all. After we have sought them, bought them, won them, we have taken the cream off them for ourselves already. Little cross then to give them up! "Seekest thou great things for thyself?" said the prophet; "*seek them not.*" Why? Because there is no greatness in *things*. Things cannot be great. The only greatness is unselfish love. — *Selected from Faith's Record.*

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## THE CHURCH OF GOD

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By C. W. Dean

(Not all the readers of *The Herald* will agree with all of the thoughts expressed in this series on "The Church of God", but we trust that it will lead to thought and study along these lines.)

(Continued from last week)

BY CAREFUL STUDY of what has gone before in the accounts of Matthew, Mark, Luke and John, the *ekklesia* spoken of in Acts 5:11 as being the "whole church", will be found to include all the "out called" from the nation of Israel by John the Baptist, the Lord Jesus and His disciples during His earthly ministry, Peter and the eleven, from Pentecost down to this event. And it includes the "about five hundred brethren," 1 Cor. 15:6, the one hundred and twenty of Acts 1:15, the about three thousand souls of Pentecost, Acts 2:42, and the many who believed some days later, bringing the number up to about five thousand (Acts 4:4). This church includes only the sons of Israel with probably a few proselytes.

John the Baptist, a friend of the Bridegroom, introduced some of his own disciples to the Bridegroom (John 1:29, 35, 37). At a later date, when John the Baptist was told of the effect of our Lord's ministry, he reminded them, saying, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly

because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." John 3:28-30.

He who has the "bride" makes it clear that the "bride" was in view at the very beginning of our Lord's ministry. So we are certain of two things, first, that the Lord Jesus himself, is the Bridegroom; and, second, the faithful little band of Israelites gathered about Him was the beginning and representative of the *ekklesia*, or out-called Israelites, in whom there was no guile, the "bride of the Lamb."

Israel is often presented in the Hebrew scriptures under the figure of the "wife" of Jehovah. At Sinai He became her Husband (Jer. 31:32). But she forsook Him to go after other lovers (Hos. 2:6-13), and He gave her a bill of divorce (Jer. 3:8). Nevertheless He invites her to return (Jer. 3:1); He promises to wait for her and keep her for himself until the latter days, saying, "Thou shalt not be for another man, so will I also be for thee." (Hosea 3.) When our Lord came and walked among them, He called them an adulterous generation, for they had forsaken Jehovah. The wife of Jehovah included the whole nation, but the bride is more exclusive. Only those in Israel who acknowledge Him to be Jehovah's Lamb for their sins, united to Him in the affectionate ties of salvation, could claim part in this happy class.

In the whole description of the bride, *ekklesia*, there is not a single suggestion which gives the nations a place. The future home of the bride is the holy city, new Jerusalem, with its twelve foundations and twelve portals of pearl. The entire description has exclusive reference to the sons of Israel, the bride of the Lamb. When the nations are spoken of, they are always outside. They walk by means of its light and bring their glory and honor into the city. The twelve foundations are inscribed with the names of the twelve apostles of the Lamb. How shall we account for the omission of the other apostles from this honor if the Gentiles have no part in the Holy City? Paul, Timothy, Silas, Tychicus, Epaphroditus are all recognized as apostles in the Scriptures. Why are they ignored here? Any foundation which is supposed to support the "church" must include the apostle Paul, through whom all the truth for this "secret administration" was made known. And since he is absent, it is positive proof that, whoever the city may contain, it has no place for Paul, and to those whom Paul ministered after his severance. Therefore the holy city, new Jerusalem, will contain the *ekklesia* of Israel, the bride of the Lamb, and not the *ekklesia* which is the body of Christ.

Having ascertained from the Scriptures that the term "church" is *ekklesia* in the Greek, a common noun and meaning an "out-called" people, that the "bride" of the Lamb is the out-called Israelites who inherit the kingdom with all its terrestrial glory, and whose eonian home is the new earth, we now turn our attention to the body-*ekklesia*.

### THE BODY-EKKLESIA

We must go to Paul's writings for the truth concerning the body-*ekklesia*. Paul alone, of all the writers of the Greek scriptures, speaks of the body. Jesus Christ in His earthly

ministry did not preach about the body. He said in His own words: "I am not sent but only to the lost sheep of the house of Israel." Matt. 15:24. Paul verifies this by saying that Christ has become the Servant of the circumcision, for the sake of the truth of God, to confirm the patriarchal promises (Rom. 15:8). The patriarchal promises did not concern the body, for that was not revealed until many years subsequent to our Lord's earthly ministry. It is written, that He (Jesus) went everywhere preaching the gospel of the kingdom (Matt. 4:23). He mentioned the word "church" only three times (Matt. 16:18; 18:17, 17), none of which makes any reference whatever to the body, revealed in later years through the apostle Paul. Matt. 16:18 and 18:17 concerned the bride-*ekklesia*, or church. But in the writings of Paul, everything pertains to the *ekklesia* which is the body of Christ.

"And he is the head of the body, the *ekklesia*: who is the beginning, the firstborn from the dead." Col. 1:18. As God's complement, His supremacy becomes preeminent in redemption as well as creation. The two paramount points in universal history are the creation and the resurrection of the Son of God. Through His death and vivification, He will yet restore the lost creation to the Father. The cross which speaks of His estrangement from God is the basis on which reconciliation is built. The benefits it brings are not confined to the earth or mankind, but include the celestial realm as well.

"And hath put all things under his feet, and gave him to be the head over all things to the *ekklesia*, which is his body, the fullness of him that filleth all in all." Eph. 1:22, 23. The sovereignty of the earth is given to the nation of Israel, according to the prophets. The sovereignty of the heavens is the portion of the *ekklesia* which is His body. Between the two the entire universe is brought under the administration of Christ. Thus His body is the *pleroma*, or complement, which fills up the lack which earth's deliverance would still lack in the celestial realms. Its function is to fulfill God's purpose for the entire universe, part of which He will accomplish through His people Israel.

These scriptures point out a body-*ekklesia*, or church, peculiar to the writings of the apostle Paul. We are given a further description of it in Ephesians 3:1-8. Here we learn of an *ekklesia*, an "out-called" people, from the nations and Israel through the gospel of which Paul became the dispenser, who, "in spirit" become joint-allottees, and a joint-body, and joint-partakers of the promise in Christ.

This is the *ekklesia* God has blessed with every spiritual blessing among the celestials, in Christ. Eph. 1:3; 2:6-7. This is the *ekklesia* who wrestle not with blood and flesh. (Eph. 6:12.) This is the *ekklesia* whose "citizenship belongs to the heavens, out of which we are awaiting a Saviour, also the Lord Jesus Christ, who will transfigure the body of our humiliation, to conform it to his body glorious, in accord with the operation which enables him to subject the universe to himself." Phil. 3:10-11. This is the *ekklesia* through which God purposes to make known to the sovereignties and the authorities among the celestials the manifold wisdom of God, in accord with the purpose of the eons

which He makes in Christ Jesus our Lord (Eph. 3:10-11). This is the *ekklesia* which is His, Christ's, body, the *pleroma* which is completing the entire universe (Eph. 1:23).

The evidence, gained from this brief study of the Scriptures, concerning our subject, the Church, the Bride-*ekklesia*, and the Body-*ekklesia* may be summed up as follows:

The term "church" is the translation of the original Greek word, *ekklesia*, a common noun, and means literally in English, an out-called people, with no particular reference as to whom the people may be, so far as the word itself is concerned.

The Bride of the Lamb is an *ekklesia*, an out-called people of the nation of Israel who inherit the kingdom with all its promises and glory right here on this earth, whose eonian home will be the holy city, the new Jerusalem.

The Body of Christ is an *ekklesia*, an out-called people from the Gentiles and the nation of Israel, through the gospel of which Paul became the dispenser, who, in spirit, become joint-allottees and joint-body and joint-partakers of the promise in Christ Jesus with a heavenly destiny, blessed with every spiritual blessing among the celestials of the great *empyrean* of God.

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## ODORS AND FLOWERS

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THE FOLLOWING POEM was contributed by Sr. Sarah Manuwal of Bremen, Indiana. The author is our deceased brother, S. A. Chaplin, father of Auntie Wince. Sr. Manuwal says that it was written in his last illness which was of long duration and it expresses so vividly his appreciation of the flowers and tokens of love given him by his many friends.

O come while I am living, if sorrow wrings my heart,  
Then sympathetic kindness will thrills of joy impart;  
My cheeks, when cold in death, will not be wet with tears;  
My heart can sense no love when warm life disappears.

Bring alabaster boxes — bring spikenard's sweet perfume  
Before the grave is opened, before the hearse's plume  
Nods sadly at my doorway — can odors then avail  
When I am in my coffin, all silent, chill, and pale?

If you have wreaths of blossoms, O bring them to my home,  
Let them exhale their fragrance before the mourners come  
To weep around my casket — for what avails the sweet  
When I no longer sense it, when my heart has ceased to  
beat?

I want the joys of sunshine when darkness glooms my way,  
I want the friendly soothing before the final day;  
Love cannot scatter shadows when tearful life is past,  
Speak now your words of loving — *the end is coming fast.*

The blossoms may bear beauty upon my coffin lid  
But when my eyes are rayless — beneath that cover hid,  
I cannot sense their fragrance, nor on their colors gaze,  
Bring florals to me living — speak now your words of praise.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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"SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS." — MATTHEW 6:33.

### FROM FLORIDA BEREANS — ISOLATED

ONLY TWO OF US, but got word from two more who will join us, Bro. and Sr. Jewell of Beresford, Florida, while myself and wife hold forth at Haines City, making our class number four. We are searching the Scriptures daily to settle in our minds whether those things we find written therein are true.

We cannot become settled and established upon so important a matter and one that so vitally affects our eternal welfare by a hasty glance at the great and precious things that are contained therein, whether they be promises that give us hope, or exhortations and instruction in righteousness, that the child of God may be perfected, thoroughly furnished unto all good works.

Perfection is what we are striving for — to be perfect in Christ Jesus by faith. But we will not be a finished product until Jesus comes. Then if we have remained steadfast, held fast the faith in spite of persecution and affliction, we will receive a sure reward.

Not many are called upon to suffer martyrdom in these days, but times are changing. We know not how soon it may come. If so, we will hope to stand with the little band spoken of by the apostle Paul in Hebrews 11:39: "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Perfected at last, and saved, but by what means? Obedience to God's Word.

But suppose we have searched and learned a great many things about the kingdom, and what we must do in order to be saved? What then?

Paul says in Eph. 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest anyone should boast." Rom. 6:23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Eternal life cannot be purchased by gold, or silver; neither by works can we purchase it.

But isn't there a reward promised for works? Surely there is: Matt. 16:27, "For the Son of man shall come in the glory of his Father. Then shall he reward every man according to his works." One gets to rule over five cities, another over ten, according to his faithfulness in working

up to God's plan.

The modern idea, that it doesn't make any difference, had no place in God's economy. But as the apostle James says in James 1:22-25, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (No chance for reform.) "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

We want to hear the Master say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." This is a reward for our good works. The one class goes away into everlasting punishment, which is death; the other into life eternal, which means *life*.  
M. W. Perrine, Haines City, Florida.

### ILLINOIS APRIL REPORT

Oregon: (Senior) Membership, 25; average weekly attendance, 10 (3 visitors); interest, excellent.

Cecil A. Smead, Sec.

Oregon: (Junior Berean, Senior class) Membership, 9; average weekly attendance, 7; interest, very good, especially on subjects dealing directly with Christ.

John L. Denchfield, Teacher.

Dixon: (Senior) Membership, 10; average weekly attendance, 6; interest, fairly good. Studying about the kingdom of God.

Elizabeth Ford, Sec.

Dixon: (Junior) Membership, 12; average weekly attendance, 10; interest, very good. Studying Old Testament Characters.

Elizabeth Ford, Sec.

Chicago: (Senior) Membership, 9; average weekly attendance, 6 or 7. Very interesting lessons are had and much good derived by all in attendance. Florence Daehler, Sec.

Salem: (Senior) Membership, 21; average weekly attendance, 16; interest, splendid. Edna Wood, Sec.

Illinois, 5. Michigan, 2. Indiana, 2. Florida, 1.  
Minnesota, 1. California, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE RISEN LORD AND THE GREAT COMMISSION

VERY EARLY IN THE MORNING, Mary Magdalene and the other Mary came to the sepulchre where Jesus had been placed.

Behold! There was a great earthquake and the angel of the Lord came down from heaven and rolled back the stone which had sealed the door of the tomb. The angel's face was bright like lightning and his clothing was glistening white. And when the Roman guards saw him sitting on the great stone they were so frightened that they shook and became like dead men.

But to the wondering women the angel said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Then the two Marys, with fear and great joy, ran very quickly to tell the other disciples. And whom should they meet on the way? Jesus himself, saying, "All hail." The women were so glad to see Jesus alive again that they held Him by His feet and worshiped Him.

Then Jesus told them to tell the others that they should go into Galilee, and that they would see Him there. And so the eleven disciples went into Galilee, unto a mountain, as Jesus had told them. And when they saw Him most of them worshiped Him. However, a few doubted.

Then Jesus said to them: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

THINK! Are you trying to do as Jesus told these disciples?

#### SOMETHING TO DO

1. Learn the words of "The Great Commission".
2. Read about "doubting Thomas".
3. Find how many times Jesus appeared to His disciples after the resurrection.

Who said: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive"? Matt. 21:22.

#### NATURE FACT

13. The grasshopper shall be a burden in the days of Israel's affliction. — Ecel. 12:5.

14. To what insects did David compare his encircling enemies?

#### CHEERFULNESS

"A merry heart maketh a cheerful countenance."

— Proverbs 15:13.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." — John 16:33.

Paul's exhortations to be of good cheer: Acts 23:11; 27:22, 25.

"He that sheweth mercy, with cheerfulness."

— Romans 12:8.

Jesus said to the man sick of the palsy: "Son, be of good cheer: thy sins be forgiven thee."

"A *child* worth while is the *child* who can smile when everything goes dead wrong."

"Is there a cross word that tries to be said?

Don't let it, my dear, don't let it.

Just speak *two* pleasant words quick, in its stead,

And that will make you forget it."

#### PASS IT ALONG

When joy comes winging to your heart,

Pass it along!

A smile's a gem you should impart;

Pass it along!

Someone should share your joy with you;

Someone should smile because you do;

Someone should be as cheerful, too —

Pass it along!

When some stray sunbeam lights your lane,

Pass it along!

Some other soul is bowed in pain;

Pass it along!

Your smile will save a soul downcast,

Your word will cheer and hold him fast,

Your song will echo to the last —

Pass it along!

— D. V. Bush .

# With Our Sunday Schools

LESSON XII.—June 22, 1930

## THE RISEN LORD AND THE GREAT COMMISSION

Matthew 28:1-20

Devotional Reading: Psalm 116:1-9

### GOLDEN TEXT

Go ye therefore, and teach all nations.—Matthew 28:19.

#### A STUDY OF THE SUBJECT

**Topic.** The Great Commission.

**Basic Truth.** "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16.

**Outline.** I. Christ in a New Role. II. He Calls His Servants and Delivers Unto Them His Goods. III. His Servants Are to Continue to the End of the Age—Till He Comes Again.

**I. Christ in a New Role.** The risen Christ was more than merely a living Christ. He was alive, true, but He had within himself the power of life, "death hath no more dominion over him". Rom. 6:10. He is a new creature, different in power, different in life-force, different in line of duty, different in service. He is no more to be tempted, that has been accomplished, Heb. 5:8, 9. He is no more to prove himself, that is past. He is no more to die for sin, that He did "once for all". Heb. 7:27; 9:28. In all things He has been exalted to the right hand of God. Acts 2:34; Eph. 1:20-23. God has committed to Him, not only to "have life in himself". John 5:26, but also all authority in heaven and in earth. "All principality, and power, and might, and dominion, and every name that is named," hath been put under His feet, Eph. 1:21. His first presence is required in heaven.

**II. He Calls His Servants and Delivers Unto Them His Goods.** In anticipation of His long absence and for the stewardship of His interests during the time, Jesus called His disciples unto Him and commissioned or authorized them to carry on His works. They were not to confine themselves to the people of their own tongue. Theirs was a duty unto all the nations. His command at once gave them instructions that would carry them to the ends of the earth, discipling all. After becoming followers the people were to be baptized into His Father's name.

"Baptism," commented Dean Stanley, while he was Queen Victoria's pastor, was by the apostles and the early church understood to be "immersion". This, too, is the definition given in the different lexicons, encyclopedias and dictionaries. It is the express teachings of Rom. 6:1-5; Col. 2:12, and it was so practiced in fact until 1311 A. D., when the Pope of Rome authorized sprinkling to supersede immersion.

Baptism was to be into the name. Just as an individual takes upon himself the name of the new state to which he is granted citizenship; just as the bride takes upon herself the name of the husband, so the disciple was en-

joined to take upon himself a certain name. That name was the name of the Father. Christ the Son also carried the same name; it was also the name of the Holy Spirit.

Name signifies, not the particular word by which the individual is referred to, but into the authority of that one bearing the name. Thus the disciple was to be buried as to his former allegiance, and from the burial was to come forth to walk in new allegiance unto Him into whose name he had come. So, as Christ and His Father are one in work and in authority, He who is "baptized into Christ", Gal. 3:27, is introduced into His name and authority and likewise into the name and authority of the Father and into that of the Father's Holy Spirit.

Not only did the Savior direct them into service, but He also assured them that He would sustain them in their work. Thus the discipling of the people which Jesus had previously been doing and the ability to "bring forth works meet" for such discipling, which also the Savior had been doing, were committed unto His disciples. He committed to them the authority and promised them His sustained power to carry on His work. These were the goods He committed to them.

**III. His Servants Are to Continue to the End of the Age—Till He Comes Again.** Not merely to the few then living did the Savior commit these goods, but also to those succeeding. The work was to be continued till He should return, viz., "to the end of the world".

As though to make this fact stand out more prominently, the disciples left written instructions to those coming after like the following: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus 2:11-13. Again, "ye have turned to God from idols to serve the living and true God and to wait for his Son from heaven."—1 Thess. 1:9, 10. Also, "Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9:28. Or, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Revelation 22:7.

#### PRACTICAL APPLICATIONS

Our lesson today has to do with the resurrection of Jesus and its announcement to some of His immediate followers. The news was joyously received by the women and disciples. Give several reasons why they rejoiced, and

the effect the resurrection had on them as individuals. Did they keep this news to themselves? Why not? Outline the effects that a belief in His resurrection has on an individual today. What should be our attitude in telling others about Christ's resurrection?

The first day of the week, which is Sunday, is set aside as a day of worship in commemoration of Christ having been raised on that day. To what extent can a Christian engage in manual labor on this day and still commemorate His resurrection? Do the following practices create respect and reverence for the day or do they tend towards profaning the day?

- |         |              |
|---------|--------------|
| Hunting | Picnicking   |
| Fishing | Ball playing |
| Golfing | Sightseeing  |

To what extent should a Christian encourage and patronize such practices on a day set aside for the worship of God? Does such participation have a wholesome influence on the non-christian or will it lessen his appreciation of the value of Christianity?—C. E. R.

#### SENIOR AND ADULT CLASSES

**Topic: The Gospel and the Last Commission.**

In Matthew the message Jesus gave just before He said, "Go ye therefore and teach all nations," is, "all power is given to me in heaven and earth." In Mark, Jesus' command to preach the gospel is given in connection with the story of Jesus' resurrection. In Luke the disciples were commissioned to preach repentance and remission of sins in the name of Jesus among all nations. According to John the last commission is, "Feed my sheep", spoken three times to Peter.

Putting these statements together we conclude that the gospel is the good news that all power in heaven and earth resides in the resurrected Jesus, and that this power has been given Him to work out repentance and remission of sins in all peoples of whatever nationality. In other words, the gospel is the good news that the Bread of Life has been given for man's salvation.

The gospel commissioned to the twelve is the same gospel that was preached to Abraham—"In thee and thy seed shall all the families of the earth be blessed." There is but one gospel of salvation. That gospel is the good news of God's grace working the world's salvation through Jesus His Son. This gospel may or may not be preached through the medium of the message of Israel's kingdom restored under her Christ. It was not believed nor preached by Israel. It is not always believed nor preached by Adventists, though they believe and preach the restoration of Israel's kingdom.—A. K.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Minnesota (St. Cloud)	June 12 to 15
Michigan (Grand Rapids)	June 23 to 29
Indiana (North Salem)	July 8 to 20
Northwestern Conference (Corvallis, Oregon)	July 10 to 13
Texas (Mullin)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

Word from Ohio says that a splendid June meeting was enjoyed by a large crowd at the Brush Creek church. Afternoon classes were held all week for the different ages, and a sermon each night. One baptism is reported.

After a seige with scarlet fever, Mary Jane Eckert has taken down the red sign and Daddy Eckert (Bro. Wm. Eckert of Dixon, Ill.) is once more reunited with his family and Sr. Eckert resumes her church activities.

Bro. and Sr. Wm. Ford and family of our Dixon, Illinois, church are spending this week in the vicinity of Omaha, Nebraska. Sr. Dorothy Krogh, who has been in attendance at the Training Class at Oregon, accompanied them as far as her home at Blair. The Junior Bears will miss Dorothy. Their class will be discontinued during the summer.

Sr. Woodward will speak at the church at Dutton, Michigan, at 2:30 p. m., fast time, Sunday, June 15 and June 22. All those living nearby are invited to attend.

## TEXAS CONFERENCE

Herald Readers please notice that the Texas Conference will be held at Mullin, from July 11 to 20.

## PLUM RIVER, ILLINOIS

Special services are being conducted this week at the Plum River church, near Plum River and Mt. Carroll, Illinois. Bro. Siple is the speaker and will continue over next Sunday, June 15.

## BAPTISM

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matt. 16:15, 16. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41.

On June the first after service at Pleasant View (Indiana) we went to the water and baptized into the Christ the following persons: Mrs. Cecil Bell; Lloyd E., Evelyn and Harold S. Martin, sons and daughter of Bro. and Sr.

Martin of the Pleasant View church. These people have been students in the Sunday School, taught by Sr. Hurley. May the Lord keep them in the one way, is our prayer.

J. H. Anderson.

## MICHIGAN BIBLE SCHOOL AND CONFERENCE June 23 to 29

The Michigan Bible School and Conference will begin at Grand Rapids, Monday evening, June 23 and continue over Sunday. Bro. F. E. Siple of Dixon, Illinois, will be the speaker and teacher.

We urge you to come and enjoy these Bible lessons and sermons with us. A real spiritual treat awaits you.

We will have pot luck dinners in the basement of the church on Saturday and Sunday, the Conference furnishing meat, potatoes, bread and coffee.

Wm. A. Hanson, Sec'y,  
1840 Union Blvd., S. E., Grand Rapids.

## CORNERSTONE LAID

The services for the laying of the Cornerstone of the remodeled church building at Oregon, Illinois, were held on Sunday afternoon, June 8, at 2:30. Bro. L. E. Conner of Macy, Indiana, gave the address which was very much appreciated by all present. The placing of the contents of the Cornerstone was accompanied by simple but impressive services by Bro. Austin. The new stone contains the following: a small Bible, the membership roll of the church organization at Oregon, a list of the donors to the Building Fund, the Sunday School classes by name and the teachers and members of each, two copies of The Restitution Herald, one, the issue that contains the statement of the findings on wrecking the old structure and the other, the issue of June 3, also some photographs of some of our pastors, teachers, training class, etc. A double quartet gave several special numbers and Sr. F. L. Austin sang, "Open the Gates of the Temple", by Knapp. She was accompanied on the violin by James Rogers. All of these numbers were very much appreciated.

The day was ideal, being clear and warm, and the attendance was very large, brethren and friends being present from points near and far. The Oregon congregation feels that God has been very good to them thus far and has answered their prayers beyond all that they hoped for. Their pastor, Bro. Austin, has been and is laboring very diligently, even beyond his strength in this work and the loyal cooperation of all is greatly appreciated. May God continue to guide and strengthen the work and the workers.

## HERALD RECEIPTS

Samuel E. Haney; John I. Robins; James Tilton; B. F. Skeels; Miss Elta M. Fitz; Mrs. R. C. Drew; Mrs. Elizabeth Blik; Mrs. Diana Murphy; Ora L. Worley; C. W. Dean; Marion R. Richards; Mrs. Chas. Bloomquist; Philip McRae; Mrs. Richard Powell; Mrs. Chas. Page; Mrs. L. M. Rathbone; J. C. McChesney; Mrs. Eva Page; Mrs. Olive Wood; J. G. Barber; Mrs. E. L. Griffin; Harry Sheets; Elizabeth Dauterich; M. Goodreau; W. A. Wilson; Levi Gabrielson; Giles Cook; Mabel Drummond.

## FROM THE NORTHWEST

Bro. H. B. Hathaway was called to Vancouver, Washington, last week by the death of his sister.

Mrs. Maurice Kerr spent the week end visiting relatives in Corvallis.

Bro. and Sr. D. H. Hathaway and family, accompanied by Sr. Flora Hogue, spent the week end at Triangle Lake.

Bro. A. W. Darby, accompanied by his daughter, Sr. Prior and family, spent several hours in Corvallis where they looked after business matters.

Sr. Delbert Hathaway was in Vancouver one day last week.

Bro. J. C. Wilson of Lebanon motored to Corvallis for a shipment of baby chicks.

The Northwestern Conference will be held at Corvallis, Oregon, from July 10 to 13.

Dear Bro. Austin: I want you and the Training Class to know how much we enjoyed the good paper they sent out. It was so good that we read it all twice and some the third time, and we intend to keep that number. What a noble work they have taken up! How thankful the church ought to feel for those young men to take the place of those that will sooner or later have to give up the good work they have so faithfully done. If any of these young ministers can come out west we will be glad to meet them at our depot. We live four miles north of Boise. Our phone number is 84J4. I give our phone number because our trains are not always on the time they have listed.

Mrs. Clark McClelland.

## CONTINUING HIS WORK

In this twenty-eighth chapter of Matthew is told the story of the Savior's resurrection from the dead. The keepers saw an angel, whose face was like lightning and whose raiment was white as snow, sitting upon the stone that had been rolled back from the tomb. The angel told the women who had come to the sepulchre that He had risen and gone before them into Galilee where He would meet them. Though they could scarcely realize the full meaning of the angel's message, yet their joy must have been great. All was not over; death had not been able to hold Him; He was alive for evermore!

Leaving the sepulchre in haste, the women ran to give this message to the disciples and on the way they met Jesus himself who gave them the same instructions—that He would meet them in Galilee. He had a special reason for wanting to meet them. Was the work He had begun, that of proclaiming the gospel of the kingdom, all finished because He was about to ascend into heaven? What was His message to the disciples when they met Him at the appointed place? Matt. 28:18-20. Does that duty apply to us also? How may we teach the gospel message to others?

Let us always remember that the best way to teach God's wonderful love is to live it each day of our lives. — M. G.

If you are not able to take a full dollar-a-month share in the N. B. I. work it has been suggested that several join together to make one full share. This would be a nice way for children to learn to give a tenth to the Master's work.

**COME, LET US WORSHIP!**

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

**GRAND RAPIDS, MICHIGAN**

South Lawn Park Church of God

Jefferson Avenue S. E.

C. E. Randall, Pastor

3734 Keyes Ave., S. E. Phone 55489  
 Sunday School ..... 10:00 A.M.  
 Morning Worship ..... 11:00 A.M.  
 Young People's League ..... 6:30 P.M.  
 Evening Service ..... 7:30 P.M.  
 Bible Study, Thursday ..... 7:30 P.M.

**NORTH SALEM CHURCH OF GOD**

Five miles north of Plymouth

J. H. Anderson, Pastor

Preaching every Third Sunday ..... 2:30 P.M.

**HILLISBURG CHURCH OF GOD**

Three miles east of Michigantown, Indiana

J. H. Anderson, Pastor

Sunday School, every Sunday ..... 10:00 A.M.  
 Bro. Geo. Finney, Superintendent  
 Preaching every Fourth Sunday ..... 11:00 A.M.  
 7:30 P.M.

**PLEASANT VIEW CHURCH OF GOD**

Hedrick, Warren Co., Indiana

J. H. Anderson, Pastor

Sunday School every Sunday ..... 10:00 A.M.  
 Preaching every First Sunday ..... 11:00 A.M.  
 7:30 P.M.

**PLYMOUTH CHURCH OF GOD**

Plymouth, Indiana

Preaching every Third Sunday ..... 11:00 A.M.  
 By J. H. Anderson

**BURR OAK CHURCH OF GOD**

Burr Oak, Indiana

Sunday School every Sunday ..... 10:00 A.M.  
 Preaching every Third Sunday ..... 7:30 P.M.  
 By J. H. Anderson

**RENSSELAER CHURCH OF GOD**

J. H. Anderson, Pastor

Rensselaer, Indiana

Preaching every Second Sunday ..... 11:00 A.M.  
 7:30 P.M.

**CHURCH OF GOD — ABRAHAMIC FAITH**

1244 S. Jay, Kokomo, Ind.

Sunday School every Sunday ..... 9:30 a. m.  
 Preaching every first Sunday by Bro.  
 Vaughn Long, 10:45 a. m., 7:30 p. m.  
 Preaching every third Sunday by Bro.  
 Cantwell Drabenstott, 10:45 a. m., 7:30 p. m.  
 Berean Study on every second, fourth  
 and fifth Sundays at 7:30 p. m.

**BROWNTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Public Worship (fifth Sundays and by special appointment) 11:00 a. m. & 7:30 p. m.

**MAURERTOWN, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School (each Sunday) 10:00 a. m.  
 Public Service (second and fourth Sundays each month) 11:00 a. m. & 7:30 p. m.  
 Berean (first and third Sundays each month) 11:00 a. m.  
 Wednesday evening Prayer Service and Bible Study in the homes at eight o'clock.

**SEVEN FOUNTAINS, VIRGINIA**

Harry A. Sheets, Pastor

Sunday School 10:00 a. m.  
 Public Worship (first and third Sundays only) 11:00 a. m. & 7:30 p. m.

**EDEN VALLEY, MINNESOTA**

Sydney E. Magaw, Pastor

Sunday School 10:00 a. m.  
 Preaching 11:00 a. m.  
 Berean Studies, Wednesday 8:00 P. M.

**ST. CLOUD, MINNESOTA**

Sunday School 10:30 a. m.  
 Berean Meeting 6:45 p. m.  
 Evening Service 7:45 p. m.  
 Prayer and Study (Wednesday) 7:45 p. m.

**NIAGARA FALLS, NEW YORK**

Blessed Hope Church of God

1926 Tenth St.

Grover Gordon, Pastor

Sunday School 10:00 a. m.  
 Morning Worship 11:00 a. m.  
 Bible Study 7:45 p. m.  
 Berean Class, every other Tuesday 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**

Fonthill Church of God

Grover Gordon, Pastor

Sunday School 6:30 p. m.  
 Evening Worship 7:30 p. m.  
 Berean Class, every other Tuesday 8:00 p. m.

**CLEVELAND, OHIO**

Church of the Golden Rule

13905 Diana Ave.

M. W. Lyon, Pastor

14317 Darley Ave. Phone Eddy 2254 J  
 Sunday School ..... 9:30. A.M.  
 Morning Worship ..... 10:45 A.M.  
 Evening Worship ..... 8:00 P.M.  
 Prayer Meeting, Thursday, 7:30 P. M.  
 Berean Class, Friday ..... 8:00 P.M.

**BRUSH CREEK CHURCH OF GOD**

Near West Milton, Ohio

Sunday School every Sunday 9:45 a. m.  
 Bro. John Garard, Superintendent  
 Berean Class at home of Sr. Worley on  
 Cozy Corner on Friday 7:45 p. m.  
 Berean Class at Dayton, Friday 8:00 p. m.  
 A. J. Hoke, Presiding Elder  
 21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**

264 W. 42nd St.

G. Eldred Marsh, Pastor

4561 Venice Blvd.

Phone WHITney 3036

Sunday School 10:00 a. m.  
 Morning Worship and Sermon 11:00 a. m.  
 Communion is observed on the first Sunday of the month, at which time also a preaching service is held in the afternoon at 2:30. Alternate Bible classes and Berean meetings are held each Wednesday, 7:45 p. m., at the home of Bro. E. C. Railsback, 1020 S. Burlington Ave.

**LYNWOOD, CALIFORNIA**

Services are held on the second and fourth Sundays of the month, at 2:30 p. m., in the home of Bro. J. A. Squires, 3161 Carlin Ave. Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**

Bible study is conducted each Sunday morning at 11 o'clock, and each Tuesday evening at 7:30, by Bro. S. G. Elton, at the home of Bro. John Reid, 301 N. Euclid Ave.

**CORVALLIS, OREGON**

Sunday School each Sunday, 10:30 a. m.  
 Northwestern Conference July 10 to 13

**OREGON, ILLINOIS**

F. L. Austin, Pastor

Sunday Bible School ..... 10:00 A.M.  
 Morning Worship ..... 11:00 A.M.  
 Berean Meeting ..... 6:30 P.M.  
 Evening Worship ..... 7:30 P.M.  
 Prayer Meeting, Thursday ..... 7:45 P.M.

**RIPLEY, ILLINOIS**

Sunday School every Sunday at 10:00 a. m.  
 Preaching on Saturday evening and Sunday morning and evening over each second Sunday.

**DIXON, ILLINOIS**

F. E. Siple, Pastor

309 E. Fellows St.

Sunday School ..... 9:45 A.M.  
 On the first and third Sundays of each month there are sermons at 11:00 A.M. and 7:30 P.M.

Wednesday Service

Bible Study, Berean and Prayer Service, 7:30 P.M.

**BLAIR, NEBRASKA**

E. E. Giesler, Pastor, 219 E. Front St.

Sunday School every Sunday at 10:00 a. m.  
 Morning Worship every first and second Sundays at 11:00 a. m. Sacrament every first Sunday following the morning service, and afternoon service at 2:45, followed by Berean class. Second Sunday, morning worship only.  
 On this second Sunday evening, service at Bro. LeCrone's home, 1202 S. 27th St., Omaha, which we hope to be regular.

**MOOREFIELD, NEBRASKA**

E. E. Giesler, Pastor

Sunday School every Sunday 10:00 a. m.  
 Prayer Meeting Wednesday evening. Preaching morning and evening of every third and fourth Sundays at the Union church.

**HOLBROOK, NEBRASKA**

Sunday School, each Sunday, 10:30 a. m.  
 Berean Meeting each Sunday, 7:30 p. m.  
 The Bible class is instructed by Bro. Arthur Hornaday, a Bible student of marked ability. Traveling brethren sincerely welcome.

**LYSTRA CHURCH OF GOD**

Near Abilene, Texas

Preaching every fourth Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**PALAVA, TEXAS**

Preaching every first Sunday 11:00 a. m.  
 Berean Class every Sunday 10:30 a. m.  
 Bible Study each Thursday night in Sweetwater 7:30 p. m.  
 E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**

Preaching each second Saturday night and Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**

Near Westbrook, Texas

Preaching every third Saturday night and on Sunday at 11:00 a. m. E. O. Stewart, Pastor.

Those coming to Illinois Bible School and General Conference from a distance who wish rooms outside the dormitory please write to Miss Elizabeth Ordnung, Oregon, Illinois. She is chairman of the entertainment committee and will find a place for you.

## CITIES OF REFUGE

By Lydia A. Railsback

ACCORDING TO THE LAW OF MOSES six out of the forty-eight cities which the Israelites were directed to give to the tribe of Levi in the division of the land of Canaan among their tribes, were to be set apart as cities of refuge for the manslayer or accidental homicide.

The right of avenging murder belonged to the next-of-kin of the murdered man; but if the slayer fled to one of these cities, three of which were on either side of the Jordan, the avenger of blood was forbidden to touch him till he stood before the congregation in judgment, when, if he were found to have acted without premeditation or malice, he had a residence appointed him in the city of refuge until the death of the high priest. He was then permitted to return to his inheritance.

If the slayer violated this regulation by leaving the city of refuge before the death of the high priest, the avenger of blood might kill him with impunity. These cities were obliged to lodge any slayer who took refuge there and care for him gratuitously.

We need no city now for protection, for we have something better. "God is our refuge and strength, a very present help in trouble." — Psalm 46:1. The cities were only a temporal refuge while our God is eternal. But in order that we may have this eternal refuge in our God, we must come to Him through His dear Son.

Sin is the evil from which we must flee, and each one of us is more or less handicapped by it. All need to come to the Savior and accept Him as the Son of God that we may be kept by His care as was the one who had to stay inside the city for protection.

We can no more leave the Father and the Son for the pleasures of sin for a season, than could the slayer leave the city without the danger of being killed. One is just as true as the other. The pleasures of sin for a season may so entice one that he may be trapped forever before he is aware of it. But if we stay with God so that He will stay with us, we will be on the safe side. "If God be for us, who can be against us?"

We flee for refuge to lay hold upon the hope set before us. If it were not for that hope, our efforts would be in vain. When we can say with the poet,

"Safe in the arms of Jesus,  
Safe from corroding care;  
Safe from the world's temptations,  
Sin cannot harm me there",

then we will be in a place where we will be protected forever. Then, and not till then will we be secure from all temptations, and God will be with us.

"OVER THE FRENCH College of Physicians may be seen these words cut in stone: 'I dressed his wounds, God healed him.'"

## IMPUTED RIGHTEOUSNESS

THE SCRIPTURES TEACH that righteousness is imputed by faith. Righteousness is a quality we do not naturally possess, neither can it be merited by any means; "there is none righteous, no not one." In the case of Abraham, the doctrine of *imputed* righteousness was beautifully exemplified. His faith is a *pattern* faith; hence he is called the "father of the faithful." The principle of his faith is the *chief* object of our instruction, as he had *implicit* confidence in the word of the Lord. (Rom. 4:18-24; Heb. 11:17-19.)

Whatever temporal blessings he and his posterity received, they are not to be compared with the blessing of *imputed* righteousness. (Gal. 3:14.) God gave the land and rest to Israel, according to His promise; and had they remained faithful they would have perpetually enjoyed these blessings. (Josh. 21:43-45; Deut. 28:1-13; 2 Kings 21:8.)

Abraham received the *sign* of circumcision as an evidence that righteousness was *imputed* on account of his faith; and it was enjoined upon his posterity (Gen. 17:10-14), and thus they are a *living* evidence that "the just shall live by faith."

This is a very important doctrine, as it involves justification through faith *only*, thus signally refuting the erroneous notion held by fleshly Israel that, because of being descendants of Abraham, they should therefore have preferences. Through the death of our dear Savior the middle wall of partition between Jew and Gentile was broken down, and now "every nation" can be justified by faith in Him. (Eph. 2:13, 14; Rom. 10:12, 13; Acts 10:35.)

All who believe on Christ Jesus and enter into a covenant relationship with Him receive the Abrahamic blessing, that is, imputed righteousness, and they are sealed with the Holy Spirit, which is the pledge of their acceptance. (Eph. 1:13, 14; Acts 2:17, 38; 19:2; 2 Cor. 3:14-18.) Being thus sealed, they are circumcised, not in the flesh, but in the spirit, and are "the seed of Abraham" — the "Israel of God". (Rom. 2:28, 29; Col. 2:11; Gal. 3:26, 20; 4:16.) And at the glorious advent of Christ — "The Lord our righteousness" — they will be immortalized and shall inherit the world. (Rom. 8:9-25; 1 Cor. 15:45-58; Phil. 3:20, 21; Rom. 4:13.) — *Selected.*

God give me strength!

Not to achieve the greatest things in life,  
Nor to pass by in selfish contest  
All others in the race for power;  
Nor even to outrun them toward brave ends;  
But that at length I may relieve  
A little of the care of human strife,  
And satisfy my longing  
To stand straight in trial's hour,  
And comfort, joy and trust to bring to friends.

God give me strength!

— Mary MacMillan



# THE RESTITUTION HERALD

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NUMBER 38

## The New Covenant Mediator

*"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.*

**A** MEDIATOR IS ONE who stands between two extremes. Moses was the mediator of the old covenant; he stood between the Lord and the people, to speak unto them and to teach them all the commandments and the statutes and the judgments of God. Deut. 5:5, 31; Gal. 3:19. In the economy of Moses, the people looked to him and desired instruction at his mouth. When they saw the lightning and the mountain smoking, and heard the thunderings and the noise of the trumpet, they were afraid and said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Ex. 20:18, 19.

The office of Moses was typical of the official character of Jesus our Lord. Moses was the head of the children of Israel, and they looked up to him as their governor. Moses was a wonderful prophet and there arose not a prophet in Israel like him, with whom the Lord communed face to face. Ex. 33:11; Deut. 34:10. Moses predicted that the Lord God would in due time raise up a Prophet from the midst of his brethren like unto him, that is, in an official capacity, and Him they should hear in all things. Deut. 18:15, 16.

The apostle Peter applied this prophecy to Christ, and adds, "And it shall be, that every soul, which will not hearken to that prophet, shall be utterly destroyed from among the people." Acts 3:22-26, R. V. Thus we understand that Jesus, the exalted One, is the Mediator of the New Covenant, a "better covenant," which was established upon "better promises." The old covenant was dedicated with the blood of calves and goats; but the New Covenant was dedicated with the precious blood of Christ. By Moses came a legal and temporal relationship; but by Jesus Christ came "grace and truth" and a spiritual relationship. The temporal relationship under Moses was to the Jews in the flesh, who were a typical people, but the spiritual relationship extends to "all nations." Acts 10:35; Gal. 3:28, 29.

God designed that in the New Covenant all mankind shall be blessed, and understand His laws, and know His will, and to this end He hath established the man Christ Jesus as the *only* Mediator between God and men. He duly qualified Him to make known the principles of the New

Covenant, in order that man may enter into a covenant relationship with Him, and become spiritually minded and ultimately "bear the image of the heavenly (spiritual) body." 1 Tim. 2:4, 5; Rom. 8:1-35; Heb. 8:10, 11.

Christ Jesus is the only way into this grace and fellowship. Through faith in Him we have access to this heavenly relationship, which will be fully consummated in the kingdom of God, at the presence of Christ. The mediatorship of Jesus the exalted One is a vast theme, as it is linked with His priestly and kingly office. Jesus, the Christ, is not only the Mediator of the New Covenant, but He is our High Priest and King after the order of Melchisedec, which order is explained by the apostle Paul as a divine order. All the types or figures of the Old Testament which stood in a reciprocal relationship to Christ were manifold, and are fully met in Jesus of Nazareth, the Antitype. Therefore the apostle declared, that in him (*now*) dwelleth *all* the fullness of the Godhead bodily;" and that He is the Head of all principality and power.

Jesus is the beginning of all *eternal* things; that is to say, *in* the Son, the Father created all *eternal* things, even the things *future* (Heb. 1:2); because He vested Him with power to create them in their order respectively, when due, in strict accord with the design of God, as it is written for *in* Him were all things created, in the heavens and upon the earth, things visible and things *invisible*, whether *thrones* or *dominions* or *principalities* or *powers*, etc. Col. 1:16.

Jesus is the firstborn after an eternal order; "the beginning of the (*eternal*) creation of God." There is no creature like Jesus, who is *now* "the express image of the Father's person," and all things are upheld by the word of His power, which power was given unto Him when God raised Him from the dead, and admitted Him into the order of Melchisedec. Matt. 28:18; Eph. 1:20-23; Heb. 1:3.

The transcending truth is dwelt upon in all the epistles of the apostles, who constantly exhorted the saints to look unto Jesus, the Author and Finisher of their faith. Through *faith* in Christ Jesus, righteousness is *imputed*, and we are thus sanctified in Him, and receive the reconciliation purchased by the blood of the Mediator.—*Selected.*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." — Isaiah 35:6, 10.*

**A**N ATLANTIC-PACIFIC PRESS despatch under date of June 5, reports an apparently marvelous thing concerning the Death Valley of California. This valley, over one hundred fifty miles in length and varying from ten to thirty-five miles in width, received its name from the circumstance in 1850 when a party of emigrants, bound for Arizona, perished of thirst in that arid waste. The despatch states that the normal summer heat is so great 'that even the lizards and horned toads mysteriously depart.'

"In 1925", reads the despatch, "less than one-half inch of rain fell. This year, however, for nineteen consecutive days in May fresh showers fell on the parched desert sands. Myriads of varieties of seeds which apparently had lain dormant for years, suddenly burst into bloom in all parts of the rugged waste land.

"The landscape, usually characterized by bare sand dunes and buttes and lomas of tan and chocolate, was changed into a splash of marvelous color.

"Blossoms carpet the desert floor between Beatty and Chloride Cliffs, while from 'Hole in the Rock' Spring to Cane Spring and Surevior's Well in Death Valley 112 feet below sea level, the blossoms sweep in colorful circle."

Leston Balliet continues the report, "Mining engineer and botanist said that one hundred varieties of flowers, many of them unclassified, could be gathered within thirty minutes in a radius of fifty yards."

How strikingly this bears out the wonderful prophecy of Isaiah in chapter thirty-five, "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing." The prophet then continues to describe how that the desert should even share with the riches of Lebanon and the grandeur of Carmel and Sharon.

Man has advanced timidly many times when reading these promises; he has queried whether it were possible for them to come to fulfillment. And here we have, in our own immediate day, statement that the desert which is called Death Valley, by virtue of nineteen days of summer showers, has thrown forth its resplendent bloom in myriad colors, in varieties hitherto unclassified by scientists.

Truly God knows! Even though He speaks things that are beyond the comprehension, beyond the imagination of man, yet the fact that He speaks them is assurance sufficient

that in some way He understands and knows how that His words shall stand forth in grand fulfillment.

The voice of Death Valley is but a faint call of what the voice of the other deserts shall yet be when this grand truth of God shall stand forth in fulfillment. Especially will Jerusalem stand in glory when from the distant sun, rising far across the now barren sands, there will bloom forth flowers like the flowers of paradise and the foliage of shrub and tree and the singing of bird will adorn all.

## GROWING SLOWLY

**D**AILY THERE COME TO OUR DESK letters from you, dear brothers and sisters, from each section of the country, from isolated ones and from those more fortunate who are privileged to associate in church work with others who hold the same truths. I wish that all of you could peep over my shoulder as I read some of these letters and gather the inspiration and the encouragement and the courage that I do from the perusal of them.

Here is a letter from a dear sister who, we know from reading between the lines, has very little of this world's goods. In fact, we feel that she enjoys no luxuries at all and even foregoes many of the things that most of us call necessities. She says, "I want to add my mite for the Lord's work and will gladly be one of the one-dollar-a-month sharers in this new plan." Another writes, "Your prayers have meant so much to me, dear ones at headquarters, that I feel I must show my gratitude to our heavenly Father in this small way. I have known over and over again what it means to receive strength from above to go onward with the heavy burden I am carrying in the sickness of my beloved daughter. I wish to be one of your regular helpers in this work."

Another has experienced great benefits from the results of the Training Class and wants to show his appreciation of the efforts put forth by the National Bible Institution in this special activity. And so he says, "It is with pleasure that I ask you to add my name to your growing list of monthly pledges. A dollar is so little compared to the good I have received. May many more add their names also to the list." A husband and wife, sending in their names as

two share takers, write, "We hope the brethren will respond heartily to the plan and that it may prove to work toward a more loyal cooperation." These two are heart and soul behind our efforts and show their cooperation in very substantial ways.

Many of the letters we receive end thus, "God bless the work and the workers." Some of these names represent those who have plenty of means at their disposal, gladly giving of their abundance. More of them are from those who, out of their little, wish to return a portion to the Lord for His goodness to them. All of us, indeed, if we but stop to think, have many, many reasons to daily thank the Giver of every good gift for His unmeasured goodness to us, His daily care, His protecting love.

Oh, dear ones, you who have not yet responded, don't *you*, too, feel that God is very near to you, each day of your lives? Don't you feel that He watches over you personally? And doesn't it inspire you to want to do something for Him? It is so easy, when once we have decided

that we *want* to serve Him with our means, whether large or small, to set aside just a portion of what we receive, and give it to Him.

If you feel that THE RESTITUTION HERALD is filling a need, as so many write that they do, your contribution will help make up the deficit in that department. If the Training Class has resulted in benefit to you, personally, or to your church, your pledge will assist in carrying on that phase. And so we might mention *all* of our activities. If one phase of our labors means much to you, don't you want to tell us about it and assist us in making that activity better and stronger? If you are not able to take a full share, two or more might club together and combine your contributions. This would be a fine way for children and young folks, just beginning to earn money, to give a portion to His cause.

The present list includes 59 persons with a total of \$98 per month. Won't you keep me busy recording your names? — M. G.

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## PENTECOST IN TYPE AND ANTITYPE

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THE WORD PENTECOST does not occur in the Old Testament, and only three times is it found in the New Testament. It is a Greek word meaning fiftieth and is applied to one of the Hebrew yearly feasts.

The sacred year of the Hebrews began in the spring, about our March or April, and was marked by three great religious feasts.

(1) The feast of unleavened bread or Passover which came on the fifteenth of Nisan or Abib, when the firstfruits of the harvest were offered to God at the very beginning of the yearly harvest. The feast was called Passover because of the fact that at the time of the Exodus, God passed over those who were "under the blood."

(2) The feast of weeks, sometimes called the feast of trumpets, the feast of the fiftieth day, *Pentecost* in Greek, *Asartha* in Hebrew, which began on the fiftieth day of the harvest season, when it marked the close of the grain harvest. It was really a simple thanksgiving celebration for the annual harvest. It was also called the feast of the day of the firstfruits (Num. 28:26).

The appointed weeks of the grain harvest were seven (Jer. 5:24; Deut. 16:9). Fifty days were reckoned, commencing with the offering of the first sheaf of the barley harvest on the Passover, and ending with the offering of the first two loaves made, leavened, on the fiftieth day, says Kitto.

(3) The feast of tabernacles came on the fifteenth day of the seventh month, Tizri, our October; it was sometimes called the feast of ingathering. It came five days later than the day of atonement.

These three feasts are mentioned in Ex. 23:15; Deut. 16:1, 9, 13, 16; and 2 Chron. 8:13. These three Hebrew

feasts marked historical steps in the progress of Ancient Israel, as follows:

1. The feast of unleavened bread — Passover, commemorated the time of the Exodus from Egypt. The passover lamb was a type of Jesus the Christ, so in the antitype, we are saved by Jesus' blood sprinkled on the door of our hearts.

2. The feast of firstfruits — Pentecost, commemorated the giving of the law of God on Mount Sinai, accompanied with thunder, lightning and fire and smoke, fifty days after the exodus.

3. The feast of ingathering — tabernacles, commemorated their receiving a settled home in the land of promise, after wandering for forty years in the wilderness. The Jews celebrate this feast by living in booths, huts or tents as a symbol of the former unsettled manner of life.

These three feasts also looked forward prophetically and typically as follows:

1. The Passover pointed forward to the final sacrifice (1 Cor. 5:7). Christ was the end of the law and of the sacrifices.

2. The Pentecost pointed forward to the time when God would pour out His Holy Spirit, as He did His law fifteen hundred years previously. The disciples had met with the Lord for forty days after His resurrection and finally, after waiting ten days after His ascension, on the fiftieth day the Spirit was poured out. The day is not called Pentecost because the Spirit was poured out, but because it was poured out on the fiftieth day after the Passover. It came with demonstration, with a noise of a mighty rushing wind and it appeared as a flame or tongue of fire on the head of

(Continued on page 602)

## ARE YOU A FORERUNNER?

**J**OHNSON WAS A FORERUNNER. The name is not given him in Scripture, but it is scriptural. It is his own estimate of himself and his work. "There is one coming after me, who is preferred before me, whose shoe latchet I am not worthy to unloose. I must decrease, he must increase." The name Forerunner and John are synonymous. The Forerunner means John, and John means Forerunner.

History is the fascinating account of forerunners. One forerunner after another appears upon the stage of life, enacts his part, and then passes on, having heralded the coming of another. "Is not history the account of events?" someone asks. Yes, but at the heart of every event is a throbbing personality. H. G. Wells, master of words and thoughts, wrote *The Outline of History*. What is the outline of history? It is simply the outline of life, men and women, appearing, dreaming, toiling, dying, making way for others.

Institutions are forerunners. A bad institution is the forerunner of bad conditions, a good institution of good conditions. That is the reason the American people outlawed the saloon — it was the forerunner of bad conditions. For years the American public tried to restrict the saloon, saying that it could not be located within a certain distance of church, school, library, hospital or public building. That restriction was the acknowledgment that the saloon was a bad institution and the forerunner of bad conditions. The church is a forerunner of good conditions. Wherever a church is erected, housing the activities of a Spirit-filled people, conditions immediately improve in the community. A good forerunner!

Individuals are forerunners. They are forerunners of ideas. Ideas do not have their beginnings in books, but in the heads and hearts of people. When you pick up your telephone next time, remember that, for years, that instrument was only an idea. It was an idea in the mind of Alexander Graham Bell. He was the forerunner of an idea which, developed, has been a blessing to mankind. Turning from the telephone, by which we communicate readily with people far and near, we ask, "Who was the forerunner of the idea of prayer, by which we establish communication with God?" We read that "Isaac went into the field to pray." But, before Isaac, "Men began to call upon the name of the Lord." The forerunners of prayer were all those who had a sense of need in their lives, and an idea that there was Someone above who could supply that need. This idea grew until it reached its climax and clarity in the life of Christ, who taught that all prayer is communion with the Father, and that the Father and His children are made one by means of prayer.

Individuals are the forerunners of atmosphere. They are the heralds of moods, tones and colors. They carry with them an aroma that is repellant or fragrant. Individuals are the forerunners of influence. Every individual, wherever he comes or goes, bears with him the tone and color of the life that is his possession. I know people who are the forerunners of calm and confidence, faith and trust in

God. I know a preacher — a man who is not brilliant as a sermonizer, nor particularly gifted as an executive, but he is marvelous in the atmosphere that follows his coming and abides after his going. Entering a home of sorrow, his steady trust in God changes the entire atmosphere. Encountering a life that is troubled and anxious, his contact, his few words, have a calming effect. He is the forerunner of divine peace. With him comes an atmosphere of sublime confidence in the loving providences of God.

So here is a paradox — namely, every *follower* of Christ should be a *forerunner* of Christ. What John was in the wilderness of Judea, we should be in the wilderness of America. He who manfully follows Christ will be His constant forerunner. He will exemplify His life. He will minister in His name. He will herald the new day, the soul's new day, that dawns with the coming of Him whom the forerunner proclaims.

*Are you a forerunner?*

— Bruce S. Wright in *The Christian Advocate*.

## SPOILING OUR PICTURES

**T**HE FAMOUS THOMAS NAST, in a public exhibition of his skill, once performed a strange feat with his brushes. Taking a canvas about six feet long by two feet wide, he placed it horizontally upon an easel before his audience, and began to sketch rapidly a landscape. In quick succession appeared green meadows, cattle, fields of corn, the farm house and surrounding buildings, with orchards near by; while over all the bright sky, with fleecy clouds seemed to pour down heaven's own benediction upon the peaceful scene below.

At length no finishing touch was necessary. Still the artist held his brush, as he stepped aside to receive the hearty plaudits of the admiring audience. When the applause had subsided, Mr. Nast stepped back to the canvas, as if he had not quite completed the picture.

Taking darker colors, he applied them most recklessly to the canvas. Out went the bright sky. "Did you ever see a picture like this?" he asked, as he blotted out meadows, fields, orchards and buildings. Up, down, and across, passed the artist's swift hand, until the landscape was totally obliterated, and nothing but an apparent daub, such as a child might make, remained.

Then, with a more satisfied look, he stepped aside, laying down his brushes as if to say, "It is finished."

But no applause came from the perplexed, disappointed audience. Nast then ordered the stage attendants to place a gilded frame around the ruined work of art, and to turn it in a vertical position. And then was the mystery revealed. Before the audience stood a panel picture of a most beautiful cataract, the waters plunging over a precipice of dark rock, skirted with trees and verdure. Needless to say, the great audience burst into rounds of applause.

And thus it is that a greater Artist works. We paint our landscapes. How beautiful we make them! All manner of earth's beauty, with bright skies above. We imagine

our sketching perfect, but an unseen Hand finishes, more grandly, our crude design. Houses, gardens, orchards, farms, disappear. Ah! even our portraits of loved faces are blotted out. "Hold! hold!" we cry in anguish, but the Hand that applies the darker colors moves relentlessly on, and we mourn our ruined pictures, because we have not the true angle of vision.

At last God turns the canvas, and there appears a work of beauty, not for time, but for Eternity!

While Mr. Nast was spoiling the landscape to produce the falls, he might have said to his mystified audience, "What I do thou knowest not now, but thou shalt know hereafter." In each destructive stroke upon the one picture, he saw a constructive stroke upon the other. And even so, what, in the providence of God, appears so strange to us, is most clear to that master Artist, who is transforming and completing our life pictures with a touch divine.

— *From Faith's Record.*

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## FRIENDS

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*By Lottie E. Young*

IN THE OLD TIME CATECHISM when the question was asked, "Who was the wisest man in the Bible?" the answer was, "Solomon." You will remember the wonderful dream this king had shortly after he succeeded David, his father, on the throne of Israel, when Jehovah appeared unto him and asked what He should give him. The answer of Solomon was, "An understanding heart," which so pleased the Giver of all gifts that He promised this and innumerable blessings beside. Solomon did some fine things in his life, and was the author of many wise sayings, but one of his best proverbs was, "A friend loveth at all times."

There have been several notable friendships in the history of the world, and, rather strangely, they have always been men, perhaps the best known of which is that of David and Jonathan. We read in 1 Samuel 18:1: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Jonathan was the king's son, and it would seem a great condescension on his part to love David, an almost unknown country boy. Yet this love has been preserved to us through the ages by David's beautiful lament over the death of his friend in the first chapter of Second Samuel.

Of what does *true* friendship consist? What did it do in the case of David and Jonathan? It surely sweetened the heart of the former, which might have grown sick and discouraged when he was a fugitive dwelling in caves, and being chased like a wild beast by Saul and his followers. It not only was greatly treasured by Jonathan, but proved to be a help to his family long years after his death when David said to his crippled son, "I will surely shew thee kindness, for Jonathan thy father's sake, and thou shalt eat bread at my table continually."

How often do we hear the words, "He had plenty of friends until he lost his money, but now — poor fellow!"

Such sunshine acquaintances do not deserve the title of "friends", as true friendship has nothing to do with the outward circumstances of life. A man or woman is my friend when our hearts are closely drawn together, and to have real, worth while friends we must show ourselves worthy of them. A great writer has said of true friendship, "It works two contrary effects, for it redoubleth joys and cutteth griefs in half." And another has written, "As we journey through life let us live by the way, striving each day, no matter how short our stay may be in any one place, to live as if we expected to spend all our days there."

We think Jonathan, as a king's son, condescended greatly when he took David for his friend, but what of the greatest of all Sons of Kings when He said to His followers, "Ye are my friends if ye do the things which I command you." Not a servant, but a friend of the One whom we are hoping to see return to this earth very soon when "every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." What more could we desire? Earthly friends very often disappoint us, as we do them, but here we have One who indeed "sticketh closer than a brother", through good and evil report. We can exist, though not live truly, in this world without friends, but if we do not have this wonderful, gracious Friend, who will never disappoint us, but is ready to give so much more than we can even ask or think, we are indeed friendless, and will be without happiness both in this life and that which is to come.

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## THE SHEEP OF THE FLOCK

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We oft hear the plea for trying to keep  
The lambs of the flock in the fold;  
And well we may; but what of the sheep!  
Shall they be left out in the cold?  
'Twas a sheep, not a lamb, that wandered away,  
In the parable Jesus told;  
A grown-up sheep, that had gone astray  
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,  
'Twas a sheep the good shepherd sought;  
And back to the flock, safe into the fold,  
'Twas a sheep the good shepherd brought.  
And why for the sheep should we earnestly long  
And as earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the young lambs away.

For the lambs will follow the sheep, you know,  
Wherever the sheep may stray;  
If the sheep go wrong, it will not be long,  
Till the lambs are as wrong as they.  
And so with the sheep we earnestly plead,  
For the sake of the lambs today;  
If the lambs are lost, what a terrible cost  
Some sheep will have to pay!— *C. D. Meigs.*

## LAMENTATIONS OF JEREMIAH

By Lyman Booth

THE JEWS named this book, *Echah* (How), from the first word of the Hebrew text. They sometimes called it *Kinnoth* (Tears), thus alluding to the mournful strain in which it was written. Josephus and a few other writers supposed that it was written upon the death of Josiah. "The generality of commentators are, however, of a contrary opinion, and indeed Jeremiah bewails the desolation of Jerusalem, the captivity of Judah, the miseries of famine, and the cessation of all public worship, in terms so forcible and pathetic, that they appear rather applicable to some period after the destruction of Jerusalem, wherein agreeable to his own prediction, every circumstance of completed distress overshadowed Judah." — *Grey's Key*.

In this book are to be found five poetic dirges in which the prophet bemoans the horrifying scenes at the destruction of Jerusalem by the wicked Chaldeans under king Nebuchadnezzar. That they were composed as poems will be noticed in the English as we have them. They are of peculiar construction, and are found in the first, second, fourth and fifth chapters, each having twenty-two verses, the same number as the letters in the Hebrew alphabet. But chapter three contains sixty-six verses, three times as many as the others. As they were written in the Hebrew they are acrostic, each stanza beginning with its corresponding letter of the alphabet until each letter has been used once in all but the third, in which they are used three times. These compositions, viewed from a literary standpoint, are unexcelled among the literary productions of all times.

Despite the horrible butchery of the people and the destruction of the beautiful city, Jeremiah vindicates the righteousness of God's painful judgments inflicted upon them thus, "For the Lord hath afflicted her for the multitude of her transgressions: Jerusalem hath grievously sinned, therefore is she removed." Still in the presence of this great national calamity the prophet is never without hope, nor did he lose faith in the assurance of God's merciful purpose in their extreme punishment. This is shown in his own words, when he said, "This I recall to mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion saith my soul; therefore will I hope in him. It is good that a man should both hope and quietly wait for the salvation of the Lord." 3:21-26. Our Lord in His sermon on the mount gave us similar words of comfort when He said, "Blessed are they that mourn, for they shall be comforted." Matt. 5:14.

The title, "Lamentations", corresponds to that of the Latin Vulgate, which is a translation of the Septuagint, *Threnoi*, a rendering of the Hebrew word, *Kinnoth*, it being the title of David's funeral song over Saul and Jonathan. The book is placed in the last division of the scriptures by the Jews.

We cannot understand why any man, after carefully studying this book, could entertain a doubt concerning the occasion on which it was written. The prophet had said that if the people would not hear, his soul should weep in secret places for their pride. Though the awful calamity was a most remarkable witness to his character as a true prophet, and proved all his opposers false, yet his lamentations over it constitute the most tender and pathetic eulogy ever written.

"This poem affords the most elegant variety of affecting images probably ever collected into so small a compass. The scenes of affliction, the circumstances of distress are painted with such beautiful combination that we contemplate everywhere the most affecting picture of desolation and misery. The prophet reiterates his complaint in the most pathetic style and aggravates his sorrow with a boldness and a force of description that correspond with the magnitude of the calamities displayed to view. In the instructive strains of an inspired witness he reminds his countrymen of the grievous rebellion that had provoked the Lord to abhor His sanctuary; confesses it was God's mercies that they were not utterly consumed; and points out the evil in the iniquities of their false prophets and priests. He, then, with indignant irony, threatens Edom with destruction for rejoicing over the miseries of Judah; opens a consolatory prospect to Zion; and concludes with an affecting address to God to consider the reproach of His people, and to renew their prosperity." — *Grey's Key*.

The design of the poem seems to have been to teach the captive Jews the medium betwixt their stubborn insensibility and rebellious despondency, because of their sad calamities, to persuade them to look to God as the righteous author, to regard their sins as the cause of their miseries, to bring them to humble submission, repentance, faith and prayer; and to teach the way to find comfort and support under their pitiful condition, with buoyant hopes of promised deliverance by the hand of God. This view of the trials and troubles of life should likewise lead us to look continually to Him, who for our sakes became "a man of sorrows and acquainted with grief," and who in every duty has left a perfect example for us to follow.

The book doesn't seem to have been written for the purpose of recording any special prophecies by which to prove its divine inspiration. But it does adopt a few predictions of other sacred writers, and anticipates their fulfillment. I do not find it quoted directly in the New Testament, except that Paul may have intended to refer to it in 1 Cor. 4:13 in comparison with Lam. 3:45. The Jews never expressed a doubt but that it was written by Jeremiah, and was a part of the oracles of God. The instructions therein agree with those in the New Testament scriptures, which fact indicates that they are genuine and that Jeremiah was the author.

One dollar a month sent in regularly is only a small amount to you, but when added to many others makes a large amount with which to further the varied activities of the N. B. I.

## THE SPREAD OF BOLSHEVISM

*By Mrs. H. H. Kent*

THOSE WHO ARE FAMILIAR with their Bibles and are watching the signs of the times are well aware that we now see multiplied signs of the approaching end of this age when the world is to face a crisis unknown in history. Daniel tells us that only the wise shall understand these things. Dan. 12:10. These are the righteous who have humbly and patiently waited upon God for knowledge and understanding. Even they, however, would not understand them until God's appointed time. But now for some time the books of Daniel and Revelation are becoming more and more understandable as we near the end of the age. Even the ungodly who do not understand the mysteries of the kingdom of heaven, Matt. 13:11, acknowledge that they see the ever-increasing evidence of an approaching catastrophe, but they cannot understand the reason for it as the righteous do.

We are told in Matthew thirteen that at the end of the age which is called the harvest of the world, there is to be a great time of separation. We know that at harvest time each one reaps what he has sown, either good or bad, sometimes with great increase. The Bible tells us that God will take care of those who are obedient and have faithfully trusted Him, and that through Christ, they will either be taken out of the world or else they will be taken care of during this great "day of vengeance" of our God when He "ariseth to shake terribly the earth."

All the prophets spoke of most severe judgments that would close up the day of grace. And we know from the Word that the closing days of this age are prophesied in the Bible as being some of the darkest that will ever be known in history. All the names that are used to describe the time of trouble are startling and should make all honest hearts search deeply to see if they are truly ready to meet the Judge of all the earth whose coming seems necessary in order to stay the angry waves of hatred that seem to have filled the hearts of the ungodly.

It would not be hard to write down a long catalogue of evils that make up our day. There are many false standards and antichristian principles that will play their part in fulfilling end-time prophecies. Among these evils, Bolshevism seems to be looming up and, no doubt, it will play an important part in the program of world events. What is commonly called Bolshevism is not alone that evil that we hear of that originated in Russia soon after the World War, but, in extent, it now is used to cover much that is included in the crimes, rioting, lawlessness and infidelity that have gained such a foothold in even our beloved America.

Many people do not realize the dangers that lurk behind this hidden evil. The prophetic student, however, has not had much difficulty in recognizing that there is a great apostasy and a drifting away from God and the pure teachings of the Word, and that these conditions have brought us to the menace of our present situation. Bolshevism is becoming a world issue and before its flames can be put out it may involve every nation more or less.

Every thoughtful person can see that conditions have become so bad that nothing but a divine Hand can remedy them. We often hear of epidemics being in the air and it would seem as if this could almost be said of our present crime situation. Bolshevism, in the form of organized or unorganized crime is carrying on things now that a few years ago were unthinkable. Sin is usually represented in the Bible by the color "red" and it is not surprising that this color should cling to the Bolsheviks.

Bolshevism, as we know, started in Russia, that breeding place of horrors. The aim of the Soviet government has been from the beginning to rule with an iron hand. Had Bolshevism been confined to Russia, the world would have had reason for rejoicing, but with the seeds of infidelity so common everywhere in our day, we see the reason for its rapid spread, and what little difficulty its program of violence has had in being carried out at times. We had an illustration of this on March 6, which, it is said, went down in history as "Red Thursday", the object, ultimately, being to destroy aristocracy and wealth.

We all know that the direct cause of it is the great extremes in living — extremely poor and extremely wealthy, living, possibly, side by side. The wealthy are piling up one fortune after another, while many of the poor are wondering where the next meal is coming from. The rich do not care for the poor, nor do they try to do anything to help them, and so matters get worse from year to year. They are closing their ears and their eyes to the cry of the poor, hence the Bible tells us that a time is coming when they are to weep and howl because of their miseries which will come upon them because of their accumulated wealth.

Russia has never been considered a part of Christendom. Hence it has hated Western civilization and its object has always been to destroy it when the opportunity came. The people of Russia have said that civilization was artificial and for some years they have objected to having missionaries come into their country. This feeling has now become so strong that they recently started a campaign of infidelity and violence against all religions. Bolshevism had for some time considerable difficulty in spreading westward, but the ground seems favorable for its growth now because of the spread of infidelity in our own land, while to the east it has had marked success.

For many years it has been said that China was fast turning "red". Since the number of colored races that have become Bolshevistic is steadily increasing, they are awakening to realize the power that lies in their numbers. Power has always been the supreme aim of both carnal men and nations. But wealth or power in the hands of the uneducated in the ways of God is dangerous. It is said by those who ought to know that on the part of the colored, there is a growing dislike for the white race, of whom they are envious as well as suspicious and whom they greatly outnumber. As Bolshevism continues its program, we are faced with an increase of atheism, lawlessness and violence. Their aim is to train the colored races whom they expect to use in carrying out their program. Their attacks are mainly to destroy the home, the family and religion.

*(Continued next week)*

## PAUL'S DESIRE

*"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."*

— *Philippians 1:23.*

FROM THE CONTEXT of our selected text we learn that the apostle was a prisoner and in bonds for the gospel. While in confinement he was anxious about the saints at Philippi and wished them to know that even his imprisonment had fallen out rather unto the progress of the gospel; hence he wrote to encourage them, saying, "that many of the brethren in the Lord" were bolder to speak the word without fear, being greatly encouraged through the firmness of the apostle, who cheerfully endured imprisonment. The apostle earnestly desired to magnify the Lord in his own person or body, whether it be in life, or by death. "For Christ," said he, "is my life, and death is my gain. But since to live in the flesh" (remain alive), "serveth unto more fruit, I therefore know not which I shall choose." (Translated from *German Version.*)

The apostle was perfectly willing and ready to die for the defense and confirmation of the gospel; but he was not certain whether by his death the Lord would be more magnified than should he continue to abide with the brethren for their furtherance and joy of faith; hence he said, "I am in a strait betwixt (the) two." He did not know which to choose, that is, to die a martyr or to continue in the flesh and thus magnify his office as the Gentile apostle, which would serve unto more fruit; but of one thing he was certain and that was, should he abide with them, it would be of great service and benefit to them, which, said he, was more needful for them. "And having this confidence," he said, "I know that I shall abide with you all for your furtherance of joy and faith."

Now as to the text, "*Having a desire to depart, and to be with Christ; which is far better.*" What did the apostle mean? It would be inconsistent with the general tenor of the Scriptures to interpret the desire of the apostle to signify, that death is a passport into the presence of Christ; because he taught that "death" is a sleep — an unconscious sleep, 1 Thess. 4:13-18. We might here point out the case of Lazarus who had died, and the Master said, "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of *sleep*. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his *death*." The Master here called death a "sleep" denoting an awakening. The apostle used the term "asleep" in the same sense in 1 Thessalonians 4:13 and in 1 Corinthians 15:18, and many others.

The apostle Paul believed in a *literal* resurrection from the dead, and taught that no one shall *precede* the other in glory, not even the saints who shall abide the coming or presence of the Lord. Even they shall in no wise *precede* them that are fallen asleep, or are dead. But all the saints shall together, simultaneously, be caught up in the clouds, to meet their descending Lord, at His coming. 1 Thess. 4:15-18.

Thus it is evident, that the apostle intended to convey

the idea, that he preferred death to continual imprisonment, being perfectly willing rather to die and thus seal his testimony with his blood, knowing that he would then be at rest ("asleep in Jesus") and next in order would be the resurrection, when he would be with Christ, alive at His coming, and not any sooner. Compare 1 Thess. 4:14 with Col. 3:4 and Phil. 3:20, 21. That the apostle did *not* believe that death would usher him into the presence of Christ is *very* plain when he witnessed the good confession of his faith, when the time of his departure (*decease*) was at hand. "For I am ready to be offered," said he, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: *henceforth* there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me *only*, but unto *all* them also that love his appearing." 2 Timothy 4:6-8.

In conclusion, let us remember that some things which the apostle Paul wrote were hard to understand (2 Peter 3:15, 16), and it is, therefore, necessary to regard the general tenor of the epistles written by him in order to get a correct understanding of the difficult passages. — *From a Tract.*

Let us quickly gather up these one thousand one-dollar-a-month shares.

## THE JEWISH SYNAGOGUE

WHILE THE SIZE OF THE SYNAGOGUE in the days of Jesus varied with the population, its position was determined. It stood, if possible, on the highest ground in or near the city to which it belonged, and its direction, too, was fixed. The synagogue was so constructed that the worshipers as they entered, and as they prayed, looked toward Jerusalem. At the upper, or Jerusalem, end stood the ark, the chest which like the older and more sacred ark contained the Book of the Law. This part of the synagogue was the place of honor. Here were the "chief seats" after which the Pharisees and scribes strove so eagerly (Matt. 23:6) to which the wealthy and honored worshiper was invited (James 2:2, 3). Here, too, in front of the ark was the eight-branched lamp, lighted only on the greater festivals. Besides this there was a lamp kept burning perpetually. A little further toward the middle of the building was a raised platform on which several persons could stand at once, and in the middle of this was a pulpit in which the reader stood to read the lesson, or sat down to teach. The congregation was divided — men on one side, women on the other — a partition of five or six feet in height rising between them. "Moses" was read in the synagogue every Sabbath day (Acts 15:21), the whole Law being read consecutively so as to be completed in three years. The writings of the prophets were read as a second lesson, and this was followed by the sermon or exposition. — *L. E. Y.*



# DAILY SCRIPTURE READINGS

## A REVIEW FOR THE WEEK

### DELIVERANCE FROM DEATH

Sunday, June 22 — Psalm 116:1-9.

*"Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." — vv. 8, 9.*

THROUGHOUT THE PSALMS, David voices his belief in a resurrection. Though he declares that "the dead praise not the Lord, neither any that go down into silence," Psalm 115:17, showing the utter unconsciousness of the dead, yet he does not leave them in that condition. Again and again, he shows how that they who keep God's commandments and follow in His way, shall be established forever upon the earth. With this hope before our vision, there is no need of fear, though we walk through the valley of the shadow of death, "for thou art with me."

### CROSS BEARING

Monday, June 23 — Matthew 16:21-28.

*"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." — v. 24.*

JESUS, OUR LEADER, does not ask us to do anything that He did not willingly do himself. It was necessary that He must "suffer many things of the elders and chief priests and scribes, and be killed," in becoming our Savior. He did not shrink from the severest test, and if we would be His faithful followers, we must deny ourselves in every particular that would lead us into paths that are contrary to His will. It is easy to make a great sacrifice for Him, but it is very much harder to make the little, every day sacrifices that make up the sum total of life.

### TRUE FORGIVENESS

Tuesday, June 24 — Matthew 18:21-35.

*"Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." — vv. 21, 22.*

FOLLOWING THIS ANSWER to Peter, Jesus told a simple story illustrative of our proneness to expect forgiveness for ourselves, but our hard heartedness in not extending the same mercy to others. Everyone of us stands daily in need of forgiveness from our heavenly Father, for we are all weak and sinful and continually do the things we "would not". In our contact with those about us, we should ever keep in mind that Jesus taught us to pray, "Forgive us our debts, as we forgive our debtors." And as we expect forgiveness for ourselves, let us be equally willing to forgive others.

### STEWARDSHIP OF POSSESSIONS

Wednesday, June 25 — Matthew 19:16-22.

*"But when the young man heard that saying, he went away sorrowful; for he had great possessions." v. 22.*

HOW PERFECTLY JESUS WAS ABLE to look into this young man's life and tell him just exactly what he lacked! From youth he had kept the law of Moses in every particular, but Jesus revealed to him the fact that his wealth meant more to him than anything else in the world, for instead of gladly giving of his means to others, "he went away sorrowful." We all speculate upon what we would do if we were rich, not realizing that even though poor, we can give our mite gladly and willingly and in the Master's eyes it is more "than all they" who are wealthy. Mark 12:41-44.

### THE TRIUMPHAL ENTRY

Thursday, June 26 — Matthew 21:1-11.

*"Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." — v. 9.*

THIS IS THE ONLY recorded instance where our Lord allowed the multitude to render unto Him the honor that was really His. Quietly He had gone about His work, giving always the honor to His Father, never taking any to himself, though He was born to be King and to sit upon David's throne, according to the angel's pronouncement before His birth. Some day in the not far distant future, not only a few will acclaim Him, but "all kings shall fall down before him: all nations shall serve him"; and "he shall have dominion also from sea to sea, and from the river unto the ends of the earth." Lord, hasten the day.

### CHRISTIAN PREPAREDNESS

Friday, June 27 — Matthew 25:1-13.

*"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." — v. 10.*

IN THIS PARABLE Jesus likens himself to a bridegroom going to meet his bride. This comparison brings the thought He is trying to teach to our understanding in a very forceful manner. From experience and observation, we know just how a bride prepares herself in every particular for the coming of the loved one. We may find some points worthy of study in the parable. What is the oil which the foolish lacked? What is the purpose of a lamp? Why should not the wise divide with the foolish? Let us be prepared for we know "neither the day nor the hour."

### THE GREAT COMMISSION

Saturday, June 28 — Matthew 28:16-20.

*"Go ye therefore, and teach all nations, baptizing*

*them in the name of the Father, and of the Son, and of the Holy Ghost.*" — v. 19.

FOR THE FURTHERANCE of His work after His ascension, Jesus empowered His disciples to "preach the gospel to every creature." And the reward of belief and obedience to that gospel is salvation. The punishment for disbelief and disobedience is condemnation. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Let us believe and obey that we may be worthy of that great gift — life eternal. — *M. G.*

—o—  
**A GOLD MINE**

IT IS, PERHAPS, a universal failing for people to think on the things they *have not* rather than on the things they have. Likewise the thing greatly desired so often loses its attraction as soon as it has been acquired. It thus comes about that happiness is frequently just a little ahead — to be acquired next day or next week, as it were. It has been well said that some people's cast off happiness, like their cast off clothes, would make many other people very happy. The most cheerful people living are not those that have the most but those that appreciate the most. Everyone has a gold mine of unworked joy close at hand. But gold needs searching for. We wonder how many people are finding theirs. — *Selected.*

—o—  
**ETERNAL LIFE**

*The following comments were made by Bro. R. H. Judd to a correspondent in The Globe of Toronto, in regard to the meaning of the words of our Savior in John 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Bro. Judd sent it on to us as perhaps being of interest to our readers also.*

IN THE "OUTLOOK OF THE CHURCH" column, I notice a remark which, I think, may be worthy of a little comment and be helpful to some readers. The words found in John 17:3 are quoted as a definition of eternal life. This is a mistake. A better biblical definition is, "Length of days for ever and ever." In John 17:3 the word, "that," has the sense of "in order that," and expresses the *objective* of eternal life. And what better aim or purpose for eternal life can be offered than the privilege of knowing God and His Son, Jesus Christ? The possibilities therein are unlimited — boundless — and anyone who really grasps the thought in all its varied aspects will not be troubled concerning the activities of the life to come or the desirableness of entering upon it. That "in order that" is the correct meaning of the word "that" in this instance will be further strengthened by reference to verses 11, 12, 13, 15, 19, 21, 23, 24, and 26 in the same chapter, in some of which it occurs twice. Let me close with that wonderful verse, "The wages of sin is death, but the *gift* of God is *eternal life.*"

**PENTECOST IN TYPE AND ANTITYPE**

*(Continued from page 595)*

each, causing miraculous speech, for every listener heard the gospel message in his own native tongue.

The day is called Whitsunday or Whitsuntide by Christians, because of the fact that so many people were clad in white on their day of baptism — during the ceremony of the Episcopal Church in commemoration of the descent of the Holy Spirit on Pentecost. This day was the birthday of the Christian church.

Mr. Faucett says: "If the last supper was on the legal day, Thursday, and the crucifixion on (Friday) the fourteenth of Nisan, the Saturday sabbath during which Jesus slept was the fifteenth, and the fiftieth day from that date would be Pentecost, on the Lord's day. (The Jew always counted the day from and the day to.)"

The tongues were symbolic of Christianity proclaimed by preaching; the antithesis of Babel's confusing. As Babel's sins disunited, so the Spirit given at Pentecost unites men: "The unity of the Spirit."

The Carite Jews, insisting on a literal interpretation of Scripture, maintain that by the sabbath is meant the usual sabbath, the seventh day, consequently the day of Pentecost came on the first day of the week.

3. The tabernacles feast pointed forward to the final inheritance and home. Spiritually this is the church. Literally it is the future eternal earth empire, the antitypical Canaan. Jesus, the Captain of our salvation, is the antitypical Joshua who will lead us into the promised land.

Mr. Faucett says that in these three feasts there is a clear prefigurement of (1) The Father, in the work of Creation especially adored in the feast of tabernacles. (2) The Spirit symbolized in the feast of Pentecost. (3) The Son prefigured in the Passover. These feasts came at times of the year when they did not interfere with the industry of the people: the Passover at the beginning of the harvest in April; Pentecost at the conclusion of the grain harvest but before the vintage in June; the feast of tabernacles or final ingathering came in October when all the fruits had been gathered. — *Clarence V. Tenney in The World's Crisis.*

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# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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Miss Sybil Guthrie, Treasurer  
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Arlen Marsh, Secretary  
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"MORE THINGS ARE WROUGHT BY PRAYER THAN THIS WORLD DREAMS OF."

**H**AVE YOU, IN YOUR STUDY CLASSES, often encountered questions which have had to be left unanswered? In all probability you have, unless yours is one of the more fortunate classes which has the older, more experienced mind of a minister or learned student to depend upon to help settle the troubling questions that arise in the minds of young students. In our little study class, which is very wide awake and anxious to learn the hidden secrets of God's Word, and make practical application therefrom, there have been many times when we would have welcomed the opinions of fellow-students. Realizing our own need, and what must be the need of many others in like circumstances, we have devised the following plan:

When a question of universal interest to Bereans is left disputed, or unanswered in your minds, we would like your secretary to send it to the Berean editor for publication on this page. It is in this way brought before all our students, many of whom should be able to offer suggestions and reasonable solutions. These answers are to be sent to the secretary of the class which submits the question. These will then be given study and careful consideration by the class. The reply which best meets their need will then be published in these columns. In this way we can keep in closer contact with one another, at the same time benefiting by the different viewpoints presented.

Answers should be as concise and to the point as possible. We will expect to hear from every class in the country, for if the thoughts and texts in your Berean lessons are not all clear to you or if you have troubles confronting you in daily life we want you to let others help you. If, on the other hand, you have no difficulties, others will certainly expect most earnest cooperation in helping to straighten out theirs.

Questions and answers need not be limited to organized classes. We are just as anxious to hear from our isolated Bereans. Your questions may concern doctrinal subjects or they may be simple practical problems which arise daily in lives consecrated to spiritual living.

In the study of a recent lesson the Chicago Bereans had a very interesting and profitable discussion concerning the uses of prayer. A variety of thoughts was presented. From one of our members we present the following questions:

"Have you found that in your daily life you have been

greatly benefited by prayer? Is prayer today necessary to a true Christian life?"

Maybe you are one of those who for years have known the peace and comfort that come from kneeling in quiet communion with God; maybe you are one just learning to voice your innermost thoughts to the Father; you may be one who, disbelieving in daily prayer, is driven only by intense emotion to take your burdens before the throne of grace. Are you one who prays just because you think it is right and has never learned to feel the nearness of His presence? Don't be afraid to write and tell us your own thoughts and convictions. If they are sincere you can surely help some of those who are turning over in their minds the question, "What is prayer?"

Address answers to this question to the secretary of the Chicago Bereans, Miss Florence Daehler, 6 N. Lotus Ave., Chicago, Illinois.

There is seldom a lesson studied but some point of discussion arises. Let us hear from all of you. It will surely add zest to your lessons to know that others throughout the country are at the same time earnestly striving to remove all doubts on like topics.

THE FOLLOWING APRIL REPORT comes from St. Cloud, Minnesota:

"Our Berean society is coming along just fine. The lessons have become very beneficial, as every one has taken more interest. Bro. John Denchfield has been our teacher. Our attendance has been very good, averaging from fifteen to twenty every Sunday."

Helen Spicer, Sec.

Sr. Hendrix of the Salem church has been quite sick for the last few weeks. She has attended the Berean meetings when possible. I am sure she would enjoy receiving some letters from other Bereans. Address her as follows, Mrs. Will Hendrix, Martinsville, Illinois.

## BEREAN PAGE CONTRIBUTORS

Illinois, 5.      Michigan, 2.      Indiana, 2.      Florida, 1.  
Minnesota, 1.      California, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### REVIEW LESSON

**M**ANY, MANY TIMES we wonder how things will be when Jesus returns. Isaiah gives us several interesting pictures of that hoped-for time.

People, many people, of all nations will then say, "Come ye and let us go up to the mount of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

In other words, Mt. Zion in Jerusalem shall be the seat of government and all nations shall be under its control. It will be a time of real peace, for "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Even the animals will live in harmony — the wolf and lamb, the leopard and kid, and the calf and lion shall live together and it will be safe then for a little child to lead them.

And who will be the great, all-wise, all-understanding Ruler and Judge? Jesus, who comes from the family of Jesse. His reign will be so righteous and His judgments so fair that all will declare, that His rest shall be glorious.

THINK! How anxiously do you await that glorious rest?

#### SOMETHING TO DO

1. Read Isaiah 2:2-4. Explain verse 4. Isaiah 11:1-10 and Isaiah 53.
2. Learn the verse that means most to you.
3. Fill in these spaces with the proper thought.
  1. Simon Peter answered, "Thou art the \_\_\_\_\_." (Elias, John the Baptist, the Christ.)
  2. \_\_\_\_\_ are greatest in the kingdom of heaven. (Priests, grown-ups, children.)
  3. \_\_\_\_\_ saw Jesus first after His resurrection. (Peter, Mary, John.)
  4. We must lay up our treasures in \_\_\_\_\_. (Bank, heaven, jewelry.)
  5. Whoever will be chief among you let him be your \_\_\_\_\_. (Lawyer, banker, servant.)
  6. The multitude said, "This is Jesus, the prophet of \_\_\_\_\_. (Jerusalem, Nazareth, Jericho.)
  7. "Render unto God the things that are \_\_\_\_\_. (God's, Caesar's, Herod's.)
  8. "Take ye heed, \_\_\_\_\_ and \_\_\_\_\_. (Sleep, pray, watch.)

9. The \_\_\_\_\_ were frightened by the angel. (Marys, guards, disciples.)

10. When Jesus comes we shall have \_\_\_\_\_. (Peace, war, justice.)

WHO SAID, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not"?

#### CHARACTER BLOCKS

Character is what you really are, not what you pretend to be, nor what people think you are.

Dependable.

Obedient.

Reverent — Loyal.

Honest — Truthful.

Cleanliness of Mind and Body — Temperate.

Cheerfulness.

Have you learned the Beatitudes?

Now learn Matthew 19:13, 14 and 15.

#### OUR ALL IN ALL

Dear Lord, who sought at dawn of day  
The solitary woods, to pray  
In quietness, we come to ask  
Thy presence for the daily task.

O Master, who with kindly face  
At noonday trod the market place,  
We crave the brother's smile and song,  
When mingling in the lonely throng.

Thou wearied Christ, at eventide  
Renewed upon the mountain side  
Restore us with Thy mystic might  
Before the falling of the night.

Strong Pilot, who at midnight hour  
Could calm the sea with gentle power,  
Grant us the skill to aid the bark  
Of those who drift in storm and dark.

— *Author Unknown.*

"A MAN IS NOT what he thinks he is, but what he thinks, he is."

## With Our Sunday Schools

LESSON XIII.—June 29, 1930

### R E V I E W

Isaiah 2:2-4; 11:1-10

Devotional Reading: Isaiah 2:2-4

#### GOLDEN TEXT

Thou art the Christ, the Son of the living God.—Matthew 16:16.

**Lesson I.** Matt. 16:13 to 17:27.

**Topic.** Cross-bearing in the Christian Life.

**Summary.** That which the multitude could not by flesh and blood declare, Peter, having communed closely with Christ was enabled to understand: "Thou art the Christ, the Son of the living God." On this truth, this rock foundation, Jesus revealed that He would build His church. A new revelation of truth was here declared. To exalt this truth to its proper position, Jesus exhorted that the apostles and all disciples should deny that that was purely for self and should severally take up their crosses and follow Him. To succeed in this the apostles later taught that one should mortify the deeds of the body and should devote himself to walk in newness of life.

**Lesson II.** Matt. 18:1-14; 19:13-15.

**Topic.** The Sin of Neglecting and Misguiding Children.

**Summary.** Jesus emphasized God's valuation of children by placing them as an example for such as would enter the kingdom of heaven. He afterward spoke more freely of God's regard for children, assuring that it was better for one to be put to death than for him to offend a child or one who in Christ should become as a child.

Children are not so much man's heritage as God's. Each new-born child makes a possibility for one more to be perfected by God. Without the child God's new earth could not be filled with His glory. The child makes possible the matured and perfected joint heir in Christ. The child wrongly developed detracts from the praises of God; rightly developed he adds to God's glory.

**Lesson III.** John 20:1-16.

**Topic.** The Resurrection a Reality.

**Summary.** The resurrection of Christ is one of the few events in the life of Christ which all of the Gospel writers narrate. All refer to it as a literal resurrection. The entire N. T. scripture refers to Christ's resurrection as having been real and literal. Real and literal resurrection of Adam and his descendants is based upon a real resurrection of Christ.

Resurrection is the only known biblical manner of a dead one being returned to life. All future life following the event of death hangs upon the reality of the resurrection. The resurrection of members of the human race is, by the Bible, made to depend upon the resurrection of Christ. See John 14:19; 1 Cor. 15:20, 21; Col. 2:12; Rom. 6:5, 11.

**Lesson IV.** Matt. 19:1-29.

**Topic.** Stewardship of Possessions.

**Summary.** The young man's abilities for acquiring riches were not given to him that he should acquire those riches alone for self. The greater his abilities, the greater his pos-

sibilities of service to God. His service consisted not of appropriating his gatherings for himself, but of appropriating them also for the good of others.

While all things are of God given to man, yet they are given him for his increased service. The degree of man's power, of man's possessions, tests man's service of faith toward God. In this way man's possessions become an aid to life. To so manage one's possessions as to build self unto greater usefulness to God, is to excel in stewardship. Eternal life depends upon eternal service.

**Lesson V.** Matt. 19:30 to 20:28.

**Topic.** Christ's Standard of Greatness.

**Summary.** Salome and her two sons, James and John, were made to marvel at Christ's answer to their questions for positions at His right and left hand. Such He could not give.

Only the great can fill great positions. Greatness comes by service. The Savior's life was one of intense service, not merely a life of activity but a life of activity prompted by love for those services. Such love-prompted service developed the Savior to a position "above his fellows", Heb. 1:9. If the apostles would sit at His right hand, they must acquire their greatness by serving as He did. 2 Tim. 2:12.

**Lesson VI.** Matt. 20:29 to 21:46.

**Topic.** Making Christ Our King.

**Summary.** As King of Israel, Christ will not occupy His throne till He shall come again. As King of the world, Christ will not attain until after Israel shall have been committed to Him. As to being our King, Christ is seeking those who will serve Him. To make Him our King is to make ourselves familiar with His Word and to habituate ourselves to loyal obedience unto Him.

**Lesson VII.** Matt. 21:1 to 23:39.

**Topic.** Who Is a Good Citizen?

**Summary.** Citizenship pertains to carrying out the programs of one's nation or government. Loyalty to one's own nation frequently demands one's opposition to another nation. The Jews were under military bondage to Rome. Rome was an idolatrous country. To be loyal to Rome prohibited the Jews' loyalty to God. To accept Christ as God's appointed King would have turned many a Jew against Rome, but to have accepted Christ would have made them better individuals. Good citizenship under Christ would have made them better citizens for Rome, even though not so regarded by Rome.

Christians are those who are earnestly striving to live lives directed by Christ. As such, they develop into the highest possible type of living. While Christian living does not always agree with the law and the program of one's country, nevertheless it makes one the best possible citizen in any nation whatsoever.

**Lesson VIII.** Matt. 24:1 to 25:13.

**Topic.** Christian Preparedness.

**Summary.** The Savior emphasized the loss occasioned by unpreparedness by the parable of the ten virgins. He was instructing the disciples concerning the period of the close of this dispensation, and directing their minds toward the introduction of the kingdom when Christ shall return.

Jesus urges preparation on man's part for a like step at the transition of this age to the age following. As to the Christian himself, the N. T. is replete with exhortation for the Christian to so conduct this mortal life as to thoroughly prepare himself by faith for entrance into that position which the Savior will present.

**Lesson IX.** Matt. 25:14-46.

**Topic.** Stewardship of Service.

**Summary.** The parable of the stewards brought forth Christ's instruction explanatory of a good steward and a poor steward and explanatory of the awards that shall be given. The lesson further explains the necessity that God has for stewards. The history of Adam, Abraham, Moses, Joshua and other patriarchs reveals the need which God had for faithful stewards. The records of Stephen, Peter, Paul, John indicate also the need of stewards through this age for Christ. These are stewards for service. All Christian development, as well as all Israelitish development, results from working stewards. Christ, in behalf of today's world, needs Christian stewards who in service will gather for Him for the day of His crowning.

**Lesson X.** Matt. 26:1-75.

**Topic.** Gethsemane.

**Summary.** The moonlit garden of Gethsemane on the slopes of Mount Olivet stood in striking contrast with the Garden of Eden. In the latter by the failure of the first man. Adam, the race succumbed in death. In the former, by the victory of the last Adam. Christ, the race is to be liberated in life. He who was tested, proven and strengthened in the wilderness of temptation for His ministry in life, was in the Garden of Gethsemane tested, proven and strengthened for His ministry unto death.

Every sacrifice offered in obedience to God's direction was to be a tested sacrifice. Each one was tested against all imperfections, impurities, blemishes. The Garden of Gethsemane completed the testings of our Lord. He was to sacrifice Himself. For such sacrifice He needed preparation. The preparation completed, Jesus said, "Rise, let us be going."

Let him, who would give his life a living sacrifice, not shun his Gethsemane for perfection.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Michigan (Grand Rapids) June 23 to 29  
 Indiana (North Salem) July 8 to 20  
 Northwestern Conference (Corvallis, Oregon) July 10 to 13  
 Texas (Mullin) July 11 to 20  
 Illinois (Oregon) July 29 to August 10  
 General (Oregon, Ill.) July 29 to August 10  
 Iowa (Waterloo) August 23 to 31  
 Nebraska (Holbrook) August 23 to 31  
 Virginia (Maurertown) August 14 to 24  
 Kansas-Oklahoma (Arkansas City) August 31 to September 7

Word has been received from Bro. and Sr. H. S. Lasher who recently traveled from Florida to northern Michigan, where Bro. Lasher is employed for the summer months. Their letter says, "This is a very beautiful spot; forests, quite extensive. Waters surrounding Les Cheneaux Island are very beautiful with shores dotted by palatial homes and summer cottages." It makes one almost wish he could be there too until, reading on, we find that "there are just enough mosquitos to take the full joy out of life."

Bro. Paul C. Johnson will speak for the Chicago congregation, June 22, at 10:30 a. m., Chicago time. These services will be held at the Austin-Whitehead home, 5439 Ohio St., and as it will be the last preaching service for the summer, a full attendance is urged.

Bro. Richard LeCrone will speak for the Rockford brethren on Sunday, June 22, at their regular meeting place at 1904 N. Main St. Sunday School at ten and preaching service at eleven. All are welcome.

On Monday, June 2, Mr. and Mrs. Ralph Kelpinger, of the Brush Creek (Ohio) neighborhood, welcomed a son into their home. Sr. Kelpinger was formerly Pauline Kessler.

We trust that the Minnesota State Conference meeting just concluded proved to be of special help and inspiration to all in attendance. A program of each day's activities was received at the office too late for the last issue of The Herald. A report will undoubtedly be forwarded from the state secretary.

A card from Bro. Merle Bell of LaCrosse, Wisconsin, states that his mother, Sr. Elizabeth Bell, is in the hospital recovering from a serious operation. We trust that she will enjoy a complete recovery to health.

There has been some delay in getting out the tract, "What Do the Scriptures Teach?" by R. H. Judd. All of the contributions which were expected to arrive toward the printing of the tract did not materialize and the new quarterly has kept the print shop busy. But the tract will soon be ready for distribution. Advance orders will be received at once. Address, National Bible Institution, Oregon, Ill.

## SALEM, ILLINOIS

Services will be held Saturday night and Sunday of this coming week end, June 21, 22, at the Salem church, near Marshall and Martinsville, Illinois. Bro. Siple will be there and all are urged to cooperate who can.

## MICHIGAN BIBLE SCHOOL AND CONFERENCE June 23 to 29

The Michigan Bible School and Conference will begin at Grand Rapids, Monday evening, June 23 and continue over Sunday. Brothers Conner and Siple will be the speakers.

We urge you to come and enjoy these Bible lessons and sermons with us. A real spiritual treat awaits you.

We will have pot luck dinners in the basement of the church on Saturday and Sunday, the Conference furnishing meat, potatoes, bread and coffee.

Wm. A. Hanson, Sec'y,  
1840 Union Blvd., S. E., Grand Rapids.

## CHILDREN'S DAY PROGRAM

The Church of God Sunday School at St. Cloud, Minnesota, gave its Children's Day program on Sunday morning, June 8. General comment is that it was very well given and very much enjoyed by all who were in attendance.

## ACTIVITIES IN IOWA

The Waterloo-Cedar Falls Sunday School children put on a small program on Children's Day. Our attendance was eighteen, which has been about an average. We are glad to have Bro. and Sr. Eychaner back with us. Our Sunday School is at 10:00 a. m., preaching at 11:00 a. m. by Bro. Howe and Bro. Eychaner alternately, assisted occasionally by Sr. King.

## AT GRAND RAPIDS AND DUTTON

We listened to Bro. Cedric Pope on Sunday, June 8, and he gave a wonderful sermon. The message was backed by the Holy Spirit and I believe he will be a power over the country if he continues as he has started.

Sr. Woodward preached to a well filled house that afternoon at Dutton. The Open Bible Church will have the use of the Dutton Church building this summer.

Mrs. Ada Huff.

## JUNE 15 AT GRAND RAPIDS

Bro. Harold Simpson was absent Sunday on account of spending the week end at Blanchard, Michigan. Sr. Simpson, who has been spending the week with her parents, expects to return with him.

Those of you who missed hearing Bro. L. E. Conner's two sermons missed a rare treat.

The house was packed for Sunday School, due to the good program put on by Sr. Eurie Hall and her corps of workers. It was our annual Children's Day program.

## SOME REAL HELP

We have just received a very generous check from a young sister in Indiana. This was presented in memory of her mother for furthering the work of the Training Class in which her mother was greatly interested. It is just such thoughtfulness as this that brings encouragement to all. And a blessing from our heavenly Father will surely follow. May the Christian consecration of the teachers and students in the Training Class be worthy of loyalty such as this.

## BRUSH CREEK JUNE MEETING

Another June Meeting has passed into history, which makes us realize we are one year nearer to the Master's coming.

Our Bible School was divided into three classes with Bro. Siple as teacher for the adult class, and Sisters Edna Brewer and Edna Smith for the junior and primary classes. The adult class took up the study of First Corinthians and many beautiful and instructive thoughts were brought out. May each one earnestly and sincerely meditate upon the truths presented and thereby build character, that will be approved by the Savior when He comes.

On Wednesday evening we were most agreeably surprised when Bro. M. W. Lyon, of Cleveland, walked in for the evening service. Bro. Lyon remained until Saturday, leaving immediately after the Bible class. He spoke to us on Thursday evening on 1 Cor. 15.

Throughout the week Bro. Siple brought to our minds very forcibly the conditions of the times in which we are living, and closed the services Sunday evening with the discourse, "When Jesus Comes."

Our hearts were made glad when Wm. Stine made known his request for baptism, and we gathered at the water Sunday afternoon where he was buried with Christ in baptism. Bro. Stine is the husband of Sr. Verna Pearson Stine, and their address is Dayton, Ohio, Rt. No. 10.

Sr. Hudson, of Cleveland, accompanied Bro. Lyon to Brush Creek, and was present at most of the meetings and remained over for a visit in the home of Bro. John Lehman.

Sunday was the crowning day, with ideal weather, the church being well filled for each service. The Springfield brethren were well represented, which always adds to the interest of the day. We feel that the seed sown will surely bring forth fruit to glorify the Master's name.

## PLUM RIVER, ILLINOIS

Last week on Wednesday, the eleventh, we started meetings at the Plum River church, near Lanark and Mt. Carroll, Ill., and continued over Sunday. Good crowds were present, and splendid attention and interest were manifested, as is evidenced by the fact that in spite of rain and almost impassable roads on Sunday a good number were present for services morning, afternoon and night, with a basket dinner at noon.

We are happy to announce that in the afternoon it was our privilege to baptize Mr. and Mrs. Bernard Crofton, Mt. Carroll, Rfd. These splendid young people will make a valuable addition to the household of faith, and we know that their home will stand for truth and righteousness.

There are others who are interested, and we feel sure that further work there will bring valuable results. F. E. Siple.

## ENCOURAGEMENT NEEDED

In sending in a renewal of her subscription to The Herald and also a contribution to the general fund, Sr. R. A. Robinson, Clyde, N. C., asks that the prayers of the brethren be with her. She is isolated from others of the faith and has the care of a sick daughter. Remember her, brothers and sisters, in your prayers and with a letter or card of cheer.

**FROM ABOUT LOS ANGELES**

Bro. and Sr. Hammond have both been having quite a siege with the flu, but are improving now and we hope to have them at services again soon.

Before these line appear in print, a surprise party will have been held in honor of Bro. Marsh's birthday anniversary at the home of Bro. and Sr. C. L. McCallister. All members and their friends have been invited and poverty costumes are to be worn. A walrus leather traveling bag is to be presented as a gift from the church to Bro. Marsh.

Bro. Cecil Smead, after having undergone a nasal operation, contracted an infection in his ear which has been very painful and obstinate, requiring lancing of the ear drum twice before any measure of relief was obtained. He is recovering now.

A reunion of the Railsback family was held on Decoration Day at the home of Bro. and Sr. Railsback. Mr. and Mrs. N. J. McLeod and family of Holtville, Mr. and Mrs. G. J. Rahn and family of El Centro, Mr. and Mrs. A. C. Scroggs of Pomona, Mr. and Mrs. S. T. Stantial of Los Angeles, Mr. and Mrs. H. H. Moore and son of Red Bluff were all present, besides Mrs. Elizabeth Railsback and Bro. and Sr. Marsh and son, Arlen. In the feast of good things for the occasion was a most excellent Virginia ham, which was a present to the family from Sr. Virginia Kincheloe of Fairfax, Virginia.

Bro. and Sr. McLeod and family will spend the vacation period in Los Angeles and Bro. McLeod will do some work in the University of Southern California.

**HERALD RECEIPTS**

Verna Himmelright; Mrs. Lily Wick; Chas. McMurtie; Mrs. Levona Thompson; Mrs. Ray Cronbaugh; Mrs. Ada Huff; James Stillson; Mrs. R. A. Robinson; Mrs. Lanie Lovelace; Mrs. A. M. Siple; T. S. Howard; Tandy J. Stinnette; E. T. Poole; Rolla Hightower.

**LOTTIE CONGER HANEY**

Lottie Conger Haney was born near Plymouth, Indiana, October 1, 1895. Here she grew to womanhood attending the Plymouth public school up to the junior year in high school. She was the second daughter of Harry E. and Janette Conger. She was united in marriage to J. Matthew Haney on Dec. 29, 1920. They were a very devoted couple and during her long illness she was tenderly cared for by her mother and her husband.

She united with the Church of God in 1922, to which she remained faithful. Though not able to attend services regularly, she was true to her church, her relatives and all those about her. Everyone loved Lottie for her gentle ways and genial disposition.

She departed this life April 28, 1930, at their home in South Bend, Indiana. She leaves to mourn her loss, besides her husband and mother, one sister, Mrs. Geo. Rossner, and one brother, Dewey Conger, all of South Bend, and a number of more distant relatives. Funeral services were conducted by Elder L. E. Conner at the Orvis Funeral Home in South Bend, after which she was laid to rest in Highland Cemetery near the city.

She sleeps in Jesus, waiting to be brought forth at the resurrection when the Savior comes to claim His own.

Lydia Railsback.

**THE GREAT COMMISSION**

A new week and a new era began with the new life of Christ. The inhabitants of both heaven and earth were wondrously affected by His resurrection life. After proving himself alive and allowing them forty days in which to test His resurrection, He entered upon His duties at the right hand of God. See Acts 2: 34. Before leaving He commissioned His disciples, and gave to them authority to make disciples in all nations. He assured them of His support in exercising that authority. The commission was to be in effect till the end of the world — till He should return.

**ESSENTIALS**

"Whosoever believeth that Jesus is the Christ is born of God . . . whatsoever is born of God overcometh the world . . . who is he that overcometh the world but he that believeth that Jesus is the Son of God." 1 John 5:1-5. "And we have seen and do testify that the Father sent the Son to be ('to be' is supplied) the Savior of the world." 1 John 4:14.

One who believes that Jesus is the Christ overcomes the world. One who believes that Jesus is the Son of God overcomes the world. The overcoming power in the belief that Jesus is the Christ, the Son of God, is the conviction that He embodies the power and wisdom and love necessary to save the world through the way of repentance and remission of sins.

These three beliefs—Jesus the Christ, Jesus the Son of God, Jesus the Savior of the world—are equal in that they go hand in hand. They form the "essentials" of saving faith. The basis for this three-fold belief is simple and concrete—Jesus himself, His life and works among men, and consciousness of personal need. Some of the much-prized "essentials" of church creeds may help to enlarge the vision of the Christ and His mission, but without the basic essential—Jesus himself and His "signs" and the conviction they give rise to—they can be nothing more than prideful knowledge and bones of contention between holders of creeds.

The church has always preached the "essentials" of creeds to neglect of the "essential" as stated by John. Many of the beliefs stated by creeds are helpful after the foundation is laid, but they cannot take the place of the foundation. They are not "the gospel". —A. K.

By saving just a few pennies a day, three and one-third to be exact, you will be able to take a dollar-a-month share in the activities of the N. B. I. Just a small investment, but what a large return, partners in His cause!

**TRACTS AND BOOKS**

**TRACTS**

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
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Did Christ Pre-exist? R. H. Judd	4	.10	.60
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What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
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Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where are the Dead?	36	.05	.50	4.00

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Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
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## THE DOWNWARD TREND

By Alice B. Curtis

IT IS A GENERALLY CONCEDED FACT, and one that is supported by statistics, that crime of all kind is rapidly increasing. The newspapers abound with accounts of numerous divorce cases, kidnaping, robberies, murders and lawlessness of every description. Marriage vows are lightly assumed and easily broken, in utter disregard of God's teaching on the subject. The sanctity of the home is being destroyed; and the home is the foundation of the nation.

There is a large and ever growing number of drug addicts, the number running into many thousands in the large cities. The habit is a most pernicious one, enslaving those who indulge in it body and soul, and is almost never cured. The morals of the people are descending to the low level that was occupied by the lewd cities of the plain, that God destroyed by fire and brimstone as an example to those who should afterward live ungodly.

It is not difficult to locate the underlying cause for this lamentable condition of affairs. It is to be found in 2 Thess. 2:3, and is termed by Paul the "falling away." The "mystery of iniquity" was already at work in the great apostle's time, but he said that Christ's coming should not take place until after the "falling away". The mystery of iniquity was doubtless the attempt of wicked ones to subvert the gospel, and Paul feared, because of the persecutions the early church must suffer, that many would "fall away" from the truth, which history shows did occur. The falling away seems to have been in progress for a long time, but has now reached an alarming stage.

The masses are forsaking God, and are deluded by false religions, spiritism, atheism, theosophy, psychology, and healing cults; infidelity is bold and spreading. But man's theories and vagaries are poor substitutes for God's sure word of prophecy. And man having thrown aside the Bible that was meant for his chart and compass over life's dangerous sea, has lost his bearings, and is headed for the reefs of destruction, instead of the great harbor of safety.

The charge is publicly made that the present styles of women's dress are immodest, and conducive to immorality, and that some of them are more immodest than were worn a decade or two ago, by those who ply the oldest trade on earth. This is a serious charge, and one that Christian women should carefully consider, looking to God's Word for guidance. It is a well known fact that Paris designs the style of women's apparel, and when we read that there are more immoral women in that city than in all other European cities combined, we can account for some of the styles of dress that are worn.

In 1 Timothy 2:9 Paul says that "women should adorn themselves in modest apparel with shamefacedness, and sobriety; not with broided hair, or gold, or pearls, or costly array." This passage plainly excludes all immodest or costly clothing. The very narrow, short skirts and low cut bodices, many of them sleeveless, would not conform to the Bible standard. It is not surprising that worldly women

wear them, but Christians should avoid even the appearance of evil. Pictures taken in beauty contests, for which the contestant poses in the brevity of a bathing costume, would shock our ideas of decency if we were not accustomed to seeing them in the papers.

Innocence does not consist so much in keeping the young ignorant of truths that pertain to their well-being as it does in teaching them how to avoid evils with which they may come in contact. Our youth is being corrupted and that at an early age; and the blame rests far more upon the parents than the children, for they are not taught godliness and purity in the home, nor are they taken to church or Sunday school, many of them, to learn to live uprightly. The consequence is that they are swept off their feet by the tide of evil that is sweeping over the land.

Women are the mainstay of the home, for to them is entrusted the care and guidance of the young, and as the home is, so is the nation. Mothers should do all in their power to promote holiness and purity. Why do poets rhapsodize over the sweet demure violet, and why do people exclaim over the snowy loveliness of the madonna lily? Is it not because one is the symbol of modesty as the other is of purity? Some may quote to us, "Unto the pure, all things are pure," but unfortunately all people are not pure, as may be seen by completing the quotation, "But unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."

Unfortunately our sins do not affect us only, but bring heavy sorrow to others. In some of the large hospitals whole floors are given over to infants who are suffering from congenital diseases of such a character that the nurses who care for them must wear rubber gloves. These are stark, unpleasant facts but they are facts that Christian people should face, and endeavor to change for the better, for the old world will wag on unheedingly. Wrongs are not righted by shutting your eyes to them and trying to forget them.

It should be our mark to uplift the fallen and try to show them "a more excellent way." God has implanted deep down in the hearts of most people a love of beauty and purity, and to them we should teach the "beauty of holiness." We are the salt of the earth, and Christian living should exert a saving influence in this sinful world, as salt is a wonderful preservative.

It seems too much to hope that the masses will turn to God, which is their only salvation. The downward trend has acquired such speed and momentum that it seems nothing short of a miracle can stop the rush to destruction. But who shall say that miracles would be impossible, if we were not living in the Laodicean age when many Christians are lax and inert? Let us leave the lukewarm stage that Christ cannot tolerate, and pray mightily to God that He will give us zeal and energy to occupy acceptably until Christ comes. God is working if we are not; if we sow sparingly, we shall also reap sparingly.

The subject of this article has seemed a little difficult and not altogether pleasant to write upon, but for a time the writer has felt an urge to write something along this line. This has been written with the sincere hope that it will do no harm and may do some little good.



# THE RESTITUTION HERALD

VOLUME 19

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## The Firstborn From the Dead

*“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” — Colossians 1:18*

**I**N WHAT RESPECT is Jesus our Lord the firstborn from the dead, seeing that the prophets, Elijah and Elisha, raised the dead? Elijah raised the widow's son at Zarephath, and Elisha raised the Shunammite's son at Shunam. 1 Kings 17:17-24; 2 Kings 4:32-37. Again, our Lord himself raised the dead — there being three cases on record, the widow's son of Nain, the daughter of Jairus, and that of Lazarus — from the grave.

Jesus our Lord was raised from the dead unto an endless life, “death hath no more dominion over him.” He is the “only begotten” Son of God after this distinctive order, and in that respect is the firstborn. Jesus our Lord is “the firstborn of every creature;” not of the natural or temporal, but after the spiritual, heavenly, eternal or permanent order. The first man Adam was the first of the natural order, but the “last Adam,” or “second man,” is the first of the heavenly or absolute spiritual order.

God created all eternal things in Christ when He raised Him from the dead; that is to say, He gave Him almighty power and, therefore “He is able even to subdue all things unto himself” (Phil. 3:21), and to consummate all things in their respective order, when due, according to the ultimate design of God.

The apostle said that He “is the image of the invisible God, the firstborn of every creature, for by him were all things created . . . thrones, or dominions, or principalities, or powers . . . and he is before all things, and by him all things consist (hold together, R. V.). He is “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,” and “by the word of his power” all things hold together. Eph. 1:21; Heb. 1:3.

Thus it was the good pleasure of God that His beloved Son might have the preeminence in all things, and that in Him should all fullness dwell. The apostles in all their epistles set before us the majesty and all-sufficiency of Christ, the source of all spiritual blessings. He is a complete Savior established of God. The prophets testified of

the glory and greatness and majesty that God would bestow upon Jesus our Lord, and it was accomplished in His exaltation, and He is now “perfected forever more.” Well may we, who know His name, glory in Christ Jesus our exalted Head.

It is evident that the apostle in the selected text referred to the resurrection of Jesus when he declared that He is the “firstborn from the dead,” as on another occasion the same apostle, while preaching at Antioch, in referring to the resurrection of Jesus, made application of prophecy and quoted from the second Psalm, alleging that it was fulfilled in the resurrection of Jesus — “This day have I begotten thee.” Acts 13:33. In another place the same apostle said, “Christ being raised from the dead dieth no more; death no more hath dominion over him.” Rom. 6:10, R. V.

Thus it is plain that Jesus had an eternal resurrection — that is, was made after the power of an indissoluble or endless life (Heb. 7:16); and in that respect is “the firstborn from the dead,” “the only begotten Son” as there is no other creature like Jesus who received the divine nature, which was peculiar to the Creator himself, prior to the resurrection of Jesus. Our Savior is the only creature that hath immortality and dwelleth in the light unapproachable by mortal man. Through Jesus our exalted Head only, can we “attain unto the resurrection of the dead.” He is our life, our hope — the hope which is laid up for us in heaven; that is, it is treasured up in Christ for all who believe on Him and love His appearing. Compare Col. 1:5 with 2 Tim. 4:8.

Thus it is evident that Jesus was not the first person restored to life, but He was the first after the divine order, the first to enter into an endless existence; hence the apostle said that God's purpose and grace was given us in Christ Jesus (designed) “before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death (in His own case), and

*(Continued on page 618)*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." — John 14:21.*

**F**OR THIS REASON I TOO, having heard of the faith in our Lord Jesus which prevails among you, and of your love for all God's people, offer never ceasing thanks on your behalf while I make mention of you in my prayers. For I always beseech the God of our Lord Jesus Christ — the Father most glorious — to give you a spirit of wisdom and penetration through an intimate knowledge of Him, the eyes of your understanding being enlightened so that you may know what is the hope which His call to you inspires, what wealth of the glory of His inheritance in God's people, and what the transcendent greatness of His power in us believers as seen in the working of His infinite might when He displayed it in Christ by raising Him from the dead and seating Him at His own right hand in the heavenly realms, high above all other government and authority and power and dominion, and every title of sovereignty used either in this Age or in the Age to come. God has put all things under His feet, and has appointed Him universal and supreme Head of the Church, which is His body, the completeness of Him who everywhere fills the universe with Himself." — Ephesians 1:15-23, Wey.

## CHRISTIAN POWER

**I**SRAEL WAS A MIGHTY national force in the family of nations. When Moses paused with outstretched hands of faith before the Amalekites, those enemies were powerless. The Israelitish forces under Moses were all victorious. When Joshua brought Israel to the brink of Jordan, the waters were restrained for that chosen nation to pass through on dry land. The soldier portion of the nation marched about the walls of Jericho and those walls fell. When the nations of the five kings undertook to obstruct the settlement of Israel in the Land of Promise, not only were the nations of the five kings frustrated, but the sun stood still upon Gibeon and the moon stayed itself over the valley of Ajalon. Josh. 10:12-14. God revealed His power to and through that nation so evidently and so pronouncedly that the whole world of that time saw clearly the manifestation of God and His favors upon Israel. When David and Solomon led the nation through before God, God evidenced power to and through the nation and it was made manifest on every side.

But Israel proved to be untrustworthy. God withdrew

His power. Israel, left upon her own resources of strength and wisdom, soon found herself overcome and dispersed among the many nations of the Gentiles.

Through Christ, God proceeded to call out another people than Israel. He sent the gospel of the kingdom of God into all the world. "Whosoever believeth and is baptized shall be saved." — Mark 16:16. This called-out people is termed the church. To a representative portion of this church the apostle Paul wrote. Among other things he declared these wonder truths quoted above from Eph. 1:15-23. In the seventeenth verse in his prayer for God's blessings upon the people at Ephesus, he says "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe . . ." Paul here declares most forcibly concerning a "transcendent greatness" of God's power toward "God's people".

Two great thoughts are included in this expression. The first thought is that God's power is made manifest in and through His people. The individuals themselves are strengthened. They are strengthened with judgment and vision, and strengthened in the application and execution of the same. The truths of this thought were evidenced again and again by the apostles and the disciples of the early church. They severally displayed powers and abilities far beyond the normal powers of the natural man. In mental discernment, in physical execution, their deeds witnessed of the power of God in them. The second is the thought that God reaches the world beyond by the use of His power exercised in and through His people. It is His way of gaining contact with the world. His mighty power in transcendent greatness was revealed to the Canaanites not alone by the pausing moon, but by the exceeding strength and success of Israel's army. His transcendent power was revealed to the people gathered out of every nation, through Peter and the disciples on the day of Pentecost.

Paul does not use these scriptures with colloquial and momentary application. They are scriptures that are believed to have application in and toward all Christians of this dispensation.

There is a mighty truth concerning Christianity that

very many of us entirely overlook. It is the truth relative to the exercise of God's power in this Christian dispensation.

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## CHRISTIANITY INDIVIDUALISTIC

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AS TO GOD'S CHOSEN NATION ISRAEL, God chose it as a nation, a mass of people. The good and the bad, the godly and the ungodly, the true and the false — they were all included in the national choice. Not so with the church. The gospel is proclaimed, not to the nation nor to the city, but to the individual. The acceptance of the gospel is made not by a town, nor a state, nor a group, be it small or large. The acceptance of the gospel is made by the individual person. The church in its purity is made up only of those individuals who accept of the gospel and of the Savior according to the terms and conditions prescribed by Christ. In this Christian dispensation God's power is manifested to and through the individual person. That which the Father did through the nation of Israel in the former dispensation is not too great for Him to do in this dispensation through the single man or woman.

When Paul spoke the words of Ephesians one, he was writing to the church, but in particular to the individuals who made up the church at Ephesus. It was to each person that Paul prayed that "the Father of glory, may give you a Spirit of wisdom and revelation in gaining full knowledge of him; the eyes of your heart having been enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his power unto us who have faith. . ." — Roth. To every Christian person throughout this Christian dispensation Paul's prayer is that he or she might come to approach the Father and His Son in that closeness of rapport, that God would be justified in bestowing upon each His spirit of wisdom and revelation that they might severally come to know of what His inheritance in the saints is constituted and might know something of what the surpassing greatness of His power in the saints might be.

God is great. He is all powerful. He is all wise. He is building His creation gradually unto a greatness and majesty that is yet uncomprehended by even the most inspired mind of man. In all this progress and development God is working through called-out ones. Not alone that He might bestow blessings upon them, but that through them He may reach that and those beyond.

God daily needs men and women through whom He can perform His own mighty works. Not merely the mighty work of conversion, though that in itself is great and necessary; not merely the mighty work of forgiveness, though without that the individual is nothing; not merely the mighty work of healing the sick or of some other apparently supernatural thing, though many such things are blessings of great benefit and illumination — not merely the

mighty works as performed upon the individual does God seek, but our Father is seeking individuals who having received of Him these blessings invaluable, will stand before Him ready and willing that He shall work in them and through them upon others of His creation. It is the Christian today who is God's choice. It is the Christian through whom the Father seeks to execute for the accomplishment of His great plans and purposes. Christianity is both the greatest blessing to and the greatest need of the world, for through it God reveals something of "the transcendent greatness of His power."

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## CHRISTIAN ACTION

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CHRISTIANITY IS NOT AN END. It is a means. The Christian is not a sponge to be filled by the Father. He is not an individual to be the recipient only of blessing. Like a soldier in the army the Christian is given his ration of blessings, his rations of benefits, his keep and his protection that he may be sent forth in the great cause of Almighty God. He is a man of duty; he is a man of the hour; he is a man for the occasion; he is the servant of God. His is a life of action, action not for self, not for personal emolument, not for personal gain, but action for God, for God's great cause and purpose.

For such action the Christian must of necessity be equipped. He needs not only the rations for self, but the equipment for service. This equipment is nothing else than God's power within him and about him. In no other way has the Christian promised success in action.

As individuals, let us as Christians, aspire to be of the greatest possible service to Him who has called and to His Son through whom the work of the day is being directed. Let us be ready recipients of His spirit that therewith we may go forth to duty, to victory and to achievement.

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## AGAINST THE WORLD

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SHOUTING HIS SONG OF HATE across Italy's northern provinces, Benito Mussolini has provided further proof that Italy and Russia today stand together not only against the rising tide of world democracy but also against the world's desire to establish peace. Only in Russia and in Italy is popular opinion aflame for war. Only in those two nations of the Western world are government policies being shaped upon the inevitability — one can almost say desirability — of further international conflict. Mussolini's speeches, of course, must be served with salt. His nation is not so strong as his language. But even strong language in a small nation may be dangerous, and Mussolini's leadership is making Italy a menace to the new world order. We have outlawed Russia for practices no less incendiary. The time is coming when Italy may suffer the same kind of outlawry at the hands of a world that desires to be civilized.

— From the Christian Herald,

## THE MILLENNIAL KINGDOM

### THE HOPE OF ISRAEL

#### PART I

By C. W. Dean

**L**ORD WILT THOU at this time restore again the kingdom to Israel?" Acts 1:6. This was the question of Christ's disciples after His resurrection ministry. He had been telling them about the kingdom of Israel, but did not tell them when it would be restored to them. He did not correct their ideas as to the character of the kingdom, but kept them in suspense as to the time. The time would depend upon the reception accorded their testimony, hence could not be foretold without unfavorably affecting its proclamation.

We are kept in suspense throughout the book of the Acts till the very close when the kingdom is rejected by the Jews in Rome, and even then we are referred to Isaiah's question, "How long?" God alone knows when. In these days there are many signs that the longed-for time is near. However our subject concerns Israel and the nations subservient to them, so we must go to the circumcision writings for the testimony of truth relating to its establishment.

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever." 2 Sam. 7:12-13.

God had sworn with an oath to him (David), that out of his loins One would sit upon his throne; "he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, nor his flesh did see corruption." Acts 2:20-31.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven . . . And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away." Dan. 7:13-14. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." Dan. 7:27.

When the seventh messenger trumpets, the kingdoms of the world will become the kingdom of our Lord's and of His Christ, and He shall reign for the eons of the eons. Rev. 11:15. The scriptural evidence presented here would show to all truth-lovers that God will set up a kingdom on this earth which shall embrace all the kingdoms under the whole heaven, with Messiah sitting on the throne of His father David, in which God's will is to be done on earth as it is in heaven.

## THE BRAZEN SERPENT

**T**HE LIFTING UP of the brazen serpent in the wilderness was very significant, because it was a sign of salvation; an evidence of the abundant mercy of God, who healed them by His power. The fiery serpents sent among the people were an affliction for speaking against God and against Moses. To be bitten by a fiery serpent was sure death; and nothing but the power of God could have healed them.

Now after the people saw their folly, they came to Moses and confessed the error of their way, and asked Moses to pray unto the Lord to take away the serpents. Moses prayed for the people and the Lord provided a salvation. He told Moses to make a fiery serpent, an image of brass, and set it upon a pole, for a sign. And the Lord said, "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

Thus they were saved by faith in the word of God: for it was not the brazen serpent or the erected pole that healed them, which was a mere piece of brass. It was afterward destroyed by king Hezekiah, because the people idolized it. 2 Kings 18:1-4.

From the application of this scripture by our Savior, it appears that it had reference to His death on the cross, and its effect. Compare John 3:14 with chap. 12:32, 33. Through His death the new covenant came into force, of which He is the Mediator. Heb. 9:14-16. And under the new covenant God mercifully ordained salvation by "grace, through faith." Eph. 2:8, 9.

All are under condemnation of death (Rom. 5:12, 18), and there would have been no hope in death for mortal man, if God in His infinite wisdom and unbounded love had not raised up a Savior, even Jesus (John 3:16; Acts 13:33), and vested Him with power to save. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22; Acts 4:12. All upon whom the light shines, who still love darkness rather than light, and thus refuse the salvation that God has provided in His only begotten Son, must inevitably perish. John 3:16-19.—*A Selection.*

## WILL SOMEONE EXPLAIN?

**WE FIND THAT ISRAEL** was in the wilderness 40 years, Acts 13:18; and about seven years was consumed in subduing the land. They were ruled by judges 450 years, Acts 13:20. Saul's reign lasted 40 years, Acts 13:21, and David's, 40, 1 Chron. 29:26, 27. From the beginning of Solomon's reign to the beginning of the building of the temple there were four years, 2 Chron. 3:1, 2, which makes a total of 571 years from the time Israel left Egypt to the beginning of the building of Solomon's temple. In 1 Kings 6:1, we read that it was in the four hundred and eightieth year after leaving Egypt that they began building the temple. Will someone please explain these dates?

J. H. Anderson.

## THE BOOK OF EZEKIEL

*By Lyman Booth*

**E**ZEKIEL IS A COMPOUND WORD, *El* meaning "God"; the whole word meaning, "God is strong," or "God strengthens," or "God strengthens me." Ezekiel was the son of Buzi and was of priestly descent. He performed his priestly duties among the captives in Chaldea. During the latter part of the time Jeremiah was employed at Jerusalem and till some time after the destruction of that city. He was carried away with king Jehoiakin at the time of Nebuchadnezzar's second attack on Jerusalem about 599 B. C., and was settled with a Jewish colony on the banks of the Chebar (Khabut), about two hundred miles north of Babylon. There he saw visions and continued to prophesy for twenty-two years, beginning five years after the captivity. Some reckon this thirty years from Joshua's reformation, when he and Judah solemnly covenanted with God to be His people.

The scope of his predictions was very similar to Jeremiah's, but his manner was different, for he was very vehement in his delivery of his messages. Sometimes he expressed terror and severity in a style peculiar to himself, but was quite amiable to those to whom he prophesied, yet he seemed to have been called to enliven and encourage the remnant among the captives with the hope of returning prosperity. He attempted to satisfy them with the fact that their condition was far preferable to that of their brethren in Judah against whom he predicted harsher and more tremendous punishment, ending in the destruction of the temple at Jerusalem and Judah, and almost the extermination of its inhabitants.

While some unreasonable objections have been put forth to the authenticity or divine inspiration of this book, the prophecies contained in it which have been fulfilled constitute an internal and full demonstration that Ezekiel spoke as he was moved by the Holy Spirit. Besides the prophecies concerning Tyre and Egypt, which have been fulfilled (24 to 32), it contains many others which as yet have not been fulfilled, such as those that relate to the restoration of Israel as well as those that apply to the church. These coincide with many portions of Isaiah's and Daniel's prophecies, also those in John's revelations (34 to 39). There are several references to this book by the writers of the New Testament, though not quoted in full.

There is no doubt but that Ezekiel's prophecies formed a part of the sacred canon in the days of our Lord and His apostles. It has been stated that the prophet's name was expressive of his character, since it may signify "the strength, or courage of God." Though his prophecies cover much the same ground as Jeremiah's, yet they have different characteristics. Those of Ezekiel are mainly visions or illustrations, some of which are given in parables, some in prose, while some are poetical and contain fine instances of song, some of which may be found in the seventh and thir-

ty-second chapters. Some of the chapters are dated even to the month and day, the year being reckoned from Jehoiakin's captivity.

Many portions of the book are figurative and quite obscure; and no satisfactory solution seems to have been given. The book opens with an emblematic vision of the Lord by which Ezekiel was called to prophesy. It contains numerous visions, picturing the calamities that should overtake the Jewish nation, also the Lord's departure from His temple. Ezekiel also uttered some awful predictions against the Jews at Jerusalem and those in captivity, with their kings, priests and prophets. After predicting the judgments of God against the surrounding nations, he changes his style and tells Israel and Judah of the lasting mercies in reserve for them. He concludes with a vision of the future glory of the temple, the city and the holy land.

The claim is made in Jewish history that Jeremiah and Ezekiel exchanged writings so that those of the former were read in Babylon, and those of the latter were read in Jerusalem. The prophet mentions Daniel by name (28:3) and since they were in exile together, it is highly probable that they were well known to each other.

The book may be divided into three parts. The first contains those prophecies which were made before the destruction of Jerusalem for the purpose of freeing the minds of the people from all hope of receiving aid from Egypt, and at the same time exhorting them to repentance in prospect of threatened judgments. It includes Ezekiel's call; the fulfilling of his commission; the rejection of the people on account of their idolatry; a detail of their sins; the nature of the punishment and the cause which brought it upon them (1:24).

In part two Ezekiel pronounces God's punishment upon the seven surrounding nations, Ammon, Moab, Edom, Philistia, Tyre, Zidon and Egypt (25 to 32). This was written between the commencement of Nebuchadnezzar's siege of Jerusalem and the time of its fall. Part three is full of consolation which gave them hope of a future restoration, upon condition of their true repentance, and not only the restoration of the people but of the purified land, free from the curse which lay so long upon it.

There are no direct quotations from it in the New Testament. The book is well suited to inspire the mind with awe of God's justice and love, and to direct one to Christ and His kingdom on earth; to encourage the hope of final victory over every foe, when rest, peace, and prosperity should be their lasting portion under the righteous rule of a promised Messiah.

We have no details of Ezekiel's home life, except that he had a house (8:11), and that he lost his wife by a stroke (24:16-18). His visions are described in symbols, parables and allegories as well as in direct prophecies, obscure in parts but plain in others, for instance the eagle-winged lion and the human-headed bull. For centuries these emblems were looked upon as myths, but of recent years they have been discovered on Assyrian monuments, thus proving them real. More than one hundred times he is called, "Son of man," a title for which no especial meaning is given.

## WEED OUT YOUR MIND

*By Ernest Thelin*

*Professor of Philosophy, Syracuse University*

WHEN I WAS NINE YEARS of age, my parents moved to a farm. I can still remember, as well as though they had happened last year, many of the events of that new experience, especially those events connected with my initiation into the joys and the griefs of gardening. I recall at that time it seemed to me as though gardening could be spelled with five letters — w-e-e-d-s. The passing years have only served to establish more firmly that impression.

Weeding a garden may not seem to have much in common with delving into the mysteries of the human mind; yet in seeking to understand the enigma of human behavior, I find much to help me as I recall those early barefoot, boyhood days struggling against weeds. For one thing, I remember that if the weeds were allowed to grow, they ran rampant. They sprang up out of the soil in such profusion that it seemed as though some malicious hand were sowing them broadcast. They grew with such rapidity and denseness that they soon occupied every square inch of space.

That which I found to be true of weeds in the garden, I have found to be equally true of weeds in the mind. Unworthy thoughts spring up in such numbers and with such suddenness, that it is often difficult to trace out their sources. If they are permitted to occupy the center of thought, they soon assume such proportions that they dominate one's personality. If they are not weeded out, they result in mental habits destructive of all that is best and noblest in life.

I remember a high school boy, who because of his intellectual ability and his prepossessing personality, immediately became a leader of his class. At some source, however, he had come in contact with impurity of thought. That was the seed. What he should have done, of course, was not to have allowed that seed to grow. Instead, he began to reflect upon impure thoughts until he soon found evil in everything he saw and read. All his thinking was tainted with impurity. In his conversations he was always telling suggestive stories. He appeared to be blind to the purity, the beauty, and the nobility of character of the girls of the school. He offered contributions to the school paper that were vicious. Weeds! When others sought to help him eradicate the weeds, he chose instead to change his environment to one in which there would be "no interference with his thinking." His life today is producing nothing but seeds of those weeds.

Thus, too, I have known students who entered upon their college careers under the most favorable conditions to drop out before graduation, disgruntled failures. Just what changed their first enthusiasm to bitter discontent is not always easily determined. The first appearance of weeds may have been in the form of a grudge against some other student for some imaginary or negligible slight. Nothing

is more likely to poison your disposition than to carry about a grudge against some one else. From such a small beginning as criticism of an innocent classmate there may be developed a habit of criticism of all classmates, of school spirit, of school teams and equipment, and even of teachers. I have seen that happen, until criticism of others became an obsession. The result will be that in an atmosphere of benevolence and opportunity, conducive to the development of the best, only bitterness appears.

Far more serious than merely forming such destructive habits of thinking, however, is the fact that indulgence of unworthy thoughts does not stop with reflection. It has far more serious consequences. It results in unworthy action. Psychologists know this. They recognize that one function of thought is to initiate action. For example, let a child think of a toy and he will immediately seek it. Let youth think unworthy thoughts and indulgence of them will follow.

There is still another characteristic of a garden overgrown with weeds that deserves attention. It follows from that which has gone before. Weeds prevent the proper germination and growth of such seeds as may be planted. A neighbor's garden presented a forceful illustration of that for me last year. This man prepared his garden bed as carefully as anyone else and planted his seed with as high hopes; but he did not keep out the weeds. The seeds he planted, responding to the moisture in the soil and to the warmth of the sun, promptly sent tiny, tender bits of green upwards, only to meet the unfair competition of the weeds. There was a brief struggle, but it was not long before all else was crowded out, smothered, by the rank weeds.

This is equally true of the mind. It explains why it is sometimes so difficult to help some one, in whom you may be interested, to develop worthy ideals. His mind is overgrown with weeds that must be pulled out before nobility of thought can possibly be developed.

A powerful short story that came to my attention recently illustrates my meaning. The story was of a boy who grew to manhood perverting a noble axiom to selfish ends. As a boy he was caught in an unworthy act. He was about to take an unfair advantage of a playmate by trading him a broken toy for one that he knew to be whole. Reprimanded for the deceitfulness of his act, it was suggested to him that surely the good opinion of his playmates was more to be desired than any toy. Now the influence of such an ideal ought to help in developing uprightness of character. In the case of this boy, however, the weeds of deceit were not plucked out. He did not seek a good name as an ideal. Instead, through the years that followed he cultivated the confidence of others in order that he might take advantage of them to further his own selfish purposes. Back of all his activities was a deceitfulness. The final result was inevitable. With nefarious cunning he plotted to rob in a cold-blooded manner, all who had trusted him. His own weed-choked mind, however, betrayed him. The closing scene of the story showed him trapped, his perversion of a high ideal his undoing.

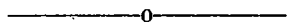
The condition of your mind is no more subject to the whims of chance than the condition of your garden. You

yourself must determine what thoughts you will entertain, and what direction your thinking will take. In fact, you are the one who must determine what your habits of thinking are to be. Herein is to be found a principle of the utmost importance. While weeds will grow in your mind without selection of seeds on your part, and with no particular attention other than to allow them to grow, the development of nobility of thought requires both careful selection of subjects and purposeful, persistent reflection upon them.

As a young man I entered into active Christian work as a Salvation Army officer. I remember a cadet in the training home whose fidelity to his ideals won my admiration. He was a young man of commanding personality. His education was above the average of our group. He was gifted and trained musically, and was endowed with a beautiful voice. One night he told me the story of his life. It was a story of waywardness, of wasted youth, then of a friendship that had challenged all the latent virtues of his manhood. Conversion meant a complete break with the past, after which followed months of the most intense struggle, a fight to weed out all the unworthy thoughts that had so completely dominated his mind for so many years, and to develop those ideals of which he had come to have a vision. It was a battle challenging a strong man to his noblest endeavor. That he won out was not due to any accident of chance. He told me that the strength and the suddenness with which thoughts of the past sometimes flashed into his mind at first all but swept him off his feet. It was only by directed effort that he was able to put them out of his mind. How? By thinking worthy thoughts! By outlining talks he planned to make! By calling into mind new songs he was memorizing! By recalling as much as possible of passages of Scripture he had read recently! There you have it. He himself determined along what lines he was to think. He deliberately chose his subjects for reflection. He cultivated worthy ideals. Was the struggle worth while? Well, today he is the pastor of a prosperous church. If you were to visit that church, if you were to see the work he is doing in the Master's service, if you were to mingle with his people and hear their glowing tributes and words of highest praise of him, you would not ask, "Was the struggle worth while?"

It all comes down to this. You yourself must determine whether your mind is to be choked with weeds, or is to blossom forth in strength, beauty and purity. — *Selected by A. N. Harlan.*

"A man is not what he thinks he is; but what he thinks, he is."



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## GOD'S REVEALED PURPOSE

THE OBJECTS OF PROPHETICAL inquiry, however manifold, are all of them parts, or forms, of the one mighty question: What is the purpose of God respecting the world? That He has a purpose we know; that He has revealed that purpose, at least in part, we also know, for the Bible is the revelation of that purpose.

This purpose of God, while on the one hand furnishes us with the subject of our investigation, on the other hand, it defines the limits of that investigation. Beyond these limits it would be perilous to attempt to advance; but with nothing short of these limits ought we be satisfied. For the more fully we enter into the mind of God, whether as to what is past or yet to come, the more shall we be brought into conformity with the character of God, whose purpose we are studying. The more we will be delivered from the wisdom of this world, from the fond dreams of man, from treacherous hopes and plans, the more completely shall we be carried out of a region where all is confusion, perplexity and darkness into a region where there can be no inconstancy, no bewilderment, no disappointment, no failure.

This purpose is not placed before us in mere fragments, promiscuously heaped together or laid out in loose, inconsecutive succession. All is orderly and continuous in development, from first to last, though, at times, to the hasty eye, the connection seems broken. To the common eye, the mountains of earth appear isolated, separate masses of rock, with plains, moorland; lakes and seas between. But the man of science takes his geological map and he shows you, in all these thousands of miles of fragments, one unbroken chain, extending under plains and seas, over one vast segment of earth's inner arch.

Such is the purpose of God. It runs in unbroken ridges through the world's six thousand years — sometimes lost to sight, but never turned aside from its object, nor broken in its continuity by man's insubordination to its laws, or reckless defiance of its ends. In tracing these great ridges of prophetic truth on the chart of Scripture, we shall find order and distinctness. We shall be enabled to disentangle and classify the intricacies of the prophetic word, and so to read the history of earth and its dwellers in the light of God's purpose.

These lines of prophetic truth run, for the most part, parallel to each other, sometimes coming into contact, sometimes crossing each other. At no time are they wholly independent of each other, yet they are separate and distinct, so that each may be traced singly, while viewed at the same time in its relation to kindred and collateral lines.

We may classify these main lines of prophecy under the following heads, leaving out the subordinate ones under each:

1. God's purpose regarding creation, namely, the material globe — tracing it from its first calling out of nothing, down through its present ruin to its final restitution.

2. God's purpose respecting His Son, the Christ of God,  
*(Continued on page 618)*

## THE COMING CATASTROPHE

By Samuel E. Haney

*"These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." — John 16:33.*

THIS PEACE IS SUCH a rarity that I delight to talk and write about it. While the world cynically calls it speculative, it is ever striving to counterfeit it by the husks of Babylon: "Wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." 2 Peter 2:17.

Peace and tribulation! Although their import is antithesis we frequently find our Savior and Paul associating the two terms. The object of these references should be apparent to all. There is no stable peace in the world because peace and sin are as unharmonious as is the association of sheep and wolves. Jeremiah gives an accurate, up-to-date description of the present social, physical and political status of the race, though in a way, primarily referring to conditions of a former dispensation, as follows: "We looked for peace, but no good came; and for a time of health, and behold trouble!" "Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall these prophets be consumed." Jer. 8:15; 14:14, 15.

A little germane parable: Visualize a ship sinking; people rushing pellmell. Then with perfect composure we see the captain mingling among them and calmly calling out, "Peace! Peace!" Jesus' prophetic mind saw the human race, while under the curse of sin, drifting aimlessly without anchor or compass until the set time of His return to take possession of that which He purchased with His precious blood (life). He also saw co-mingling amid the heterogeneous mass many precious souls whom He loved, and whom He had washed from their sins in His own blood. Rev. 1:5. To them, in the midst of their tribulation He calls out, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

There is biblical history which goes far in explaining the cause of this frantic anti-peace state of man in these last days. Generally speaking it is sin; but specifically, it is selfishness: self-gratification that constitutes the chief obstacle barring man from "the peace of God, which passeth all understanding." The accessibility of this perfect peace is through keeping our minds stayed on God — trusting in Him, Isa. 26:3.

A few texts showing history repeating itself, though in-

congruously: "And (they) brought them to the magistrates, saying, These men, being Jews, . . . teach customs, which are not lawful for us to receive, neither to observe, being Romans, etc." Acts 16:20, 21. "So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." Acts 19:24-28.

The analogy is quite discernible. There is nothing more repugnant to the average Christian (?) these days than God's unsophisticated Word — the truth as it is in Christ Jesus — particularly those parts of the Word relating to Christ's second advent which is uncomfortably imminent for those who reverse Paul's teaching, namely, walking after the flesh instead of the Spirit. Rom. 8:1.

But the Lord's sudden reappearing will cause many to know that their peace (?) had served only as a lure for the adversary's nocturnal snare. Ah, what a sad revelation Christ's return is going to be to the world, especially to those who have had any measure of light on this momentous subject, "that obey not the gospel of our Lord Jesus Christ." Paul says, "That of Christ a grateful odour are we, unto God, — in them who are being saved, and in them who are being lost: in these indeed, a fragrance out of death into death, but in those a fragrance out of life into life. And for these things who is sufficient?" 2 Cor. 2:15, 16, *Roth*.

Jesus describes the sorrowful lot of many when frivolity and pleasantry will be suddenly changed to mourning and wailing, "And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen." Matt. 24:30; Rev. 1:7.

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*Needs One Thousand Monthly Payers of One Dollar Each.*

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# DAILY SCRIPTURE READINGS

## A MAN WHO FOUND FRIENDSHIP WITH GOD

### JEHOVAH'S UNIVERSAL REIGN

Sunday, June 29 — Isaiah 2:2-4

*"Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." — v. 3.*

THE TOPIC FOR THE WEEK concerns Abraham, sometimes called, The Friend of God. The reading for today tells of conditions that will be prevalent when God shall have established His kingdom upon earth. In looking forward to that time, God, almost four thousand years ago, chose Abram from among the people of earth, to be the father of the nation through whom these conditions shall be extended to all men.

In that day instead of turning from God as many nations are doing today, they shall turn to Him to learn of His ways. When a desire to walk in His ways is firmly rooted in men's hearts, "nation shall not lift up sword against nation, neither shall they learn war any more."

### A CALL TO FAITH

Monday, June 30 — Genesis 12:1-5.

*"So Abram departed, as the Lord had spoken unto him . . . and went forth to go into the land of Canaan."*

PERHAPS ONE REASON that Abraham's confidence in God seems so great to us is because he had no precedent to encourage him, no one that he could look to as his example. The prophets and apostles had the experiences of their predecessors to give them hope and courage. But Abraham was the first to obediently step out upon God's promise of protection and blessing, "not knowing whither he went." Heb. 11:8.

And the same God, who was Helper and Protector to Abraham, will be Guide and Counselor to us as well, if we exhibit the same faith that he did.

### AN ACT OF FAITH

Tuesday, July 1 — Genesis 13:7-13.

*"If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." — v. 9.*

THE STORY OF THE STRIFE between the herdmen of Abram's cattle and those of Lot's is so familiar that it needs no repetition. The lesson generally drawn from it is that of Abraham's unselfishness, but there is a deeper lesson in it than appears on the surface. Had not God promised to bless Abram in every way if he proved faithful to Him? Therefore Abram could disregard the present apparent greediness of Lot, for he knew that God's word was true and certain of fulfillment.

In the same way we may overlook present sacrifices we are called upon to make, for we know that "all things work together for good."

### A PRAYER OF FAITH

Wednesday, July 2 — Genesis 18:23-32.

*"And he said, Behold now, I have taken upon me to speak unto the Lord." — v. 31.*

GOD KNEW ABRAHAM, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," v. 19, and so He conferred with him as to His decision to destroy Sodom and Gomorrah. The loving and faithful heart of Abraham could not bear the thought that perchance a few righteous persons might be lost with the multitude of wicked. And God sent two angels to warn Lot and his family to flee before death came down upon the wicked cities of the plain.

Now, as then, "the effectual fervent prayer of a righteous man availeth much." James 5:16.

### A TEST OF FAITH

Thursday, July 3 — Genesis 22:1-8.

*"Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him there for a burnt offering."*

IN ISAAC LAY all the hope of fulfillment of the promise of God to make of Abraham a great and mighty nation bringing blessing to the world. And now God asked Abraham to offer up that son in sacrifice to Him! The supreme courage and unhesitating obedience of Abraham on this occasion reveals sufficient reason for God's choosing him for a special purpose. That sure confidence in God had been strengthened and developed by each succeeding experience in the life of Abraham until it reached its culmination in this act of obedience.

### THE TRIUMPH OF FAITH

Friday, July 4 — Hebrews 11:8-19.

*"For he looked for a city which hath foundations, whose builder and maker is God." — v. 10.*

THE REASON THAT ABRAHAM could endure faithful unto the end, resting upon the sure word of God, was because he did not look upon the present hardships, nor the apparent denials. But he looked with the eye of faith upon the fulfillment of every promise God had made to him.

Faith will be complete when we see the realization of the things that God has promised to us as well as to Abraham, for if we are faithful we will be heirs with him.

### AN OVERCOMING FAITH

Saturday, July 5 — 1 John 5:1-5.

*"And this is the victory that overcometh the world, even our faith." — v. 4.*

OVERCOMING THE WORLD, keeping His commandments, loving God and His Son, Jesus — all these are the duty of every one who would be a follower of Christ, according to

these verses in 1 John 5. What is it that keeps our feet in the right paths, that gives us courage to continue in the way laid out for us, if it is not the confidence, the faith that we have in God that He will eventually bring all to pass that He has promised?

Let us grow in faith and in trust toward our heavenly Father, "for without faith it is impossible to please him."  
— M. G.

Take a One Dollar share of interest per month in this Gospel Work.

## GOD'S REVEALED PURPOSE

(Continued from page 615)

from the first promise of the woman's seed to the vision of His kingly glory.

3. God's purpose concerning the church as the chosen of the Father and the bride of the Son, from her first beginnings to her glorious completion.

4. God's purpose in relation to Israel, from the calling of Abraham to the time of her resettlement in Canaan in the latter days.

5. God's purpose with respect to the world that "lieth in wickedness," and its doom because of overflowing ungodliness.

6. God's purpose in permitting the antichrist in all his varied aspects of evil, downward to his last overwhelming ruin.

7. God's purpose with respect to evil, Satan himself, the old serpent, the great deceiver of the race, pointing him out to us in the garden of Eden and never losing sight of him till he is cast into the lake of fire.

These are the seven great lines of prophecy, running like so many mountain ridges or so many mighty rivers throughout Scripture. They differ from each other in many ways; but they bear this resemblance — that they are divided into two parts or halves, of which the latter is totally the reverse of the former.

Take, for example, what we call the Creation-line. It is made up of two parts, the first dark, the second bright. The first relates to its history under the curse, the second to its history after the curse has been swept away. The point when the change alluded to takes place is in all these seven lines the same — it is the event of the reappearance of our Lord, the second coming of the Christ. It is this which so alters the character of the great mountain chain, that, whereas up to this point, it was all bare rocks or barren slopes or volcanic desolation, beyond is all beauty and fruitfulness, the glory of Lebanon, the excellency of Carmel and Sharon.

A study of each of these seven prophetic mountain ridges of Scripture will prove both interesting and profitable. — Adapted from "The Words of Eternal Life," by J. O. Woodruff.

## THE FIRSTBORN FROM THE DEAD

(Continued from front page)

hath brought life (eternal) and immortality to light through the gospel". 2 Tim. 1:9, 10.

The promise of God, namely, eternal life, was fulfilled in the resurrection of Jesus. "The free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23, R. V.); hence it is essential to get into Christ to be eternally saved. The text, then, that Jesus is the firstborn from the dead is applicable to Him after His resurrection and not prior to it, and this makes the context and general tenor of the Scriptures quite plain, that in all things He hath the pre-eminence. — From "The Witness".

## THE ANSWERING CHORD

There came to my heart sweet melodies  
From heavenly realms afar,  
And in dreams I caught faint harmonies,  
With no trace of earth's harsh jar.

My soul caught up, is it were, the thought,  
As it soared to the gate of heaven:  
What are the sounds that are so enwrought,  
So complete; but to man ne'er given?

So complete! but mere faintest echoes  
From the heavenly choirs above,  
And with efforts vain we strive again  
For the wonderful chords of love.

Are we ever free from the earth-stains  
Of selfishness, pride and sin?  
Are our hearts ever washed in purity  
That God may enter within?

There are many times when our souls are pure;  
When our hearts have a strange, glad thrill;  
When some noble thought in deed is wrought:  
Returning the good for the ill.

'Tis then that the Master's hand divine  
Strikes the answering chords of His love,  
And our hearts are attuned in harmony,  
To the heavenly choirs above.

— Louise E. May.

"THIS TRUTH comes to me more and more, the longer I live, that on what field, or in what uniform, or with what neighbors, we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure.

"Only to find our duty certainly, and somewhere, somehow, to do it earnestly and faithfully, makes us good, strong, happy, useful men and women, and turns our lives into some feeble echo of the life of God." — Phillips Brooks.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
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"EVERY GOOD AND EVERY PERFECT GIFT IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABleness, NEITHER SHADOW OF TURNING." — JAMES 1:17.

### INTERESTING THOUGHTS FROM BEREAN STUDY

**I**N THE STUDY of "How Christ Came Down From Heaven" in Berean lesson number eighteen, some helpful thoughts were developed by the local class on John 3:13.

It was shown that the phrase, "And no man hath ascended up to heaven," while generally taken literally, has another meaning — "heaven" referring to the unique position of the Son of man as the great Teacher, the Physician, the true Vine, the Bread of Life, the Water of Life, the Good Shepherd and other such titles applied to Him. He came down from heaven just as every good and perfect gift comes from God, just as John the Baptist was sent from God. He then ascended to heaven, the position of authority as Teacher, Life Giver, the One who is to reveal the Father to humanity, a position that no one born under the curse could ascend unto. He was in that heaven at that time while instructing Nicodemus concerning the spiritual begetting, birth and growth. This thought seems more in keeping with the context than the last clause, "Even the Son of man which is in heaven," was added by John long after the Savior's conversation with Nicodemus took place.

— E. C. R., Los Angeles, Calif.

From way down south in Hammond, Louisiana, comes the following contribution:

Many times we go to a physician and he gives us the immediate necessary attention, telling us to come to him every day for a time. We go on our way; the pain is gone; and we don't think much about going back, as we are feeling fine and enjoying life. When perhaps the old pain suddenly returns, it is then that we turn to our physician for help!

It is much the same way with God, our heavenly Father. We quickly turn to Him for help in time of trouble. Then when things are running smoothly, and we are enjoying our every day of life, we so often forget we need Him. He has given us the opportunity, yes, the invitation to come to Him every day, even every hour. Let us not forget!

"The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me." Psa. 42:8.

— Ruchie Alexander.

And how very true it is that the blase scoffers at religion, unwilling to concede that the good and beautiful things of life are from God, or thank Him for the blessings bestowed, will, in time of extreme trouble or fear of death, invariably utter in their hearts, if not with their lips, the cry, "God, help me!"

With apologies to Blair for failing to mention it in the report of April 15, your secretary submits the following:

Blair, Nebraska, 12 members, 1 class.

Hector, Minnesota, 10 members, 1 class.

No report has been sent in as yet by Sweetwater, Texas.

Merely as a reminder to possible delinquents, the following quotation is made from the Constitution of the National Berean Society, By-Laws, Article I., Section 4:

"All dues from state and local societies shall be sent semi-annually, on the first of January and the first of July, to the treasurer of the National Society."

Also, will the local secretaries please remember to state exactly what the moneys they send to our treasurer are for? Otherwise, some society may be unintentionally excluded from our list of members. Thank you!

— Arlen Marsh, Secretary.

May we also call your attention to the fact that any Berean report, article, or item for publication on the Berean Page should be sent directly to the editor of the page, whose address is given above, and NOT to THE RESTITUTION HERALD or N. B. I. headquarters at Oregon. We can, by so doing, avoid confusion and loss of time.

Heartly thanks are extended to Bereans everywhere for the excellent cooperation you have been giving. Readers of the page have enjoyed your contributions. We hope that in the future we will hear from you all again, as well as those who have not yet written us. Our list of contributors is growing. Is your state represented, or another outnumbering yours? Let us hear from you! At present we have: Illinois, 5. California, 4. Michigan, 2. Indiana, 2. Florida, 1. Minnesota, 1. Louisiana, 1.



# THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

## ABRAHAM

*"And he believed in the Lord; and he counted it to him for righteousness." — Genesis 15:6.*

**M**ANY, MANY YEARS AGO in Ur, a country far to the east of us, lived a man, named Abram. He was so good that he was called the friend of God, and trusted God so completely that when God told him to leave his home and friends and go into a strange country, he did not hesitate but started at once. He took his wife, Sarai, his nephew, Lot, many servants, and his cattle and sheep. They started from Haran and traveled toward the west for many days; traveling in a long caravan and camping in tents by wells they found. At last the promised land, Canaan, was reached and pasture was found for the flocks.

Both Abram and Lot owned great herds and grew richer and richer. Finally they had so many sheep and cattle that there was not enough pasture for all. The herdsmen were continually quarreling. So Abram and Lot decided that they must divide the herds and find separate pasture lands. Abram generously told Lot to choose the location he preferred. Lot should have left the choice to the older person but instead, he selfishly chose the rich valley lands along the river Jordan, leaving the more barren hillsides for Abram.

In the valley were many cities which became so wicked that God thought it best to destroy them. However, He first sent word to Abram of His intent, since Lot lived in Sodom, one of the doomed cities. Evidently Lot remembered some of his uncle's teaching, for he was better than most of the inhabitants of Sodom.

It was equally evident that Abram bore no ill will toward his nephew. He asked God to spare the city if fifty good people might be found in it. God promised that He would. But there were not fifty good people — not even the ten, for whom Abram finally pleaded. So the city was destroyed and all the people but Lot and two of his daughters.

Now when Abram had been called to go into Canaan, God had promised that He would make of him a great nation and that in him should all the families of the earth be blessed. Abram was then seventy-five years old, and had no children. Years passed and no child came to make them happy. It seemed like God was not going to keep His promise, but Abram had confidence that God would do as He had said.

And at last when Abram was ninety-nine years old, God renewed His promise. He changed Abram's name to Abraham which means father of many nations. Special angels

came to tell Abraham and Sarah that a son would soon be born, and when Abraham was one hundred years old Isaac was born. It was a miracle of God because Sarah was very old, too.

God also renewed His promise that the land of Canaan should be his for an everlasting possession. However, Abraham has not yet received this land. He bought space in which to be buried, and the Bible says he was a stranger in the land; and Paul later said that "he (Abraham) sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs of the same promise, for he looked for a city which hath foundations, whose builder and maker is God."

Now in everything, Abraham displayed absolute faith in God and His promises, so we too must believe. And one of the things we surely believe is that Abraham will be resurrected and receive the land as God has promised.

**THINK!** Are we working to have a part in the promise made to Abraham?

### SOMETHING TO DO

1. Read Gen. 11:31, 32; 12:13, to 17; 18; 19; 20; 21; 22; 23; 25.
2. Learn Genesis 17:6 to 8.
3. Make an outline of the life of Abram.
4. Draw a map of Abraham's travels.

### COPY:

Abram — Abraham — Faith.

The friend of God — the father of many nations.

God promised Canaan to Abraham and his "seed" for an everlasting possession.

"Let all the ends thou aimest at be thy country's, thy God's and truth's." — *Shakespeare.*

### LOVING — KIND

He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us  
He made and loveth all. — *Coleridge.*

### NATURE'S FACT

14. David compared his encircling enemies to bees. Psalms 118:12.
15. What birds were sent as food to the murmuring Israelites?

# With Our Sunday Schools

LESSON I. — July 6, 1930

## ABRAHAM

Genesis 12:1-5; 13:1-12; 17:1-8; 18:22-33; Hebrews 11:8-10

Devotional Reading: Psalm 23

### GOLDEN TEXT

By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. — Hebrews 11:8.

#### A STUDY OF THE SUBJECT

**Topic.** A Man Who Found Friendship With God.

**Basic Truth.** "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." — James 2:23.

**Outline.** I. A Man of Faith. II. A Man of Righteousness. III. The Friend of God.

**I. A Man of Faith.** In studying the aim of the lessons of this quarter as quoted on the editorial page, we must be careful to distinguish those factors in the individual life which are the outgrowth of man's effort, and those factors which have been implanted by the Father. After defining faith in Heb. 11:1, Paul then illustrates what faith is by citing numerous faith characters. The little word "by" in Heb. 11:2 is not to convey the thought that faith is the instrument with which those men of faith worked; rather that faith, implanted by God, gave motive and direction to the workers. There is a sense in which "faith cometh by hearing, and hearing by the word of God." In this sense faith brings the individual to listen obediently to God's word. But there is another sense in which faith, like spirit, is implanted by God. Faith in the first sense must undoubtedly precede faith in the second sense. It was this implanted faith that gave direction and action to God's men of faith. Such direction and such action was undoubtedly right.

**II. A Man of Righteousness.** "Abraham believed God, and it was counted unto him for righteousness." — Rom. 4:3. This faith was faith upon the part of Abraham. He exercised his own free will in choosing it. Having thus done, God added that faith which was upon the part of God. Thus Abraham's faith brought the heathen unto submission to God, even unto righteousness under God's reckoning.

These, faith and righteousness computed therefrom, were the outstanding characteristics of Abraham. Nor does this truth pertain alone to Abraham, "but to us also . . . if we believe on him that raised up Jesus our Lord from the dead." — Bom. 4:23-25.

**III. The Friend of God.** Jesus said, John 15:14, "Ye are my friends, if ye do whatsoever I command you". Was this not the case between Abraham and God? Abraham's faith in God turned him in service to God. God's faith unto him gave Abraham increased standing and service with God. Thus, doing more and more God's commands, Abraham was the friend of God. He lauded his Maker; he espoused His every cause; he served Him in every capacity. He was God's friend.

For ages Bible students have concluded that it was Abraham's faith expressed and his received faith which was manifested which were

the outstanding factors in his career. These factors may easily become the factors of any Christian life which is devoted to its Lord and Master in true and consecrated devotion.

#### PRACTICAL APPLICATIONS

Our lesson today concerns the call of Abraham and the trouble that arose between his herdsmen and those of Lot.

Do you think it was necessary for Abraham to leave his kindred in order to show his faith? Would Abraham have been justified in refusing to leave his relatives when God called him to go into a strange land? Which should we consider first, God or relatives? Matt. 10:37.

Discuss faith from the following viewpoints: Is faith in harmony or is it contrary to reason?

To what extent should faith be used in our business dealings with the world? in Christian work?

Teachers of adult classes should stress the need of developing the faith of children. Bring out ways in which faith can be nurtured among children.

Did Abraham manifest a right spirit in settling the dispute between his herdsmen and those of Lot?

Emphasize the need of Christians adjusting their difficulties according to scriptural rules. Are the Bible rules governing such dealings as given in Matthew 18:15-17 practical? — C. E. R.

#### THE GOLDEN TEXT

"In faith Abraham was obedient, He being called to go forth into the place which he was in the future to receive for an inheritance; and he went forth, not knowing where he was going. — Hebrews 11:8, Diag.

Abraham, one of the ancient worthies, "believed God, and it was counted unto him for righteousness." Rom. 4:3. He believed God to the extent that he could go out, when called, not knowing where he was to go. He fully trusted God, and by that he was able to follow His directions.

We, who claim to be of the "Faith of Abraham", should be just as strong in faith and just as willing to follow the directions given us in His word, as was Abraham when he was called to go out without knowing where. Abraham, no doubt, looked forward to a Savior, while we look back to Him for our salvation. Abraham was called, "The Father of the Faithful", and if we, his seed, continue in faith as did he, then our faith will also be imputed to us for righteousness. — L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** The Father of Many Nations.

The eleventh chapter of Hebrews names

many individuals before Abraham who were acceptable to God on the basis of faith, but in Abraham God first began to develop faith toward himself with the purpose of making it a national characteristic, first of Israel and through Israel, of all nations. On the basis of this development Abraham is called the Father of Many Nations in God's covenant with him.

Paul considers in Rom. 4:16, 17 that that purpose is being fulfilled in the calling of the church. He knew that the church under Christ as rulers over all nations shall be the medium of faith in the hearts of all people until all nations shall gladly and joyously call Abraham father. And all because of the faith that God developed in Abraham and preserved in his generations until it found perfection in Jesus, from which powerful center it is disseminated to all peoples, with its blessings of God's fullness which is "grace and truth" as they are in Jesus. — A. K.

#### INTERMEDIATE CLASS

**Topic:** Pioneering in an Unknown Country.

The lessons of this quarter deal with some of the men and women of the Old Testament, showing their characters as revealed by their actions under certain circumstances. We begin with Abraham, who was a real pioneer, and one who was called a friend of God.

Succeeding generations are always indebted to those who step out from familiar surroundings into new and broader opportunities. These are called pioneers. It takes courage and faith and hope to leave accustomed places and to seek new fields of endeavor. This is known to all of us from the pages of history and even from our own experiences in some instances.

In what way was Abraham a pioneer? Why did God call him to be one? Gen. 12:1-7. What sort of man was he? Heb. 11:8-10. Tell the story found in Genesis thirteen. This reveals Abraham's character. What did he always do at each place he stopped? Gen. 12:7; 13:4. This shows another of his traits of character. What other trait is revealed by his treatment of the three strangers? Genesis 18:1-8. Find another indication of his character in Genesis 19:20-33.

We find in Abraham several characteristics worthy of emulating. What was God's estimate of him? Gen. 18:19. We see in these several references the reason for his being called the friend of God. How was he rewarded for his faithfulness? Did he receive the reward during his lifetime? Acts 7:2-5. When will he? Do we owe anything to Abraham for his faithfulness? Gal. 3:27-29.

— M. G.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Michigan (Grand Rapids)	June 23 to 29
Indiana (North Salem)	July 8 to 20
Northwestern Conference (Corvallis, Oregon)	July 10 to 13
Texas (Mullin)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurextown)	August 14 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

Take a One Dollar share of interest per month in our Gospel Work.

## MEETING NEAR STANHOPE

An all-day meeting with basket dinner will be held at Saratoga, four and one-half miles north and one mile west of Stanhope, Iowa, on Sunday, June 29.

Brothers O. J. Allard and J. W. Williams will speak. All within driving distance please come.

Esther Sealine.

## NEW INTEREST AT ST. CLOUD

On Sunday, June 22, at 11 a. m., the congregation at St. Cloud held their first Sunday morning service which will be regular. Heretofore they have had only evening services at this place. The young folks are taking an active interest in Berean work, aided considerably, we suspect, by Bro. John Denchfield of the Training Class. Their next step is to organize a Junior society.

## FROM THE FAR WEST

The brethren at Cashmere, Washington, on June 14 listened to a sermon by Bro. Clarence Lapp of Sunnyside, Washington, member of the Training Class. Some of the brethren from Wenatchee drove over to Cashmere for the service, which was much appreciated. Bro. Lapp has also been doing some good work at Sunnyside. All the students of the class have brought new enthusiasm to their home localities and are striving to be lights for their Master. Give them encouragement, brethren, at every opportunity. And if the older speakers and deeper Bible students will remember that they were young once, too, it will help a lot.

In our last report the name of Cecil Bell was left out. He was baptized with his wife, Mrs. Cecil Bell.

J. H. Anderson.

## CONFERENCE IN MINNESOTA

The Minnesota fifty-seventh annual conference came to a close Sunday evening, June 15, after having the best conference Minnesota has had in years. The program was carried out with very little change. There were about three hundred people in attendance on Sunday. The people enjoyed hearing different speakers, also the Bible study classes.

Ministers in attendance were Brothers Fred Daubanton, Clyde Randall, Ray Abbott, Sydney Magaw, T. M. Savage, John Denchfield and Paul Hatch. Brothers O. J. Allard and Press Sweany were visiting ministers. Bro. Allard preached Friday afternoon.

We thank God for allowing us to have these good meetings, and trust much good will come of them. Bro. Magaw has worked hard to make this conference a success, and God has blessed his efforts.

The following officers were elected: President, Sydney Magaw; Vice-President, Carl Broberg; Secretary, Mrs. T. M. Savage; Treasurer, Mrs. Ruth Hoskins.

Mrs. T. M. Savage, Conference Sec.

## TEXAS CONFERENCE AND BIBLE SCHOOL

The annual Conference and Bible School of the Church of God in Texas will be held at Mullin, Texas, July 11 to 20, inclusive. D. V. Mullin can be reached over the Santa Fe railroad, from Temple on the east and Brownwood on the west. Good auto roads go through the place. The usual program for preaching, class work and recreation is planned for all, old and young.

The local class at Mullin is putting forth every effort to make your stay with them pleasant and profitable. Two large rooms have been secured and beds will be placed in them for sleeping purposes. Bring blankets, pillows, etc. Furnished rooms can be had at very reasonable prices for those who wish, by writing a few days ahead. It was thought best not to serve meals this year. A cottage will be rented and stoves will be placed so that those who wish can do their own cooking, or meals may be had at a nearby restaurant.

We had expected Bro. Austin again this year, but on account of a rush of work at headquarters, he has asked to be relieved and Bro. Marsh of Los Angeles will take his place. Bro. Marsh is our General Conference president. He, with Bro. Stewart, will take up the regular class work. Let every member make an effort to attend and be sure to bring your Bibles and note books.

We have a good camp ground, with all necessary conveniences near the church. Write to Bro. Jim Guthrie, Mullin, Texas, and tell him your needs a few days before time.

E. W. Moses, President.  
Sybil Guthrie, Secretary.

Take a One Dollar share of interest per month in our Gospel Work.

We are sorry to learn of the serious illness of Mrs. Chas. Thoms, 138 Twenty-fourth Ave., N., St. Cloud, Minnesota. The prayers of the brotherhood are requested for the recovery to health of this faithful sister. Also a word of cheer to her will be very much appreciated.

Sr. Edith Miller of Dixon, Illinois, has promised to take charge of the Intermediate Class, ages 8 to 12, at the Illinois Bible School this year, one session a day. She is a deep student and an enthusiastic worker and it is with pleasure and profit that we add her name to our corps of teachers. During the other session this class will be under the leadership of Bro. Elmer Goekler of Marshall, Illinois.

The new quarterlies were mailed out last week. If there are any who have failed to re-order please do so at once, sending remittances with your order, please.

Bro. Austin spoke for the Grand Rapids folks on Sunday, June 22. Their conference opened on Monday evening, the twenty-third, and will continue over Sunday, the twenty-ninth. Brothers Conner and Siple will be the speakers. All are invited to attend these meetings.

In the absence of Bro. Austin, Bro. Harvey Krogh spoke at Oregon on Sunday morning, the twenty-second, and Bro. Richard LeCrone in the evening. Both services were well rendered.

The work of remodeling the "Old Stone Church" at Oregon, Illinois, is progressing nicely under the able supervision of Bro. A. G. Townsend of Grand Rapids. Already the building is taking on the form and contour that we saw in the blue print and in our mind's eye. And if nothing unforeseen happens, all will be in readiness for our General and Illinois Conference and Bible School.

Sr. Ruth Gesin of Oregon, Illinois, and Miss Mary Ramsay of Clinton, Iowa, started on a motor trip to Tucson, Arizona, June 23, to visit Bro. Ernest Gesin who is a law student at the State University.

We still have some song books, "Gospel in Song", on hand. The prices are: Manila, 40c each, 10 copies, \$3.60; flexible cloth, 45c each, 10 copies, \$4.00; board cloth, 50c each, 10 copies \$4.50. Order from National Bible Institution, Oregon, Illinois.

The monthly pledges are coming in a few each week. We are trusting that the next week or two will bring in many more so that we may feel that the loyalty and the cooperation of the brotherhood are with us from all sections of the country. The small amounts which are sent in regularly from the many are the ones which aid us greatly. It means only a little to you, but much to us.

## THOMAS FRANKLIN MEYERHOEFFER

Thomas Franklin Meyerhoeffer was born in Rockingham county, Virginia, May 20, 1851, and died at Holbrook, Nebraska, June 4, 1930.

When a young man he moved westward, living for a time in Missouri and then in Iowa. While in Iowa he was united in marriage to Mary E. Smith. To them seven children were born, four of whom are now living: C. R. Meyerhoeffer and Nellie Barnett of Holbrook; Lina Vane of West Point, Nebraska; and Pearl Rogers of Kimberly, Nevada. He is also survived by four grandchildren and two great-grandchildren, other relatives and a host of friends.

He and his family homesteaded in Gosper county, Nebraska, in the fall of 1878. Like many other early settlers they endured the hardships and privations of pioneer life, but with resolute courage they continued their residence here, using their influence for improving and upbuilding the community. His faithful wife died on February 6, 1895.

In early life he was a member of the Methodist Church; later in life he united with the Church of God, remaining a faithful member until death. He was a loving father and a kind and sympathetic friend to everyone. His jovial manner endeared him to all. He sleeps

awaiting the call of his Savior. May the time be not long.

Funeral services were held on Sunday afternoon at two o'clock from the auditorium, conducted by Rev. E. E. Giesler, of Blair, Nebraska, who delivered a sermon which was most comforting to the family and friends.

C. J. Spore; Lydia Railsback; Geo. Huffman; Gertrude Johns; Mrs. Deborah Pearson; Mina Knodle; Mrs. N. J. Wilding; Mrs. J. C. Young; Delos Andrew; Miss S. H. Michell; Mrs. Effie Morton; Mrs. L. M. Kiger; A. W. Darby; Eugene Howard; Mrs. Herman Lewis; Mrs. Earl Thayer.

Sr. Woodward writes that she spoke to a good audience at Dutton, Michigan, on June 15. She says, "It seems so good to be able to do a little for the Master. I feel that the time in which to work is short and want to do all I can." May God bless her efforts.

**THE KINGDOM AND THE CHURCH**

Throughout Christendom there has been an honest, but nevertheless confused, idea with reference to the kingdom of God and the church of God. Very many have studied and written under the apprehension that the two are one. The student should carefully investigate the Scriptures regarding this matter. It seems abundantly evident that while the church of God, embracing practically all of Christian activity during this dispensation, is not to be regarded as the kingdom of God, yet there are many passages which, though specifically mentioned with reference to one, are in principle applicable to the other.

**THE KINGDOM OF GOD**

The kingdom of God embraces several definite features. First, it must be ruled by a King. Jesus is to be that King. See the motto on the cross. See the inquiry of Herod, Matt. 2:3. The angel assured Mary, Luke 1:32, 33, that to Jesus would be given the throne

of His father David and that He should rule over the house of Jacob forever. Second, the kingdom embraces the thought of a nation. Here also the angel's word to Mary emphasizes this thought, "He shall rule over the house of Jacob". Again it was because Herod feared that the Jews would revolt from Rome and seek to reestablish their own nation that he sought to put Jesus to death. Jesus himself testified of this truth, Matt. 25:31, saying, "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory". The same truth was emphasized by Jeremiah 23:5-8. It is under Jesus that Judah and Israel are to "dwell safely". Judah and Israel are the ones who as nationals are yet to be gathered "out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." Ezekiel also speaks of this fact in 37:21-23, "I will take the children of Israel from among the heathen . . . and will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all". In harmony with this, the Savior revealed to the apostles, Matt. 19:28, that they should occupy thrones over the twelve tribes of Israel.

It is impossible to spiritualize these passages of Scripture or to call them figures of speech and interpret them to be passages referring to the Christian church.

**THE CHURCH OF GOD**

The Christian church is composed of a people who are being called out of all the world to follow Jesus. This call was first issued to the Jewish people. But they refused the Savior's invitation, therefore Christ sent His disciples into all the world. Matt. 28:19. Their mission in proclaiming the gospel was to gather out a people for the Savior. They first presented the gospel call to the people of Israel, Acts 13:46. It was because of Israel's rejection of that gospel that the apostles turned to the Gentiles. In Acts 15:13-17 it is declared that in going to the Gentiles, the aim

was "to take out of them a people for his name". In Eph. 5:22-32 it is explained how those who constitute the church are deemed to be as though they were one with Christ, for Paul states, v. 32, "I speak concerning Christ and the church." This body is to be changed and "fashioned like unto his glorious body", Phil. 3:21. In such position they are to "reign with him", 2 Tim. 2:13, for they shall then have become "joint heirs with Christ", Rom. 8:16, 17.

Thus while Christ as King will occupy a chief position in the kingdom, and while the church, a joint heir with Christ, will also occupy an important position in the kingdom, yet the Scriptures in speaking of the church and in speaking of the kingdom differentiate between the two in that the kingdom is designated as pertaining to Israel and a nation, while the church is designated as pertaining to the risen Christ who is to come with ten thousands of His saints to build and expand the kingdom till it "shall fill the whole earth."

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## THE SPREAD OF BOLSHEVISM

By Mrs. H. H. Kent

**B**OLSHEVISM HAS ALREADY succeeded in eradicating from the hearts of one hundred fifty millions of Russians all hope in God. Those who are not willing to renounce their faith in God are driven from the country or else mistreated and killed. Hence there has recently been a clamoring among the peasantry to get out of the country. Even the children become the property of the state at a very tender age. In Rome, they tell us that the church has the first right to the children, while the Word of God teaches that the parents are to be held responsible for their children, for the home and the family was the first institution that God established. And this is one of the institutions that Bolshevism is attacking by its teaching of infidelity. It is alarming to hear those who have been in Russia describe the conditions of the neglected, half-starved, emaciated children there. Often they are found with little shelter, shivering with cold and hunger. This is the way the state takes care of its children there.

Is it any wonder that during the past eight or more years, since these principles have been taught and emphasized that there should be such an increase of crime? We know that our all-wise heavenly Father will stay the evil tide of iniquity when the cup is full and He will take care of those who trust their all to Him. But what is to become of those who are trusting to the false standards and systems which are not founded upon the Rock of Ages? These are the ones that are to be shaken during the day of vengeance of our God.

It is said that the churches of Russia have been turned into granaries and that the bells have been melted and used for economic purposes. Priests and missionaries have been either killed or driven out of the country. They tell the priests, "You have deceived us and told us lies about the God you worship. Now you will have to work for a living as we do or we will drive you out of the country or kill you."

It has often occurred to me as I have read of the atrocities existing in that country that there must be a reason why they have sunk so deeply into sin and degradation and have wandered so far away from God. Could it be that some of them are the descendants of those who have crucified the world's Redeemer and Christ, and of those who said, "His blood be upon us and upon our children"? Bolshevistic cruelty is becoming increasingly alarming and it seems as if the entire world is almost ready for it. When the time comes that it will spread, it may spread like a great conflagration and cause a world revolution.

Russia has abolished the present calendar and has substituted the Soviet calendar which divides the world into seventy-three weeks of five days each. Thus confusion is spreading and increasing, for the Facisti also have their calendar and both are quite different in their reckoning. The Soviet has abolished all religious days except a

few of their own. The first antichristian university was established at Leningrad by the government, and there infidelity is taught. Recently another university was established at Moscow of the same nature. It is said that a book of atheistic songs is being prepared by them. They will be songs of ridicule and hate against the Christian religion. They call themselves congregations of the godless.

It has long been known that there are also many atheistic associations in our own institutions that are recognized by their godless names such as, "God's Black Sheep," "The Souls of the Damned," and other blasphemous names. And we find that the enemy of truth has even sown the seeds of infidelity among many of those of tender age. Is it any wonder then that so many of our young people are becoming so bold and uncontrollable? They express not only in words but in actions that their hearts are far from God and the teachings of the Bible. It seems as if the skeptical tendencies of college students are no longer causes for alarm.

A newspaper clipping came to the writer's attention not long ago and this is part of what it said: "The tendency among students to doubt and enquire shows that they are getting to the center of Christianity, and that such a spirit of doubt and enquiry as is manifested by the present generation of collegians is welcomed in the church." God help us! The Bible tells us that we are cleansed by the Blood of the Lamb that was slain on Calvary's tree. Can we be surprised that the wrath of God is to be visited upon those who believe such things?

Those with "seeing eyes" should have little difficulty in observing the spread of Bolshevism in many of our social tendencies and activities. Bolshevism, communism and socialism are words that have much the same meaning and are often used interchangeably. Man is lauded and God is left out in all their activities. Almost everything is socialized in these days. It may have some good results but the sad part of it is that the individual counts for nothing when he is not in harmony with the crowd, as far as the truth of God is concerned. If we warn them, they laugh at us, or call us alarmists if we tell them of coming judgments. Leaders of the multitude seem to be in great demand, and a pleasing personality can teach much deception.

*(Concluded next week)*

Take a One Dollar share of interest per month in this Gospel Work.

## ANCHORAGE

"IN SOME WATERS are found permanent anchorages, surmounted by a buoy to indicate their whereabouts, and to this buoy the boatman fastens his craft.

"Above the anchor of Divine hope floats the buoy of Divine promise, inviting us to lay hold thereupon. The buoy is as secure as the anchorage itself; the promise of God is as safe as the thing promised; and the responsibility of faith is to put it to the test."



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, JULY 1, 1930

NUMBER 40

## “UNTIL THE DAY DAWN”

Ages have sunk in the eternal past,  
Forever dead with all their joys and woes,  
Their glory and their madness, and their shame,  
Since Peter — he of fear and fearlessness,  
A moment weak, a lifetime firm as rock —  
Traced on the parchment these sustaining words.

They speak of night; and long that night has been;  
Threatening the church with ruin; as that time,  
Boomed its wild thunders, and produced alarm  
In hearts unused to fear; until the cry,  
“Master, we perish!” reached the sleeping Christ.  
And brought salvation and a joyful calm.

And age to age that long-drawn-out “until”  
Like a faint vision, hardly visible,  
Beckons the pilgrim church, with weary foot,  
And eye half blind with looking to the East,  
For the first gleam of soul-reviving light,  
Not to despair, for “day will surely dawn!”

Patience, O church, O man, O friend of Christ!  
God’s timepiece errs not. When the hour arrives,  
The Morning Star, the harbinger of day,  
Is sure to rise. The glorious Sun himself  
Will flood the world with light, and joy, and song,  
And prove how wise it was to trust and wait.

— *Rainbow*, 1883.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

“*Thy word is a lamp unto my feet, and a light unto my path.*” — Psalm 119:105.

## BANNING THE BIBLE

“**A** PROPOS OF THE BATTLE of the atheists,” writes the *Christian Herald* editorially, in its issue of June 28, “to force the Bible out of all public schools, is an editorial which appeared recently in the *Atlanta Georgian*:

‘Free thinkers of New York sue the Board of Education to prohibit the reading of the Bible in public schools. They plan to retain Clarence Darrow as their lawyer. The Corporation Counsel will represent the Board.

‘If the Freethinkers win, it will be unfortunate. Church and State are separate in this country, and rightly so. The public schools are not the place in which to teach religion, and they do not teach it.

‘The Bible, however, is much more than a religious book. It is, perhaps, the greatest work of literature in the English language. Its poetry is the most exalted, its prose the stateliest, its influence on the English tongue the greatest of any single volume. Not to know the stories of the Bible, not to have been moved by the majesty of its language, is to be *illiterate*, no matter how many college degrees you can add to your name. As well bar Shakespeare from the schools, or Milton.

‘If thinking is free — as the Freethinkers’ name indicates — it would seem wise for them to do a little thinking.’

“And so say the rest of us!”

And to help the good work along and to aid in emphasizing the expressions of the *Atlanta Georgian* we say, Let those of us who uphold the Bible and who stand for the Bible exemplify its living truths and uphold its highest ideals.

## CONFERENCES

**C**ONFERENCES ARE, as the word indicates, for the purpose of conferring together. In the religious and the church field there are different subjects about which earnest and frequent conferences should be held.

There is the Bible with its great breadth and depth of rich truth for man. Nowhere else in all the world can so much of vital truth be found; nowhere else can man find such thorough instruction and leading for life’s achievements. Its ideals are the ideals of the Creator himself. Its

methods are the methods of the omniscient One. Its goal is that which Jehovah has marked. To confer on these wonderful truths and to intensify their grandeur and their richness is the highest ideal that can prompt any conference.

## THE CHURCH

THEN THERE IS the activity of Christians. That the Christian church should make Christianity its foremost objective in life, cannot be questioned. All other pursuits should be made secondary to the pursuit of church activity and church success. Church, I say, not church as the word is commonly used, profanely and otherwise, the church as made up of God’s called-out ones. It is a new organization. It is the first organization under the teachings of Christ, the Savior, the Redeemer, the coming King. It is the beginning of the restitution of all things.

That person who has accepted the call of our Savior and our God to engage in this field and in this labor, has accepted a call to the highest possible endeavor of mortal life. Too long have some of us contented ourselves with the thought that Christianity is merely something by which we as individuals might attain unto salvation. It is far, far more than that. That the individual who is a true Christian will attain unto salvation goes without saying. But Christianity and its organization, the church, carries the great responsibility throughout this Christian dispensation of promoting the cause of Christ, of evangelizing neighbors, both near and far.

Upon Christianity rests the duty, not only of proclaiming the gospel, but of witnessing to present day benefits of the gospel, present day advantages, and of urging its people to show forth the works, the proper works and proper results of Christian life. The conferring on these great truths has been neglected. To assemble in careful, prayerful conference in study of those ways of God which when practiced will give to the Christian the greatest of ability in his field; ways which will accomplish the most, not only for the church, but also for those outside of its pales, such study, such conference should be ever more diligently pursued.

## THE SUNDAY SCHOOL

THIS LATTER CAN WELL be divided into several sub-topics. There is the study of the Sunday School. Having come to be one of the most common efforts with reference to in-

structing the young especially and also the old, the Sunday School should be given most careful study. Experiences, ideals, methods, one and all should be presented in these conferences. That Sunday School which is but a mere form, the carrying out in a listless manner of a commonplace routine, week after week, does not rise into the great opportunities that await it.

The Sunday School is a business. Some individuals are adapted to leadership therein. Others, just as good in person, are totally unfit for such leadership. We should have conferences upon this great subject and these conferences should be sincere. They should bring to the attention of those conferring the very best thoughts of the day as to the conduct and aim of the Sunday School.

#### BEREANS

THERE IS THE WORK with the young people. In the Church of God that young people's effort is organized under the name of Bereans. As a society the Bereans have their own conference. But again our church conferences could profitably afford to spend a period of time in conferring as a whole upon this wonderful phase of Christian work.

#### THE LOCAL CHURCH

THEN THERE IS THE CHURCH body itself. Does the church, as such, in its various localities really grasp the purpose and object of the church? Does it content itself by a mere perfunctory observance of its meetings at appointed times, or does the church visualize the great agent that it is? Does it realize that it stands in the community

as the only representative of God and of God's Son?

There is no other body in the land which really stands as a representative of Christ. There are many bodies that acknowledge Christ, but it is left for the church alone to stand as the representative of heaven. The church and only the church has in this capacity been appointed by God and His Son.

#### WORKERS, ARISE!

LET US AROUSE OURSELVES, brethren, sisters, to a larger realization of the church. Let us arouse ourselves to the need of conferring one with the other, not only as to the great truths to bring salvation to ourselves as individuals, but also to the great truths which pertain to the church as it stands before a dying world, representing its Savior and its God.

We bespeak for the summer conferences of the Church of God the most earnest and devoted and prayerful gatherings of all time. We bespeak for them that their every district will be strengthened, that their every local church will be enriched and that their every communicant will soon be made to feel the inspiration and worth that should be resultant from the several conferences.

#### GENERAL CONFERENCE

AND THEN AS WE GATHER together from all parts of the country for the General Conference, we urge that the best of thought and the best of zeal, the best of power and the best of prayer shall assemble together and that the conference may in turn send forth to all the country these best things for the benefit of the church everywhere.

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## GOD'S ETERNAL PURPOSE

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CONCEPTION OF GOD'S ETERNAL PURPOSE must inevitably be limited in view of our inability to comprehend time as God understands it. Yet, according to Ephesians 3:10, 11, we should be able to understand at least something of this purpose. And if we are able, as we should be, to understand as much as it is God's good pleasure to make plain in our day, we should also be ever ready to proclaim God's everlasting purpose to others. Let us then while reading these two verses be convinced of the commission which it places upon everyone who would lay claim to the name of "Christian"—"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Ephesians 3:10, 11.

God's wisdom is here declared to be "manifold"; and we will do well to consider the meaning of the word, "manifold". Strong's Concordance defines the Greek word as meaning "much variegated, i. e., multifarious," and the Emphatic Diaglott renders it, "much diversified". The

word "eternal" also requires notice, "the eternal purpose" being rendered by the Revised and other modern versions, "the purpose of the ages," while the Emphatic Diaglott has "plan" instead of "purpose," and reads, "according to a plan of the ages." Thus clarified the passage reads:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the much diversified wisdom of God, according to a plan of the ages which He purposed in Christ Jesus our Lord."

God from the beginning of creation had a purpose, and these verses tell us that His plan has been divided into several periods of time—"a plan of the ages," during and by means of which God's much diversified wisdom has been exhibited. This knowledge dispels any such notions as God being in a "fix" in regard to the affairs of this world, or that He may be trying anything that happens to come to His mind, in hope that it will extricate the world out of the "fix" in which it has got itself, and from which position

(Continued on page 639)

## WHO DOETH WONDROUS THINGS

By Rufus A. Curtis

NATURE'S BEAUTIES ARE PRESENTED to us on every hand. They shoot forth in the rays of the tiny dewdrop at our feet and glitter in the brilliancy of the distant star. To the observant eye, they are no less visible in the gorgeous colors of the wayside flower, than in the dazzling brilliancy of the noonday sun, that sends forth its light and heat far out through the regions of infinite space.

As we gaze upon the numberless objects of beauty that are presented to our view, and meditate upon the wisdom that created and the power that upholds them, our pity is excited and our sympathy is drawn out towards those who are deprived of the precious boon of sight.

Our heavenly Father speaks to us as plainly and unmistakably in the great volume of nature, as by the pen of inspiration; and lest there should be a monotony or sameness in the great object lessons of duty and destiny, that are presented to us in the book of nature, He has diversified it with the four annual seasons, which may be likened unto a shifting kaleidoscope of peerless beauty and transcendent loveliness! It would be hard to decide which of the four seasons presents the most beauty and wins the most admiration, as they all come richly laden with delight for the eye, and improvement for the mind in their contemplation.

Spring with its opening buds, green foliage and feathered songsters is indeed beautiful. We extend a glad welcome to the voice of Spring. But the beauty of Spring is soon merged into Summer, with its golden harvest of waving grain.

Beauty accompanies the setting sun, and encircles the midnight moon. I have often during the stillness of evening, gazed with admiration and wonder into the sky, beholding the stars, like so many glittering gems set in their vault of blue, and with the poet, I could imagine them

“Forever singing as they shine,  
“The hand that made us is divine.””

What a beautiful picture is the earth, when carpeted with green and canopied with blue! And what wonderful beauty do we behold in the gay plumage of birds and bright color of flowers.

As the sands flow from the hourglass of time, and the golden moments of Summer take flight, “Time, fierce spirit of the scythe and glass,” introduces Autumn, with its brown and gold and flaming red, its garnered sheaves and colored trophies. Every glittering piece of frost-work is a study for an artist. Every leaf in the grand old forest, from the bright green to the flaming red, is a picture of wonderful beauty. “The Autumn dyes of sunset skies,” baffles the brush of the painter, as well as the pen of the author, to portray their beauty.

There is a witchery or fascination in watching the passing clouds, as they drift lazily by, or gazing upon the won-

derful transformation that Jack Frost makes, as he moves through the forests, in his nocturnal visits. Under the magical influence of frost, the grand old mountains seem covered with gold and rubies, as glimmering rays of the sun penetrate their forests and, Midas-like, transform everything into gold. Every tree, every shrub, every blade, seems arranged in Sunday attire.

But the scene changes, and Winter closes the panoramic view, with its emblem of purity, “the beautiful snow.” There is beauty in the falling flakes of snow as they slowly descend to mantle the earth with their whiteness. The falling rain, congealing on trees, shrubs and buildings, forms a beautiful picture, as it subsequently glistens in the rays of the sun, which transform them into beautiful objects of molten silver, outrivaling the palaces of royalty! The babbling brook, the murmuring river, and the majestic ocean, each, all, have a beauty of their own, that attracts our attention and merits our admiration.

There are myriads of beautiful objects that the unaided eye cannot perceive, which the microscope and telescope reveal to our admiring gaze. When we view the vast system of planets, moving through immensity of space, all held in their respective orbits, by the centrifugal and centripetal forces brought to bear upon them, how exalted should be our conception, not only of God's wisdom in creating and arranging them, but also of His power in upholding them.

Beauty is manifested in all His works, from the towering mountain, with its base covered with lichens and its summit with perpetual snow, to the lily of the valley that outrivals the glory of the ancient king of Israel. The roaring cataract of Niagara and the rippling brook are each parts of nature's galaxy of beauty.

Quoting the descriptive language of Mr. Grimke, “Man, the noblest work of God, in this lower world, walks abroad through the labyrinths of beauty and grandeur, amid countless manifestations of creative power and providential wisdom. He acknowledges in all that he beholds the might that called them into being, the skill which perfected the harmony of the parts, and the benevolence which consecrated all to the glory of God, and the welfare of His fellow creatures. He stands entranced on the peak of Etna or Teneriffe, or Montserrat, and looks down upon the far-distant ocean, silent to his ear, and tranquil to his eye, amid the rushing of tempestuous winds and the fierce conflict of stormy billows.

“He sits enraptured on the mountain summit, and beholds as far as the eye can reach a forest robe, flowing in all the varieties of graceful undulations, over declivity after declivity, as though the fabulous river of the skies were pouring its azure waves over all the landscape. He hangs over the precipice and gazes with awful delight on the savage glen, rent open as it were, by the earthquake, and black with lightning-shattered rocks; its only music the echoing thunder, the scream of the lonely eagle, and the tumultuous waters of the mountain torrent. He reclines in pensive mood on the hilltop, and sees around and beneath him, all the luxuriant beauties of field and meadow,

of olive-yard and vineyard, of wandering stream and grove-encircled lake."

He beholds objects of beauty in mountain and vale, in forest and prairie, in glen and dell, in mossy brook and laughing rill, in the wave of the ocean and the rainbow of the cloud, in the birds of the forest and the flowers of the meadow, in the intelligent glance of the eye and the smile of the countenance. In studying these beautiful objects of nature, we are led to look from nature up to nature's God.

We cannot contemplate the beautiful without becoming happier and better for the contemplation. "If the earth, cursed as it is with sin, rocked with tornadoes, and stained with the blood of martyred millions, is so beautiful in its ruins, what a ravishing vision we may expect to behold when the earth is redeemed, sin destroyed, satan defeated, Christ enthroned, the kingdom established, and the saints crowned!"

"The fairest landscapes eye hath seen,  
The greenest dells and hills,  
The freshest meadows, mossiest rocks,  
The clearest brooks and rills,  
Are only shadows, dim and faint,  
Of what this earth will be  
When curse is lifted in the morn  
Of glad eternity."

## THE MILLENNIAL KINGDOM SCRIPTURAL CHRONOLOGY

### PART 2

*By C. W. Dean*

WE WILL NOW CALL ATTENTION to the fact that the desolator of Daniel 9:27 will empower a covenant with many of Israel in the land of Palestine for seven years. In the midst of these years he will break the covenant, causing their sacrifice and gift offerings to cease and inaugurate a time of trouble such as never was since there was a nation up to that time. Dan. 12:1.

One of the most helpful points to remember is that all time measurements relative to the unveiling of Christ, the deliverance of watchful Israel, the resumption of the offerings, the resurrection of the faithful in Israel, and to the dedication or anointing of the holy of holies in the millennial sanctuary, are computed from the breaking of the covenant in the middle of the seventieth seven. Careful consideration of this point will enable truth seekers to enter into the revealed purpose of God in His Word, and to see clearly the fulfillment of His patriarchal promises to Israel.

The time period from the breaking of the covenant to the unveiling of Christ is three and a half years, and is designated in the Scriptures as "a season, and (two) seasons, and the distribution of a season" (Dan. 7:25), "a season and seasons and half a season" (Rev. 12:14), "forty-two

months" (Rev. 11:2; 13:5), "twelve hundred and sixty days" (Rev. 11:3; 12:6). It refers to the last half of the seventieth seven (week) of Daniel's prophecy.

### UNVEILING OF CHRIST AND ISRAEL'S DELIVERANCE

At the end of the twelve hundred and sixty days (possibly some days earlier, Matt. 24:22) Christ will be unveiled from heaven with power and much glory, bringing deliverance to awaiting Israel (Romans 11:26-27; Heb. 9:28). Of this same event, the messenger tells Daniel: "And at that time thy people shall be delivered, every one that shall be found written in the book," Daniel 12:1. We must keep in mind that this is speaking exclusively of Daniel's people, Israel. If we expect to get the mind of inspiration in these matters of revelation, it is absolutely necessary to note to whom the Scriptures are speaking, and read no others into the text.

### THE OFFERING RESUMED

We are next presented with a period of twelve hundred ninety days with reference to the resumption of the offerings which were made to cease at the breaking of the covenant by the desolator. But note that we are not to add these days to the twelve hundred sixty but to compute them from the middle of the seventieth seven, when the covenant was broken and the offerings taken away. And from the time that the continual "burnt offering" shall be taken away, and the abomination that maketh desolate set up, shall be a thousand two hundred and ninety days. Dan. 12:11. This carries us thirty days beyond Christ's unveiling from heaven, to the time when the offerings will be resumed and Israel's ancient order of worship established again.

### RESURRECTION TO EONIAN LIFE

Recorded in Daniel 12:12 we are given a statement of greater importance concerning all the faithful in Israel who died in the faith, not being requited with the promises. It is the "better resurrection" and reads: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12:12. Remembering our point of computation — the breaking of the covenant in the middle of the seventieth seven — the one hundred thirty-five days carries us two and a half months, or seventy-five days beyond the unveiling of Christ to the first or former resurrection and the beginning of the glorious reign of the thousand years.

The purpose of this scripture is to console the saints in Israel of that era, suffering martyrdom at the hands of the desolator, with the happy expectation of the "better resurrection". John, in the unveiling, writes concerning it: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6. This is the resurrection of life (John 5:29), and the resurrection of the just (Luke 14:14), in contrast with the resurrection of judgment (Rev. 20:12), which Daniel terms "eonian repulsion and contempt." Dan. 12:2.

## IN GOD WE TRUST

By Lydia Railsback

THE UNITED STATES OF AMERICA is known as a Christian country. If one should pick up a piece of her silver money, whether dime, quarter, half dollar or dollar, and look at it closely he would find the words, "In God We Trust", stamped on every piece. Though we are a Christian nation and our money shows our confidence in the Father, not every individual of the nation can say that he is Christian, nor that he himself puts his trust in the heavenly Father.

But all along the ages there have been a few, perhaps many, who truly did trust in the living God. When the Israelites had reached the Red Sea, and were encompassed on every side as they thought, the voice of Moses rang out clearly and distinctly, "Fear ye not, stand still, and see the salvation of the Lord." Moses, through his trust in the Father, was able to deliver the murmuring Egyptians.

Abraham, when he was called to go out, asked no questions. He went, trusting in the One who called, knowing that He and He alone was Ruler of the universe and could be relied upon.

Job said, "Though he slay me, yet will I trust in him." Job had the right sort of feeling about it. He realized the Father meant more to him than did any one or any thing else.

David, in one of his prayers, acknowledges the Father in this way, "In thee, O Lord, do I put my trust . . . For thou art my hope, O Lord God: thou art my trust from my youth." Psalm 71:1, 5. David knew whence his strength came, and he was glad to acknowledge the Father in that way.

Daniel, the sturdy youth who prayed the Father in spite of the king's decree, "was taken up out of the den, and no manner of hurt was found upon him, because he believed God."

Jesus, the Savior of mankind, the most noble of them all, never faltered nor feared, regardless of accusations against Him, and regardless of all that was done to Him, because He had perfect confidence and trusted the Father to do as He had promised.

We learn through the prophecy of Jeremiah (17:5, 7) that "Thus saith the Lord, Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." But "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

In another place (Psa. 125:1) we find, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." This is certainly good news to the followers of the One who died to save. "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them." Psalm 5:11. "But the salvation of the righteous is of the Lord: he is

their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." Psalm 37:39, 40.

The above scriptures are very comforting to the Christian. If each individual of the nation could say, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he is also become my salvation", what a nation for right we would be! If each individual of each family of church membership could say, "We will serve God and put our trust in Him," what a body of workers there would be!

If each individual, when forced to go down into the valley, is able to say and feel that he has the assurance of being called at the first resurrection, and has no fear of death, because "in God he trusted," what a comfort and consolation that will be!

## THE SPREAD OF BOLSHEVISM

By Mrs. H. H. Kent

WHAT THE PRESENT MOVEMENTS will lead to we will have to wait to see; for there are many corrupting revolutionary principles at work. While our sympathies are naturally with the unemployed, yet, among them, there has recently been a growing tendency toward lawlessness and when the critical time comes, we need not be surprised to learn that they will add fuel to the Bolshevists.

God permits evil that we may be the choosers and the overcomers of it in the end. All true Christians realize that they must be neutral and separate from worldly movements. To be "in Christ" is the only place of safety. Through His guidance we will be shown a way out and we will also see the outcome from God's standpoint before it comes to pass. This is one of the promises of the Spirit of God. John 16:13.

In Zechariah eight, it speaks of conditions during and just before the time for the establishment of the kingdom of heaven. In the tenth verse of this chapter it says, "For before these days there was no hire for man, nor any hire for beast (the faithful horse); neither was there any peace to him that went out or came in because of the affliction (adversary, R. V.); for I set all men every one against his neighbour." How plainly this speaks of the unemployment situation of our present time when there is so little employment for either the laboring man or the horse, who has so faithfully served man so many centuries. He must now step aside to be replaced by the inventions of man. And instead we see a great number of promoters, extortioners and grafters driving about who take the place of the man with the dinner bucket. Is it any wonder that Daniel fainted when he saw a vision of our day and said, "My God, what shall be the end of these things?"

Many of the ranches have been neglected. So much

work needs to be done, yet so few are willing or able to do it. Sometimes our food supply, especially of the perishable food which is so vital to life and health, is scarce and often limited and the high cost of living is on the increase. Will it not make conditions worse if the corporations farm the land and hire men at very low wages? This seems to be the tendency in many places. The younger generation knows little of the practical things of life. Neither do they have the endurance that their parents had, because of the nerve-wrecking pace that the world is going today. Satan is surely finding mischief for the young, idle hands; hence we have so many "gangsters". Surely these are conditions to which there seems to be no solution except as we look to God.

In Jeremiah 1:13, 14, we read that there is an evil that is to become a world issue. The prophet saw the unrest of our day and likened it unto "a seething pot" or cauldron. It was to come from the north (Russia, no doubt) and was to break forth upon the inhabitants of the land. Only the righteous will be protected from its evil influence, although they may have severe testings. How truly the condition described in this verse fits the Orient where the three hundred millions or more Chinese are often spoken of as "a seething mass" because of their many civil wars and the much bloodshed that has made them so restless. India's millions, too, have awakened to the times and their present civil disobedience campaign may spread to uncontrollable conditions in the near future.

God may permit the growth of this evil and other lawlessness until it will become a world menace, and thus bring to naught the confusion of Babylon, which consists of all the present institutions that are not founded upon the Word of God. It may be either Bolshevism or Fascism that will accomplish this work, or it may be both. Connected with all these institutions are most of the great and wealthy men who have not used their money for the gospel. As these institutions go down, their founders and supporters will suffer eternal loss, as there will be no place found for them in the new order of things which Christ establishes when He comes. It was the wealth of these people that corrupted them, for it took their time and attention away from God. Hence they are not prepared to meet Him when He comes in all His glory.

Bolshevism will degenerate into anarchy. We know that God sometimes permits one evil power to be used as a rod to punish other evil powers, nations or systems, and when the work is done He breaks the rod. This may be the influence and power that will "leaven" mankind and God may use it to shake the "powers that be" in order that the way may be opened for the coming of earth's rightful Ruler and King to establish the kingdom of heaven for which we have been waiting and praying.

Whether the curtain of this age will go down with another world war or not, we will have to wait to see, for we cannot go ahead of God. But those who are familiar with their Bibles are satisfied that it will not be long before the God of heaven will establish a kingdom that will never be destroyed.

## VICTORY THROUGH FAITH

WHATEVER MAY BE ACHIEVED in the life of a Christian, *faith* is the impelling power; without faith it is impossible to please God. In the first verse of the eleventh chapter of the epistle to the Hebrews, the apostle defines *faith* as a certain confidence in that which is hoped for and not having doubt about that which is not seen. In the same chapter are enumerated the worthy fruits of many who trusted in God. Through faith we shall conquer and overcome the world, that is, be delivered from this present evil world. Gal. 1:4; 1 John 5:4, 5. And if we continue loyal unto the end we shall receive the promise, namely, "eternal life." John 20:31; 1 John 5:11-13; Col. 1:23.

Great care should be exercised so as not to confound the "free gift" of God given us in Christ Jesus with the rewards promised the diligent believers. The Father of our Lord Jesus Christ, of His own free will, according to His promise, raised up a Savior — Jesus — and summed up all things under one Head in Him, and vested in Him "all power in heaven and in earth." "All the promises of God are in Him, yea, and in Him", amen. "The free gift of God is eternal life in Christ Jesus our Lord." God "gave unto us eternal life, and this life is in his Son." Rom. 6:23; 1 John 5:11, R. V.

The Lord Jesus received the keys of death and the grave — that is, the power over death — and it is optional with Him to admit whom He will into life eternal; He is the only source, and all who will be saved with an "everlasting salvation" must come to Him. Acts 4:12. And as the love of God is also in Christ Jesus (Rom. 8:38), He ordained His holy ambassadors to teach mankind the conditions of life eternal, and it is only through faith in Him that we can attain unto this special salvation. 1 Tim. 4:10. Of course this faith must be ratified by baptism according to the Scriptures.

The reward or "prize of the high calling of God in Christ Jesus" refers to stations or high positions in the kingdom. 1 Cor. 15:41. Only such who are sanctified through faith in Christ are eligible to run in the race for the prize or crown, the insignia of glory, honor and dignity. See 1 Cor. 3:8-15; 9:24-27; 2 Tim. 2:5, 20; 1 Peter 5:4; 2 Esdras 2:35-47.

In the case of Esau and Jacob we find a typical illustration showing the eminent blessing of Jacob over his brother. Esau sold or disregarded his birthright and was rejected, and he found no way to change his father's mind. Although Isaac blessed both his sons and pronounced a blessing upon Esau which, so far as temporal blessings were concerned, was similar to Jacob's; yet in the case of Jacob, he was also made lord over his brethren and strangers. Thus we see the excellency of Jacob's lot. Jacob signifies a supplanter, and all who are diligent and "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," all they shall receive in addition to "eternal life" an eternal crown. 2 Timothy 2:5, 10. — *From a Tract.*

# DAILY SCRIPTURE READINGS

## LEARNING FROM EXPERIENCE

### FAITH SUPREME

Sunday, July 6 — Psalm 23.

*"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."* — v. 6.

**T**HIS BEAUTIFUL LITTLE PSALM of only six verses is a great favorite with all lovers of the Book of books. Consider the picture it presents. Our heavenly Father is likened to a shepherd, who leads his sheep to places of rest, comfort and food. Let us reflect on each verse. Every phase of life is taken care of, even down to the end when He walks with us through the dark valley. If we believe it with all our hearts it will bring a peace that passeth understanding, for we know that nothing can separate us from the love of God and our faith in Him will be supreme. I believe it; do you?

### BARGAINING WITH ESAU

Monday, July 7 — Genesis 25:29-34.

*"And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? . . . thus Esau despised his birthright."* — vv. 32, 34.

ESAU AND JACOB must have been familiar with the promises God had made to Abraham, for did not God testify of Abraham that he was a faithful father and that he would teach his children the way of the Lord? Gen. 18:19. But Esau apparently did not esteem the inheritance promised by God to be of much value, just as some sons today regard lightly the things taught by God-fearing parents. The comforts and pleasures of every day meant more to Esau than something in the dim and distant future. But Jacob had evidently considered the value of the birthright and had desired it for his own. Did Jacob "covet earnestly the best gifts" in desiring the blessing and the inheritance?

### COVENANTING WITH GOD

Tuesday, July 8 — Genesis 28:18-22.

*"If God will be with me, and will keep me in this way . . . then shall the Lord be my God: . . . and I will surely give a tenth unto thee."* — vv. 20-22.

TOO LATE DID ESAU REALIZE the value of that which he had lightly given to Jacob for a "mess of pottage"! But Jacob, in accordance with his father's wishes, was endeavoring to become worthy of the inheritance he had received. And not only so, but realizing the import of the words of the Lord spoken to him in a dream, "I am with thee, and will keep thee in all places whither thou goest," he promised to return part to the Lord of all that He gave him.

In this we may well emulate the example of Jacob, and knowing that "every good and every perfect gift" cometh from God, we will not appropriate everything for ourselves, but will gladly give at least a tenth unto Him.

### BARGAINING WITH LABAN

Wednesday, July 9 — Genesis 29:13-20.

*"Because thou art my brother, shouldest thou serve me for nought? tell me, what shall thy wages be? And Jacob said, I will serve thee seven years for Rachel thy younger daughter."* — vv. 15, 18.

TO GET A FULL UNDERSTANDING of the development of Jacob's character through the experiences of life, one needs to read the intervening chapters of each day's reading. Notice that in each place Jacob tarried, he erected an altar to God. Though his nature on the surface seemed to be rather selfish, yet he possessed a deep, spiritual appreciation of God. Do you think that God was leading him in each experience of life, even in this one of bargaining with Laban for a wife? If God was going to bring blessing to the nations of earth through Jacob, surely He was guiding him every day of his life.

### COVENANTING WITH LABAN

Thursday, July 10 — Genesis 31:45-53.

*"This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar to me, for harm."* — v. 52.

GOD HAD PROMISED JACOB that He would be with him and would bring him again to the land of his fathers. In today's reading Jacob has gathered together his family and his possessions and started on the journey toward home. He had greatly increased in wealth so that his portion was even greater than that of his father-in-law and for this increase, Jacob gave the credit to God. V. 42. The God whom Jacob worshiped had appeared to Laban, the Syrian, the worshiper of idols, and told him not to harm Jacob, v. 24, and Laban heeded. Jacob and Laban established there the first Mizpah.

### WRESTLING WITH AN ANGEL

Friday, July 11 — Genesis 32:22-30.

*"Thy name shall be no more Jacob; but Israel: for as a prince hast thou power with God and with men, and hast prevailed."* — v. 28.

JUST WHAT IS THE SIGNIFICANCE of the incident in today's reading may be a matter of difference of opinion, but we learn something of Jacob's nature. He was always desirous of receiving a blessing from God, v. 26, and he never failed to give God the credit for that blessing, v. 30. The reason that so much benefit may be derived from a study of these Bible characters is because their faults are portrayed as well as their virtues. Thus we may apply to our own lives the lessons we learn from their failures as well as from their successes. We may keep ourselves from falling into the same pitfalls and we may learn that true success comes in following the paths of righteousness.



LIFE'S IDEAL

Saturday, July 12 — Matthew 6:25-34.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” — v. 33.

NOT ONLY IN THE OLD TESTAMENT, but throughout the New as well, is taught the truth that God cares for His faithful and obedient followers. The life of Jacob revealed this fact to us very clearly and here in this beautiful sermon on the mount, our Savior teaches it to us in unmistakable terms. He calls our attention to the fact that the fowls of the air and the lilies of the field are cared for, and then He asks, “Are ye not much better than they?” If we seek first God’s interests and His righteousness, all necessary things will be given us. When this fact becomes a part of our lives, all our petty strivings after the things of this life will cease and we will cast all our care upon Him. — M. G.

SEND DELEGATES TO THE

GENERAL CONFERENCE

THE GENERAL CONFERENCE of the Church of God will begin its 1930 meeting on Tuesday, August 5th. Every State Conference and every local church is urged to send delegates to this General Conference session. The Working Rules of the General Conference are so designed that every member of the Church of God may be fully represented at all of its sessions, either by being present in person or by being represented by delegates as follows:

He may be represented in full by his local church — if his local church is not a member of a State Conference; or, if his local church is a member of a State Conference, he may be represented one-half by his local church and one-half by his State Conference.

This is in accordance with Working Rule No. VIII., which, as amended August 12, 1926, reads:

“VIII. The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

“The names of members, and if possible, the address of each member so represented, shall be furnished and certi-

fied by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast.”

The foregoing provides that each member of the Church of God may have full voice in the sessions of the General Conference. This Conference is yours, Brother, Sister. As members of the Church of God, the holdings of the General Conference and the operations thereof are in your hands. It is urged that every local church and every State Conference will send delegates to the coming Conference, which delegate will represent all the memberships of the various churches and state conferences.

Please read Rule VIII. over carefully and comply as fully as possible with its terms and mail credentials, naming your delegate or delegates and the number of members represented, to F. L. Austin, Secretary, Oregon, Illinois. We suggest the following form as appropriate for notifying the General Conference of your appointments:

To The General Conference,  
F. L. Austin, Secretary,  
Oregon, Illinois:

This is to certify that .....  
has been appointed delegate.... to represent the .....  
..... Church (or Conference)  
at the sessions of the General Conference to be held at Oregon, Illinois, beginning August 5, 1930. The .....  
Church (or Conference) has ..... members which  
the above delegate is authorized to represent.

Signed

..... Chairman  
..... Secretary

Dated, July ....., 1930.

The names of members follow:

THE HILL COUNTRY OF THE SOUL

THERE SHOULD BE a hill country in every life—some great, uptowering peaks, which dominate the common plain. There should be an upland district, where springs are born, and where rivers of inspiration have their birth. “I will lift up mine eyes unto the hills.”

The soul that knows no hills is sure to be oppressed with the monotony of the road. The inspiration to do little things comes from the presence of the big things in the soul. It is amazing what dull trifles we can get through when the radiant love of a great friendship is near. A noble companionship glorifies the dingiest road. And what if the companion be Christ? Then, surely, the common round and daily task have a light thrown upon them from the beauty of His countenance.

The heavenlies are our salvation and our defence. “His righteousness is like the great mountains.” “The mountains bring forth peace unto his people” — those mountains which are the hill country of the soul. — J. H. Jowett.

## WHY I BELIEVE IT

CONDITIONAL IMMORTALITY, sometimes called, "Life-truth," is the conviction of those who believe that, instead of having an unasked-for immortality, we receive it as a gift from the Lord Jesus Christ, and I do not know a clearer or more comprehensive setting forth of our thoughts on this solemn subject than the words of the eminent theologian and scholar, the late Dr. R. W. Dale, of Birmingham. These are his words delivered in the year 1874, in a letter to the late Rev. Edward White, at one time chairman of the Congregational Union:

"There are some of us who have taken a definite position. We have reached the conclusion that eternal life is the gift of the Lord Jesus Christ, that this life is not given to those who reject the gospel, but is given in the new birth to those who believe, and who are thereby made partakers of the divine nature; we warn men that if they continue in impenitence they fail to secure it, and if they continue impenitent to the end they are destined to indignation and wrath, tribulation and anguish; that their punishment will not regenerate but destroy them, that in the fire, to which they are destined, they will not be purified but consumed, and that from the second death there is no resurrection."

The late Rev. Samuel Minton, author of "The Glory of Christ" and other books, thus speaks, contrasting truth with fashionable orthodoxy:

Scripture declares that God will destroy both soul and body in hell. The popular theory teaches that He will destroy neither one nor the other, but preserve both of them alive in unmitigated agony forever.

Scripture declares that our God is a consuming fire. The popular theory teaches that He is only a scorching fire.

Scripture declares that the fiery indignation will devour the adversaries. The popular theory teaches that it will do no such thing, but only torture them.

Scripture teaches that "he that doeth the will of God abideth for ever." The popular theory teaches that everyone will abide forever, whether he does the will of God or not.

Scripture declares that if we desire immortality we must seek it by patient continuance in well doing. The popular theory teaches that every man possesses inherent, indefeasible immortality, and that what we have to seek for is, that it may prove a blessing and not a curse to us.

Scripture declares that the "wages of sin is death." The popular theory teaches that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment infinitely greater than that He has pronounced to be their due.

Scripture declares that "the gift of God is eternal life through Jesus Christ our Lord." The popular theory teaches that eternal life is the common possession of all men, and that the gift of God through Jesus Christ is the privilege of spending it in holiness and happiness.

Scripture declares that the Son of God was manifested "that he might destroy the works of the devil." The popular theory teaches that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

Scripture declares that "he that hath the Son hath life; but he that hath not the Son of God hath not life"; that "if we live after the flesh we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live." The advocates of the popular theory say, that the life of the believers and of the unbelievers is of equal duration, and that the doctrine of eternal happiness and the doctrine of eternal misery must stand or fall together; in other words, that if what the Scripture asserts to be true, what it denies must be true also.

I take my stand on the plain, straightforward teaching of the whole Bible as opposed to the traditions of men, which have so grievously perverted it, thereby obscuring the glory of Christ, and reducing to an unmeaning farce the teaching that "God is love." This has not only produced a frightful amount of infidelity, but damaged the believer's whole spiritual constitution, by putting an unnatural strain upon it which God never intended it to bear.

— J. J. Jones in "Words of Life."

## THE MASTER ARTIST

One day in its natural beauty,  
I gathered a wild-rose spray,  
With its many tints of tender green  
And its blushing shades of gray.

On the table I laid it gently down,  
With touches of delicate care  
Arranged its leaves, its flowers and buds,  
Light and shadow to fall here and there.

Then I traced in with skillful fingers  
Stems, outlines, and many a thorn,  
And many a perfect full-bloom flower,  
With buds that were newly born.

Methought, as I studied my subject  
In its beauty and tender grace,  
And noticed the light that was brightest,  
I found a deep shade 'neath its place.

Then I looked at my life and its contrasts,  
Its colors and many a shade,  
And I know that the Master is tinting  
Each life, 'till His picture is made —

Perfect, in sketch and in outline,  
Perfect, in colors most rare,  
Perfect, in sunshine and shadow,  
Perfect, in love and in care.

— Louise E. May.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"WE SHALL NOT ALL SLEEP, BUT WE SHALL ALL BE CHANGED." — FIRST CORINTHIANS 15:51.

IT TAKES A STRONG and unwavering belief in the word of God, a vivid imagination, and most of all, an unflinching faith in God's ability to carry out His promises, to even partially understand the meaning of the text, "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53.

We see man, mortal, dishearteningly human. Physical corruption is everywhere evident, for upon every one of us creeps that slow, consuming decay. Hospitals are filled with those suffering from their infirmities; brilliant minds weaken, grow dull, and fail entirely; morals of Christians are undermined by the ever present influence of sin. It is very easy to see and understand the human, corruptible, mortal phase of life.

When we try to visualize, in contrast, however, the perfect spiritual being, incapable of any defective mechanism we have no standard by which to gauge our imaginations. We have never actually encountered a spiritual being, and our minds find it hard to produce a picture of which we have no original.

Everywhere about us we have evidence that such a being does exist. We see all the tremendous forces of nature held together by that power which we know is God's Hand; we see the courses of men's lives guided and directed by the force which is His love. Although we may be puzzled as to the actual nature of a spiritual being, we will learn to understand better as we grow nearer to the Father through the study of His Word and His Work.

We need only to have faith in His promises that all our human frailties will be banished. He can take the decaying seed of a plant in which is left nothing of beauty, and after a few weeks create from it the purest and most delicate of flowers; He can, before our very eyes, bring forth from the ugly, repulsive body of the caterpillar, a butterfly beautiful to behold. It does not seem strange then that He is able to transform our human bodies, ugly and imperfect though they be, into that glorified form which we all hope to attain. For we know that if we hold fast to our faith in Christ and live true to His commandments that "when he shall appear we shall be like him, for we shall see him as he is." — 1 John 3:2.

"A drop of water lay one day in the gutter, soiled, stained, polluted. Looking up into the blue of the sky, it

began to wish for purity, to long to be cleansed and made crystalline. Its sigh was heard, and it was quickly lifted up by the sun's gentle fingers — up, out of the foul gutter, into the sweet air, higher and higher. At length the gentle winds caught it and bore it away, away, and by and by it rested on a distant mountain top, a flake of pure, white beautiful snow.

"This is a little parable of what the grace of God does for every sinful life that longs and cries for purity and holiness."

## ILLINOIS STATE BEREAN REPORT FOR MAY

Dixon: (Senior) Membership, 10; average weekly attendance, 8; interest, very good. Starting a new book which is very interesting.

Dixon: (Junior) Membership, 12; average weekly attendance, 12; Interest, very good. Studying about Moses, the great law-giver. Elizabeth Ford, Sec.

Chicago: (Senior) Membership, 16; average weekly attendance, 10. Florence Daehler, Sec.

Salem: (Senior) Membership, 16; average weekly attendance, 10; interest, splendid. The class takes a deep interest in the lessons and we have some very interesting discussions.

Sr. Hendrix of our Salem Berean class, who has been operated on for mastoid trouble, is slowly improving. She is at the Union Hospital at Terre Haute, Indiana.

Edna H. Wood, State Sec.

Where are the reports from the rest of our Illinois societies? We should have heard from five others. We would also like to see the reports of what other states are doing.

On and after June 26, mail intended for the secretary should be addressed to 816 Seventh St., Rochelle, Illinois. Important mail may be sent, from June 26 to July 14, to him at Mullin, Texas, General Delivery; after July 14, it should be sent to the first address. Reports should all be sent to Rochelle. Arlen Marsh, Sec.

Illinois, 6. California, 5. Michigan, 2. Indiana, 2. Florida, 1. Minnesota, 1. Louisiana, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JACOB

*"Is not he rightly named Jacob? for he hath supplanted me these two times: behold, now he hath taken away my blessing."*

**A** BRAHAM AND SARAH were the grandparents of Jacob. Isaac and Rebecca were his parents, and Esau, his twin brother. Esau became a great hunter, red and hairy, while Jacob became a plain man and dwelt in tents. Esau was the father's favorite, while Jacob was the mother's.

One day Esau came in from hunting, tired and hungry. Jacob had prepared a mess of pottage which Esau craved in his hunger. But Jacob did not give it to him at once. Instead, he said, "Sell me thy birthright" — (the rights of the older son, which Esau was). Esau did not appreciate then what the birthright meant to him, and so he sold this right to Jacob for the dish of pottage.

Isaac was becoming old and blind, and wanted to pronounce a blessing upon Esau before he died. Therefore he sent Esau out to find venison. In the meantime, Rebecca desired to secure the blessing for Jacob. So she prevailed upon him to dress in Esau's clothing, place skins of goats upon his hands and neck, and take in a savory meat to Isaac. Now, in his blindness, Isaac did not discover the ruse, although he said the voice sounded rather like Jacob's. Thus the blessing was given to the younger twin.

Jacob was scarcely gone from the tent when Esau arrived with his offering. Isaac was greatly distressed to find that he had been so tricked, and Esau was exceedingly angry. He vowed that after his father's death he would surely kill Jacob.

Again Rebecca intervened. She told Jacob that he must leave at once under pretext of finding a wife among the daughters of her brother, Laban.

It was a long, hard journey to Haran for the lonely man. One night he made a pillow of stones, and while he slept God sent a strange dream. A ladder extended between heaven and earth, with angels ascending and descending.

Jacob was frightened by the awesomeness of the scene, but made a vow that if God would thus take care of him, he would be true to God, and give him one-tenth of all that he owned. He called the place Bethel.

Finally, Jacob came to Haran, and whom should he meet first, but his cousin, Rachel! He helped move the stone so that she could water her father's flocks. Laban welcomed his nephew and invited him to remain with them.

Jacob loved Rachel and asked to marry her. Laban said

he might if he would work for him seven years. However, it was not the custom for a younger daughter to marry before her older sister. Accordingly, when the seven years were ended, Jacob married Rachel's older sister, Leah, and served seven years more to be given Rachel. Leah became the mother of ten sons, and Rachel, the mother of two, Joseph and Benjamin.

Jacob yearned for his own people and homeland, and at the end of twenty years absence asked Laban to give him his share of their cattle and sheep that he might return to Canaan. Jacob picked the best of the flock, and with his herds, his family and servants quietly departed.

Laban overtook them, but God warned him not to molest Jacob. Therefore, a covenant of peace was made between them at Mizpah in the following words: "The Lord watch between me and thee, when we are absent one from another."

That night an angel wrestled with Jacob, but did not overcome him, although he touched Jacob's thigh and Jacob became lame. At last the angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Next morning, Jacob sent great flocks as gifts to Esau. Then he arranged his servants and family in two sections in case Esau should attack them. But the latter had forgiven his brother, and the two met in peace. At last, Jacob rejoiced to see his father again, and dwelt many years in Canaan.

#### SOMETHING TO DO

1. Read the two kinds of blessings. Gen. 27:28, 29; Gen. 27:39, 40.
2. Read the covenant between Laban and Jacob. Gen. 31:48 to 55.
3. Read how Jacob arranged his company. Gen. 32 and 33.
4. Read Gen. 46:28-34.
5. Draw a map of Jacob's wanderings.
6. Learn Gen. 28:13, 14, 15.
7. Where was Rachel buried?
8. Make an outline for Jacob with this heading:  
JACOB, SUPPLANTER — ISRAEL, PRINCE

LOVING — KIND

"Now is the time to begin to do right;  
Today, whether skies be dark or bright;  
Make others happy by deeds of love,  
Looking up, always, for help from above."

# With Our Sunday Schools

LESSON II. — July 13, 1930

## JACOB

Genesis 25:19-34; Chapters 27 to 33; 46:28 to 47:12

Devotional Reading: Psalm 19:7-14

### GOLDEN TEXT

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? — Matthew 16:26.

#### A STUDY OF THE SUBJECT

**Topic.** Learning From Experience.

**Basic Truth.** "And not only so, but even boasting in the tribulations, — knowing that the tribulation is working out endurance; and the endurance — a putting-to-the-test; and the putting-to-the-test — hope; and the hope is not making ashamed, because the love of God has been poured out in our hearts, through Holy Spirit — that which was given to us." Rom. 5:3-5, Roth.

**Outline.** I. God's Promises. II. Jacob's Purchase. III. A Life of Experiences. IV. The Experience-Made Man.

**I. God's Promises.** God had repeated to Jacob the promises made to Abraham and to Isaac. These promises pertained not only to the distant future, but as well to the then present. That they were the selfsame promises made first to his grandfather, Abraham, afterward to his father, Isaac, are clear from reading Gen. 12:1-7; 26:3-5; 28:12-15. These promises were as sure to Jacob as they were to Abraham. Cf. Acts 7:1-8; Gal. 3:8, 16; Rom. 4:11, 13. The fulfillment of these promises in later ages required the watch care of God over Jacob during his mortal career.

**II. Jacob's Purchase.** Esau's birthright was God-given, for his birthright was that of the eldest of the family and as eldest he would inherit God's gift to Isaac. This gift embraced more than a few acres of Palestinian land. It embraced God's gift of a nation and the future headship of all nations. To be worthy of this birthright, Esau must be true to God, the Giver. Thoughtless of God, Esau, hungry, disregarded the gift pertaining to the ages, and relied upon self for provision for the moment.

Jacob, evidently realizing the value of the birthright and Esau's indifference thereto, sought it out and purchased it with a mere token. All may well note that God's custom has been to ignore the firstborn after the flesh and choose a younger brother. Instead of Adam, Christ received the great birthright; instead of Japheth, Shem; instead of Terah, Abram; instead of Ishmael, Isaac; instead of Esau, Jacob; instead of Reuben, Judah or perhaps Joseph; instead of Israel, the church; instead of the Mosaic covenant, the Christian; instead of the natural, the spiritual.

**III. A Life of Experiences.** Isaac was not only blind in eyesight, he was also blind to Esau's misdoings. He had married outside the family of God's promises. Gen. 26:34, 35. Thus in upholding Esau, Isaac was deviating from God.

Jacob had purchased Esau's birthright and had received a solemn pledge therefor. Therefore in order to receive his father's blessing

which was a part of the birthright purchased, a God-given birthright which Esau disregarded, Jacob clothed himself with skins of animals before approaching his blind father for the blessing. This was experience No. 1. Jesus also purchased with his own blood that birthright which had first been given to Adam, Gen. 1:26-28, which purchase God has approved.

Fleeing from his embittered brother, Jacob lodged at Luz and there witnessed in a dream God's approval of his purchase; for God repeated to Jacob the promise previously given to Abram and Isaac. This experience, too, brought Jacob to a fuller realization of his choice by God and became reason for him to make a solemn vow to Jehovah.

In the native land of his grandfather, Abram, Jacob found his mother's brother, Laban, and engaged with him for service. His first service was for a wife; later, for goods. Through it all he was blessed and favored more than was ordinary until God directed him to leave the land. Gen. 31:13.

Returning Jacob had reason to wrestle with a man at the breaking of the day and because he prevailed the angel said unto him, Gen. 32:28, "Thy name shall be no more Jacob but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Passing many other experiences, we come to his experience in Egypt which revealed the fullness of God's approval of Jacob as the heir to the birthright. Whether or not Jacob in his early life was more selfish than others, it is evident that through life's experiences he grew to be a man of great faith, faith that was blessed of God.

**IV. The Experience-Made Man.** In many ways Jacob stands out in Scripture as one of the beacon lights of faith. From early life to old age his life verifies to the world the care of Jehovah over those loyal unto Him. Experience had made a larger man of Jacob. In the largeness of that manhood which was tempered by faith, Jacob, whose name was changed to Israel, came to be the head of God's chosen nation.

#### PRACTICAL APPLICATIONS

Selfishness is one of the most prominent sins in the world today, and surely all will agree it is a sin. Show how selfishness aids or hinders the following:

- Happiness
- Success
- A Pleasant Disposition
- Christian Effort
- Greedy Nature
- Failure
- Making Money
- Friendship

The teacher should point out ways in which children manifest selfishness in their play. Emphasize the difference between selfish and unselfish children.

Discuss ways in which selfishness is often-times allowed to come into church, Sunday school, Bible classes, ladies' aid societies or other church auxiliaries, injuring or disrupting them. Do you think people allow selfishness to interfere with their financial giving to the Lord's work? Can a person be a true Christian and be selfish at heart? — C. E. R.

#### THE GOLDEN TEXT

"For what is a man profited, if he should gain the whole world, and forfeit his life? or what will a man give in ransom for his life?" — Matthew 16:26, Diag.

Life is the greatest thing in the world. Without it everything becomes useless. It was Satan himself who said, "All that a man hath will he give for his life" (Job 2:4); but how true it is. No sacrifice is too great to save life, no matter what one's possessions are.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." The promise of that life is worth more to human beings than any other promise in the Bible. We cannot afford to miss it. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Let us seek that gift. — L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Jacob the Prevailer.

To Abraham God gave the promise of the Seed through whom all families of the earth shall be blessed. Before the promise was fulfilled even partially Abraham, after various attempts to help, was forced to rest and wait upon God's bare word. His thinking thus turned from self toward God and His promise was faith. Then Isaac was given contrary to all natural law. In Isaac, as in Abraham, faith-thinking by God's grace continued to act in spite of the self-centered power of flesh-thinking. And in Jacob, in whom the flesh life was the most fully manifest, the faith life looking toward God and the blessing of all nations received the benediction — "Israel", "Prince of God".

In no one of these three men was the faith-thinking life perfect. But in them God began that thinking which turns man from self, individually and nationally, toward God and all peoples. In Jesus, the Seed, faith thinking received its fullness and from Him that fullness can and is flowing into the hearts of all peoples, and will continue to flow until the whole earth shall be filled with God's fullness.

— A. K.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Indiana (North Salem) July 8 to 20  
 Northwestern Conference (Corvallis, Oregon) July 10 to 13  
 Texas (Mullin) July 11 to 20  
 Illinois (Oregon) July 29 to August 10  
 General (Oregon, Ill.) July 29 to August 10  
 Iowa (Waterloo) August 23 to 31  
 Nebraska (Holbrook) August 23 to 31  
 Virginia (Maurertown) August 14 to 24  
 Kansas-Oklahoma (Arkansas City) August 31 to September 7

Take a One Dollar share of interest per month in our Gospel Work.

## OMAHA CONFERENCE

The Forty-fifth Annual Conference of the Church of God will be held at Omaha, Nebraska, Florence Addition, from August 16 to 24. We are planning on several speakers being there and we are trying to help bring the truths before the people, as the time is now close at hand. If every one does his or her part and works for the same aim and purpose we cannot help but succeed.

Lessie Appleby, Sec.

## MORE BAPTISMS

We have just closed a meeting at the Hillisburg church in Indiana. On Sunday, June 22, the following persons were baptized into Christ: Lota Huffer, Beatrice Woods, Eldena Huffer, Desta Huffer, Margaret Whitecomb, Ruth Huffer, Edith Spurgeon, Frances Spurgeon, Lena Lewis and Geo. Finney.

On the night of June 22 the Sunday School gave a program that was well received by a very large crowd.

May the Lord bless these who have just come into Christ, is our prayer.

J. H. Anderson.

## FONTHILL, ONTARIO

On June 8, Arthur Taylor was baptized in the name of the Savior. The baptismal service was held at the church at Niagara Falls. May God's richest blessings attend Bro. Taylor.

Bro. and Sr. Willie Platts motored over to Ashland, Ohio, and spent a day and night with Bro. Patrick and family.

The pastor, with his wife and his mother, had a very pleasant visit at the home of Sr. Greiner at Lyndonville, New York, on June 16.

## NIAGARA FALLS, N. Y.

The Niagara Falls Berean class closed their year with a picnic in Victoria Park on the evening of June 21. There will be two months' vacation during the summer, and then the class will take up its work again the first of September.

We had a most pleasant surprise last night, June 24, it being our wedding anniversary. The Berean class from Niagara Falls came over with their baskets filled with good things to eat. After lunch we were presented with some very useful gifts of remembrance; then followed some games. Everything was arranged to represent the "Cotton Anniversary."

Grover Gordon, Pastor.

## ILLINOIS AND GENERAL CONFERENCE

If those who are coming to Illinois and General Conference and Bible School can conveniently bring pillow slips and sheets for their own use, it will be very much appreciated by those in charge. If your sheets are all in the laundry, come anyway. We hope that a greater number than ever are planning to attend and that these meetings will prove beneficial for all. The dates are July 29 to August 10.

## TEXAS CHILDREN!

A rare treat awaits the Children's Class at the coming Texas Bible School, for Sr. G. E. Marsh of Los Angeles is to be the instructor.

## FROM LOS ANGELES TO OREGON, ILL.

Here is the program of Bro. G. E. Marsh, pastor of the Los Angeles church:

Tempe, Arizona July 6  
 Mullin, Texas, July 11 to 20  
 Arkansas City, Kansas, July 23  
 Oregon, Illinois, July 27

At Oregon he will deliver the address at the Dedication of Oregon's remodeled church.

## LOOKING TOWARD DEDICATION

The stone masons finished yesterday and the plasterers are finishing today. The carpenters and painters are ready to follow on at once. All hands are working toward Sunday, July 27, the day set for dedication of our renewed church at Oregon. We expect to have all in readiness for the Illinois Bible School which convenes on July 29.

Brothers Harvey Krogh and Richard LeCrone left Oregon, Illinois, on July 1, for their homes at Blair and Omaha, Nebraska. No doubt the home folks will look pretty good to them.

A cordial welcome is extended by the church folks to Sr. F. L. Austin of Chicago, who is now in Oregon for the summer. She will assist with the music at the church services and lighten the pastor's labors in many ways.

Bro. Judd's tract, entitled, "What Do the Scriptures Teach About the Punishment of the Wicked?", is now ready for mailing. They are 20 cents per dozen; 50 or more 90 cents per 100. Address, National Bible Institution, Oregon, Illinois, or R. H. Judd, 111 Milverton Blvd., Toronto, Ontario.

Bro. A. G. Townsend of Grand Rapids, Michigan, who has charge of the remodeling of the Oregon church, spent Saturday and Sunday last with the Michigan Conference at his home city.

A card was received announcing the arrival of Barbara Alice on June 20, 1930, to Mr. and Mrs. Percy Murphy of Terre Haute, Indiana. Congratulations, Barbara Alice.

Bro. Siple preached at the Salem church near Marshall and Martinsville, Illinois, on Saturday night and Sunday June 21 and 22. Exceedingly good crowds heard splendid talks by Bro. Siple.

Osby Claypool, Sec.

## LOOK AT YOUR LABEL

We have been mailing out expiration notices to those on our Herald list whose subscriptions have expired or are just expiring. If those who are in arrears will remit promptly, it will aid us financially and we will appreciate it very much. Don't neglect to look at your label.

## HERALD RECEIPTS

Etta S. Elton; C. P. Oliver; J. C. Peck; A. C. Kjargaard; Emma Murray; C. H. Nye; J. W. McAllister; James Kessler; Mrs. Sarah Austin; C. R. Meyerhoeffer.

Bro. and Sr. S. J. Lindsay arrived at their old home at Oregon, Illinois, the middle of the past week. On their way from Tempe, Arizona, they stopped off at Schulenburg, Texas, for a short visit with their son, Bro. Ward Lindsay.

Bro. and Sr. Delos Andrew and Billy Nate of Oregon, Illinois, spent June 27 to 29 with Bro. and Sr. Wm. Austin of Des Plaines, Illinois. Bro. Wm. Austin is employed by the Swain, Nelson Nursery Company at that place. They are very nicely situated and enjoy their new surroundings.

## MONTHLY PLEDGES

There are a few monthly pledges for the National Bible Institution still coming in. For these we are very thankful. To all those who are contributing regularly each month, as well as to occasional contributors, we are grateful. The number now contributing regularly is 75, and the amount is \$116.50 per month. This is the Lord's work and He wants us all to help in it. It means only a little to each of us, but, when our resources are combined, it means much to the work. The Lord will surely add His blessing to the work and the workers.

Will you boost the work monthly with \$1.00? Say, "Yes."

Sign name .....  
 and address .....

and mail with check to National Bible Institution, Oregon, Illinois.

## ANNUITY BONDS

There is no better way to preserve one's capital for use during life and at the same time dedicate it to the Master's use after one's death than by a National Bible Institution Annuity Bond. Write NATIONAL BIBLE INSTITUTION, Oregon, Illinois, for information.

Any Amount - Much or Little

## GOD'S ETERNAL PURPOSE

(Continued from page 627)

God has so far devised no possible means of deliverance.

In Hebrews 1:1, 2 we find these "ages" again mentioned — "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (literally, "ages"), referring to the ages of the divine purpose or plan. One of the diversities of God's wisdom is here shown in that while in the past He spoke through the prophets, since our Lord came He speaks to us through Him.

A study of these ages, as they are presented in the Scripture, will be worth anyone's time, and to those who have previously studied this subject it is still worth while, for fresh beauties of God's loving purpose towards mankind will always be found. Contemplation of God's plan as He is pleased to reveal it to us by His Spirit will bring us ever nearer in character to the requirements of His kingdom, if so be we are rightly exercised thereby.

### THE THREE WORLDS

In addition to ages or periods of time in God's purpose, the Scriptures tell us of three general orders of things, which have characterized conditions among men. In 2 Peter 3:5-7, 11-13, these orders of things are called "worlds", each "world" consisting of a "heavens" or ruling authority and an "earth" or social order. We read:

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." — Verses 5 to 7.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." — Verse 13.

The three worlds here mentioned are not three planets, but three orders or arrangements of things among men, each different from the other, and each occupying a different period from either of the other two. Of the first it is said it perished, and that we believe happened in Noah's day, when God caused a flood of waters to cover the earth, destroying all forms of life upon the earth excepting those human beings and other creatures preserved in the ark which Noah had been commanded to build. These eight souls, together with the various cattle and other forms of life imprisoned in the ark during its long voyage on the troubled waters, formed the nucleus of another order of things — the present world.

Around this "world" a huge false doctrine has been built, therefore it will be desirable for us to give some consideration to the word, lest we should be caught by the same error, and knowing of such error, be able to instruct others

in the correct application of this word. If one were to look at the Greek text, one would find that the word here translated world is *kosmos*, which means literally, "order of things." The meaning of the word "world" in 2 Peter 3:6 will at once appear in conflict with popular theory that our planet earth is to be burnt up; yet when the teachings of man are at variance with the Scriptures, we are bound to follow the Scriptures if we wish to speak the truth.

Furthermore, if we were to ask ourselves the question: What perished in the flood of waters which came upon the planet in those far away days? we must of necessity say it was not the physical earth on which the people then lived, for we read that after the waters subsided the ark rested on Mount Ararat. What perished was not the physical earth or heavens, but the arrangement of things, that then existed. God was not angry with the planet earth, which He made at the beginning for men to dwell on forever. He was angry with the sin and confusion of that "order of things," consisting as it did of a symbolic "heavens" and a symbolic "earth"; that is, a ruling power and its subjects.

That it was not the physical earth which perished in the flood most people will agree, but when it comes to a consideration of the present heavens and earth, many would have us to believe that it is the physical earth on which we now stand which God intends to destroy — not by water, but by literal fire. But the Scriptures tell us the earth will abide always — "One generation passeth away, and another generation cometh: but the earth abideth for ever." — Ecclesiastes 1:4.

What is it then that God intends to destroy in connection with the second of these "worlds" mentioned by Peter? Again we must answer that it is the "order of things" which God intends to destroy. If verse 7 of 2 Peter 3 is read again, it will be noted that the verse commences with the word "but", which introduces a contrast, and in this place it is a contrast between the heavens and earth "which are now" and the heavens and earth which existed before the flood, and the verse goes on to say that this present "order of things" is reserved, or preserved, by divine edict.

God has a purpose to work out according to a plan of ages, therefore the present order of things is preserved until it is God's due time to deal with it as He has pre-determined to do. It has not been an afterthought which has prompted God to say that He would do thus and so with this present order of things. God foresaw the state of sin and misery following the flood, as well as that which preceded it, for which state some men blame God; but the blame rests on mankind. God foresaw the need, and He had provided the remedy even before the need arose, so that it is impossible to overtake God by surprise.

But, thanks be to God, while He has had to destroy the order of things which was before the flood, and also purposes to destroy the order of things which now is, His Word gives us the assurance that the order of things which is to come shall never pass away, for therein shall dwell righteousness, a quality of which this present order of things knows little. — From "*The New Covenant Advocate*."

## THE BOOK OF THE PROPHET DANIEL

*By Lyman Booth*

**D**ANIEL, meaning, God is my Judge, is mentioned by his fellow prophet Ezekiel in company with Noah and Job, as one whose righteousness might be given in behalf of the people (Ezek. 14:14-20), and as of one of great wisdom. Ezek. 28:3. He came of princely lineage, and was carried captive to Babylon when but a boy in the fourth year of Jehoiakin, king of Judah, at the time of Nebuchadnezzar's first attack on Jerusalem, about 600 B. C. (The date may not be exact, but not far wrong.)

Three years previously Daniel had interpreted Nebuchadnezzar's dream and immediately rose to fame. Later, he interpreted that king's second dream, and acted as viceroy during the seven years of the king's humiliation among the beasts of the field. He expounded the handwriting on the wall; came forth unharmed from the lion's den; and in the time of Darius he was placed over the kingdom of Babylon when it passed into the hands of Cyrus. It is said he died in exile when he was ninety years of age.

Though he belonged to a despised and persecuted race, he soon rose to a very highly exalted position under four kings, Nebuchadnezzar, Belshazzar the Chaldean, Darius the Mede, and Cyrus the Persian. His courage in refusing to eat the king's meat and to drink his wine, and his willingness to be thrown into the lion's den rather than to change his custom of prayer, are samples of his faith in God's protecting care.

We learn from his interpretation of the king's dream that the four beasts represent four universal empires, by the lion, bear, leopard and the fearful fourth beast (ch. 7) and the vision of the ram and rough goat (ch. 8). In the former vision we find that the head of gold represents the Chaldean empire; the breast and arms of silver, the Medo-Persian empire; the belly and thighs of brass, the Grecian empire; the legs of iron, the Roman empire; the feet and toes of iron and clay, the various powers occupying the same territory since Rome fell.

But the most interesting part of the vision remains to be fulfilled at a time when "the stone cut out of the mountain without hands," which represents the kingdom of Christ, shall smite the image on the feet and destroy it. It will then grow until it fills the whole earth. This is the manner in which the kingdoms of this world will become the kingdom of our Lord and of His Christ. Rev. 11:15.

Daniel had a vision, a part of which we find has been fulfilled, the rest awaiting its accomplishment. We find it in the ninth chapter and it concerns the seventy weeks. Seven of these, or forty-nine years, covered the time to the restoration of Jerusalem, also the threescore and two weeks or four hundred thirty-four years "unto the Messiah the Prince," and one week or seven years, a period still fu-

ture which will bring Jacob's troubles again, also stirring events at Christ's appearance. Just when that time will arrive "no man knoweth, not the angels of heaven, but my Father only." So said our Savior who also said, "It is not for you (his apostles) to know the times or the seasons, which the Father hath put in his own power." Acts 1:7. Therefore we are not to fix dates for His coming, but to wait in readiness at all times to meet Him with joy and not with shame.

In the Hebrew Bible, this book is not listed among the prophets, but is associated with Ezra, Nehemiah and the Chronicles. It is partly historical and partly prophetic, and may be divided into two sections of six chapters each. The historical part (2:4 and 7:8) is in the Armenian language as spoken by the Jews during their captivity in Babylon. The prophetic part is in the Hebrew. In the former Daniel is mentioned in the third person. In the other he is spoken of in the first person, but he is credited with the writing of both. Our Lord spoke of him as a prophet. Matt. 24:15.

The book forms the base of several of the New Testament prophecies, especially of those in the Book of Revelation. It does not appear that the authenticity of the book was ever questioned until about four hundred years after Christ's time by a celebrated opponent of the Christian religion by the name of Porphyry. But quite a number of modern critics have gone so far as to reject the whole book as spurious on the pretext that the former chapters record miracles which, to them, seem unbelievable, and that the prophetic portion represents historical events in such exact detail as to preclude the possibility of its being written before those events. They assume to fix the date somewhere between one hundred seventy and one hundred sixty-four, but I am inclined to believe they are about as far wrong as some were in setting the time for our Lord's return, who long years ago learned they were sadly mistaken. Their objections are founded on a disbelief in miracles and inspiration. The victory of other nations over Israel was looked upon as a victory over Israel's God, therefore if miracles were ever necessary, it was when Israel was in captivity.

If those objectors could show that the language is not of Daniel's date, or that the history cannot be relied upon, the case might be different, but within the last century discoveries have been made which disprove their contention. For instance, the name of Belshazzar was unknown in former years, except in this book, and they thought there never was such a character. Of late years Babylonian inscriptions have been found among the buried ruins of Babylon, and Belshazzar is now known to have been the son of Nabonidus, the last native king of Babylon, and under the name of Belshar-usur was admitted by him to a share in the government.

*(To be continued)*

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# THE RESTITUTION HERALD

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## Reconciliation Through Christ

**M**AN NEVER WAS RECONCILED TO GOD, not even before his transgression in Eden. The idea that Adam became spiritually dead after he transgressed, is unfounded in the Scriptures. He had no spiritual life to forfeit, neither intellectually nor physically. The Apostle said, "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual"—1 Cor. 15:46; Rom. 8:9. The transgression of Adam did not change his nature in the least, but it *did* manifest his heart. It proved him a sinner.

In a measure the law of Eden served the same purpose as did the law of Sinai subsequently, which defined sin, so "that every mouth might be stopped, and all the world become guilty before God." Rom. 3:19. Truly did the prophet declare: that "the heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. It was necessary that man should be taught by *experience* "that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. Thus we can understand the wise purpose of the law. It was a tutor unto Christ—it pointed to the Savior of the world, who in the fulness of the time was born "under the law" and was found obedient.

### THE DEATH OF JESUS NECESSARY

The old covenant had waxed old, and was ready to vanish away, to be succeeded by the *New and Everlasting Covenant*. Therefore it was necessary that Jesus should die in order to bring into force the new covenant. (Heb. 9:11-24.) Otherwise no flesh could be saved, because a violation of the law brought death. "The sting of death is sin," and "sin is the transgression of the law," hence the Apostle declared that "Christ hath redeemed us from the curse of the law." Jesus was the spotless Lamb of God—death had no claim on Him. If He had been guilty of one sin, He would have remained in the tomb eternally. Jesus received the Holy Spirit without measure, which led and guided Him. (John 3:34; 5:19.) Had He been disobedient to the leading of the Spirit, and thus failed, He could not have offered himself without spot to God and thus become the Redeemer. (Heb. 9:14-17; Zech. 9:11.)

Jesus died for all, that is to say, through His death pro-

vision was made for the salvation of all, conditional however, and all who will avail themselves of the conditions can be saved. Therefore, the ambassadors of Christ besought the people to be reconciled to God (2 Cor. 5:20), that is, to come into the state of reconciliation, provided through the death of the testator. By understanding how Jesus "Himself took our infirmities and bare our sicknesses," it will make plain how He died, *not* in our stead, but *for us*. The diseases of the persons who were brought to Him were not transmitted to Him, but He healed the sick and did away with their afflictions. Thus it is written: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." Matt. 8:16 and 17.

In the same light we can understand the Prophet when he said: "The Lord hath laid on him the iniquity of us all." The margin reads: "hath made the iniquity of us all to meet on him." Isa. 53:6. Thus we see the Lord Jesus takes away our sins. He remits them, separates them from us (see figure in Lev. 16:22; compare with John 1:29); provided however we comply with the terms of reconciliation.

Another reason why Jesus had to die was, that "mortality might be swallowed up of life." 2 Cor. 5:4. In the case of the Head of the church, that has been fulfilled; death was swallowed up in victory, "Christ being raised from the dead dieth no more; death hath no more dominion over him." The same is guaranteed to all that are Christ's at His coming. See 1 Cor. 15:23; 1 Thess. 4:16; Phil. 3:21; 1 John 3:2. The Head of the church *has been* made perfect in *every* respect, therefore, the Apostle said: "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

### HIS RESURRECTION EQUALLY NECESSARY

While the death of Jesus was inevitable it was also necessary that He should be raised again, otherwise we could not receive the atonement. The scapegoat was presented

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# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Let us hold fast the profession of our faith without wavering; for he is faithful that promised."* — Heb. 10:23.

## SLIPPING

*"Lest at any time we should let them slip."* — Heb. 2:1.

THE MARGIN OF THE ABOVE reads, "Run out as leaking vessels." The autoist knows full well the handicap when, starting on his journey, he finds the gas tank empty. Quick inspection reveals that the tank had sprung a leak and that all the power-fuel has wasted.

Paul speaks on this strain to the Hebrew Christians. The things which they had heard concerning Christ and the great power of the gospel were things that should not be allowed to slip or leak from one's life or from his thoughts. After they get away, leave the mind, the mind and the life are without the power that God provides those individuals who truly live in them and trust upon them and their Giver.

*Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."*

— Proverbs 3:5, 6.

## SHUT THY DOOR

*"When thou hast shut thy door, pray. . ."* — Matt. 6:6.

THE SHUTTING OF THE DOOR is not merely for the purpose of retaining one's voice within the walls of the room. More often it is to the end that no one or no thing shall intrude upon the one within.

It is said that an athlete recently sent a greeting card to each member of the team of which he was coach. Upon the card were written simply the words, "Shut the door." His thought was that if the members of the team were to be successful in their careers, they must concentrate their thoughts and their lives upon that which they were doing. They were to shut the door to the things that would intrude.

So the Savior has taught Christians. Shut thy door against the things of the world. Concentrate thy mind upon thy Father and upon thy Savior. Do not allow life to be continuously interrupted by worldly pleasures, problems, opportunities. Having shut thy door, pray to thy Father which is in secret.

## GRAVITY

*"Draw me, we will run after thee."* — Canticles 1:4.

*"No man can come to me, except the Father which hath sent me draw him."* — John 6:44.

THE PULL OF THE EARTH upon a given body is measured in terms called weight. The earth seem to pull on some objects more strongly than upon others, and upon all with different measures under different circumstances. The higher the altitude, the less an object weighs, that is, the less does the earth pull upon it. While it is difficult to determine just what this drawing power is, yet scientists are able to measure with great accuracy the strength of gravity's pull.

There is also spiritual gravity, gravity which may be called a pull toward the great Maker and toward His Son. This pull likewise differs with different individuals, and in the same individual it changes according to circumstances. God's call to the individual is constant. His call to one is equally great as it is to another. But the gravity toward God is felt by the individual, generally speaking, largely in accordance with the individual's assent to the Father's ways and wishes.

If we would be much drawn to God, we should be much in God's favor and retain Him much in our minds.

## WHO LOVES YOU MOST

*"Tell me therefore, which of them will love him most."*

WE FREQUENTLY HEAR the professed Christian saying that he receives more favors from non-Christians, more friendly expressions, more jovial entertainment, than from Christians. Undoubtedly this is true. Frequently the professed Christian person gives more time, more thought, more consideration to the pleasing of the non-Christian and to his service than he does to the pleasing of the Christian or in cooperation with Christian efforts. Naturally when the church and the Christian have been largely left aloof by the professed Christian and when the world has been largely cooperated with by such professed ones, the world responds with more hearty felicitations than does the Christian.

But what does all this say?

It reveals in unmistakable language that such professed

Christian has been doing more in the interest of the world than he has in the interest of Christian truth. It reveals that such person is more at home with worldliness than he is with Christianity. It reveals the place where his heart "hangs out", where his mind "frequents".

It is well for each one who is desirous of serving his Master to constantly discern as to what he loves most. If

he finds that he is not loving God and Christ and Christians most, it is high time for him to reconsider and discover who after all loves him most. Is it not He who gave His life for that one? Is it not He who suffered that we might live? Is it not He who forgives and cleanses and purges far, far beyond the power of the world? Having done most for us, He it is whom we should love most.

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## AMBASSADORS FOR CHRIST

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IT IS A WELL KNOWN FACT that ambassadors for a nation are well paid for their services, and so long as they are in that position their wages are sure; but everything pertaining to such position affects their present life only. Ambassadors for Christ also receive wages for their services, and the wages are paid all the time they act as ambassadors; but they have something assured them by their Master which no earthly master or sovereign can assure his ambassadors.

The wages of earthly sovereigns' ambassadors are paid in cash; the wages of Christ's ambassadors are paid not in coin, but in something of far greater value. Let us now consider some of the wages paid to Christ's ambassadors in this life —

1. Christ's ambassadors have the Adamic condemnation completely removed from them, so that they are no longer under its burden. Romans 5:1; 8:1, 34.

2. They are begotten as sons of God, prospective heirs of the kingdom, and are new creatures in Christ. 1 Peter 1:23; Romans 8:17; 2 Corinthians 5:17.

3. They are given the Holy Spirit as a seal of their inheritance, marking them as belonging to God, and that He recognizes them as sons, having translated them out of darkness into the light. Ephesians 1:13; Colossians 1:13.

4. They are transformed by the renewing of their minds from day to day, if they are diligent and faithful. Romans 12:2; Ephesians 4:23.

5. They have God the Father and Jesus Christ His Son taking their abode in their hearts. (John 14:23.) Thus they have the love of God and of Christ always in their hearts, to comfort and to guide them. (Matthew 28:20.) And no earthly power is able to separate them from this wonderful love. Romans 8:38, 39.

6. They have Jesus Christ as their Mediator and Intercessor, so that when they sin and confess their sin Jesus intercedes for them with the Father. 1 John 1:9; Romans 8:34; Hebrews 7:25.

All these wonderful things are some of the wages paid to Christ's ambassadors *now*, in this present life. Are they not of infinitely greater importance than the high salaries paid in cash to the representatives of earthly sovereigns?

Then, again, the wages of such ambassadors cease at death, or perhaps before, should the country which they represent think fit to remove them. And their faithful ambassadorship in this life guarantees them nothing in the fu-

ture life. But the wages of Christ's ambassadors are not confined to the present life. Not only is godliness profitable now, but it is also profitable in regard to the life to come; for Christ's ambassadors are promised a most wonderful resurrection — if they are faithful all through their lives and faithfully deliver their message of reconciliation.

So the wages are not confined to the present life, but the best wages are reserved for the future life; some of the most important aspects of these wages being as follows:

1. Christ's faithful ambassadors are to be raised as spirit beings, for they are to be made like Him, and to see Him as He is. 1 John 3:2.

2. They are to reign with Him in His throne for one

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## SOLDIERS OF CHRIST

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WE CANNOT BUT THINK at this time, when the calendar has just changed from June to July, of the men and women, the boys and girls who, like soldiers on picket guard, stand each in his respective place throughout the country; as soldiers for the Lord. They are not in mass formation, but they are all resisting the one common enemy of Christian truth and Christian righteousness.

About 100 of these soldiers are sending in to the N. B. I. office an average of one dollar each monthly that their dollars may be massed and together go out to carry on the work of the month. We asked for 1000 such soldiers. We want to thank the 100 who have responded. The fact that your 100 dollars will not nearly cover the expenses of the month that can be met in no other way than by just such remittances, will not lessen the fact that you are standing true to duty. The fact that 900 more have not enlisted in the cause is the reason that many expenses must again be unmet in the summer month of July.

And again unless these other 900 soon enlist in the great cause, there must of necessity be a greater retrenchment than has already been made, this with the result of greater injury to our cause.

Again we plead for at least 1000 who will stand faithfully by our cause in Christ to the extent of one dollar per month. With such a band of soldiers for Christ, faithful as the months roll around, our work will receive an impetus that will aid in carrying it forward as it has never gone forward before.

May we fill the ranks at once to 1000 strong.

## OUR GREATEST NEED

By Louise E. May

THE HYMN WHICH FOLLOWS came to mind after I had the privilege of hearing a sermon, the text of which was Matthew 22:42, "What think ye of Christ?" How many of us are thinking such problems out for our own particular need today? How many of us realize that we have a need? How many of us can visualize just such scenes as are portrayed in the words of the hymn?

Suppose we take as an example, a man living for man by living for God, trying to work God's will, listening for God's voice guiding him, trying to be worthy of God's fatherhood. The Man Christ Jesus is literally, the Way, the Truth, and the Life. Not because He said He was or because He was destined to be, but because no other has ever been found. Jesus is divine and far, far more a part of God than any of us has ever been.

Let us weave this in with, "What think ye of Christ?" which we may counter with another query: "What is religion?" Trying to piece the two together we perhaps will find a solution such as the following: Religion is an upward urge of experience within ourselves, an urge that we all have at times. We all feel and have felt our need of God, for God and a looking toward God. Unconsciously and unrecognized, the need is urging us; and unsatisfied, we hunger after Him. When we find Him, then, we can keep on going supplied by a power not fully understood, but with which no other influence can compare.

Obstacles of doubt and uncertainty would prove a stumblingblock to some of us if we did not know for a surety that the upward urge of our need of God had been realized and fulfilled satisfactorily throughout previous experiences. Faith, having been tried out in previous difficulties, will stand beside us as guardian and friend for our soul's peace, the peace which passeth understanding.

Our instincts hunger for religion. It's a response to life — not an explanation. It is just as much an instinct as the sex instinct. It is inescapable. The religious hunger is the biggest thing in life; and while we may struggle along without feeding it because we are strong or preoccupied or desperate, it will be no better than slow starvation for us. We cannot go through life in any kind of shape without being alive unto God.

Have you ever listened to a sermon so perfectly direct, so perfectly simple that it moved you so subtly, so profoundly, so deeply that at the end you felt filled? Your appetite for spiritual food is satisfied, filled with appreciation of being alive, alive unto God. There is nothing quite so enlightening to the soul of man as just this feeling of being alive and hungry, hungering for this aliveness unto God.

Man's vision at the present time of the King, the Lord of Hosts, is a blurred and unconvincing outline; and there are pitifully few who catch even a flickering glimmer of the truth. Few of us, to the world at large, do little but smite

upon our breasts because we find ourselves unworthy. We forget the flying seraphim with the live coal and what he said: "Lo, this has touched thy lips." "Thy lips," he said, for the live coal was nothing other than the love of God.

Christianity is the greatest adventure of the time, of all times gone by, an adventure for the young. Young men embarked upon it two thousand years ago; young men have carried it on; and today young men must not desert it because old men have allowed the cares of this world to permeate and corrupt it and drag it down to the level of the second-rate. Millions of things are true, but truth is truth, and truth is a spiritual thing. It is a kneeling down of the mind — a mental kneeling down.

Do not deny the spiritual side of your nature. Feed it. Let the live coal from off God's altar touch your lips and your words will burn their way into the hearts of those of your companions with whom you associate. They will begin to hunger and thirst after righteousness and pursue it and not be satisfied until they are filled with the Truth, the Way, the Life.

"Seek ye first the kingdom of God, and all these things shall be added unto you."

"O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city's streets again.

"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear Thy voice, O Son of Man.

"In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of Thy tears.

"From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart hath never known recoil.

"O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city's streets again."

WERE THOSE WHO ARE "just dying" to have someone to love, who — they might feel sure — would respond with equal fervor, to lavish all their affection upon Jesus, their hearts should be singing praises to their Beloved with joy unspeakable and full of gladness; and of whom they might say, "My beloved is white and ruddy, the chiefest among ten thousand . . . His mouth is most sweet. Yea, he is altogether lovely. . . . This is my Beloved, and this is my Friend, O daughters of Jerusalem." — Canticles 5.

— S. E. Haney.

## THE FIVE AGES IN GOD'S PLAN

**T**HAT GOD HAS PREPARED THE REMEDY for this world's ills we must be thankful. But as well as being thankful we must also understand what the remedy is; and, understanding what the remedy is, we must also be able to trace through the various ages the promises concerning it.

The first or Antediluvian age occupied the whole period of the world or order of things "that then was," and of that age history tells us very little; but this much the Bible tells us, that after the fall God gave a promise to mother Eve, which is usually stated in the following words: The seed of the woman shall bruise the serpent's head. This promise must have given the first pair great consolation, in that the devil or Satan, through whose subtlety the damage had been done, would some day be destroyed. This led our first parents and others who had faith to look to God to provide this Seed or Heir and grant many blessings. This promise is mentioned but once, but doubtless those men of faith of whom we read during that age often repeated it and passed it on to their descendants.

Coming on into the second world, we find the present "order of things" has three divisions or ages. In the first of these, the Patriarchal age, we find that God made a covenant with Noah and his sons and all flesh, with the promise that the earth should endure and never again be overwhelmed in a flood. Some of Noah's descendants cherished the promise given in Eden as well as those given to Noah, particularly the family of Shem. Of this family came Abram, to whom God gave a special promise. Luke 3:34, 36, 38. This promise was that in his seed should all the families of the earth be blessed. Genesis 22:18.

This promise was confirmed to Abraham's son, Isaac, and again to Isaac's son, Jacob, at Isaac's death, and during the whole age, God dealt with only those three men and their families in regard to the promise, choosing each time who should be the inheritor of the promise. At the death of Jacob, God adopted another method of procedure in regard to the promise, and here we must mark the close of one age — the Patriarchal, and the beginning of another — the Jewish. In this God exhibited a diversity of wisdom.

Although previously He gave the special promise to only three persons, there were other worshipers of God living at the same time. Yet in opening the Jewish age, these were again omitted from the special promise, which was confined to the twelve sons of Jacob. All through the Jewish age God's dealings with that nation were directed towards fitting them to be a kingdom of priests, and an holy nation (Ex. 19:6), and to them alone of all the nations was the promise confirmed concerning the blessing of all the families of the earth by the promised Seed. But little missionary work was done by the Jews, and when towards the close of the Jewish age Jesus came, He sent His disciples to the people of the house of Israel only. Matt. 10:5, 6. So that it must be said that God's method was principally selective, and that up till that time His dealings were chiefly with those who manifested faith in the promises.

During the Jewish and previous ages, animal sacrifices had been offered, though these sacrifices could never take away sin. Rather they made a remembrance of it. Heb. 10:1-4. But they pointed forward to the true Sacrifice for sin, and the faith of God's people was shown by their endeavors to observe the offerings and keep the law to the best of their ability. Later it was shown that "by the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20. It was by their faith that their "good report" was obtained. The obtaining of the "good report" did not bring them life, for we read that "these all died in faith, not having received the promise." The promise of life will be fulfilled to them in the resurrection. Heb. 11:13, 39, 40.

The words of John the Baptist, when pointing out the Messiah, "Behold the Lamb of God, which taketh away (or, beareth away) the sin of the world," must have sounded sweet in the ears of the sincere Jews who heard them, for the whole nation had been laboring under a perfect law — a law which they as an imperfect people could not keep. If they could have kept this law, life — everlasting life — would have been theirs, but they could neither keep the law nor yet obtain eternal life by their own efforts; hence faith came in as essential to salvation, faith in the Messiah to come, of whom John the Baptist spoke, and this latter was the all important thing.

The hard hearted Pharisees would not believe that Jesus was sent to take away their sin, they were so self-righteous. Yet their extreme sinfulness was shown when they crucified our Lord — an awful act, a horrible crime — murder. When one considers the state of their hearts one wonders whether the words, "How can ye escape the damnation of Gehenna?" will ever be answered in their favor. Matt. 23:29 to 33.

While this act, on man's part, was one of hatred, God's action in allowing His Son to die on the cross was the greatest exhibition of love the world has ever seen. God, who had been sinned against in the Garden of Eden, so loved the world — although condemned to death — that He gave His only begotten Son to be the sacrifice for the whole world. It is well never to forget this great fact in these days of modernism and higher criticism. One has to be ever ready to defend God's love from being ridiculed or from even being resented at times.

The death and resurrection of our Lord marked the close of the Jewish age and the beginning of the present Gospel age. In this age we see another diversity of wisdom and operation, different from the diversities of all previous ages. Christ Jesus — the long promised Seed — when sending forth His disciples prior to His ascension gave them command to go into all nations. This was something different from their previous restricted commission, and serves to mark clearly that God's wisdom was to be exhibited in many ways before His purpose would be accomplished.

Out of this command to teach all nations some people have taken the meaning that the present Gospel age is the final one in God's purpose, and that any not saved in this life are lost forever and destined for the flames of hell fire, even though they die without ever hearing of Christ and

His salvation. Let us find what the Scriptures teach regarding God's purpose in the Gospel age with its preaching of Christ and Him crucified. A clear statement of God's purpose in the present age is found in Acts 15:14 — "God at the first did visit the Gentiles, to take out of them a people for his name."

God's purpose then must still be selective. God is determined to have "a people for his name," and since the Jews as a nation refused to accept the glorious position offered to them, the Lord has now given this opportunity to the Gentiles; and that means you and me. So the apostle who had the privilege of being the first preacher to the Gentiles wrote (1 Peter 2:9, 10) saying, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; . . . which in time past were not a people, but are now the people of God."

This invitation to be a royal priesthood and holy nation is the "high calling" spoken of in Philippians 3:10-14; and it requires footstep following of Christ Jesus to gain the final reward. To suffer with Him, to endure trials and tribulations for the sake of the gospel, and to live a life of faithfulness in His service make the way in which we must walk a narrow one.

#### THE KINGDOM AGE

But the present Gospel age does not complete the diversities of God's wisdom, as so many Christians suppose. The apostle Peter wrote of the world or order of things to come, in which would dwell righteousness, and for which we should look. This new order of things he calls "new heavens and a new earth." This means that there will be a new ruling authority and a new social order of a different sort from any of the past. There will be a new age, called the Kingdom age.

Up to the present God has been preparing His agents, whom He will use in the Kingdom age to enlighten the myriad families of the earth not previously enlightened with the truth. God's purpose is to bless all the families of the earth, not a few only. The great majority of this world's inhabitants have been born into the world in a state of ignorance, and have passed out of it in the same condition of ignorance — ignorant of God, ignorant of Christ, and ignorant of the terms of salvation; hence could not have faith, for how could they believe in something of which they had never heard?

We must notice diversity of wisdom as between the present Gospel age and the coming Kingdom age. In this present age, we have the opportunity presented to us of becoming kings, to rule with Christ in the next age, when He shall be actively engaged in completing the blessing of all families of the earth. We have the blessing of enlightenment now, but the majority will receive that blessing in the Kingdom age.

Concerning ourselves in the present Gospel age, while the "high calling" is still open, we may ask, What better opportunity could be wished for than that which is offered to the Gospel age people of God, to be associated with Christ in the Kingdom age work, when Satan will be bound for the thousand years, when truth will have free course, and

when men will have an unhindered opportunity of knowing that there is one God, and one Mediator between God and men? What it will mean to be associated with Christ in His throne is more than we can at present realize; yet to be assistants in that great work of blessing is something we can more readily grasp, since we see around us the whole creation groaning and travailing in pain, waiting for that glorious day of deliverance.

The wisdom and love of God have indeed been very great to devise such a purpose or plan as this, that whereas formerly we were enemies in our minds through wicked works, God has given us such a high and exalted privilege. In this there is no room for self-exaltation, but let us rather be humble, and give thanks to God for His abounding love to us.

This has been but a brief outline of God's Purpose of the Ages, which He has been working out for the ultimate benefit of mankind. Although worked out under diversities of wisdom, yet His plan has all been to one end. There has been unity of purpose — the blessing of all families of the earth. God has not had to change His plan to fit circumstances. He foresaw the plight into which mankind fell, and arranged His plan accordingly, even before the foundation of the world. God has had but one object in view in preparing such a vast plan which has, up to the present, run into thousands of years; and that purpose has been the bringing back into harmony with himself of a race of people who had wandered far from Him.

God's character at the present day is thought very little of both by non-Christians and the majority of professing Christians. If then we know that God has a plan, and we also know the way in which He is working it out, let us be ready to tell others about it. God's purposes have been hid; His sayings have been darkened, His love not fully appreciated. Let us all speak the louder, and in a wider area throughout the coming days proclaim the unity of God's purpose as shown in the plan of the ages which He purposed in Christ Jesus our Lord. — *From "The New Covenant Advocate."*

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## FACTS ABOUT INDIA

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AS CONDITIONS ARE SHAPING in India at this writing, June 15, they appear quite ominous — a likelihood of soon eventuating into world-wide international discord. It should therefore be worth while to note some statistics. India is a part of the British empire comprising the central peninsula of southern Asia, south of the Himalayas, and the western part of the eastern Asiatic peninsula. There are one million, eight hundred two thousand square miles, with a population of three hundred twenty millions. The capital is Delhi. It is governed by a Governor General known as Viceroy and his executive council of six, all appointed by the Crown. For legislative purposes this council is enlarged by sixty-one more members. There are one hundred forty-seven distinct languages recorded as vernacular.

— S. E. Haney.

# THE MILLENNIAL KINGDOM

RESTORATION OF ISRAEL

PART 3

By C. W. Dean

**T**HE RESURRECTION of the saints in Israel marks the beginning of the millennium, for we read that those who are resurrected live and reign with Christ the thousand years. Rev. 20:6. The Hebrew scriptures, as well as the accounts of Matthew, Mark, Luke and John speak of this time as the "kingdom of the heavens," and it concerns the suzerainty of Israel over the other nations under the heavens.

We now turn our attention to the Scriptures for evidence of the restoration of Israel and their establishment in their kingdom. In spite of the abundance of Scripture detailing Israel's restoration to the sovereign power and glory in the future inhabited earth, Christendom at large has been misled into believing that all the promises should have a spiritual application to the church today. But those who will give ear to what has been written will find that the delusion is not with Israel in believing that their God would make good the promised covenants which He swore He would fulfill, but with the ignorant who are wise in their own conceits, who twist the Scriptures to fit their spiritualistic theories.

Paul wrote concerning the "mystery" or the secret of Israel's blindness until the full complement of the nations be entering, Romans 11:25-27, that no one should go astray in the matter. And he declared by the Holy Spirit that after the full complement of the nations should be entering (which speaks of the completing of the church which is the body of Christ), all Israel shall be saved according as it is written. Romans 11:26. We now appeal to what is written for our testimony concerning their restoration, salvation and kingdom glory.

The first scripture presented for study is Zechariah 8: 1 to 8. There we learn that Jehovah of hosts will dwell in the midst of Jerusalem, and Jerusalem will be called the city of truth, and the mountain of Jehovah of hosts, the holy mountain. "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."

Now let us turn to Ezekiel 36:18-38 and consider how the evil effects of Israel's dispersion are to be removed by

her restoration and abundant blessings in the kingdom. There we learn that Jehovah poured out his indignation upon them for the blood which they had poured out upon the land, and because they defiled it with their idols. Jehovah scattered them among the nations, and they were dispersed through the countries. According to their way and their doings, Jehovah judged them, and when they came unto the nations, they profaned His holy name, whither they went.

"Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen . . . and the heathen shall know that I am the Lord saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Note verse 38, "As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

We next turn our study to the thirty-fifth chapter of Isaiah, which tells us of the time when the land shall be relieved of its curse to blossom in exultation, when the ransomed of Jehovah shall return to Zion with eonian gladness in their hearts."

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then the lame man shall leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. The parched ground shall become a pool, and the thirsty ground springs of water. . . . And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast go up thereon; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

We have quoted these long passages of Scripture, because of the unquestionable testimony they bear and the clear illumination which they shed upon the future expectation of Israel, when Jehovah will restore them to their own land and make good all His promises, when they shall become His people and He will be their God in truth and righteousness.

# DAILY SCRIPTURE READINGS

## LEADER, LIBERATOR AND LAW GIVER

### THE PERFECT GUIDE

Sunday, July 13 — Psalm 19:7-14.

*"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." V. 8.*

THE READINGS FOR THE WEEK concern Moses, the great leader of Israel. His life was submitted to God's leading; his actions were guided by the word of Jehovah. "Thus saith the Lord," were the words most frequently spoken by him. And this accounts for his power and ability to deliver his people.

If we conform our lives to the perfect law of the Lord, and are warned by His counsels, we will "be upright, and . . . be innocent of the great transgression." The last verse of this beautiful Psalm is a motto full of meaning for every day of the year.

### SAVED FROM DEATH

Monday, July 14 — Exodus 2:1-10.

*"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." V. 10.*

THUS DID THE LORD interfere with the natural course of events early in the life of one He had chosen for a special work. Similar to the intervention of God in the babyhood of our Savior was this incident in the life of Moses. Others we might name also whose lives were spared because God had a mission for them to perform.

In our own lives, the hand of God, though unseen, often intervenes and changes plans that we have made. Many times we rebel, but later we realize that "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9.

### SMITING AN EGYPTIAN

Tuesday, July 15 — Exodus 2:11-15.

*"Moses fled from the face of Pharaoh, and dwelt in the land of Midian." V. 15.*

GOD HAD PLANNED that Moses should be the deliverer of his brethren from Egyptian oppression. But the ways of man are not the ways of God and God removed Moses from the midst of these taskmasters. He placed Moses in the desert, there to teach him patience and obedience. He learned his lessons well, though it took forty years in the learning. I wonder if any of you have felt as I have, that God sometimes removes us from certain surroundings in order to teach us a needed lesson?

### CALLED OF GOD

Wednesday, July 16 — Exodus 3:1-8.

*"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." V. 4.*

GOD DID NOT PLACE MOSES off in the desert by himself,

there to forget all about him. But when He was ready for him, He called him. The occasion of the call was unusual, in perfect keeping with the One who issued the call. After revealing himself to Moses, God told him what he desired him to do. Read verses 7 to 10, noting the magnitude of the task God set before him. No wonder Moses hesitated, depending as he was upon his own strength. But God revealed further unto him all that was necessary, telling him to say, "The Lord God of your fathers . . . hath sent me unto you . . . And they shall hearken unto thy voice."

### BEFORE PHARAOH

Thursday, July 17 — Exodus 11:4-10.

*"And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt." V. 9.*

THE STORY OF THE PLAGUES that God, through Moses, brought upon the Egyptians because of their oppression of His people, is a story of one evil after another. After each plague was removed, instead of being brought to his senses, Pharaoh became even more relentless. These several manifestations must have shown to all who would acknowledge, the greatness of the God whom the Israelites worshiped. It took the deepest kind of sorrow and punishment to cause Pharaoh to permit their release. And even then he followed them with vengeance in his heart; but they were all stopped in their mad rush by the hand of God. Read Exodus 14:30, 31.

### ON THE MOUNT

Friday, July 18 — Exodus 19:1-6.

*"Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people." V. 5.*

THUS FAR HAD GOD brought them safely on their perilous journey — pursued by an angered nation to the gates of a watery grave. It would seem it should not be necessary for God to remind them of His goodness to them. And He promised them further blessing of a special nature if only they would obey Him. One of His explicit commands was that they should have no gods before Him. How soon and how repeatedly they broke that command!

We, too, may be a peculiar treasure unto Him if we will hearken unto His voice and obey His commands. And the blessing of obedience follows us, as does also the punishment of disobedience.

### FEARLESS FAITH

Saturday, July 19 — Hebrews 11 and 12

*"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . looking unto Jesus the author and finisher of our faith." Hebrews 12:1, 2.*



THE ACCOMPLISHMENT of the ancient worthies, through faith, are reviewed in the eleventh chapter. In the twelfth chapter Paul brings the accomplishment, through faith, down to our day, showing how faith carries us over many obstacles. He cites the perfect Example, Jesus, showing how His faith bore Him up through the severest trials.

If you who read these comments will send in some of your thoughts; the benefit derived from this page will be immeasurably increased. Let us make this our own page, brothers and sisters, where we can talk over some of our problems and our joys. — *M. G.*

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## THE THREEFOLD CHRIST

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*By Samuel E. Haney*

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*“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”*

THIS TEXT IS THE BIBLE IN MINIATURE form: a replica drama of the human race, the earth as a stage. It depicts God as the only eternal One, having neither beginning nor end; the Creator, center and source of everything celestial and terrestrial. It portrays man created in the image of his Creator, who pronounced him “very good.” The text also shows man’s fall, entailing God’s condemnation and man’s alienation from his Creator and the paradisaical state created for his endless maintenance. Our text further reveals a privilege, actuated by infinite love toward rebellious man, that of a privilege of restoration to his former estate, namely, again becoming “very good” — in God’s sight. And finally, we see Jesus vested with the authority and the responsibility of carrying out the Father’s edict in every detail.

I am the Way: the One Mediator between God and men; because, “Thou (God) that art of eyes too pure to behold evil, and that canst not look on mischief,” Hab. 1:13, Mas. text. Hence, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved,” Acts 4:12. Read Psa. 45:17. The wise man describes two ways, the way of life, and the way of death. Prov. 6:23, “For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life.” Prov. 14:12, 13, “There is a way which seemeth right unto a man, but the end thereof are the ways of death” — in this way — “Even in laughter the heart is sorrowful; and the end of that mirth is heaviness;” because, Prov. 4:19, “The way of the wicked is as darkness; they know not at what they stumble;” whereas, Prov. 4:18, “The path of the just is as the shining light, that shineth more and more unto the perfect day.”

I am the Truth; the reason being Jesus spoke only as His Father taught Him, namely, John 8:28; 12:50, “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak

these things.” “And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” Therefore Truth emanates from God, “Who only hath immortality, dwelling in the light which no man can approach unto, etc.,” 1 Tim. 6:16.

Finite man cannot be excathedra on Truth, inasmuch as Truth is one hundred percent clear from error. Man approaches this infinite standard of Truth only to the degree that he is influenced by the Holy Spirit. Hence, as he grows in grace and knowledge of Jesus Christ, the meditative source of Truth, he unconsciously becomes the recipient of increased power of discernment (1 Cor. 2:12-16) by the Spirit of God, which explains why he interprets certain texts differently from time to time. He is simply growing in Truth. Paul says in 1 Cor. 13:13, “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” The person who never has occasion to change his views on doctrinal points is not studious. His path has ceased to be “a shining light, that shineth more and more unto the perfect day.”

I am the Life. God says, Lev. 17:11, “For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” Here, in type, is shown blood to be the life of our flesh (body) — inherent Adamic life; and the sprinkling of blood upon the altar (v. 6) typifying God’s atonement for our souls — as new creatures — by the sacrifice of His Son.

The “mystery” which Paul refers to in 1 Cor. 15:51, 52 and partially explains here, includes a change of functional power for the flesh (body), namely, God’s Holy Spirit instead of blood. Just, “What the (perfect) law could not do, in that it was weak through the flesh,” Rom. 8:3 — (that is, endless life was made attainable only by the keeping of the perfect law), so likewise, during this age of grace, endless life could have been attained had it not been for sin-tainted blood-life. The evidence: “It is written (Matt. 4:4), Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” by way of Jesus and the prophets. A lawyer quoted the law to Jesus; and Jesus commended him, and added, “This do (keep the law) and thou shalt live.” John 6:48, 58, “I am that bread of life. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.” Also John 8:51, “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.”

What is the difficulty? Man, due to fleshly weakness, has not been able to keep (obey) all of God’s words, not to eat sufficiently of that Bread of Life — Jesus. No discount allowed at God’s bargain counter — one hundred percent cash, or no business. God keeps His word wherever it produces the proper standard of faith. Jesus says (John 6:63), “It is the spirit that quickeneth (‘giveth life,’ R. V.); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

“But,” says one, “it is appointed unto men once to

die, but after this the judgment." Yes, but the context (v. 26) reads, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," thus clearing the way for life. Verse 28, "So Christ was once offered to bear the sins of many (all); and unto them (the saints) that look for him shall he appear the second time, without sin ('a sin-offering,' Diag.), unto salvation."

When Jesus appears His saints will have been judged, 1 Peter 4:17, "For the time is come that judgment must begin at the house of God, etc." 1 John 3:14, "We know that we have (already) passed from death unto life, etc." This accounts for 1 John 4:17, our boldness in the day of the world's judgment, etc.; and what we escape by not sinning wilfully, namely "a certain looking for of judgment (of the world), and fiery indignation, which shall devour the adversaries," Heb. 10:27.

Myriads will be living when Christ comes who, by God's grace and strength, shall never taste of death; for they will be live branches of the inexhaustible Vine, who shall have been nourished thereby, the wise virgins having realized that everything in the Vine belonged to them, the branches, for both spiritual and physical life. And it will be by this superhuman nourishment only that they will be able to endure the necessary severity of their schooling during these last days.

## AMBASSADORS FOR CHRIST

(Continued from page 643)

thousand years. Revelation 20:5; 2 Timothy 2:11, 12.

3. Their inheritance is to be in heaven, "undefiled, and that fadeth not away." 1 Peter 1:4.

4. They are to share their Lord's glory, and they will be kings and priests upon a throne — a royal priesthood. John 17:24; 2 Thessalonians 2:14; 1 Peter 1:4-12; 2:5, 9; Romans 8:17; Revelation 1:6; 3:21; 20:6.

5. They are to follow the "Lamb of God" whithersoever He goeth, which means that faithful ambassadors will always be in the presence of the Lord. Revelation 14:1-5; John 14:3.

6. They are to be clothed with honor, immortality, and incorruptibility, a state into which nothing could enter to mar their everlasting happiness. Romans 2:7; 1 Corinthians 15:50-53; Ephesians 5:27.

Much more might be said concerning the wages paid to Christ's ambassadors, both in this life and in the future life, but these promises are sufficient to show how great and wonderful the wages are, and how little is required of us to gain this prize of such immense value.

### WHAT MANNER OF PERSONS ARE WE?

What manner of persons must we be, seeing that we are so greatly privileged? It is because God so loved the world that He made all these things possible for us. Are we fully alive to our privileges and our responsibilities? Are we acting as faithful ambassadors? In order to do so we must aim at being like our Master: we must be willing to forsake

all in order to follow in His footsteps, willing to suffer hardship and inconvenience, denying self for His name's sake, that we may faithfully discharge our duties as His ambassadors.

Let us continually read and study God's Word, which is a lamp unto our feet, and a light unto our path. The apostle Paul says that the Scriptures are the only guide to make us wise unto salvation, that the man of God might be thoroughly furnished unto all good works. We must study the Word in order to gain God's approval, and thus be able to rightly divide the word of truth. 2 Timothy 3:16, 17.

The prize held out to overcomers is one of surpassing beauty, and never has anything like it ever been offered to human beings. Therefore let us all be stirred up to greater zeal and activity in the Lord's work: in preaching the gospel as Christ's ambassadors, beseeching others to become reconciled to God. — *Selected.*

## RECONCILIATION THROUGH CHRIST

(Continued from front page)

alive before the Lord to make an atonement with Him. See Lev. 16:10-22; 1 Cor. 15:17. Jesus after His resurrection from the dead, was made "the brightness of the glory of God, and the express image of his person." He is the only creature that hath been clothed with immortality; that possesses infinite attributes and almighty power. He is our Lord and all things have been committed unto Him.

All should honor the Son even as they honor the Father. (John 5:23.) But at this saying many become offended and endeavor to make all sorts of unfair charges, saying that we ascribe too much glory to the Son, when, in fact, it is the record of God which we believe. Therefore, all who take exception to the exaltation of Jesus, and refuse to put their trust in the Son, the Savior, are found even fighting against God, yea, in "enmity against God," and not subject to His decree. (Psa. 2:7.) But all who put their trust in the Son are believers in God, which raised Him from the dead and gave Him glory. (1 Peter 1:21.) They are justified by faith, have peace with God, and receive the atonement. — *The Witness.*

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"SO THEN WITH THE MIND I MYSELF SERVE THE LAW OF GOD; BUT WITH THE FLESH THE LAW OF SIN." — ROMANS 7:25.

### THE INNER MAN

By Alta King, Iowa

PAUL PRAYED THAT THE FATHER might grant us according to the riches of His glory to be strengthened with might by His Spirit in the inner man. Eph. 3:16.

In First Corinthians 14:19 Paul says he would rather speak five words with his understanding that by his voice he might teach others also than ten thousand words in an unknown tongue. He knew that words, in order to affect the hearer's thinking, must have definite, clear cut meanings in the listener's ears. He knew also that prayer expressed audibly in words that the hearer understands is partially answered, for, desire for another expressed clearly and in the spirit of love takes root in the mind of the hearer and produces the same desire. And desire grounded in love is its own motive power towards seeking, for "he that seeketh findeth."

The effectiveness of Paul's prayer in Ephesians 4:16 in my life and yours depends upon our understanding what he means by "inner man." We who reject the theory of the immortal-soul inner man must find another definite meaning for the term. What I find within me is the "inner man" that Paul talks about. This that is within me is my mental and emotional life composed of judgments and convictions, of ideals and dreams, of desires and hopes, of hate and love, of fear and faith, of joy and pain. The sum total of all these is my inner self.

There are two types of inner man — the flesh and the Spiritual, the type depending on the character of the stimulus applied. The stimuli that produce the flesh type are the life urges and needs resident in the flesh by creation. The demand of the flesh for food and comfort, for self-preservation and self-exaltation, in contact with environment from which the urges and needs may be satisfied, stimulate the power of consciousness and the power of memory to form and retain mental and emotional reactions that look to self's welfare.

These mental and emotional activities form an inner man that is wholly self-centered. This type of inner man begins to develop in infancy with the first dawn of consciousness of self, and self's needs, and the environment that that self comes in contact with. Its first appearance

in the human family was in Adam and Eve when their dawning consciousness began to reason concerning self and self's environment. It is dominated by one law — the first law of nature, the law of self-preservation. Free from all restraint it produces, and can produce, nothing but the works of the flesh — adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, murders, drunkenness, revellings, and such like. Its aim is self-preservation and self-exaltation, but its inevitable goal is self-degradation and self-destruction because of the works its produces.

The stimulus that produces the Spiritual type of inner man is the life urge in God the Father. This life urge is Love. Stimulated by God's love, man's power of consciousness and his power of memory are moved to form convictions, ideals and emotional reactions that look to the welfare of all selves regardless of self. This stimulus was first applied to man's power of consciousness and his power of memory in the garden of Eden soon after Adam and Eve did their first flesh thinking, when God gave His first promise of mercy. From that time until Jesus, the stimulus of Love was constantly applied through God's spoken law, through miracles of temporal salvation, through exhortations, through chastisements — all forcing man's consciousness and memory to consider the life urges and needs of other selves as well as those of self.

And from that time to this the two lines of thinking have developed side by side and in constant conflict. The second, being the stronger, has gained ground (but not victory) in those individuals to whom God has chosen to apply the stimulus of His life. Only in one, Jesus the Son of man, have these varying and age-long expressions of God's love produced victory. In Him appears the first Spiritual inner man. Now, through the power out-flowing from the Spiritual inner man in Jesus there is victory of the second over the first in those individuals who, through the call of the gospel, are put in contact with His Spiritual inner man.

(Continued next week)

Illinois, 6. California, 5. Michigan, 2. Indiana, 2.  
Florida, 1. Minnesota, 1. Louisiana, 1. Iowa, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### A GREAT LEADER

**T**HE FAMILIES OF JACOB had moved down into Egypt that they might have food. Joseph, being ruler next to the king, gave them a fertile land in which to dwell. Children were born to these families; the older ones died; until, at last, they were strangers to one another — the rulers and the Israelites.

The new king, another Pharaoh, knew nothing of Joseph, and when he saw how mighty the Israelites were growing he became fearful of his own power. Therefore, he set taskmasters over the Israelites to make them work very hard. Thus, he thought the number would grow less. Instead, the harder the oppression, the greater number was added to Israel.

Finally, the king decreed that all new boy babies of the Hebrews should be killed. Now, among these in bondage was a man and his wife of the house of Levi. A little boy baby was born to them, and naturally they loved him too much to even think of killing him. The mother hid him for three months, but he was growing so large she knew he would be found before long. So she made a little ark (boat) of bulrushes, and putting the child into it she set it in the flags by the riverside. His sister stood a little way off to see what would happen.

After a while the Princess, King Pharaoh's daughter, came down with her maidens to bathe. When she saw the sweet baby and heard him cry, she felt so sorry for him that she determined to save him and keep him with her.

The little sister quickly came up and asked if she should find a nurse for the child among the Hebrew women. And, of course, she brought the child's own mother, whom the Princess hired. And so it was that the Israelitish boy became the son of the Egyptian Princess and lived in the king's own household. The Princess named him Moses, "because I drew him out of the water," she said.

The baby grew into boyhood, learning the things that boys of wealth were taught. No doubt, his mother, too, taught him all about his forefathers and his Hebrew brethren. At least, he realized the sad condition of his own people.

One day he saw an Egyptian smite an Israelite. He killed the taskmaster and buried his body in the sand. Next day he reproved two Hebrews for fighting and they accused him of the murder.

Moses knew his sin would soon be told, therefore, he ran away to escape the anger of the king. He lived in the land of Midian many years, where he married Zipporah, a daughter of Jethro, a priest of Midian and looked after his flocks.

One day Moses led the flock up near the Mountain of God (Horeb) and all at once he saw a queer sight — a fire burning in a bush, the bush itself not being burned up. When Moses turned aside to see what caused the fire God spoke to him from the bush. He said that He had heard the cry of the Israelites in Egypt, and that he had chosen Moses to lead them back to their own land in Canaan.

The story of the plagues that God brought upon the Egyptians before they would let the Israelites leave is familiar to all. The last plague was too much for Pharaoh and he allowed the Israelites to leave, with Moses in command. A pillar of fire guided them by day. At last they came to the Red Sea and the people began to find fault with Moses for bringing them into danger. For there was no bridge nor boat to cross, and the army of Pharaoh was pursuing them. But God was with them. Moses stretched out his rod over the sea, the waters piled up on each side, and the multitudes went across on dry land. The last were safely over when the protecting cloud was lifted and the Egyptian hosts appeared. They attempted to follow, but were drowned.

The Israelites murmured and complained during that long journey and Moses was often sorely tried.

He struck the rock when God said he must speak to it, and said, "Must *we* fetch you water out of this rock?" And because he did not honor the Lord in the eyes of the children of Israel, Moses was not allowed to go into the Promised Land. In fact, Caleb and Joshua were the only ones of all who started from Egypt who really did reach Palestine.

When Moses was one hundred twenty years old he went up on Mt. Nebo and the Lord showed him all the land. Then Moses died there and the Lord "buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."

**THINK!** Are we murmuring Israelites, or leaders, or faithful followers?

#### SOMETHING TO DO

1. Read Hebrews 11:23-29 and Genesis 47 to the end of the book.
  2. Draw maps of the territory mentioned.
  3. Outline the life of Moses.
  4. Learn Numbers 32:11.
  5. Copy — Moses — leader.
- Forty years — Egypt.                      Forty years — Midian.  
 Forty years — Wilderness.  
 Jacob and his families went down into Egypt.  
 Moses led the Israelites out of Egypt.

# With Our Sunday Schools

LESSON III. — July 20, 1930

## MOSES

Exodus 1:8-14; 2:1-22; 3:1-14; 11:1-10; 32:30-35; Deut. 34:1-8; Hebrews 11:23-29

Devotional Reading: Psalm 90:12-17

### GOLDEN TEXT

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. — Hebrews 11:27.

#### A STUDY OF THE SUBJECT

**Topic.** Leader, Liberator, and Lawgiver.

**Basic Truth.** "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." — Heb. 11:24-26.

**Outline.** I. Leadership. II. Liberator. III. Lawgiver.

**I. Leadership.** From the time of his birth, Heb. 11:23, to the day of his death, Deut. 34:4, 5, the life of Moses was not only filled and permeated with faith, but Scripture bears evidence that he submitted his course of life to the directions of faith.

It is highly improper to study the life of Moses, or that of any other outstanding Bible character, as a lone, unguided person, and expect to thus discover characteristics which made them what they were. The fact that Moses was touched by God and that the characteristics of his life resulted from that touch, is everywhere revealed in the record of his life. His leadership on that day of departing from Egypt, Ex. 13:21; his leadership as Israel stood before the Red Sea, Ex. 14:13; his leadership in the land of Rephidim, Ex. 17:5, 6; his leadership throughout life, was what it was because he, himself, submitted to the leadership of God.

In all this he beautifully typifies that greater leadership of Christ, our Lord, who not of himself, but unerringly under the leadership of His God, guides His every follower in the ways of perfection of life.

**II. Liberator.** There is something touching that wells forth from the heart of the true liberator. A liberator is not looking to his own deliverance. He is looking to the deliverance of others who without him have no prospect of deliverance. Abraham Lincoln stands as the chief of liberators of recent times. As for himself he needed no liberation. But he threw his whole soul and life upon the altar that he might free such as needed his services.

Moses was in full liberty in the midst of the wide spreading country of Midia. Under the direction of God, Ex. 3:8-10, Moses turned his back upon home and freedom, and journeyed to the aid of his brethren in bondage in Egypt. This, too, was under God's direction. Granting Moses all honor for his willing readiness, it was yet omniscient wisdom and direction that made him the mightiest liberator in the annals of human history.

Here, too, Moses wonderfully typified that

Prophet that should be like unto him, Deut. 18:15. Christ in His own person was not under the bondage of sin. He was in no need of liberation from sin. But under the Father's direction, He submitted himself unto the lowest level of sin's bondage that He might liberate them who at all times were under the captivity of sin and death. Heb. 2:14, 15.

**III. Lawgiver.** Blackstone, England's greatest jurist, tells us that there is no other law in the history of man that stands the equal of the law of Moses. In all its justice and inclusiveness it towers high above every known effort of man in this particular.

Here, too, we find the characteristics, not of the man Moses, but of that God in whom Moses manifested such great faith. It was the voice of the Divine, Ex. 21:1, that gave all the words of this law unto the listening ear and believing heart of Moses, His great leader and liberator. It was the finger of God, Ex. 31:18, that carved them deeply legible in the rock.

Moses was a lawgiver. He was great in that he did not alter the words of God; great in that he urged his people to accept them in all their fulness; great in that he executed them without fear, never yielding to bribery or injustice.

Again do we see Christ portrayed in the life of Moses. The law of Moses given to the man natural has its beautiful and overtowering counterpart in that greatest of all great laws, the law for the man spiritual as presented by Christ. In this Christ as the Lawgiver of the new covenant is the greatest of all lawgivers. Again we see characteristics, not of Moses nor of Christ, but of God himself, revealed in and through Moses, lawgiver of the old, and Christ, Lawgiver of the new.

#### PRACTICAL APPLICATIONS

Moses is one of the outstanding characters of the Bible. Educated in the arts and sciences of his day and reared in the home and family of Pharaoh, he became one of the great men of Egypt. We are told in the Hebrew epistle that he esteemed the "reproach of Christ greater riches than the treasures of Egypt." The stated reason is that he had respect unto the recompense of the reward.

Did Moses lose anything from a financial standpoint in turning down the riches of Egypt and taking his stand with the people of God? Does anyone sacrifice anything financially in living a Christian life?

By obeying God Moses became

A deliverer

A leader

A lawgiver

A judge

Discuss the blessings a person will receive during the present by obeying God; in the fu-

ture. Are the favors that come from service to God greater and better than those a person receives in serving the world? — C. E. R.

#### THE GOLDEN TEXT

**"In Faith he left Egypt, not fearing the wrath of the king; for he was strong as seeing the invisible one". — Heb. 11:27, Diag.**

"By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Hebrews 11:24-26.

Moses looked beyond the present day of pleasures and sin and made the good choice of "suffering with the people of God". The pleasures of sin are still in the world, and it behooves each one to make the wise choice of living for God rather than for the evils which surround us. — L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic: Moses Tested.**

The children of Israel were in hot rebellion against the leadership of Moses, and God made a proposition to him. He said, "I . . . will disinherit them and make of thee a greater nation and mightier than they." This proposition makes appeal to human pride and selfishness and to human wisdom. But at the same time it stirred up the type of thinking in Moses that God was developing in His chosen people and especially in the leadership of that people. Moses answered God thus — "Now if thou shalt kill all this people as one man — then the nations — will speak saying, because the Lord was not able to bring this people into the land which He swore unto them, therefore hath he slain them in the wilderness."

The thinking that produced these words saw beyond present failure and beyond human pride and selfishness; it reasoned and centered itself around the honor and the integrity and the power of God. It saw that God's proposition was an admission of failure. It also saw that the only way by which God can triumph in His plan concerning man is the way of longsuffering, mercy and forgiveness. God was well pleased with the thinking that His proposition produced, for He decided to stay by His covenant to Abraham by pardoning according to His own word, as Moses pleaded with Him. Num. 14:11-21.

Faith-thinking in us concerning the Father's work through Jesus will accord to God the victory as faith-thinking in Moses concerning God's work through Israel accorded such victory to Him. And God is well pleased with faith-thinking in us. — A. K.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Indiana (North Salem)	July 8 to 20
Northwestern Conference (Corvallis, Oregon)	July 10 to 13
Texas (Mullin)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

Take a One Dollar share of interest per month in our Gospel Work.

## OMAHA CONFERENCE

The Forty-fifth Annual Conference of the Church of God will be held at Omaha, Nebraska, Florence Addition, from August 16 to 24. We are planning on several speakers being there and we are trying to help bring the truths before the people, as the time is now close at hand. If every one does his or her part and works for the same aim and purpose we cannot help but succeed.

Lessie Appleby, Sec.

## REPORT OF MICHIGAN BIBLE SCHOOL AND CONFERENCE

The Michigan Bible School and Conference convened at Grand Rapids, June 23 to 29, with Brothers Siple and Conner as speakers. Some of their sermon subjects were as follows: "Charity"; "Character Building"; "Whosoever Will Be Great"; "Absent From the Body"; "Bolshevism and Atheism"; and "Peace".

Bro. Siple was the teacher of the Bible classes, taking the book of First Corinthians as a study, which proved an interesting study to all. The interest and attendance was good. The average attendance was twenty-one.

Though our attendance at Conference was not as large as former years, yet we who were privileged to attend, feel that we were greatly blessed by coming together for worship and study of God's Word. Surely we are in the last days. Let us ever be fervent in prayer, abounding in good works, looking for the soon returning of our Lord and Savior Jesus Christ.

It is with regret that we learn of so many deaths in our church family during the past year, hence the following resolution: Whereas the following of our church family, Sisters Fuller, Brewer, Morse, Lake, Harriet Woodard and Bertie Scott, and Bro. Peleg Chase have been claimed by the enemy death; Be it resolved that we express our sorrow in their loss and extend our sympathy to the bereaved.

Wm. A. Hanson, Sec.

## BRING IF YOU CAN

Those who are planning to be at the Illinois Bible School and General Conference and who plan to sleep in the dormitory are requested to bring sheets and pillow slips for their own use if possible. If you can do this the bedding committee will be greatly aided.

If you want rooms outside the dormitory write as soon as you can to Sr. Elizabeth Ordnung, Oregon, Illinois, telling her when you will arrive and how long you intend to stay.

## MOOREFIELD, NEBRASKA

We are comfortably located here in our new home and the church and Sunday school are moving on nicely. Our weekly services are: Sunday School at 10:00 a. m.; Morning Worship at 11:00; and Evening Service at 8:00. Prayer Meeting comes on Wednesday evening.

There were 629 in attendance at Sunday School the last four Sundays in June, giving an average attendance of more than 157 for each Sunday. However this good average was augmented some by the large attendance on Children's Day; there being 200 present on that occasion.

We are to have an all day meeting on the second Sunday of July, with basket dinner in the church basement. Come, enjoy this day with us.

If you live near Moorefield, come into church on Sundays. You will meet a fine, congenial bunch of folks that know how to make you feel welcome.

E. E. Giesler, Pastor.

## ILLINOIS AND GENERAL CONFERENCE

The days between now and July 29 are going to pass by quickly. If you haven't decided to be on hand for the Illinois Bible School and General Conference there is still time to decide and time to get there.

Besides the benefit to be derived from the Bible studies and the sermons there is that of association with those of like faith from all parts of our country. And added to these benefits there is the responsibility of giving our attention to carrying on the business of the Lord's work which has been placed in our hands.

Come. Get the benefits and give your aid and support to the work — God's work.

Sr. Mary Jackson, matron of Golden Rule Home, left on July 4, for a vacation of two weeks. She will visit her father at Waukon, Iowa, and her son and wife at Waterloo.

Bro. Gustave Foyer of the Chicago congregation has been in Englewood Hospital, 6001 South Greene St., Chicago, Illinois, for several weeks. The comfort and cheer that he would receive from letters written by different ones would mean much to him at this time. Remember him also in your prayers.

## GOOD TEACHERS AND SPEAKERS

All ages have been considered in selecting the teachers for the coming Illinois Bible School which begins at Oregon, Illinois, at ten o'clock in the morning on July 29. The teachers are: Brothers G. E. Marsh, F. L. Austin, F. E. Siple, M. W. Lyon, Elmer Goekler; and Sisters Edith Miller and Verna Thayer.

## REPORT FOR JUNE

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 5; St. Louis, Mo., 2; Blush, Mo., 5. Marriages, 1. Baptisms, 15.

Money received in Indiana: Pleasant View, \$24.00; Rensselaer, \$30.00; Burr Oak, \$10.00; Plymouth, \$15.00; North Salem, \$6.00; Hillisburg, \$25.00; Conference Board, \$4.50.

Expense, \$14.50.

J. H. Anderson.

## RIPLEY'S ANNUAL JULY MEETING

For a number of years the Ripley, Illinois, church has held an all day meeting on its regular monthly appointment in July. Next Sunday, July 13, is the date this year. There will be morning and evening sermons on that day, with business meeting in the afternoon. Basket dinner will be eaten in the park opposite the church. Bro. F. E. Siple will be the speaker for the Saturday night and Sunday services.

Bro. Harry Sheets, pastor of the Maurertown, Virginia, church, and his wife are spending part of the month of July visiting with relatives and friends in Michigan. They expect to be in attendance at General Conference and Illinois Bible School and Conference.

## FROM KOSZTA, IOWA

Our attendance at Sunday School is about thirty. Our young people are to be commended on their regularity. The young people's class was sorry to lose its very efficient teacher, Miss Alene Barber, who is making her home at Mason City. This class gave a play on Thursday evening, June 26, to a good sized audience. The proceeds will go to the church fund. Louise Cronbaugh was elected to fill Alene Barber's place.

Mrs. Sadie Clark and Mrs. J. W. Williams and sons, Gwin and Ward, drove down from Gladbrook to attend the play.

The Dorcas Circle which was organized in July, 1928, to raise money for a new church, is progressing nicely.

As many as can are planning to attend the Waterloo Conference.

Our church and Sunday School joined the Gladbrook people at the cabin east of Gladbrook on July 6, for an all day meeting with a basket dinner.

Mrs. L. M. Kiger, Church Sec.

## HERALD RECEIPTS

Mrs. Etta Hatch; Marshall Logan; Leona Marsh; Mrs. Connie Ramsey; Mrs. L. T. Wood; Mrs. J. A. Barr; Mrs. Fannie Knight; Mrs. Ella Skeels; Mrs. C. H. Simpson; L. D. Decker; J. W. Cooper; Mrs. John Raish; Mrs. Myra Renner; Mrs. Rose McCurry; Mrs. F. T. Summers.

## MONTHLY PLEDGES

There are a few monthly pledges for the National Bible Institution still coming in. For these we are very thankful. To all those who are contributing regularly each month, as well as to occasional contributors, we are grateful. The number now contributing regularly is 82, and the amount is \$123.50 per month. This is the Lord's work and He wants us all to help in it. It means only a little to each of us, but, when our resources are combined, it means much to the work. The Lord will surely add His blessing to the work and the workers.

Will you boost the work monthly with \$1.00?

Say, "Yes."

Sign name .....

and address .....

and mail with check to National Bible Institution, Oregon, Illinois.

**TIME**

To discover the accurate datings of the different teachings and works of Jesus, requires most careful comparison and consideration. There is quite general agreement among students as to the approximate date of the birth of our Savior and as to the approximate date of the beginning of His ministry. Also the great majority of readers accept Usher's chronology, ordinarily used in the margin of King James' translation, and consider that the ministry of Christ was three and one-half years. But there are many students who are thoroughly convinced that our Savior's ministry covered but one and a quarter years.

Suffice it to say that those who hold to the thought of the one year ministry of our Lord, understand that Matt. 12:1 to 28:15 occurred between Saturday, Dec. 25 (Tebeth 20th) 28 A. D., and Sunday, March 20 (Nisan 17th) 29 A. D. This, upon the computation that Jesus was born "Wednesday, Tebeth 7th, 3996 A. M., which is December 25, 4 B. C." While those who hold to the "three year ministry" and that Jesus was born 4004 years after

Adam's creation, regard that the events of the studies of this quarter occurred in 32 and 33 A. D. — F. L. A.

**DOING THE IMPOSSIBLE**

In the life of Moses, we find an outstanding example of one who did not rely upon his own wisdom and ability to carry out the things he was called upon to do. It pays to take time occasionally in our modern hurried existence, to really study ourselves to learn of our weaknesses and find the Source of strength.

Think of some of the reasons why Moses would naturally hesitate to lead the children of Israel out of Egypt. Notice that in each case where Moses would have reason to hesitate, God stepped in and aided him.

We have just such a Helper today in our Savior. Depending upon myself, I cannot do the things I ought, but "I can do all things through Christ, which strengtheneth me." Let us never forget the unseen Helper in every activity of life. — M. G.

The church building at Oregon is rapidly nearing completion. Dedication day is set for Sunday, July 27, the Sunday before Bible School is to begin. Bro. G. E. Marsh is to be the speaker of the occasion.

**ANNUITY BONDS**

There is no better way to preserve one's capital for use during life and at the same time dedicate it to the Master's use after one's death than by a National Bible Institution Annuity Bond. Write NATIONAL BIBLE INSTITUTION, Oregon, Illinois, for information.

Any Amount - Much or Little

**GENERAL CONFERENCE DELEGATES**

**T**HE GENERAL CONFERENCE of the Church of God will begin its 1930 meeting on Tuesday, August 5th. Every State Conference and every local church is urged to send delegates to this General Conference session. The Working Rules of the General Conference are so designed that every member of the Church of God may be fully represented at all of its sessions, either by being present in person or by being represented by delegates as follows:

He may be represented in full by his local church — if his local church is not a member of a State Conference; or, if his local church is a member of a State Conference, he may be represented one-half by his local church and one-half by his State Conference.

This is in accordance with Working Rule No. VIII., which, as amended August 12, 1926, reads:

"VIII. The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates as follows: Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board fifty percent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote fifty percent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 percent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote but such vote shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

"The names of members, and if possible, the address of each member so represented, shall be furnished and certi-

fied by the proper officer to the Secretary of the General Conference before the session at which their votes shall be cast."

The foregoing provides that each member of the Church of God may have full voice in the sessions of the General Conference. This Conference is yours, Brother, Sister. As members of the Church of God, the holdings of the General Conference and the operations thereof are in your hands. It is urged that every local church and every State Conference will send delegates to the coming Conference, which delegate will represent all the memberships of the various churches and state conferences.

Please read Rule VIII. over carefully and comply as fully as possible with its terms and mail credentials, naming your delegate or delegates and the number of members represented, to F. L. Austin, Secretary, Oregon, Illinois. We suggest the following form as appropriate for notifying the General Conference of your appointments:

To The General Conference,  
F. L. Austin, Secretary,  
Oregon, Illinois:

This is to certify that .....  
has been appointed delegate.... to represent the .....  
..... Church (or Conference)  
at the sessions of the General Conference to be held at Oregon, Illinois, beginning August 5, 1930. The .....  
Church (or Conference) has ..... members which  
the above delegate is authorized to represent.

Signed  
..... Chairman  
..... Secretary

Dated, July ....., 1930.  
The names of members follow:

## THE BOOK OF THE PROPHET DANIEL

By Lyman Booth

(Continued from last week)

THE NAMES OF SOME musical instruments mentioned in the second chapter have caused some perplexity, because some of them are in Greek. Since it has been determined that at that time there was free intercourse between eastern and western Asia, there can no longer be any good reason why Greek names and instruments should not have been used in the court of Nebuchadnezzar. Besides, the Persian words which occur in the book fully support the view of the early date because such words would not have been used in the Greek period which was later. The opponents have very little support for their position. We can scarcely believe that any imposter would employ two languages in composing his accounts and then mix in a few Greek words. It would be more likely he would use but one.

It is most probable that the Jewish tradition is correct in stating that each historical event was recorded at the time it happened, and each vision also by Daniel himself. It is very probable that the documents were conveyed from Babylon to Jerusalem at the time of the return and that they were arranged in proper form by the "great Synagogue." So great was the popularity of the book that large additions and alterations were introduced into it in the seventy version, which after a time became utterly discredited. It was followed by the Theodotian. The latter as well as the Vulgate, retained most of those additions, which have been preserved in the Apocrypha in the English Bible. The old seventy version of Daniel was totally lost, and only discovered and published within the last two centuries.

The book is made up of two divisions. The first is historical (1-6); the second, prophetic (7-12). The first contains the chief facts of Daniel's personal history, from his arrival in Babylon, his rescue from the den of lions, to his exaltation to a high position in the Empire under Darius and Cyrus. The second contains a series of important visions: the first in the first year of Belshazzar about 555 B. C.; the second in 553; the third in the first year of Darius the Mede, 538; and the last in the third year of Cyrus, 534.

In the prophetic portion a succession of great and important events is predicted. In chapter seven the four world-wide empires, Babylonian, Medo-Persian, Grecian and Roman, pass before him in vision in their religious aspect under the figure of four beasts. In chapter eight is predicted the struggle between the Persian and Grecian powers, the ram and the he goat, and the rise and overthrow of Antiochus Epiphanus under the figure of "the little horn," which prepared the way for the final overthrow of the Jews by the Romans. These were followed by the prophecies concerning the Messiah, chapter 9. In seven

weeks, or forty-nine years, reckoning from the decree of Artaxerxes, Ezra 7:8-11, Jerusalem would be rebuilt. In sixty-two weeks, or 434 years, the Messiah was to begin His work and be cut off.

This much of the seventy weeks has been fulfilled, but there is one week or seven years in which Jacob is to experience a season of severe trouble, the like of which the world has never witnessed. Chapter ten relates the opposition of the Persians to the return of the Jews to their home land. Chapter eleven minutely predicts the history of the four kings, Cambyses, Smerdis, Darius and Xerxes, and the rise of Alexander and his successors till the conquest of Syria by Rome. The twelfth chapter foretells the establishment and growth of Christ's kingdom.

Our Lord called him, "Daniel the prophet," with a favorable recommendation of his predictions, even the most difficult of them, to the attention of His disciples. Compare 8:13; 9:27; 11:31; 12:11; with Matt. 24:15 and Mark 13:14. The prophecies of Daniel and John the Revelator are very similar. The former foretells in general terms, while the latter more distinctly portrays the events. Bishop Newton said, "In his work hath been produced such instances of his having been a prophet, as an infidel cannot deny, or, if he denies, cannot disprove."

This book was written with a spirit of animation, and is highly entertaining. The whole is enriched with the most exalted sentiments of piety and with the finest testimonies to the praise and glory of God. Much of the book has been considered extremely obscure, but it is the nature of many of the prophecies not to be perfectly understood until the time of their fulfillment. Some parts of these predictions are so very plain and have been so exactly fulfilled, that Porphyry, a most bitter enemy of Christianity, maintained that they were written after the predicted events. This is very important testimony, for it shows that these prophecies which relate to historical facts, which terminated in the reign of Antiochus Epiphanus, were absolutely true. It can be proved that they were published in the Greek language many years before Antiochus was born, and also they were in the possession of the Egyptians, who were unkind to the Jews and their religion.

Daniel's prophecies have, in all the centuries, received as certain accomplishments as those which relate to more ancient events. They predict four great monarchies; the fourth of which remains in a subdivided state unto the "time of the end." They have succeeded each other in the order predicted and have answered the description as given in the book. Little now remains but the regathering of the Jews and their conversion, and the final triumph of the Christian religion to render the entire history of all those ages a perfect indorsement of Daniel's prophecies.

All Bible writers of note confirm each others' testimony. In no instance is there a discordant word, or anything that can be so construed, by those who diligently examine and study the Bible. This uniform testimony gives prophecy its full force and when compared with its accomplishment, amounts to a complete demonstration of the truth of the Scriptures as the oracles of God.



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, JULY 15, 1930

NUMBER 42

## He Shall Send Jesus Christ

By F. L. Austin

*“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” — Acts 3:19, 20, 21.*

THE RETURN OF OUR SAVIOR in person to earth is not a matter that depends only on the choice of our Savior. Rather it is the prearranged plan of God.

From the beginning God foresaw the effects upon man of sin. He peered down through time and foresaw man's rejection of Christ before Pilate. He foresaw man's choice of sin and iniquity in preference to truth and righteousness. He likewise foresaw the terrible confusion and anguish into which the sinful ways of man would lead him. But He also foresaw the one fitting way to restore man and earth from that thralldom of sin. It was to again send His Son.

### SIT THOU ON MY RIGHT HAND

When the Savior after having taught and exemplified the ways of truth and righteousness, was rejected unto death by man, God at once restored Him to life and called Him to His own right hand. From the time of His ascension until He shall have been sent again, Jesus has been at the right hand of His Father. He whom man rejected was immediately received by heaven. Not only did He take location in heaven, but as the Word indicates He was received into the fellowship, into the communion of heaven. And, proclaimed Peter by inspiration, Acts 3:21, “Heaven must” continue to “receive” Him as one in the activities of heaven “until the times of

### RESTITUTION OF ALL THINGS.

Heaven purposes to restore man from his terrible enthrallment. That man himself is unable to accomplish this restoration has been repeatedly evidenced by the repeated failures of successive types of efforts and governments. Man's first historic period ended with a flood of destruction because of man's terrible failure as regards righteous-

ness. Over and over again have similar failures and terminations been repeated. None of the ingenuity of man has been sufficient to lift the race from the quagmire into which it has steadily advanced during the eons since Eden's first day.

But heaven plans a refreshing. Peter, with all the ardor of the circumstances and of the inspiration of Pentecost, exhorted his hearers unto repentance in order “that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” This word, “refreshing,” refers to the thought of breathing again in comfort and pleasure. It suggests the thought of a new hold on the joys and the raptures of life. While the word, “restitution,” which follows in verse 21 refers to a similar state and condition, it is the only instance in which the word is used by inspiration. Its reference is not to a restored condition of the earth as such, so much as it is a reference to the revival of the heart and outlook of man.

### THE PRESENCE OF THE LORD

It should be noticed that Peter cites this refreshing as a result of the Lord's presence. It is to proceed from Him when He shall be present. Today He is absent. He has gone away, John 14:2; but He is coming again, John 14:3. He is to be present once more with those who are His followers: “Refreshing” is one of the foremost results that shall follow His presence. But Peter was very careful to explain, Acts 3:21, that heaven must receive Him *until the time for this refreshing to set in.*

The turn in the affairs of man's world must of necessity take place with the return of Jesus Christ from heaven's right hand. There will be no question as to whether or  
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# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." — 2 Corinthians 5:17.*

## FEARFULLY AND WONDER- FULLY MADE

THESE WORDS EXPRESS something of the reason for David's awe and admiration of the Father as recorded in the one hundred thirty-ninth chapter of Psalms. Retrospectively he looks upon himself and tries to contemplate something of the amazing marvelousness of his own creation. Whether he looked within upon the organic structure of the human system as science has since come to look upon it may not be fully known, but he saw enough of the extreme delicacy and sensitiveness of the many minute organs of the body. He beheld the accuracy of their operation, the precision with which they function and he uttered in the fourteenth verse the words of this caption.

It would seem as though the analysis of the human body would be sufficient to convince every right minded man and woman of the existence and operation of the all intelligent and all powerful Creator. And yet there are those who look with advanced knowledge upon man and yet seemingly would have you and me think that they doubt the existence of God.

However it is undeniable that the human being is a creature of marvelous work in full agreement with the words of the Psalmist. Furthermore, it is likewise agreed that the Word of God is replete with accurate statements and information concerning man and man's existence.

## NEW CREATURES IN CHRIST

LIKE AS THE GREAT TRUTHS of creation are beyond the comprehension of man, like as the functioning of the natural life is deep down beyond the scrutiny of man, so also is the re-creation in and through Jesus beyond man's comprehension. Indeed it is far more wonderful and marvelous, if it be proper to compare the two, than is the creation itself.

One can quite readily accept the statements of Holy Writ that "the spirit of God moved upon the face of the waters" and in due and proper sequence the whole formation of creation was brought about. True, such a thing is far beyond the mind's comprehension, but by faith in God

and in His abundantly proven Word one can quite readily and fully accept of the great comprehensive statements as revealing the truth in the matter.

But now about the new creation! What is that? The same body framework is used as a basis. Life with all of its potency, yea, life in increased power and increased measure is attributed to this new creation. How our Lord and Savior is able to purge the corners and recesses of our lives from their filth of sin; how He is able to transform the carnal nature into a nature spiritual, like unto that of God himself and of God's quickened Son; how He is able to erase those sin stains which have permeated every part of life and to make life clean, pure and innocent; how the Master is able to re-create man from his established mortal condition and make him immortal; how He is able to transform the corruptible nature into nature of incorruptibility (read again 1 Cor. 15:51-54); how the Master is able to accomplish all these things and what that new creation really is are points of truth that require even greater faith in the Word of God than does the acceptance of inspiration's first voice as recorded in Genesis one.

And yet this is exactly what the Bible is teaching. It brings Christ to view as the one only glorified Seed of our God and of God's covenants. It exalts Him as the Redeemer, the Savior, the Restorer of all things, as the One in whom and through whom all things must pass in order to arrive at full and complete enduring creation. (Read again Col. 1:14-18 and bear carefully in mind the meaning of the word "consist", v. 17. Read also Eph. 1:20-23.)

The Word of God places Christ as the Firstborn of every creature to the true and eternal status of life, and as the only One in whom man can attain to like nature and life.

## DANIEL

IN THE SUNDAY SCHOOL LESSONS of the present quarter, Bible students everywhere are asked by the International Sunday School Lessons Committee to study carefully the various characters pointed out by the lessons and to discover what there was in those characters which made them successful, what there was which caused them to fail, that the student will endeavor to profit by such discoveries. Seriously we are asking the question, whether that is the prop-

er point of view for Christian students to take.

One thing is quite sure, neither Abraham nor Samuel nor Daniel were new creatures in Christ Jesus. Christ had not yet lived, nor died, nor been raised again. He himself had never yet been exalted to the right hand of God. He had not yet been placed high above all principalities and powers and dominions. It was not yet His to re-create and make new creatures out of the old. Isaac, Josiah, Jeremiah and all of the ancient worthies were without the marvelous opportunity that is afforded faithful ones of this dispensation. True, if a person desires to grow as Abraham grew, to qualify as Daniel qualified and cares not for the added and succeeding advantages that are opportune in Christ Jesus our Lord, then it would be well to study carefully those pre-Christian characters and take lesson only therefrom.

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## A MYRIAD

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A THOUSAND IS A LARGE NUMBER, too large, some think, and yet we are slowly plodding on toward the thousand mark. Nor do we wish to stop until that thousand shall have been attained. We are speaking of the thousand one-dollar per-month shares of interest that we have asked you to take in this great work to the honor of Christ.

And yet how small a number is 1000 when compared with the great world about us. When compared with the number of our own communion, 1000 is altogether too small. Nine-tenths of the people who number themselves as members of the Church of God ought to be expected to enroll in this work that is nation wide in its scope. And as we have said before, 1000 one-dollar-a-month subscribers toward the promotion of the work would quickly put the work upon far better financial standing than it has been to date.

But if the work is to go forward as the people wish that it would, it must of necessity find at least 1000 co-workers in this matter. The work has piled up on the shoulders of the few to such ponderous dimensions that it seems utterly hopeless for the few shoulders and the few hearts to bear up long under the strain. The heart fairly grows sick day after day as the mails bring suggestions to and requests of the office. How much we would like to put every worthy suggestion into operation God only knows. But to realize the utter inability to launch out on new suggestions or even begin to carry the present cumbersome load makes one all but faint.

And so again, we urge that clerks and laborers and teachers and office helpers, all wage earners, old and young, together with business men and farmers — one and all — will quickly enlist in this army of workers to the extent of putting one dollar each month at work through the National Bible Institution for the Master. Send us word today. Enclose one dollar for the month. Then each succeeding month likewise enclose one dollar to the National Bible Institution, Oregon, Illinois. Remember, frequent considera-

But ours is a greater privilege. It is for the believer of this age to seek admission into the life of Christ, to have access to the Master himself, to receive that touch from His heart and from His hand that will remold, reshape and renew life and all of its tendencies. He who admires Daniel who lived a life of faith in the face of the bitterest and most strenuous oppositions is admiring one of the high ideals under God.

But he who today admires the Daniel of the former age may well aspire to be a greater than Daniel, even a Daniel enlarged, made greater, stronger and brighter by being intensified in the fullness of a new creation in Christ Jesus. Let us not seek today those heights in the pathways of God that come through any other source than through Christ in whom all things are being builded up for eternal abidance, for the fullness of God's glory.

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tion of the work and its interests keeps you that much more in touch and in sympathy therewith. Make it monthly if you can. Take time regularly for this work.

Yours in the Master's service,

F. L. Austin, Sec'y.

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## THE MILLENNIAL KINGDOM

PART 3

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By C. W. Dean

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EZEKIEL DESCRIBES HOW ISRAEL and Judah are to be made one nation in the land, with David as their king and prince for the eon, when an eonian covenant of peace will be made with them and Jehovah shall set His sanctuary in their midst. (Ezek. 36:21-28.) There is no uncertainty about the language of this scripture. The sons of Israel and Judah are to be made one nation and kingdom in the land Jehovah gave to Jacob, and in which their fathers dwelt — the land of Palestine where they and their sons and their sons' sons shall dwell for the eon. David will be the prince over them for the eon, occupying a place of high authority and esteem among them as Messiah's vicegerent, with honored privileges accorded to no other. (Ezekiel 37: 24-25.)

The land will be divided among the twelve tribes in parallel sections, beginning at Hamath on the north, with the section first for Dan, the next for Asher; then sections for Naphtali, Manasseh, Ephraim, Reuben and Judah. (Ezek. 48:1-7.) Then comes the holy oblation. East and west of the holy oblation are two portions allotted to the Prince, corresponding in breadth to the holy oblation. (Ezek. 45: 7-17; 48:21-22.) Immediately south of the holy oblation and the portions allotted to the Prince will follow sections for the tribes of Benjamin, Simeon, Issachar, Zebulon and Gad. (Ezek. 48:23-29.)

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## THE BOOK OF HOSEA

*By Lyman Booth*

WE NOW PASS from the Major to the Minor prophets. The twelve remaining have been considered as one book. It is thought that the martyr, Stephen, alluded to this arrangement when quoting from Amos 5:25-27, "As it is written in the book of the prophets," Acts 7:42. And it is certain that in the beginning of the Christian dispensation, both Jews and Christians numbered the books of the Old Testament according to it. This may help to show what those books were to which Christ and His apostles referred as "the scriptures" and "the oracles of God."

The writers of this part of the Scriptures are generally called minor prophets, not because their messages were inferior in any way to the larger works of other prophets, but merely on account of their brevity. They do not seem to be placed in the Bible exactly after the order in which they were written. Nine prophesied before the captivity, and three after the Jews were returned from Babylon. Some of the nine prophesied as early as the time of Isaiah, or even, earlier, especially Jonah, who evidently preceded the others.

As to the rest, the various schemes formed and the various opinions held by many learned men and the narrow grounds on which they rest their opinions show plainly that it is a more difficult subject than the importance warrants. The dates are so remote as to be of little moment as compared with the messages they have recorded. Hosea, probably, was the first and with the exception of Zechariah, the longest of the minor prophets. He was contemporary with Amos in Israel and Micah in Judah.

Hosea, meaning Salvation, belonged to the northern kingdom. He began to prophesy before Isaiah and continued to do so for sixty years during the reign of the last six kings of Israel. In spite of the external prosperity of the reign of Jeroboam the second, there were corrupting influences at work, and these made themselves conspicuous during the anarchy that followed his death. The idolatry of the first Jeroboam produced all kind of vice. The kings were profligates; the priests had introduced shameful rites throughout the land; God was forgotten; and the rulers looked to Assyria or Egypt for help in their misfortunes.

Hosea's domestic relations were very unhappy with his unfaithful wife, Gomer. Still he loved her in spite of her persistent sin and life of shame; and even after her other lovers had deserted her and left her to be sold, he found her in the slave market and bought her. He forgave her evil deeds and misconduct and took her back as his wife. Perhaps this sad experience showed to him a clearer view of the sorrow or grief of Jehovah on account of the spiritual adultery of His people. And therein he was made to understand God's willingness to follow His chosen nation with the hope of winning them back to His infinite love and faithfulness.

In the fourth chapter and the first verse we learn something of the waywardness of the people. "Jehovah hath a controversy with the inhabitants of the land, because there is no part, nor mercy, nor knowledge in the land." He strongly denounced the kings and priests for their unholy condition, for they had become very corrupt, the priests encouraging sin that they might profit thereby financially. Their worship had become a mere mockery. They seemed to have forgotten that God desired mercy and not sacrifice, and the knowledge of God more than burnt offerings.

Hosea predicted the captivity of the ten tribes long before it arrived, and he may have lived to see its near approach. He is supposed to have been of the kingdom of Israel, though his prophecies often relate to Judah. His prophecies are remarkable for their concise, sententious and disconnected style, though in some parts they are pathetic, animated and most sublime. His general scope was his endeavor to convince his people of their sins and to lead them to repentance. But his warnings and pleadings fell upon deaf ears, and the nation rushed on to its destruction, within a very few years after his death.

It was a repetition of the saying, "Ephraim was joined to his idols," and yet God loved those people, as dearly as Hosea loved Gomer. When it seemed inevitable that they would not return to God, He exclaimed, "How shall I give thee up? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim: for I am God, and not man." Hosea 11:8, 9.

His predictions which soon took place were numerous. But those relating to Israel and Judah, the conversion of the Gentiles, the future restoration of the Jews are very distinct and striking, and they agree with those of other prophets; and the extraordinary fulfillment of several, both prove the divine inspiration of the writer, and give positive assurance that the rest will be fulfilled in due time. Though his prophecies are brief, still they are frequently referred to by New Testament writers. Compare 1:10, 11; 2:23 with Rom. 9:25, 26; 1 Peter 2:10; 5:6; Matt. 9:3-10; Luke 23:30; Rev. 6:16; 11:7; Matt. 6:16; 11:1; 2:15; 13:14; 1 Cor. 15:54, 55.

Some writers have written disparagingly and severely condemning the corrupt state in which the original text of the minor prophets has been brought to us, and without authority have made many additions and corrections of the writings of the minor prophets and Hosea in particular. This is a very poor remedy, as it tends to add to and take away from the Word of God. But pious students of the Scriptures will find that the text as we have it contains important and instructive meaning in every part.

Hosea seemed to have been a very close observer of material objects, for his illustrations are taken from rural and domestic pursuits, such as the snaring of birds, sowing, reaping, threshing and the baking of bread. He gives an insight into the mode of life of his time: the women are decked with earrings and jewels; the feasts of sabbaths are

days of mirth; the people sacrifice on mountain tops, and burn incense on hills, "under oaks and poplars and elms;" while the priests, forgetful of their functions, "lie in wait as troops of robbers, and murder in the way of Shechem," 6:9. In looking at the enormities of those things the prophet is sorrowful and somewhat broken. Is it any wonder after scanning the various experiences through which he passed that he should feel thus?

This book may be divided into two parts. The first (1-3) gives the key to the imagery which gives color to the prophet's language thereafter. The unfaithfulness of his wife who had born him two sons was a symbol of the nation in God's sight. Degraded as she had been, so should the nation be many days without ephod or teraphim, till the day that they returned and sought the Lord their God. (3:4, 5.)

Part two is given in the most vivid imagery of accusations general and special against Israel for their sins which the prophet condemns unsparingly: their dishonesty, idolatry, distrust of God and unwillingness to return to Him. There are many quotations of importance in the New Testament: "I will have mercy and not sacrifice," 6:6; Matt. 9:13, and refers to Luke 23:30; as does John in Revelation 6:16 and 9:6 to the striking metaphor, "They shall say to the mountains, Cover us and to the hills, Fall on us," (10:8). In Matt. He applies Hosea 11:1, "I called my son out of Egypt," to the return of the Holy Child from Egypt (Matt. 2:15), and St. Paul applies (Rom. 9:25, 26) in a very striking manner the names which the prophet mentions to his children. Hosea 2:23.

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## THE HIGH CALLING

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**“W**HEREFORE SEEING WE ALSO ARE COMPASSED ABOUT WITH so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” Heb. 12:1.

Anyone running in a foot race with a keen desire to win pays great attention to details. He would naturally see that he was properly clothed and without any needless encumbrances. He would not hinder his progress by carrying any weight. His mind would be continually fixed upon the finishing post. The earnest gospel age Christian will likewise endeavor to free himself from all hindrances in the grand spiritual race for the high calling prize. His mental vision will be constantly focused upon the ultimate objective, namely joint-heirship with Jesus. He will seek to abandon every weight of error which clings so closely and impedes his progress towards righteousness. He will set aside the "close-girding sin", as the Emphatic Diaglott translation expresses it. With doubt and unbelief as to the veracity of God's Word the adversary tempted our first parents, causing the downfall of themselves and their posterity. With the same easily-besetting, close-girding sin of unbelief, the great deceiver seeks to mislead him whose desire is to obey God and complete the race set before him.

The track will be a difficult one. The believer is prone to depart into side tracks, following his own natural evil inclinations. Nevertheless we must not get discouraged in our hope to attain to the great reward because of entanglements and snares and difficulties. Have we not the evidence of the faithful of the past ages; of "so great a cloud of witnesses"? Their race, though not that of the high calling, was yet a most difficult one, requiring faithfulness even unto death. Yet they proved to be winners by God's grace. We have not been given anything more difficult than they were asked to perform, and we have the strong assurance of help from the same grace of God.

The course has been clearly marked out, and has been traveled over by our Forerunner, even Jesus. Should we come to a fork in the road, to a point at which we wonder and doubt as to the direction to take, let us "look unto Jesus," and see the way He trod. He suffered contradiction of sinners against himself, and suffered, too, the agonies and shame of the cross. Tribulation and trials will overtake us, even as they did our Lord. We are to be joint heirs with Christ, "if so be that we suffer with him, that we may be also glorified together." Hebrews 12:1-3; Romans 8:17.

Much profit and help can be gained from a study of the differences as well as the similarities between the High Calling which is of God, and a race. In any earthly race many competitors may run, but only one receives the prize. In contrast to this, all who finish in the contest for the high calling will obtain the promised reward. It is not a contest in the competitive sense. Rather than try to gain an advantage over the other entrants, each must do his utmost to assist his fellow runner to reach the goal. Indeed, by helping one another along the course, we assist our own progress.

The method of entrance into this grand race is simple. Those who would enter must merely recognize their naturally undone condition as sinners and have faith in the redemptive work of Jesus on their behalf. And this implies forsaking sin, accepting the will of God as our own, and devoting ourselves to His service. "Therefore," says Paul in Romans 5:1, 2, "being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Winning the race is not a forlorn hope, but a certain one, if we but fulfil the conditions. It is a living hope, as is expressed in 1 Peter 1:3-5 — "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (or, living) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." — *Selected*.

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"Think as though your thoughts were visible all around you."

# DAILY SCRIPTURE READINGS

## WOMAN'S INFLUENCE IN COMMUNITY AND NATIONAL AFFAIRS

### DIVINE FAVOR

Sunday, July 20 — Psalm 90:12-17.

*"Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." V. 17.*

THE THOUGHT OF DIVINE FAVOR brings to my mind, "For thou hast found favour with God," the angel's words to Mary. It is indeed a wonderful privilege to be a woman and a greater one to be a mother. Much is said about woman's influence in national affairs: Woman yields her greatest influence in her own home, with those who call her mother. To her is given the opportunity to influence for good the lives of all within her family circle and this, in turn, become an ever widening circle as the children go out into the world and influence other lives. Do not long, little mother, for the opportunity to go out into the world and work for the cause of Christ; the greatest opportunity lies right at your own door. — M. G.

### DEBORAH'S CALL TO ARMS

Tuesday, July 22 — Judges 4:4-10.

*"And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour." V. 9.*

WAS THERE EVER SUCH A TIME when woman's call to arms meant more than now? Deborah saved Israel, and brought peace for a time. Esther sprang to the rescue of her Jewish brethren. And now the urge comes to every intelligent, honest, Christian woman to hasten to the rescue of America's growing youth and teach them that there is a God who rules our destinies, and that through His Son Jesus the Christ we may gain eternal life. Mothers can build a standard of clean, honest, Christian thought for the growing child that no one else can. Every avenue of life needs this standard to build on. M. A. W.

### DEBORAH'S VICTORY

Wednesday, July 23 — Judges 4:11-16.

*"This is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" V. 14.*

MUCH HAS BEEN SAID about woman's sphere which in past times was narrowly circumscribed, but today it is as great as her ability to accomplish the work comprehended in that sphere. In Judges, fourth chapter, we read that Deborah who was a poet and prophetess also judged Israel. She was the instrument under God of freeing her country from Canaanite enemies. Queen Esther is also an example of the courage and ability which a good woman can display in time of need. At the risk of her life she saved her own people, the Jews, from extermination at the hands

of the wicked Haman. Joan of Arc inspired her countrymen to take up arms in defense of their country, and the story of these noble deeds is thrilling. But it would seem more fitting for the women of today to try to lead men to lay down their arms and follow after peace. If the women of all the nations would participate in a peace movement, their influence would be felt throughout the world.—A. B. C.

### ESTHER'S FAITH

Friday, July 25 — Esther 4:13-17.

*"And who knoweth whether thou art come to the kingdom for such a time as this?" V. 14.*

THIS READING SHOULD BRING thoughts as to the responsibilities of parents. If Mordecai, Esther's uncle, who "took her for his daughter," had not trained the child to have implicit faith in God, would she have been able to make the daring test she did when the command went forth from an absolute monarch that all her fellow countrymen should be slain on a certain date? Esther realized in herself that she was powerless. And, undoubtedly, the three days she spent fasting were filled with supplications to the One who had guided the Jews, whose promise was, "I will not forsake thee," and who alone could change the cruel edict of the king. God recognized her faith and mightily delivered His people. Is He less willing to help those in trouble today? — L. E. Y.

### ESTHER SAVES HER PEOPLE

Saturday, July 26 — Esther 7:1-6.

*"Then Esther the queen answered and said, If I have found favour in thy sight, O king, . . . let my life be given me at my petition." V. 3.*

ESTHER, THE JEWISH WIFE of a Gentile ruler, by her wisdom in knowing how best to reach the heart of her husband, made a feast to which she invited him and his favored friend. On the second day after having them nicely seated at the table, the king asked Esther what she wished most and promised that it would be granted her. In reply Esther made known the plot which Haman had devised to destroy her people, the Jews. She pleaded for her people, and through her influence the king made a decree by which the Jews were able to defend themselves and thereby their lives were saved. — L. A. R.

In planning the readings for the week, several readers were asked to contribute a thought on the general topic, in that way bringing to the page a broader outlook and greater benefit than can be derived from the viewpoint of one person only. The topic for the week being on woman's influence, I have asked only women to write upon it. Thank you, one and all! Do you recognize all the initials? The readings for Monday and Thursday failed to reach us.

## AN EXPLANATION

*By D. G. Harvey*

IN THE HERALD for June twenty-fourth, Bro. J. H. Anderson has an article dealing with the seeming conflict between the Bible record of the period of time between the exodus from Egypt and the building of the temple. Bro. Anderson asks, "Will someone please explain these dates?" We will try to explain it thus:

One year, from the exodus to the sending of the spies. The use of one year is not given as accurate, but to avoid fractions. We find that Israel left Egypt on the fifteenth day of the first month. Num. 33:3. They were at Sinai the third month. Ex. 19:1. The tabernacle was set up the first day of the first month; must be the second year, numbered second month, second year. Num. 1:1. They were forty years in the wilderness. Acts 13:18; Ex. 16:35; Num. 14:33.

Five years were consumed in subduing the land and dividing it among the tribes. Josh. 10:42; 11:23. According to Joshua forty-five years passed between the spying of the land and the division of it. Josh. 14:7, 10.

The period of the Judges was four hundred fifty years. Acts 13:18-20. Saul's reign lasted forty years, Acts 13:21; David's, forty years, 1 Chron. 29:26, 27. There were four years at the beginning of Solomon's reign before they started to build the temple. 2 Chron. 3:2. This makes a total of five hundred seventy years from the exodus to the building of the temple.

In regards to 1 Kings 6:1 stating the same period to be four hundred eighty years, there must be an error of the transcribers, as such statement is out of harmony with so many other statements of the Word. The Hebrew character "four" so closely resembles the character "five", it is thought to have caused the error of the transcribers.

A similar discrepancy will be noticed in 2 Chron. 36:9. Compare it with 2 Kings 24:8, the former giving the age of Jehoiachin (evidently incorrect) as eight years, while the latter states his age as eighteen years. Such a mistake could easily occur.

But God has so guarded His Word, that the few trivial errors of copyists are made manifest. An error will stand out alone, while the truth is in full harmony with other statements of the Word.

For example, let us add four years of Solomon's reign to forty years each of David's and Saul's and forty-six years from the exodus to the division of the land, and we have a total of one hundred thirty years. If we deduct one hundred thirty from four hundred eighty we have two hundred fifty to cover the period of the Judges, mentioned in Acts 13:20 as four hundred fifty years.

Let us deduct the period of the Judges from the four hundred eighty of 1 Kings 6:1 and we have thirty years to cover a period of one hundred thirty years, Saul, David and Solomon each forty and the wanderings forty-six.

The writer enjoys these questions of seeming conflict. Will someone explain how Joseph, the husband of Mary, had two fathers? Matt. 1:16; Luke 3:23.

These questions are often brought up by unbelievers in the Word of God to prove that the Bible is a mixed up mess that contradicts itself. Let us look into some of them. Bro. Anderson has started a good line of thought.

## OUR HIGH PRIEST

THE WRITER OF THE EPISTLE to the Hebrews, when comparing the arrangements of the Mosaic law with those of the new covenant, said, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession (or confession), Jesus Christ." Hebrews 3:1. Observe that he describes the brethren as being partakers of the heavenly calling. Two thoughts are contained in this phrase, both being in harmony with other scriptures. The calling is of divine origin, and therefore a heavenly one.

Taking the writer's advice, let us consider the Apostle and High Priest of our confession. Apostle means "one sent," and this particularly applies to Jesus, for He was sent from God. John 17:18. Our confession necessarily refers to the confession of our belief in God and that He showed His interest in us by sending His Son.

From the study of the High Priestly office of Jesus Christ, we learn that He as the great High Priest offered himself as the Sacrifice for the sins of Adam and all of his race. Hebrews 7:27. By the same offering He was the Ransom or an exact and corresponding price for the whole race; and God's supreme justice could not and did not demand, nor could He accept, any additional sacrifices of animals, angels, or men. 1 Timothy 2:3-6.

Jesus, as a perfect Man, was the one and only perfect Offering for sin. Consequently He is the only High Priest qualified to offer the one and only necessary sin offering. We cannot perform a high priestly function, but are able as under priests to consecrate our lives in devotion to God's service. We may and should imitate our Master's virtues. We should absorb and reflect His love. We ought to practice patience, longsuffering, kindness, and righteousness as He gave us the example. We should in all things strive to follow in His steps. 1 Peter 2:21; Philippians 2:5.

The one hope of our calling need not be mixed with fear. Jesus said, "Let not your heart be troubled . . . I go to prepare a place for you." John 14:1-3. And again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. When everyone and everything seems to be against us, we still have the assurance from the Lord, "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Corinthians 12:9. In view of this promised divine help, remembering our Lord's love, keeping in mind the present blessings and the full reward upon resurrection, may we each strive to obey the call in every detail. Philippians 3:10-14; 1 Thessalonians 2:12; 2 Timothy 4:7, 8.

## A BLESSED INVITATION

By Samuel E. Haney

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Matthew 11:28-30.*

THESE VERSES SEEM to trend toward the spiritual rather than the physical phase of life, for there are several words here which are generally given unintended meanings, as their contexts clearly show.

"Come unto me." What does this mean? If it doesn't mean putting into practical use all that Jesus and the apostles taught by precept and example, it is meaningless. Man imagines there are many ways to "come" to Jesus. But just as there is but "One Lord, one faith, one baptism, one God and Father of all," there is but one way to "come" to Jesus of which the New Testament is replete with instructions; repentance and obedience being first in order.

Inasmuch as Jesus was immaculately sinless, repentance must necessarily supersede one's approach to His glorious spiritual presence. This done, the force of Paul's words in Titus 3:5, 6 should be appreciated, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour."

"Labour." Paul's inspired teachings necessarily voice the Lord's sentiment; and to this end we shall note how that the apostle confines the word "labour" to that of labor of love in behalf of the brethren: Rom. 16:6, "Greet Mary, who bestowed much labour on us;" Gal. 4:11, "I am afraid of you, lest I have bestowed upon you labour in vain;" Col. 1:29, "Whereunto I also labour, striving according to his working, which worketh in me mightily;" 1 Thess. 5:12, "And we beseech you, brethren, to know them which labour among you, and are over you, in the Lord, and admonish you;" 1 Tim. 4:10, "We both labour and suffer reproach, because we trust in the living God." Paul's premise is confirmed by the Lord, namely, John 6:27, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

"Heavy laden." The same thought obtains about "heavy laden," namely, "overburden with ceremony or spiritual anxiety." — Strong's Concordance. Every conscientious Christian possessing a measure of knowledge of God's Word has an eager desire to strengthen his feeble and oppressed brethren just as described by Isaiah (35:3, 4), "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even

God with a recompense; he will come and save you." There are many hungry souls who, in their efforts to find the entrance into God's kingdom have become spiritual somnambulists, groping about, following man's will-o-the-wisp doctrines when a few words discreetly spoken would direct them aright.

"My yoke." Jesus would have us to understand the immense contrast between His yoke and the yoke this world is ever striving to put upon our backs, that of bondage and servitude. Paul makes this clear in Acts 15:10, "Now, therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear?" Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." 1 Tim. 6:1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed."

The object of taking our Lord's yoke is to learn of Him, which can be done only by becoming like Him in spirit, namely, "meek and lowly in heart." There is no other way to enter into the school of Christ; and to find rest unto your souls, as it is written, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek (italics mine): he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

"My yoke is easy, and my burden is light." Yes, my correspondents often give glowing testimonies to this effect. Here is one which speaks volumes for dear Sister McClelland, who has been "in the faith for forty-six years." She is nearly an octogenarian, and is a semi-invalid, residing near Boise, Idaho: "Well, we are a happy bunch, aren't we? Such a blessed faith, and such a wonderful God, and such a dear Christ! Is it any wonder that we are happy?" This is a degree of peace and happiness that neither millionaires nor any other kind of "aires" know anything about. Neither can they acquire it, because they know not the source from whence cometh such inestimable bliss.

The writer has been in the narrow way thirty-three years and can testify to the fact that his Lord's yoke is easy, and His burden is light. And despite the enemy's various cruel buffeting from many sources, he can say that he has been wonderfully blessed in spirit, soul and body; and that as the way becomes narrower day by day, it continuously becomes more luminous by the heavenly sunshine. He can also say that the more we check against our heavenly treasure, the more our principal is enhanced; and the more blissful becomes His yoke and His burden.

Thus it is that we accrue more eagerness to help our fellows to escape the pending time of trouble such as never was; and to show mankind that the only means of permanent peace and safety is in Christ Jesus — the only Way of everlasting life.

Who said, "For where two or three are gathered together in my name, there am I in the midst of them"?



## "A PERTINENT QUESTION"

By Alta King

*"The following is submitted in answer to an article entitled, "A Pertinent Question", by G. E. Marsh which appeared in a recent issue of The Herald. It is worthy of consideration. — Assistant Editor.*

**I**S AN INTELLIGENT UNDERSTANDING of the fundamental doctrinal teachings of the Church of God (I speak denominationally), necessary to the salvation of the individual?"

"Whosoever believeth that Jesus is the Christ is born of God — whatsoever is born of God overcometh the world — who is he that overcometh the world but he that believeth that Jesus is the Son of God." 1 John 5:1-5. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4:14.

One who believes that Jesus is the Christ overcomes the world. One who believes that Jesus is the Son of God overcomes the world. The overcoming power in belief that Jesus is the Christ, the Son of God, is the conviction that He embodies the power, and the wisdom, and the love necessary to save the world through the way of repentance and remission of sins.

These three beliefs — Jesus the Christ, Jesus the Son of God, Jesus the Savior of the world — are equal in that they go hand in hand. Each one is true because the other is true. The basis for this threefold belief is stated by John in John 20:30, 31. It is simple and concrete. It is the living Christ himself; the man Christ Jesus and His "signs." The signs are the evidences of His resurrection life.

Jesus and His works make it possible for me to believe that Jesus is the Christ, the Son of God, the Savior of the world; and this belief brings life in His name and victory over the world. Jesus himself and the recorded evidences of His love and strength, healing the sick in body, mind and heart, coming in contact with my personal need is the basis of faith in Him as the Savior.

At no time in my life has the doctrine of man's mortality brought me in contact with the Christ's saving power, though this doctrine may speak the need that brings this contact to some. I cannot judge. Jesus healed many of "demon-possession" without demanding that the sufferer first be rid of the erroneous doctrine that is back of belief in demon-possession.

The Jews believed vehemently in the bodily presence of Jehovah's Christ on the literal throne of David in their national restoration and in their nation's world wide influence and dominion. But they were very far from the Christ who walked among them and the kingdom He is to establish. They had no conception of Jesus the Christ, the Son of God, the Savior of the world. Their sectarian doctrine, though truth, did not bring them salvation.

All truth is essential to freedom from all ignorance and error, and their devastating influence. But no truth in-

itiates an individual into the way of salvation except the resurrected Jesus himself and the evidences that He is the Christ, the one anointed with the Father's salvation power, the Son of God, the Savior of the world. And these evidences are His works in the presence of His disciples.

Without this consciousness and conviction concerning Jesus, any truth is dead dogma and prideful knowledge. With this consciousness and conviction concerning Jesus, any truth is a step forward into comprehension of "what is the breadth, and length, and depth, and height;" and into knowing "the love of Christ which passeth knowledge;" and into being "filled with all the fulness of God."

I dare not say that an individual's salvation depends upon an intelligent understanding of the fundamental doctrinal teachings of the sect known as the Church of God, for then I should have to deny the veracity of many who testify by word and deed of the Christ's salvation power in their lives, though they follow not with me, and more — I would have to deny the words of Jesus himself.

He says of him who worked miracles in His name, though he was not following with Him and the twelve, "Forbid him not: for he that is not against us is for us." And He goes even farther than this in reference to this same class. He says, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Denying these words I deny the Christ, the Son of God, the Savior of the world. And denying Him, I deny the essential of salvation.

Of God Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption. Jesus is God's salvation. We receive salvation when we receive Jesus himself. Accepting truths about Jesus or about self, even a safely creedized set of truths, is not by any means accepting Jesus. Accepting Jesus today is the result of the same cause that it was in the days of His physical presence among men. It is the result of consciousness of need and of His power to meet that need.

Whatever truth, be it ever so simple and limited in scope, accomplishes this consciousness in an individual, that truth brings salvation to that individual, for it brings Jesus to him and him to Jesus. This nearness, established by the submission of the one in need and the love of the one who meets need, is the medium through which His power works in the needy one wisdom, and righteousness, and sanctification, and redemption. A part of this is freedom from erroneous doctrines, and all of which is salvation.

GAIN ALL YOU CAN without hurting either yourself or your neighbor, in soul or body, by applying thereto with unintermitted diligence and with all the understanding which God has given you. Save all you can by cutting off every expense which serves only to indulge foolish desire to gratify either the desire of the flesh, the desire of the eye, or the pride of life, whether for yourself or your children. And then GIVE all you can, or, in other words, give all you have to God. — *John Wesley.*

## THE MILLENNIAL KINGDOM

(Continued from page 659)

The holy oblation will be divided into three parallel sections from east to west. The northern section will be the Levites' portion. Immediately south of it will be the priests' portion of corresponding size (Ezek. 48:10-12), in which will be located Jehovah's sanctuary. Then south of the priests' portion will be the city's portion.

### PHYSICAL REGENERATION OF THE EARTH

The size of the new city and the location of the sanctuary and the elevation of the Dead Sea, call for a great change, a physical change in the land surface of Palestine, as well as the entire earth in that day. Let us consider what the prophet Zechariah has to say of the same event (14:1-6), as compared with Revelation 16:17-21.

In the days of Peleg (Gen. 10:25) the earth was divided, the results being the seven continents and many islands of the sea with which we are geographically acquainted today. But here we are given a glimpse of the great physical changes which are to take place in the future restoration of the earth, bringing it to the unity and order that prevailed in Genesis 1:9-10. The islands of the sea will flee and the mountains will not be found. The mount of Olives which faces Jerusalem from the east will be rent in half — half of the mountain removing northward and half toward the southland, forming a great ravine eastward and seaward. Jerusalem will be raised up and called the mountain of Jehovah.

Through this great physical regeneration, the earth becomes again one vast continent, surrounded by the sea, as it was in the beginning of mankind (Gen. 1:9-10), and we are promised the restoration of all things. Palestine will be the geographical center, with Jerusalem as the capital city and seat of government, where the nations will ascend from year to year to worship the King, Jehovah of hosts. (Zech. 14:16-19; Isaiah 2:2-3; Micah 4:1-3.)

Jerusalem will be rebuilt, gloriously resplendent in its beauty, including the site of the old, for from Zion shall go forth the law, and the word of Jehovah from Jerusalem. (Isaiah 2:2-3; Micah 4:1-2). The city proper will be eleven miles square. This will give an area of one hundred twenty-one square miles to the city proper, or one hundred forty-four square miles inclusive of the suburbs. There will be a wall surrounding the city with three gates on each side, named after the tribes of Israel. On the north side, the gates are for Reuben, Judah and Levi; on the east side, Asher, Gad and Naphtali. (Ezek. 48:30-34.) And the name of the city from that day shall be *Jehovah-Shammah* — "Jehovah is there". "And it shall be in that day that living waters shall pass forth from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be." Zech. 14:8.

As the day of the Lord presents the Melchisedec priesthood of Christ, His kingly administration passing forth from Jerusalem and affecting all mankind, then will begin the reign of righteousness.

## REMEMBER LOT'S WIFE

By Alice B. Curtis

Before you disobey God's Word,  
Or scorn His truths that you have heard,  
"Remember Lot's wife."  
She little thought death's well-aimed blow,  
Would strike at her and lay her low,  
But it did.

Remembering her friends and kin,  
That slept the city walls within,  
"Remember Lot's wife,"  
She meant to take a single glance,  
And learn the city's fate perchance,  
But she died.

You say this happened long ago,  
Why over the old story go,  
"Remember Lot's wife"?  
Such things do not occur today,  
And we are different anyway,  
From Lot's wife.

The difference we think is small,  
She disobeyed and that was all.  
"Remember Lot's wife."  
And many who Lot's wife would blame  
In her place would have done the same.  
As she did.

There was a way that led to life,  
That was not taken by Lot's wife.  
"Remember Lot's wife."  
She took a chance, as one might say,  
As many people do today.  
But do they?

*There is no chance* we ought to say,  
God deals in no uncertain way.  
"Remember Lot's wife."  
'Tis certain we will win or lose,  
According as the way we choose,  
Is right or wrong.

If men would try God's will to learn,  
And from their evil ways would turn,  
"Remember Lot's wife,"  
Christ's words in Luke so often read,  
Perhaps need never have been said,  
"Remember Lot's wife."

"THE PROPHET that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

— *Jeremiah 23:28.*

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"NO MAN CAN SERVE TWO MASTERS: FOR EITHER HE WILL HATE THE ONE AND LOVE THE OTHER; OR ELSE HE WILL HOLD TO THE ONE AND DESPISE THE OTHER." — MATT. 6:24.

## THE INNER MAN

By Alta King

(Continued from last week)

THE CONTACT THAT BEGINS and nourishes the development of the spiritual inner man in man is simple and direct. The inner life of Jesus is set forth in the Scriptures. As these Scriptures make contact with the human mind under the influence of the power and love of the living Christ, they take root and change the trend of man's thinking. The living Christ stimulates the power of thought and the power of memory, through words setting forth His mission and work, through rebukes, through exhortations, through admonitions, through control of experiences. These turn the power of thought away from self's welfare toward the welfare of fellow-man, and toward the glory of God, which glory is the Father's love for His creatures.

Hearing and yielding to these ministrations of Jesus, I am transformed by the renewing of my mind; I am strengthened with might by His Spirit in the inner man; Christ dwells in my heart by faith; I become rooted and grounded in love; I am made able to comprehend what is the breadth, and the length, and depth and height, and to know the love of Christ that passeth knowledge. I become a new creature in Christ Jesus.

The spiritual inner man bears the fruits of the Spirit — love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Because of these fruits, the spiritual inner man produces only those works that are constructive and elevating to all selves with whom it comes in contact, including self. Its aim is the welfare of all selves; the opposite of the aim of flesh inner man. Its goal is the highest welfare of all selves including self, the opposite of the goal of the flesh inner man. The aim and the goal of the spiritual inner man is in accordance with the law of spiritual development which is, "Whosoever will lose his life for my sake shall find it."

The flesh inner man comes first in man's development out of the "living creature" state of existence in which he was created and placed in the garden of Eden, and the state

into which all Adam's descendants are born. The spiritual inner man comes second, as soon and as fast as God brings to bear the influence of His love on the creature He created. "First the natural, afterwards that which is spiritual," is the law that governs God's development of man into His own image and likeness.

The flesh inner man is first and his strength is great, but through love for and faith in the living Christ and the power that flows from Him, the flesh inner man, great as he is in strength and priority of birth, can be and is being made to yield to the rebukes and the commands of Jesus. An inner life of beauty, and strength, and fulness that reaches far beyond the narrow bounds of self and self's welfare is the result.

Shall not we who have been favored with the initial contact with the Christ's inner life through the gospel call, go often and early to seek Jesus and, through prayer, and the written word, and His living presence, seek and yield to His rebukes and His admonitions? Thus only will we be strengthened with might by His Spirit in the inner man, as Paul prayed.

ON JUNE TWENTY-NINTH, the Chicago Bereans gathered at the home of Bro. and Sr. Kee. As this was the last meeting for the summer, due to the fact that so many will be away for vacations, we met two hours earlier and enjoyed a picnic dinner together before the study hour.

We feel that a very profitable year has been spent, and definite progress made. Although we have not covered as many lessons as some, we have certainly studied what we have gone over from all angles. We hope to increase our membership in the fall and expect to take up the work with renewed zeal and enthusiasm.

Florence Daehler, Sec.

Illinois, 7. California, 5. Michigan, 2. Indiana 2.  
Florida, 1. Minnesota, 1. Louisiana, 1. Iowa, 1.

Who said "Keep thy heart with all diligence; for out of it are the issues of life"?



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### DEBORAH

*"Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam."* — Judges 5:12.

**J**OSHUA WAS APPOINTED BY GOD to succeed Moses, and lead the children of Israel unto the Promised Land. After he died judges were chosen as leaders in the many wars with the people of Canaan.

The Israelites were continually provoking God by following after the customs and idolatry of the surrounding nations. In punishment, the Lord sold them into the hand of Jabin, king of Canaan, and allowed him to oppress them for twenty years.

At this time the judge of Israel was a woman, a prophetess named Deborah. She dwelt under the palm tree of Deborah, between Ramah and Bethel in Mt. Ephraim.

One day she called Barak, and told him to bring certain tribes of Israel to Mt. Tabor. In the meantime she would draw Sisera, the Canaanite captain, to the River Kishon. Then she would deliver the Canaanites into the hands of Barak.

But Barak said he would not go unless she accompanied him. She agreed to go with him, but said that the honor of the victory would not be his, but another's, and that a woman. So Deborah and Barak led the Israelites up to Mt. Tabor.

When Sisera heard that they were there, he gathered together all his nine hundred iron chariots and soldiers and went to the river of Kishon. Then Deborah said to Barak, "Up: for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?"

So Barak went down from Mt. Tabor with his ten thousand men to meet the Canaanite army. And the Lord allowed Barak to overcome the host of Sisera — all but Sisera who left his chariot and fled on foot to the tent of a Kenite. Here he met death by the hand of the Kenite's wife, Jael, thus fulfilling the prophecy of Deborah.

Deborah and Barak were so glad over this deliverance that they sang a great song of victory.

THINK! Are we provoking God too?

#### SOMETHING TO DO

1. Read Judges 4:16 to end and Joshua 5.
2. Write the names mentioned and who each is.
3. Draw a map of this region.

4. Learn Judges 4:4.

5. Copy: Deborah — prophetess — judge.

#### NATURE FACT

15. Quails were sent as food to the murmuring Israelites.

16. What does the Psalmist use to illustrate man's brief life?

Who said, "Better is a little with the fear of the Lord than great treasures with trouble therewith"?

#### LOVING — KIND

David said, "I am distressed for thee, my brother Jonathan: very pleasant has thou been unto me: thy love to me was wonderful, passing the love of women."

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15:17.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"Love worketh no ill to his neighbour." Rom. 13:10.

"He that loveth not knoweth not God; for God is love." 1 John 4:8.

"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." John 3:16.

"And this commandment have we from him, That he who loveth God love his brother also." 1 John 4:21.

"Thou shalt love thy neighbour as thyself." Mark 12:31.

"Add . . . and to godliness brotherly kindness." 2 Peter 1:7.

"A friend loveth at all times." Prov. 17:17.

#### FRIENDSHIP

It is my joy in life to find  
 At every turning of the road  
 The strong arms of a comrade kind  
 To help me onward with my load;  
 And, since I have no gold to give,  
 And love alone must make amends,  
 My only prayer is, while I live —  
 God make me worthy of my friends.

*Frank Dempster Sherman.*

# With Our Sunday Schools

LESSON IV. — July 27, 1930

## DEBORAH

Judges 4:1-15

Devotional Reading: Psalm 68:4-11

### GOLDEN TEXT

Say unto them that are of a fearful heart, Be strong, fear not. — Isa. 35:4.

#### A STUDY OF THE SUBJECT

**Topic.** Woman's Influence in Community and National Affairs.

**Basic Truth.** "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." — Psal. 20:7.

**Outline.** I. Deborah as a National and World Influence. II. Biblical Citations of Woman's Achievement. III. Woman the Creature of God.

**I. Deborah as a National and World Influence.** First as prophetess, later as judge, Deborah, through Barak, united most of the tribes of Israel in one common effort against an enemy. This was probably the nearest to a national united stand against an enemy that had been experienced since settling in their tribal inheritances. Judges, fourth chapter, gives us a historical report of this campaign, while Judges 5 gives us the same in poetic style. Deborah was the leader.

Because of Israel's estrangement from God, she had been delivered to punishment by the Canaanites. Many inflictions had been imposed upon her. By Deborah's leadership, Israel was again, under God's guidance, freed and she became more firmly federated as a nation. Thus Deborah became the mother of her country much as George Washington became the father of the United States.

Not for self, but for her God did she labor. "So that all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might", expresses beautifully the mind of this great leader. Her faith was in Jehovah, and this expression in Judges 5:31 reveals how that she led the nation under God's guidance and to His honor. Her influence was not only national for the time, but has through Israel's history spread and affected many nations even unto the present.

**II. Biblical Citations of Woman's Achievement.** There are few biblical characters that stand out much more prominently than does Hannah in First Samuel one and two. Not as a statesman or military leader, but as a humble, obedient worshiper of God, it became her privilege to exercise lasting and beneficial influence upon all Israel and upon all earnest students of God.

Jezebel was a woman of opposite type, militant and strong of character, vile and wicked in tendency. Ungodly and selfish, she wielded an influence for wrong and injury perhaps greater than did any other woman in biblical history. Read 1 Kings 16:31 to 21:25.

Sarah, Elizabeth, Mary, we cannot faithfully study woman's influence as revealed in the Bible without including a brief mention of these. That the influence of each of these was far-reaching is undenied. Military leaders have never exercised greater influence, but it

should be faithfully noted that the influence of these God-fearing women, though national in scope and world-wide in effect, issued forth of God from the sacredness of home life.

The world has enjoyed its Victoria, its Cleopatra, its Joan of Arc, but it has never enjoyed the influence of womankind that has been greater or better than has the influence of these God-fearing women of Bible times.

**III. Woman the Creature of God.** Like man, woman is God's creation, Gen. 2:21, 22. Like man, woman was of God created for a purpose. Each has a particular place in life. Speaking generally, the influence which one can exercise is not the influence that can be exercised by the other. Betsy Ross was not a Washington nor a Lincoln, but the quiet influence that issued forth from her Philadelphia home has been wafted back and forth across the nation like the fragrance of roses before the morning breeze. To woman, God has given that peculiar faculty foreign to man which makes her specially gifted in wielding influences that permeate through and through the heart and soul of the individual, of the nation and of the world. Without her the world could not be what it is. In the greatest and truest sense, she is the complement of man, occupying her own God-given position. Led of God, she scales the highest summits of righteousness and greatness, wielding influences that make for the greatest strength of community and nation.

#### PRACTICAL APPLICATIONS

The Canaanites living in north Palestine were enemies of the Israelites and oppressed them for twenty years. Deborah, a prophetess and judge of Israel at that time, saw the plight of her people and with God's help delivered them from their enemies.

Do you think God will deliver His people from their enemies today? Name different ways in which God delivers.

Show how the following are foes of mankind:

Liquor  
Tobacco  
Dances  
Pleasure

Add others to this list.

Should women assume leadership in the church as Deborah did over Israel? Name some of the women that have occupied important places in God's work and discuss their work.

Deborah could not have delivered Israel had they not given their loyal support. The leader of a nation is entitled to the support and co-operation of the citizens of the country. Should Christians come to the support of their country in an emergency or crisis?

Will Christianity make an individual a bet-

ter citizen or is it a barrier to a person performing certain duties that necessarily belong to some of the nation? — C. E. R.

#### SENIOR AND ADULT CLASSES

**Topic: Faith-thinking and Deborah.**

Israel was in sore need under the enemy's oppression. Out of her need she cried to God from whom she had before received help. In Deborah, the Judge, this need, coupled with former experiences, crystallized into the faith that produces leadership and action, and Israel was delivered.

This faith and its resulting deliverance is not faith in and through Christ and His salvation. It worked bloodshed and destruction and sang praises to the Kenite woman who helped to bring victory through deception and brutality. Nevertheless this instance of faith, inasmuch as it was a case of taking God at His word and acting on that word, was a step forward in Israel's faith-thinking.

By such instances Israel began to learn and is still learning to take God at His word. When the surety of such thinking and such action has been ingrained in her nature, she will eventually reach up out of her last great need and take the fulness of God's word, the Word made flesh, full of grace and truth, knowing that that Word active in her inner life will rid her of an oppression more degrading and painful than national oppression under a national enemy — A. K.

#### JUNIOR CLASS

**Topic: A Brave Leader.**

The children of Israel, or the Hebrew people, had been led out of Egypt by Moses. Moses died in the wilderness and Joshua led them on into the Promised Land or Canaan. Here they had lived for years until the time of our lesson today. They had been ruled by judges.

Many, many times these people cried to God for help and He would help them. Then they would turn their backs upon God again and before long would be in trouble. They were captured many times because they failed to obey God. He would free or deliver them again as they cried for help.

Deborah was now judging, or ruling over these people in our today's lesson. The people had been captured by Jabin, king of Canaan. How the people cried for help! And again God helped them. Deborah placed Barak in command of the army of her people. But he refused to march against King Jabin unless Deborah went with him. Deborah was a brave woman, and she went, but she would not take the honor of capturing this army to herself. She said, "The Lord will deliver them." Was that not a fine thing for her to do? Can we do likewise? — V. C. T.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Indiana (North Salem)	July 8 to 20
Texas (Mullin)	July 11 to 20
Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Mauretown)	August 14 to 24
Nebraska (Omaha)	August 16 to 24
Kansas-Oklahoma (Arkansas City)	August 31 to September 7

Bro. Gustave Foyer of 7223 Eberhardt Ave., Chicago, died Sunday, July 13, under a second operation in the Englewood Hospital where he had been a very sick patient for several weeks.

During the absence of Bro. Marsh from his pastorate in Los Angeles we understand that Brothers Norman McLeod and Cecil Smead are to be the speakers for his congregation.

Bro. and Sr. Chas. Gesin of Oregon are expecting to attend the Indiana Conference over the coming week end.

The South Lawn Park Church at Grand Rapids, Michigan, is looking forward to a new pastor to take up work in the near future.

The Rockford Sunday School was very much pleased by the sermon given on Sunday, June 29, by Bro. Richard Le Crone. A violin solo was played by Elseleone Nokes, accompanied on the piano by Mrs. Herbert Kasper. We have heard some excellent talks since our class was started by Sr. Woodward and the members of the Bible Training Class.

Bro. S. J. Lindsay spoke for the South Lawn Park Church, Grand Rapids, Michigan, on Sunday, July 6 and 13. Bro. H. A. Sheets spoke for them on the evening of the thirteenth. Grand Rapids has had the opportunity of hearing a number of our ministers this summer. Good audiences greet each speaker.

We are saddened by the news of the continued illness of Sr. E. W. Moses of Houston, Texas. Sr. Moses attended General Conference two or three years ago and endeared herself to all who made her acquaintance by her sweet disposition and noble Christian character. Our prayers ascend to the Father for her.

We are glad to report that Sr. Mabel Bell of La Crosse, Wisconsin, is gaining slowly from her recent operation. She and Bro. Bell will attend General Conference if her health permits. Merle and Guilford expect to be here rain or shine, which means an addition to our musical talent.

In sending in her very generous quarterly contribution, one sister sends in an additional dollar-a-month pledge, "to take the place of one of the thousand who has not sent." This is a commendable spirit of loyalty and is a fine idea for others who may wish to do likewise.

## AN ORGANIZATION COMING

The Rockford brethren are working diligently and hope soon to have a well organized church body. At a meeting on last Friday night, after a talk on the greatness of the calling of the church by Bro. Austin, Bro. Lewis Lindsay was appointed temporary chairman and Sr. Esta Starbuck temporary secretary. A committee of three was chosen by the chairman to outline a set of working rules which will be submitted to the congregation next Friday night, July 18, for their consideration.

## GOOD MEETING AT RIPLEY

The all day meeting at the Ripley, Illinois, church last Sunday was well attended by the local people and some from a distance. Three car loads were there from Kewanee and one from Oregon. In the afternoon three were baptized by Bro. Siple.

## PLUM RIVER AND ADELIN

Next Sunday, July 20, is the day for the regular monthly preaching service at the Plum River (Illinois) church. Bro. Paul C. Johnson expects to be there for the morning service and at Adeline in the evening.

## OUR THANKS

We wish to thank those of our subscribers who have so promptly responded to our call to bring their subscriptions to The Herald up to date. The more we can thank in this way the better we feel.

## NEARING COMPLETION

On the morning of the twelfth of May, Bro. Townsend of Grand Rapids, Michigan, reached Oregon and began to superintend the work of remodeling the church building to have it ready for Bible School and Conference which begins on July 29. This work has progressed with wonderful advancement. It seems as though the hand of the Father has been over us all the way. As was greatly feared once we entered into the task of remodeling, we found many things that had not been planned for but which had to be taken care of. An entirely new floor in the old building had to be put in; new plastering was done throughout; sidewalks, furnishings, etc., etc., have been added to the original expectations. The carpenter work is nearly completed. The painters have already spent a week and more upon the building and there is every reason to believe that the building, which will cost around \$8,500, will be completed and in full readiness for Dedication upon Sunday, July 27.

Much better accommodation will this year be afforded the Bible School and Conference. The local church at Oregon unites with the State Conference in inviting as many as possible to afford themselves of the advantages and benefits of the coming Bible School. And so far as convenient, those who are about to attend the Bible School are invited to be with us on the first service in the new building.

## IN FULL SWING

The Indiana Conference and Bible School is in full swing and although the attendance is not up to that of previous years, the interest is especially good and the class instruction under Brothers Anderson, Patrick, Randall, Long, and Thayer, and Sisters Verna Thayer and Verna Himmelright is much appreciated and enjoyed by all.

The Conference business session will be held on Saturday, July 19, at 2 p. m., and a full delegate vote is expected to be present.

The present business depression all over our land will no doubt have its influence on our finances and for that reason each and every one will need to do his full part according to his ability. We hope we will not lack for the necessary funds with which to defray the expenses of the School.

We hope we may see and greet you in person at some time during the meeting.

F. A. Stilson.

## DEDICATION AT OREGON

The service of Dedication of the remodeled church at Oregon, Illinois, will be held on Sunday morning, July 27, at 11:15. Services will be conducted by Bro. F. L. Austin, the address being given by Bro. G. E. Marsh of Los Angeles, California. Services will also be held at 7:30 in the evening, with a sermon by Bro. Austin.

All those finding it possible to attend are heartily invited to do so. Accommodation will be made for those wishing to spread basket dinner.

## NOW CONVENING

The Texas State Conference and Bible School are now in session at Mullin, Texas. Bro. and Sr. G. E. Marsh are assisting the local brethren, which means spiritual instruction and uplift to all. The dates are July eleventh to twentieth.

## PROGRAM AT ROCKFORD

A short program was given by the Golden Rule Sunday School of Rockford, Illinois, on Sunday morning, July 13.

The following numbers were given: Song, "Tell Me the Old, Old Story," School; Solo, "Welcome," Mary Kathryn Railton; Opening Exercises, Fred Nokes; Prayer Service, Reading, "Jesus Is Here," Jo Ann Kasper, Lord's Prayer, School, Solo, "God Sees," Jo Ann Kasper; Responsive reading, Intermediate Class; Duet, "Bring Them In," Austin Railton, Edward Lindsay; Piano Solo, Edwin Bloget; Dramatization, Primary Class; Violin Solo, Elseleone Nokes; Pantomime, "Fishermen Beside the Sea;" Song, "Where He Leads I'll Follow;" Songs, "Fishers of Men," "Wide, Wide as the Ocean," "The Bible," Beginners' Class; Piano Solo, Edward Lindsay.

Elseleone Nokes, Sec.

## BAPTISM AT DIXON

On Tuesday, July 1, it was our privilege to assist in baptism Bro. Delbert Blackburn. Delbert is a promising young man, son of Sr. Maude Blackburn, and we are glad to see him take this stand, committing his life to his heavenly Father, as he enters now upon his chosen profession of aviation.

F. E. Siple.

**"ANCIENT MYSTERIES"**

The Herald shop has just completed a book entitled, "Ancient Mysteries," by George Johnston. There are one hundred and sixteen pages of interesting reading. The author gives his answers to such questions as the following: By whom was Eve deceived? Where did Cain get his wife? Where is the "land of Nod"? Who were the Benelohim, the Benadam and the Nephilim? What animals did Noah take into the Ark? Who were the builders of Babel, and how was their language confounded?

These books sell at 50 cents each, postpaid, and may be obtained from the author at 198 Howland Ave., Toronto, Canada, or National Bible Institution, Oregon, Illinois.

**A LETTER ABOUT GIVING**

The following letter was received at the office with request that all or part of it be used,

if desired, withholding the writer's name.

"Bro. Austin: I see in The Herald of July 17, that you have put a few lines in the paper from letters that you have received from those wanting to help with the work of the N. B. I. You say some of these names represent those who have plenty of means at their disposal gladly giving of their abundance. I would judge from the reading that there are others gladly giving of their small amounts.

"We are all looking forward to the time when Jesus will come, and we are all looking and hoping for the same great reward. Why do not all who can give promptly? Can it be that they are so busy with the cares of this life that they put it off, while those with the smaller amounts are striving along with their thoughts on receiving the great reward at the end of the race. Now I feel that the brethren are all willing to give but I think they have just neglected it. I feel we cannot do

without The Herald, and I think there are others who feel the same. And the Training Class surely is a good work. You will find enclosed a check for twelve dollars to be used for the dollar-a-month fund. With best wishes to all the workers in this good work."

**HERALD RECEIPTS**

Mrs. S. A. Horn; Mrs. W. H. Upton; Fred Doll; Sarah Dashwood; John Dorn; C. H. Adams; M. W. Perrine; Lottie Young; Nettie B. Crundwell; Mrs. Lawrence Chaplin; Mrs. A. B. Cameron; Mrs. Fred Cross; A. G. Townsend; Sylvan Richey; Dr. C. Hammond; L. C. Patterson; Almeda Wertz; Mrs. Gertie V. Long; Emil Fredlund; G. A. Boyer; Mrs. Emma Scott; Quincy Carpenter; David Elliot; Mrs. M. T. Fish; Mrs. Nellie Hudson; Janet Nicholson; Mrs. I. H. Brown; Mrs. Paul Corbaley; Jesse Robbins; H. S. Lasher; Margaret Donally; Josephine Engebretson.

**HE SHALL SEND JESUS CHRIST**

*(Continued from front page)*

not He is present. The rapidly changing conditions out over the earth will unmistakably evidence the presence of the Lord. Many things will proceed in gradual but rapid change to indicate His presence:

1. "The kingdoms of this world will become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." — Rev. 11:15. The fullness or consummation of this statement will be the result of continual development as indicated by the prophet in Micah 4:2; "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Nations will implore each other to unite in giving heed to the word of the Lord that comes forth from Jerusalem. Wonderful results shall follow. Swords will be beaten into plowshares; spears will be beaten into pruning hooks; wars will cease; houses will be built; vineyards will be dressed; fear will flee the heart of man. What refreshing! What restitution! The presence of the Lord will accomplish all this.

2. Righteousness and faithfulness will gird and guide Him in His work. And in this connection, proclaimed Isaiah at 11:4-9, "With the breath of his lips shall he slay the wicked." Not only will righteousness and the righteous be exalted, not only will faithfulness and the faithful rule and guide, but the presence and voice of Him, before whom soldiers fell back in the garden as dead men, will "slay the wicked." What astonished changes His presence will effect!

The refreshing of it all will also be felt by the dumb beasts themselves. The wolf and the lamb, the leopard and the kid, the calf and the young lion and the fatling, all will come to be as friends. The cow and the bear, the lion and the ox, the child and the serpent will abide in peace. Finally the whole earth will come to be "full of the knowledge of the Lord." The result will be that there shall be no more hurting nor destroying.

What untold refreshing! Again, it issues forth from the presence of the Lord.

**EVERY EYE SHALL SEE HIM**

When Jesus shall have "come again without sin unto salvation," Heb. 9:29, the world will not be in quandary as to whether or not He is here. The fact will be visible, plain, like as the lightning that issues forth from the east is seen unto the west. There will be no doubt.

But the foregoing should not be construed so as to delete another outstanding fact in Scripture. Before Christ comes to be present on the earth to restore and refresh as prophesied, His own true and faithful ones, whether in death or yet in life, will be caught away, 1 Thess. 4:13-17, "to meet the Lord in the air." Just as the Savior, though rejected by man, was "received" by God, so Christ's faithful few are to be received by Him. They are to be received as the Savior was received, not merely into visible presence but into heart and life association, into oneness of purpose and action.

Our Savior was caught away and was received by the Father long centuries before His presence will introduce a refreshing for man. So also, the church will be caught away and received with the Savior before the Savior shall return to Israel and to the Gentiles. And just as dark days have attended the calling away of Christ to be received by heaven, so, then, prophets announce, dark days will follow upon man the calling away of the church to be received by Christ. They will be dark, not merely because of the absence of the church, but dark because that the very truth of God as acknowledged and lived by the church will largely retreat with the ascending saints of Christ. The time of Jacob's trouble, Jer. 30:7, the tribulation greatest of all since the beginning of the world, Matt. 24:21, will fill in the interval between the gathering away of the church and the return and presence of the Lord, and the refreshing that shall then follow.

"Behold! I am coming speedily; and my reward is with me, to give to each one as his work is." — Revelation 22:12, Diag.

"Yes, I am coming speedily." Amen! Come! Lord Jesus." — Rev. 22:20, Diag.

# FAITH AND WORKS

By Mary A. Gesin

*"But wilt thou know, O vain man, that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only." James 2:20, 24. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, 24. "Now to him that worketh is the reward not reck-*

THESE TEXTS, along with others, are often quoted as contradictory to each other, but perhaps careful analysis will show that they do not disagree but are in perfect harmony. Both writers, Paul and James, bring before our attention the same person from which they draw these apparently contrary conclusions.

Abraham's life and actions are cited by Paul as showing that it was Abraham's faith which justified him before God. "Abraham believed God, and it was counted to him for righteousness." Rom. 4:3. Paul has just declared that if Abraham had been justified in God's sight by his works, he would have something to boast of, thinking that of himself he had performed a wonderful work. Thus would he have become self-sufficient, puffed up, proud of his accomplishment.

Not so! Abraham believed what God told him; that confidence took hold of him and governed his actions. He stepped out upon the promise of God with perfect surety that all would be done even as God said. His was the "seeing eye" and the "hearing ear," intent upon God's every word to him. That word took root in his mind and produced faith on the part of Abraham toward the Speaker. And it was this faith that prompted, that impelled, that was the motive for every action or work of Abraham. The faith was God-implanted; the works were faith-prompted.

Turning to the writings of the apostle James, we read that it was Abraham's works that justified him, made him "right" in the sight of God, though the work of itself may have had no merit in it, such as offering his son a sacrifice. "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." "Even so faith, if it hath not works, is dead being alone."

Whereas the apostle Paul views Abraham's life and actions from one angle, that is, the cause, the apostle James views them from the opposite angle, the result. Paul calls our attention to the motivating power of Abraham's life, his faith in that Father, whose each succeeding testimony to him but strengthened and increased his faith. James reviews the works of Abraham, even to the supreme test put to his fatherhood, and discovers to us what it was that prompted Abraham to go to any length in performing the

Father's will. Studied in this way, how nicely the logic of Paul's reasoning coincides with that of the practical James. Each hinges on the other.

What does all this mean to us? Abstract truth is of no value unless a profitable application of it may be made. To the most of us, when we begin our Christian life, our capacity for faith is small because of inexperience, faint-heartedness, ignorance or other causes. How does that faith grow?

How does faith in a friend grow? by merely meeting him once, never fully knowing him? not joying in his joys or sorrowing in his sorrows? No, indeed, faith in our fellow man grows by communion with him, and the more we find him worthy of our confidence, the greater becomes our faith in him.

Even so does faith in our heavenly Father grow. If we go to Him daily, asking Him to strengthen and increase our faith, He will give to us as much as we will receive. And the more we are willing to receive, the more He will give to us. We develop the capacity to receive the faith and God gives us the faith, full measure pressed down and running over.

As to the works, they will take care of themselves. If we have faith in a friend and that friend truly depends on us, it is a joy to serve him, not a drudgery. Likewise, if our faith is ever growing toward our Father, it is our joy to serve Him. If we really desire above all to obey Him, we cannot do otherwise. Thus rather than boasting of our works, we are filled with a deep humility and an appreciation of our own unworthiness.

If we sever all connection with a friend, have no interests in common with his, in time our love grows cold and dies. Even so with our Heavenly Friend. If we forget to commune with Him, neglect to learn of His desires, render to Him no service, our faith diminishes and finally dies. There being no works, faith which prompts them, also ceases. "Faith without works is dead."

God is waiting to give to us that full measure of faith that will move us to do works that are well pleasing unto Him. It is ours for the asking if we qualify ourselves to be worthy of it. The more we ask for and the more we use, the more will be given us.

*Lord, increase our faith!*



# THE RESTITUTION HERALD

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## “ONE BAPTISM”

*“One Lord, one faith, one baptism.”*

THE MISSION OF JOHN THE BAPTIST was to turn the hearts of the people back to the right way, and prepare them to receive the Messiah. Malachi 4:6; Luke 1:14-17. To do this they must realize that they had broken the law. They must be baptized for the remission of their covenant-breaking sins. But John's baptism could not apply to Gentile Christians, because they never were under the law. That John's baptism pertained to the law and to the Jews only, came to an end when the law was nailed to the cross, and did not pertain to Gentiles, we see from an incident in the apostle Paul's ministry.

When the apostle Paul was at Ephesus, and the question of the Holy Spirit came up, he asked certain disciples, “Unto what then were ye baptized?” And they explained how they had been baptized in accordance with John's baptism. He told them the significance of John's baptism, and when they heard this they were baptized in the name of the Lord Jesus. It should be observed that when they submitted to what they called John's baptism (though no longer in force), they did not receive the Holy Spirit. They did not so much as know that there was a Holy Spirit. That fact alone would show that John's baptism was out of date, for since Pentecost the Spirit had been given to believers. And when Paul baptized them in the name of the Lord Jesus the Holy Spirit came upon them, thus definitely distinguishing Christian baptism from John's baptism. — Acts 19:1-7.

### OUR LORD BAPTIZED

The question will at once occur to us: If John's baptism was for the remission of their covenant-breaking sins, why then did our Lord submit to being baptized with the baptism of John?

The answer to that is this: Our Lord through his mother was a member of the Jewish nation, and as such He would recognize the righteousness of John's reproof of the nation and his call to the people to reform. Recognizing John's mission as heaven authorized, our Lord as a loyal Jew would, of course, associate himself with it. Without confessing or admitting personal sin, our Lord thus allied

himself with God's message to His people. During His ministry our Lord had one object in view, and that was to do the will of His Father. “Not my will, but thine, be done.” Heb. 10:7-9; Matt. 26:39; Mark 14:36; Lk. 22:42.

This is the spirit our Lord showed during the days of His flesh, in early years reminding those who sought Him that He must be about His Father's business. He came for that purpose. Obedience was His lesson from which, though the trials were grievous, He never wavered. The mind which was in Christ Jesus our Lord is what we are to have in us. Phil. 2:5-8. This then is a very good definition of the one baptism—“The answer of a good conscience toward God.” 1 Peter 3:21.

The answer which our Lord gave, indicating that His conscience was submissive to God, was to go to John to be immersed on the very day the Father had indicated; for John had been told to watch for the One upon whom the Spirit should descend. The baptism in water was merely an outward sign, the symbol, of the real baptism. His real baptism was devotion to the will of God, a reality. His every thought, word and action were along this line; the words which He spoke were the Father's words; the miracles which He wrought were the works of God. When He was baptized of John at the commencement of His ministry, thus associating himself with John's mission, the meaning to Him, who had no sins to repent of, was not perfectly understood by John and probably not at all by the multitudes present at the Jordan. But we can see that to Him it signified death and burial, a complete giving up of himself to the will of God. And He received the assurance from heaven, “This is my beloved Son, in whom I am well pleased.” Matt. 3:16.

### A BAPTISM STILL TO BE ACCOMPLISHED

But at the baptism in Jordan and on the giving up of himself to the will of God at the beginning of His ministry, our Lord had not fulfilled all that was implied in the baptism or immersion in water. The requirement was faithfulness to the will of God until death. And so at a

*(Continued on page 678)*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

## CRIME

IT HAS BEEN WELL and repeatedly said that never was there a law upon statute books that was comparable with the law written by Moses, the servant of God. Indeed, it has been repeatedly stated that the Mosaic law is the basis of all good constitutions in civilized countries in our day.

If any nation really wants to know how to treat crime, might it not be well for the legislative and judicial bodies to read again some of God's laws penned by Moses? Num. 35:30 reads as follows: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses. . . . Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land."

The great Creator and the great Judge of all in His righteousness, as also in His love for all, has decreed that every murderer must, without excuse, pay for his deed with his own life. "The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it," v. 33. Again, he who is not punishable with death but with confinement must never be pardoned "that he shall come again to dwell in the land."

This was written from the national viewpoint. It was given to Israel as a nation of dwellers, not as a company of individual Christians. It still is undoubtedly God's word as regards national law, and is worthy of being practiced by nations.

Christianity in the individual is different. Christ taught the Christian to forgive. But the Christian is not operating the law of the land today. He is an individual in and under Christ, while the nation as such is under the government of man.

Were these principles executed today in the nations, it is highly probable that crime would be much lessened.

## LOOKING FOR THAT BLESSED HOPE

WHAT WE ARE TOMORROW depends very much upon our use of today. Just as the steel tools work upon the tree, the log, the board, today, fashioning it for its service of tomorrow, so man's heart's tools of today are carving

and shaping and working tracings upon his life that will make it for its tomorrow. Paul wrote to his "own son after the common faith," that Christ is today purifying "unto himself a peculiar people, zealous of good works," Titus 2:14. He is doing this that he who is thus purified and who is thus zealous may be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," v. 13. There can be no such "glorious appearing" unless he previously purifies himself in the blood of Jesus Christ.

Let us bring ourselves under the great searching influences of Heaven and submit to its workmanship and to its directions that we may build nobly for the glorious tomorrow.

## IS THE BIBLE MISTAKEN?

NO!

Writers and speakers frequently fall into the regrettable habit of propounding a question, applying it to the Bible and then asking if this writer or that writer or the Book as a whole was mistaken. Though such queries are with the best of intent, it can but reveal a weakness in the authority in that he assumes that his understanding of any given passage must of necessity be correct and that the passage must of necessity teach the thing that he presumes it teaches, else the writer or the Book is declared to be mistaken.

Exactly the same procedure of thought is that of every adverse Bible critic, of those of higher criticism, of infidels, atheists, of the Anti-Bible Society, and of all.

TO THE HERALD it would seem far better for us to answer the question with the simple two lettered word, "No," and then in every instance proceed to seek for the real thought of the authority or of the Book on any given subject. The Bible in its inspired lines is never mistaken, in the estimation of the writer. Christian students are often mistaken. The human mind is prone to regard its own conclusions as fixed. Let us gain sufficient mastery over ourselves that we shall never so regard, but that where our thoughts seemingly disagree with the thoughts of a scripture, we shall search that scripture to discover its true and full meaning and then in faith accept such meaning regardless of our own fallible, finite level and plummet by which we presume to verify all things even to the inspired Word.

# Divine Commentary on Divine Statements

By F. L. Austin

NOT ONLY IS GOD THE AUTHORITY of "the sure word of prophecy" and of the entire inspired page of Scripture, but He is also, in many instances, His own interpreter. Many passages which seem at first to be hard of understanding are elsewhere interpreted by the same inspiration.

One instance is the much quoted and much chosen word of God in Gen. 12:3, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Let us first analyze the verse, then let us look elsewhere for inspired interpretation. Two principal assertions are here made by God. First, "I will bless them that bless thee;" second, I will "curse him that curseth thee." These two assertions are distinctly made. Both must be accepted as equally true. As though to comment upon the first assertion God continues to Abraham by saying, "And in thee shall all families of the earth be blessed."

Numerous are the comments of the sacred Book on this oath-bound promise of God. The more of these we can study, the better we may understand God's statement. Paul is enabled to comment upon these things when in Gal. 3:8, under inspiration, he writes of justification and declares that God preached the gospel unto Abraham when He said, "In thee shall all nations be blessed." Further on, at verse 16, Paul wrote that the promises were to Abraham and his seed, but that the seed spoken of in this instance was in the singular number and not the plural: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Christ is the One to whom God referred as the One in whom He expected to fulfill His word when He spoke to Abraham, saying, "In thee shall all nations be blessed."

Peter as spokesman for God, Acts 3:25, 26, comments upon God's covenant to Abraham. He is speaking under inspiration. He is fresh from the experiences of Pentecost's day and from the experience of the wonderful miracle performed upon the lame man at the beautiful gate of the temple, Acts 3:6-8. He is speaking very earnestly to the amazed people who look on. He quotes the words of God to Abraham. After asserting that these words were a covenant from God, Peter quotes, "And in thy seed shall all the kindreds of the earth be blessed." He then explains that the blessing was to be through Christ and explains the blessing itself. Speaking to those people who presumed to be offended because of the miracle which he had performed "in the name of Jesus Christ," Peter goes on to say, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. We accept the words of Peter in the light of the facts as they were enacted before him as in-

spired comment and explanation of the purport of God's promised word to Abraham.

Scripture students everywhere recognize that the Israelitish family, flesh and blood descendants of Abraham, was a family and a nation set apart from every other nation or race of mankind. That people was especially chosen of God. It received His highest favors throughout its national existence. The Bible is replete with testimonies assuring God's favors to that nation. The other nations were called aliens and strangers from the covenants of promise. They were said to have no hope and to be without God in the world. Eph. 2:12. In accordance with these teachings Israel looked upon every other nation or kindred or family as being destitute of God's blessings. But God's covenant to Abraham was that in him all nations or families should be blessed. Not that every person of each nation or family was to receive that blessing any more than every person of the family of Israel accepted of God's blessing following Christ's resurrection, or will accept of that blessing after Christ shall return, but that people of all families, of all nations are to receive the touch of God's favor.

But Peter's inspired explanation in Acts 3:26 declares the seed through whom this promise was to be fulfilled and declares the nature of the blessing. The seed was none other than Jesus, God's Servant. The blessing consisted of turning the individuals away from the sins of their dispositions and characters. The language which Peter used on the day of his utterance conveyed the thought, not only of turning them away from iniquities, but that the turning should be permanent. The Emphatic Testament reads, "To you in-the-first-place, God, raising up his servant, sent him forth blessing you, in your turning away, each one, from his evils." And a footnote for this verse as an alternative translation reads, "'Sent him forth with blessings for you, when ye turn away' (or, 'in the event', or 'by the means' 'of your turning away') 'each one from your evils.'" And such is the thought conveyed in the Diaglott, namely, that this blessing is provided for every one and that it accrues to those who qualify for it, to those who accept of it. On God's part it is provided for all. On man's part it is received by him who accepts.

And so Jesus, following His resurrection, was sent by God first to the Israelites, Abraham's seed, to extend unto them the proffered fulfillment of God's promise to Abraham in that Jesus would bless them by turning them from their iniquities. Thus it was done over and over again. Some of those who by wicked hands crucified the Savior did, after the Savior's resurrection, deeply repent and were baptized to the number of three thousand. They were blessed. Their sins were remitted. They were turned away

from their iniquities. Acts 2:37-41. The promise was unto them, even unto all, v. 39. Three thousand accepted it. Others rejected the overtures of God. Some of those who rejected lent aid shortly afterward in the stoning of Stephen because of his loyalty to Christ. Many were turned, were blessed. Many others cursed the Seed of the promise of God, and, one must seemingly concede, put themselves under the second part of God's promise and are in line for cursing. Gen. 12:3.

These Biblical facts were recorded by Peter as being in the order of fulfillment of God's promise to Abraham.

It will be a happy day when, following the return of Christ, the great truths of Christ's gospel shall sound the earth around and when nationals of every nation, Gentiles as well as Jews, shall hear with their own ears the glory of Christ's rule. Many will beat their swords into plowshares and their spears into pruninghooks in response thereto. Micah 4:3. To all such "blessings" will follow. But "the nation and kingdom that will not serve thee shall perish," Isa. 60:12, that is, they come under His curse. Thus with God's blessings the earth will yet be renewed with the righteousness of God, and with His cursings it will be wiped of the unrighteousness of man.

"I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

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## THOSE SHARES

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## A WONDERFUL DIFFERENCE

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IN A VILLAGE IN NORTH INDIA a missionary was preaching, and after he had closed a Mohammedan gentleman came up, and said: "You must admit we have one thing you have not, and it is better than anything you have." The missionary smiled, and said courteously, "I should be pleased to hear what it is." The Mohammedan replied, "You know when we go to Mecca we find at least a coffin. But when you Christians go to Jerusalem, you find nothing but an empty grave." The missionary said in glad response: "That is just the difference. Mahomet is dead; Mahomet is in his coffin. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not here; He is risen. And all power on earth and heaven is given unto Him. That is our hope." — *Selected.*

## TWO ASPECTS OF CHRIST'S SUFFERINGS

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CHRIST'S SUFFERINGS bore two aspects. It was God's will that His beloved Son should give himself a ransom for all men, a perfect offering for the sins of the world. (1 Tim. 2:4-6; 1 John 2:2.) That is one aspect of His sufferings. The other aspect is that He should from the time of His baptism at Jordan to His death on the cross "learn obedience by the things which he suffered," proving His willingness to bear reproach for righteousness' sake, overcoming temptations, enduring revilings and much other contradiction of sinners against himself. Rom. 15:3; Heb. 5:7, 8; 12:3, 4.

It is very necessary that we bear in mind these two aspects of our Lord's sufferings, and that they be clearly distinguished the one from the other, in order to avoid confusion and error. Thus we have the two different statements by the apostle respecting our Lord's sufferings, calling the one death "for our sins" (1 Cor. 13:3), and the other death "unto sin". (Rom. 6:10.) He died for our sins, being himself perfect and free from sins; and He "died unto sin" (sin personified as a taskmaster) by refusing to acknowledge sin as His master, and always seeking to do the will of God. See 2 Cor. 5:21; Heb. 7:26; Phil. 2:8; John 8:29; Matt. 20:28.

It is the privilege of the church to follow the Master's footsteps in the second aspect of her Lord's sufferings; namely, being "dead indeed unto sin, but alive unto God" through Jesus Christ our Lord, and becoming servants of righteousness. Rom. 6:11, 13.

Respecting our Lord's death for sins, we have no part in that phase of His sufferings, except sympathy for Him in His trials, and gratitude that He gave himself for us. Since the whole of the sacrifice for sins was finished on behalf of the race before ever the church came into existence, it is presumptuous to say that the church or any member of it is or could be an offering for sin. It was while we were "yet enemies," and unreconciled, that Christ died for us and for all. Rom. 5:10.

The ransom price has been paid, the one and only offering for sin has been made and accepted, and our Lord Jesus is now highly exalted, and seated at God's right hand; being given "a name which is above every name: that at the name of Jesus every knee should bow, . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9, 10. The apostle John assures us that the great and complete sin offering was made by our Lord Jesus, and that it was accepted by the Father — "And he is the propitiation for our sins: and NOT FOR OURS ONLY, but also for THE SINS OF THE WHOLE WORLD." 1 John 2:2.

Many other scriptures could be cited proving that the great offering for sin was made *by our Lord Jesus in His own person*; that the ransom has been paid, and our Lord Jesus is now Owner or Lord of all. He has purchased the race; and when the work of the gospel age is completed,

taking out "a people for his name," the church, then the great work of the kingdom age will begin, and that age will complete the subduing of all things to himself (Eph. 1:18) which was begun when He was exalted to God's right hand, and occupies the two ages.—From "The New Covenant Advocate."

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## WAS PAUL MISTAKEN?

By Conrad Dickel

PAUL, ESPECIALLY CHOSEN by the Lord Jesus to be the apostle to the Gentiles, in a letter to the Corinthians, makes a very far-reaching statement which it is well to keep firmly fixed in mind, in view of contradictory doctrines that are advanced in these latter days.

The statement referred to is 1 Cor. 15:21, 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This corroborates and amplifies other gospel highlights, as the Abrahamic promise, "In thee and thy seed shall all the families of the earth be blessed."

1 Tim. 2:4, 6: God "will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

1 Tim. 4:10: God "is the Saviour of all men, specially of those that believe."

Luke 2:10: "Behold, I bring you good tidings of great joy, which shall be to all people."

Titus 2:11: For the grace of God which bringeth salvation to all men hath appeared.

1 Cor. 4:5: "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

In the face of such joyous testimony from authorized prophets, there is a spirit abroad which blithely advances the teaching that unnumbered of the "wicked dead" will be tormented day and night forever and ever in a literal lake of fire (geographical location unknown).

Another teaching which is considered less brutal is that the "wicked dead" will not be tormented but will be merely deprived of life, or annihilated. How does this doctrine harmonize with "Christ Jesus came into the world to save sinners," 1 Tim. 1:15. The answer is, it doesn't harmonize at all.

1. It belittles the power of the cross, which Jesus suffered, not for our sins only "but also for the sins of the

whole world." 1 John 2:2.

2. It belittles the power of God's love, which is so far reaching, and so infinitely beyond man's conception of love.

3. It removes the reason for the existence of the *ekklesia*, the spiritual seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. 3:29; which promise was, "In thee and thy seed shall all the families of the earth be blessed."

We are aware that a selection of certain individuals has been in operation down through the ages, these individuals being chosen with a distinct and ultimate purpose in view. It is reasonable to deduce that where a selection is made from a number, all cannot be of that select number.

Thus it is with the *ekklesia*. "Few are chosen;" "not many wise," "not many noble." "Many righteous men and prophets have desired to see these things and have not seen them."

What, then, are we to do with these who are not chosen? It has been suggested that they be cast into a lake of fire! Does this harmonize with God's loving character? The answer is obvious.

We have a graphic visualization of the work of the Christ and His *ekklesia* in "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." Throwing them into a lake of fire would not necessarily convince them. Other and superior methods will be employed. We are admonished at this time to overcome evil with good. This law will undoubtedly hold good during the kingdom. "Shame and age lasting contempt" are mentioned. These are some of the purifying principles which shall be in force. There will be fiery trials enough, but in the end, a purified product will emerge to the glory of God, even as exemplified in the case of Job: "When he hath tried me I shall come forth as gold." Job 23:10.

The *ekklesia* has undergone fiery trials. "Think it not strange concerning the fiery trial which is to try you," 1 Peter 4:12. There is judgment, too, for "judgment must begin at the house of God," 1 Peter 4:17.

The *ekklesia* is referred to as the "firstfruits" of His (God's) creatures. It necessarily follows that there are other fruits after the firstfruits. These later fruits must then be the others of His creatures who have not been selected as members of the *ekklesia*, but who will eventually emerge as the "great multitude, which no man could number, of all nations, and kindreds, and tongues," when Jesus and His *ekklesia* have finished their work on them, that is, ruling, judging, instructing them in righteousness, convincing them of ungodliness, and burning out the various evils. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Rev. 7:9-17.

This is a glimpse of the finished work of redemption, and the culmination of "that blessed hope," when every knee shall bow, and every tongue shall confess that Jesus is Lord to the glory of God the Father. Phil. 2:11.

## FALSE DOCTRINE

AMONG THE VARIOUS SECTS that arose in the first century after Christ that troubled the true believers, the leading one was the *Gnostics*, who boasted of their being able to restore mankind to the *knowledge* (*gnosis*) of the true and supreme Being, which knowledge they claimed had been lost in the world.

All who corrupted the truth in the first century of Christianity were numbered with this sect, according to Mosheim. Their conceptions of God and of the origin and creation of the world, sprang from oriental philosophy. One of the chief tenets of this philosophy was, "*that rational souls were imprisoned in corrupt matter*" Mosheim.

Another tenet was "*that an extraordinary messenger of the Most High would visit the earth,*" one vested with divine authority, sanctity, wisdom and power; thus when these philosophers perceived that Christ had come, wrought miracles, preached with wisdom and power, they claimed Him as the great Messenger of the oriental philosophy and interpreted, or rather corrupted His sayings and the other scriptures in such a manner as to reconcile them with their own pernicious tenets.

This led to the promulgation of the false teaching that denied "*that Jesus Christ is come in the flesh*" (1 John 4:2). Also from these false teachings of the Gnostics, a multitude of "false sentiments and notions" arose, concerning the creation of the world by one or more inferior beings, or an evil nature, and led to the denial of "the divine authority of the books of the Old Testament, whose account of the origin of things so palpably contradicted this idle fiction." (See Mosheim Vol. 1, page 120.)

We can recognize the repetition of this "idle fiction" in the current teachings of evil spirits, devils and demons as well as in the "evolution" theory taught in the world. The Gnostics "lavished their encomiums upon the serpent, the first author of sin."

Dr. Mosheim also says, "The greatest part of the Gnostics denied that Christ was clothed with a real body, or that He suffered really, for the sake of mankind, the pains and sorrows which He is said to have sustained, in sacred history. They maintained that He came to mortals, with no other view, than to deprive the tyrants of this world of their influence upon virtuous and heaven-born souls."

From these views were later evolved the doctrines, that Jesus Christ was the second person of a triune godhead, also the doctrine of the immortality of the soul, which doctrines were introduced into the church in the second and third centuries and were the cause of division between true believers and those who followed these false teachers.

Neither the word "trinity" nor its equivalent, or the doctrine of the trinity, is in the Bible. The first mention of the word in any book, was by Theophilus, a bishop of the church in A. D. 168, in the second book of *Autoceus*. The first mention of the doctrine by the church was in the fourth century of the Christian era, and created dissension and controversy. Dr. Milman in "*History of Christian-*

*ity,*" Vol. 2, page 352, says, "The trinitarian controversy was the natural, though tardy growth of the Gnostic opinions; it could scarcely be avoided when the exquisite distinctions . . . of the Greek language were applied to religious opinions of an Oriental origin." Thus the origin of the trinity is traced to heathenism.

Dr. Milman continues, "The first Christians were content to worship, with undefined fervour, the Deity as revealed in the gospel. They assented to, and repeated with devout adoration, the words of the Sacred Writing, or those which had been made use of from the Apostolic age; but they did not decompose them, or, with nice and scrupulous accuracy, appropriate peculiar terms to each manifestation of the godhead." — *Selected from "Bible Truth."*

## "ONE BAPTISM"

(Continued from front page)

later date He said to His disciples, "I have a baptism to be baptized with; and how I am straitened till it be accomplished!" Luke 12:50. In this He referred to His being altogether wrapped up in, or devoted to, the Father's will, and to the fact that His mission was not then fulfilled; it would lead Him through a rugged path, even unto death. His baptism in water at the hand of John was one thing. His baptism of devotion to His Father's will — which was not completed until His death upon the cross — was quite another.

### BAPTIZED INTO JESUS CHRIST

The path of obedience which Jesus walked was an object lesson to His disciples. Another object lesson was the action of Noah who through faith was shut up in the ark until the flood subsided. 1 Peter 3:18-21. The apostle Peter compares our experience with Noah's: that like as he was shut up in the ark we are shut up in Jesus Christ. Baptism doth also now save us — not the baptism into water, but the baptism into Christ. The answer of a good conscience toward God now saves us by the resurrection of Jesus Christ. 1 Peter 3:21. The answer of a good conscience toward God enlightened by the gospel is to accept Jesus Christ as the Leader, and to follow in His steps.

The apostle Paul speaks on these same lines: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

*Real Baptism* is devotion to the will of God, as set before us by His Son, our Lord. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. "For even hereunto were ye called: because Christ suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:21-23.

This is God's will concerning us — to follow in our Lord's steps. All the things that are adverse to us as Chris-

tians are the work of Satan, who is ever on the alert, lying in wait to deceive. Satan seeks to influence the old nature contrary to the will of God. But if we are completely whelmed with a desire to do the will of God, we shall find help in every time of need; in all things we shall be more than conquerors through Him that loves us.

#### THE OUTWARD SYMBOL

When this desire has filled our hearts, though imperfectly performed, we delight to show to those around us by submitting to the figure or outward baptism into water, that we have already given up our hearts to do the will of God; and that having died to earthly desires, we reach forward to heavenly things. The outward figure is simple, yet beautiful in its picture — a picture of death in resurrection. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5.

The candidates present themselves for baptism into water, showing, as they have already realized within, that they are dead to the world and its allurements, and that they desire to be buried, to rise again to walk in another path of life, the path of the just, which is as a shining light.

After our Lord was raised from the dead, He appeared to His disciples and gave them instructions what they were to do — "Go ye therefore, and teach all nations, baptizing them," etc. Matt. 28:19. They were to baptize those who "gladly received the word," as we see by Acts 2:41. When one believes in Jesus Christ it is not optional whether he follow in His steps or not. It is obligatory. Each one must take up his cross daily, and follow Him, if they would be His disciples. "My sheep hear my voice, and I know them, and they follow me." Luke 9:23; John 10:27.

The fact of their following Him shows that real baptism is being maintained in their lives; they are continually whelmed with a desire to serve Him. If this is the case, and they see that it is His will that they should submit to the outward ceremony as part of His will concerning them, then it is obligatory that they should do His will to this extent also. "Ye are my friends, if ye do whatsoever I command you." John 15:14. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47. This is referring to those who know the Lord's will.

There are some who believe in the Lord Jesus Christ who do not realize their privilege in thus showing to those who may witness that they have given up their own will to do the will of their Father which is in heaven. Such no doubt God will not condemn for what they do not know; yet in the passage in Luke, verse 48 refers to those who "knew not" being beaten with few stripes, while those who knew and did not would be beaten with many stripes. So that ignorance of God's will in any matter is not always a good excuse; not if one is in position to know and refuses to learn. But God who is able to read the hearts of all

knows whether they are willing or not to perform His will in this.

#### TRUE MEANING OF THE WORD

It is very helpful to understand correctly the meaning of the word "baptize". Throughout the New Testament the word is not translated, but is transferred from the Greek text. Strong's Concordance gives the meaning "to whelm, i. e., cover wholly with a fluid." The dictionary meaning of the word is "to cover with water or other fluid, to submerge." It will readily be seen that these definitions aptly describe the ceremony performed on the individuals who are baptized. It is a beautiful picture, and well represents the true significance: the candidate is plunged beneath the water, thus signifying that he is dead to the world and its allurements. Raising the candidate out of the water signifies that he rises to walk in a new path of life, to do God's will.

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:2-4. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

It will thus be seen that when the apostle speaks of "one baptism," he refers to Christian baptism as distinct from the baptism of Moses and the baptism of John. It is the one baptism experienced by all who accept Christ as their Leader and submit their wills, their lives, all they have and hope for, to Him. — *H. S.*

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## S O M E B O D Y

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Somebody made a monthly pledge,  
Testing his purse to utmost edge;  
Somebody paid it through the year,  
Brightening the world with Christian cheer.  
Was that somebody you?

Somebody handed cheerfully in  
Money to help God's cause to win;  
Somebody kept his promise to pay,  
Writing each check on schedule day.  
Was that somebody you?

Somebody let the year slip by  
Heedless of payments piling high.  
Somebody said, "No more delay;  
Quickly I'll settle that debt today."  
Was that somebody you?

Somebody's pledge was only a scrap,  
Paper that had no value, mayhap;  
Somebody's soul grew shriveled and small;  
Failing, he grieved the Lord of all.  
Was that somebody you? — *Selected.*

# DAILY SCRIPTURE READINGS

## OUR NEIGHBORS OF OTHER RACES

### THE MINISTRY OF WOMAN

Sunday, July 27 — Proverbs 31:10-31.

*"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. Strength and honour are her clothing. She openeth her mouth with wisdom; and in her tongue is the law of kindness."*

**T**O WOMAN HAS BEEN GIVEN the task of home-keeping, and the material side of this has been over emphasized perhaps. While we must acknowledge the importance of a well kept household, the value of woman in the spiritual affairs of that home is vastly greater. To her is given the fine, sensitive nature that responds to love, whether it is the love of God or home or family. To her is given the discriminating sense of values, so that, if she will, she may choose and direct and encourage those of her household in ways that will be for their eventual happiness and well being. Let us be alert to our opportunities, instilling an abiding love of our heavenly Father and His Son, into the hearts of those under our care.

### FLEEING FROM FAMINE

Monday, July 28 — Ruth 1:1-5.

*"Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons."*

AS WE THINK over the history contained in the book of Ruth, we must acknowledge that God's hand was directing the destinies of the characters portrayed in its pages. It was no mere accident that famine drove Elimelech and his family from their home to Moab. God had in mind a certain maiden, beautiful both in face and character, who was to be one of the mothers in the line from which came our Savior. Other instances in Scripture confirm us in the belief that God often used famine or other necessity to direct people into different paths.

So, too, in our own lives God often uses the natural courses of events to perform their part in the fulfillment of His desires for us. It is ours to profit thereby.

### LEAVING MOAB

Tuesday, July 29 — Ruth 1:6-10.

*"Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard . . . how that the Lord had visited his people in giving them bread." — V. 6.*

MUCH IS CONDENSED into few words in this first chapter of Ruth. One needs to read between the lines to realize the close tie of association of Naomi with her daughters-in-law. Also to draw the right conclusions one must remember that Elimelech and Naomi were worshipers of the one, true God, while the daughters-in-law were of an idol worshipping peo-

ple. After she had lost her husband and sons, Naomi's heart longed for her own people.

### CHOOSING THE BEST

Wednesday, July 30 — Ruth 1:11-18.

*"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." — V. 16.*

WITHOUT DOUBT in the years of close association between Naomi and Ruth and Orpah, Naomi had often spoken to her daughters-in-law of the God whom she worshiped. When you read of Ruth's choice, think of the vast difference between the faith of Naomi and that of the Moabites. Ruth was not only choosing to go with her mother-in-law to care for and comfort her in her declining years because she loved her, but she was choosing Naomi's God as her own in preference to the gods of wood and stone of her childhood.

### THE RETURN TO BETHLEHEM

Thursday, July 31 — Ruth 1:19-22.

*"And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?" — V. 19.*

NAOMI WAS EVIDENTLY well known to the people of Bethlehem, for they were "moved" at her return. The sorrows she had endured may have so altered her countenance that they scarcely recognized the familiar face. She said, "Call me not Naomi, (meaning, pleasant) call me Mara (bitter)." Judging by her subsequent life, she could not have meant that she was rebellious toward God because of her affliction; merely that she was saddened, chastened by the events in her life.

Our life's experiences should not make us harsh or bitter. They should rather mellow us, teach us a vast tolerance for others and an abiding faith in the loving protection of our heavenly Father. Truly, "all things work together for good."

### GOD NO RESPECTER OF PERSONS

Friday, August 1 — Acts 10:34-38.

*"In every nation he that feareth him, and worketh righteousness, is accepted with him." — V. 35.*

THE STORY OF RUTH is used to illustrate the truth that God is not only the God of one nation or class of people, but that all who will obey Him, are acknowledged as His children. Ruth belonged to a heathen nation, one that worshiped idols. It was not to her discredit, but merely the accident of birth. But she left those idols behind, in choosing to follow Naomi, and accepted Naomi's God as her own.

Let this truth sink into our lives, that God does not



show any preference to people because of class distinction, race or family. But He accepts all who worship Him with sincere and loving hearts.

### ONE FATHER FOR ALL

Saturday, August 2 — Acts 17:22-28.

*“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.” — V. 27.*

IN THIS INIMITABLE SERMON of Paul's on Mars' hill, he seeks to teach to an idol worshiping people, the fact of God's fatherhood of all. He expounds the truth about the God that was to them “unknown”. Naomi realized this truth throughout the experiences of life. God led her out of famine into plenty, and back to her own people later when the distress was past. God gave her the comforting love of Ruth to cheer her remaining days and children's children to carry on the “name of the dead.” V. 10.

Truly, “In him we live, and move, and have our being.” — *M. G.*

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## THE SECOND OF THE MINOR PROPHETS

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*By Lyman Booth*

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IT IS QUITE UNCERTAIN just when Joel lived. Some think he predicted those calamities which Amos lamented; others that he lived afterwards. He is said to have been one of the earliest of the prophets, probably exercising his ministry near the time of Elisha and Elijah, at about eight hundred years B. C. He prophesied to Judah exclusively, whether before or after the captivity.

Joel, meaning Jehovah is God, was of the tribe of Reuben, and was the son of Pethuel (1:1). He belonged to the times of Uzziah, as one writer puts it, at about 790 to 760 B. C., though others contend he prophesied during a portion of Hezekiah's reign; others in that of Manasseh; still others in that of Josiah.

The burden of his message is a certain fearful time of judgment which he mentions five times. In 1:15 he says, “Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.” He describes a terrible judgment on the land by locusts and drought, which also has been considered as typical of the calamities that were about to be brought on the nation by the Chaldean armies and other invaders.

These predictions were in earnest exhortations to solemn fastings and repentance, and with promises of returning prosperity. Yet in the shadow of this “day of the Lord,” Joel pleaded with priests and people to turn to the Lord in genuine repentance, saying, “Rend your hearts, and not your garments, and turn unto the Lord your God:

for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.” (2:13.) He prophesied of things not only at hand, but also of things which were not yet fulfilled and will not be until the final judgment at the second coming of Christ.

It was these prophecies of Joel which Peter used as the text for that wonderful sermon on the day of Pentecost, which he said was accomplished in the out-pouring of the Holy Spirit on that memorable occasion. “This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit.” Compare Joel 2:28-32 with Acts 2:16-21, and you will note the fulfillment of Joel's prediction of that event. That was a most convincing sermon, for on that day about three thousand souls found the way of salvation, through repentance, faith in Jesus Christ, and immersion.

He also prophesied of the glorious times that were coming under the gospel dispensation, and of the righteous judgments to be executed on all the enemies of Jehovah and His church. In this he agrees with the other prophets, who, with the single exception of Jonah, all more distinctly foretell or intimate these great and wonderful events. But the most remarkable prophecy in Joel is that which the apostle Peter quoted on the day of Pentecost, and which is mentioned more than once in the New Testament. Compare Joel 2:28-32 with Acts 2:16-21; Rom. 10:12-16. The effects of the gospel, as the ministration of the Spirit, both among Jews and Gentiles, and the consequences of opposing it to the Jewish nation, in particular, are foretold in this book in the fullest and plainest language. The events of the day of Pentecost fully prove the divine inspiration of Joel's predictions.

The style of Joel's work is considered by the most eminent judges to be exceedingly beautiful; and but few remains of ancient poetry contain such an array of elegance, pathos and sublimity as are found in his writings. There can be but one exception to this and it may be found in other sacred writings of the Scriptures. Whatever obscurity may appear to us is wholly in the subject, for the language is uncommonly acute; and consequently the critics have proposed very few alterations.

The contents may be arranged under two main divisions. In the first (1:1 to 2:17) the prophet describes a visitation of locusts and drought which has been regarded as a figurative picture of threatened invasions, “the northern army” being that of Assyria. And he exhorts the people of Judah to repentance, fasting and prayer to avert those calamities.

In the second division (2:18 to 3:21) he promises a blessing in their stead, and the out-pouring of the Spirit on all flesh; and declares that there shall be severe judgment of the heathen in the valley of Jehoshaphat. There shall be a blessing reserved for Judah and while Edom and Egypt shall be wasted, “Judah shall abide for ever, and Jerusalem from generation to generation.” Joel 3:20.

## IS IT PART OF THE GOSPEL?

"**I**S ETERNAL TORMENT part of the gospel?" is a question which every true believer in the atoning sacrifice of Jesus Christ should know how to answer and which is not difficult. In the first place, the words Eternal Torment and Gospel are a contradiction in terms, because one implies eternal misery and the other means Good News. However, in order to give the answer it will be necessary to inquire first what is the Gospel. And if we do this, we will be able to detect any foreign matter that may be introduced.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." These words tell us of the great love God has for the world, in that He gave His only begotten Son. And this Son is none other than the One announced by the angel at Bethlehem, as "good tidings of great joy, which shall be to all people." And the good tidings were good, because at Bethlehem was born that day "a Saviour, which is Christ the Lord." And a heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14.

Good will among men and peace on earth can come only through recognition of the Savior, which is Christ the Lord. And the longer the good tidings are unknown among men there can be nothing but strife and confusion and every evil work — sin being the cause, as stated in Romans 5:12 — "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

In 1 Timothy 1:15 we have the apostle's testimony — "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." And what Paul wants us to understand by his being chief is that the greatest and vilest sinner can obtain mercy and the forgiveness of sins through the appointed way, which was opened up by the offering of the body of Jesus Christ once for all on the cross. And this is He who was born in Bethlehem, so that whosoever believeth on Him should not perish, but have everlasting life. Therefore if any one wants eternal life he must first receive Jesus as his Savior.

This Savior Jesus is called our Mercy Seat — "Whom God hath set forth to be a propitiation (literally, 'a mercy seat') through faith in his blood, to declare his (God's) righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Romans 3:25, 26.

Having heard and accepted this good news, we will begin to know the love of God which as yet has not been made known to the great majority of Adam's race — they having died without hearing anything whatsoever about God and the good tidings of great joy which shall be to all people.

But the time is coming when the good news will be made known to all, according to what the apostle says in Romans 8:19-21 — "For the earnest expectation of the creature (or,

creation) waiteth for the manifestation of the sons of God. For the creature (or, creation) was made subject to vanity, not willingly, but by reason of him who subjected the same in hope. Because the creature (or, creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

So when that breaking of bondage takes place all the race from Adam down will hear the Good News of the Savior, and of the way of everlasting life. That being so, Eternal Torment does not enter into the Gospel. This is not to say that there will be no punishment for sin; but there can be punishment without torture. As to where the teaching of eternal torment originated, that was among the heathen, being no part of God's Word. Satan was the primary instigator, when he spoke the lie to our first parents, saying, "Thou shalt *not* surely die." God had said, "Thou shalt surely die," and Satan added the little word "not," to make it appear that they could disobey God, and yet that they would not die. And they believed the lie, and sinned, and so brought into operation the threatened punishment — *Death*, but not torment.

The Scriptures are clear on this subject, and a few texts, I trust, will suffice. Ecclesiastes 9:4 states, "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun." And in verse 10 — "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." And in Psalm 146:4 — "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Many more scriptures could be cited from the Old Testament just as emphatic that the dead are really dead. In the New Testament there are statements just as emphatic; such as, "In Adam all die;" "By one man came death" — no mention of eternal torment or conscious suffering either mental or physical. But when upholders of eternal torment come to the New Testament, they find that the Lord used symbols, figures of speech, and parables, and these they misinterpret to support their theory. — *Selected.*

God, let me be a giver, and not one  
 Who only takes and takes unceasingly.  
 God, let me give, so that not just my own,  
 But others' lives, as well, may richer be.  
 Let me give out whatever I may hold  
 Of material things life may be heaping,  
 Let me give raiment, shelter, food or gold,  
 If these are, through Thy bounty, in my keeping.  
 But greater than such fleeting treasures, may  
 I give my faith and hope and cheerfulness,  
 Belief and dreams and joy and laughter gay,  
 Some lonely soul to bless. — *Mary Carolyn Davies.*

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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"BLESS THE LORD, O MY SOUL: AND ALL THAT IS WITHIN ME, BLESS HIS HOLY NAME."

### HABITUAL THANKFULNESS

WE SEE, WE HEAR OF, and we form many habits, some of which may be good and others not so good. Nevertheless as we look back on them we can see that they were easily formed, especially those that were not so good.

Why should we not form the habit of thankfulness? By thanking God every day whether things go wrong or right, we will soon have begun the formation of the finest habit which any man could hope to acquire.

At one time a man was about to eat when his food was taken from him. He said, "Thank God." When they asked him why, he said, "I still have my appetite." There is always something for which we can be thankful if we but realize it.

You have all no doubt noticed differences in people. Two sick men were once asked how they felt. One answered, "I feel better today." The other said, "I was worse yesterday."

When it rains one man will say, "This will lay the dust"; while another says, "This will make mud."

Two boys may be viewing a rose bush. One sees the roses, while the other sees the thorns.

An old saying is that there is never anything so bad but that you can find some good in it, if you look. Though the entire world may seem to have gone wrong, we can, upon observation, still see many things for which we ought to be thankful.

We cannot enumerate all of the things for which we ought to thank God but as we see the beautiful flowers growing to perfection, as we hear the cheerful song of the birds, as we are wakened each morning by the splendor of the rising sun and later glory in its beautiful setting, we are reminded of the words of the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

Friends, how many of you have given gifts to others? Yes, I'm sure all have. In giving that one gift, you knew he was thankful for it, yet how much better did you feel when that one expressed his thanks. Yes, friends, it makes a difference.

The Psalmist said, "And all that is within me, bless his holy name." 1 Thess. 5:8 reads, "In everything give

thanks." Again, in Eph. 5:20, we find the words, "Giving thanks always for all things."

It is God's will that we give thanks in all things. And as surely as it is His will, just so surely will He enable us to perform it, whether in sickness or health, poverty or wealth, "giving thanks always for all things."

It is hardly possible to attain unto this ideal by means of one complete transformation. But by continual effort, slowly forming the habit of thanking God for all things, it can be attained. Much determination will be required, but it is God's will. He will help us.

A child that is being taught not to cry will fall and hurt his nose. One look at his face and you will know he is about to cry, but, with an effort, he straightens out his face and laughs it off, proud of the fact that he didn't cry.

May we determine, God leading us, and realizing that it is His will, to give thanks unto Him for all things.

— John Denchfield, Minnesota.

THERE WERE 17 in attendance at the adult Bible class of the South Lawn Park Church of God at Grand Rapids, Mich., on Thursday evening, July 10. Bro. S. J. Lindsay was the teacher, taking up the entire book of Esther, which was very interesting.

Bro. and Sr. Richardson and Bro. and Sr. Mosher of Wayland and Bro. and Sr. Skeels and Sr. Alice Smith were present. We were glad to have these older members with us. Total attendance was 42.

— Fred M. Brough, Pres. Local Bereans.

WE WOULD LIKE to call your attention again to the matter of Berean dues. If you are isolated, either individually or as a class, in a state where there is not state organization, dues may be sent directly to the National treasurer. However, if you are living in a state which has a Berean organization, you will greatly facilitate matters by sending dues to your own state treasurer, rather than to the National treasurer.

Illinois, 7. California, 5. Michigan, 3. Minnesota, 2.  
Indiana, 2. Florida, 1. Louisiana, 1. Iowa, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### NAOMI AND RUTH

*"Thy people shall be my people, and thy God my God."*

LONG BEFORE THERE WAS A KING in Israel there lived in Bethlehem a man named Elimelech, and his wife Naomi, and their two sons. A famine arose in the land so that Elimelech and his family did not have enough to eat. So they left their home, and all went away to a far country — Moab.

They lived in the strange land many years, for they found food and green grass and plenty of things to eat for themselves and their sheep. They lived there so long that the two sons grew up and married two of the Moabites. One of the maidens was named Orpah, and the other Ruth.

After a while Naomi's sons died and her husband died and no one was left who really belonged to her any more. So she grew very lonely in the strange country and she said, "I will go back to the land of Israel, where my people live," for she knew that now the famine in the land of Israel was over.

The two daughters-in-law started with her. Naomi turned and said to them, "Why do you come with me? All of your own people are here in this land. Return each of you to her mother's house. God will be kind to you, for you have been kind to me and to my sons, who are dead. I have no more sons. Go back to your own land and leave me alone."

They both lifted up their voices and wept. And Orpah kissed Naomi good bye, but Ruth stayed with her. Naomi said, "Behold, thy sister is gone back to her people; return thou after thy sister."

But Ruth loved Naomi and would not let her go back alone with no one to take care of her. So she said: "Entreat me not to leave thee, and to return from following after thee. For where thou goest I will go. Where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, there will I die, and there will I be buried."

When Naomi saw that Ruth meant to go with her, she stopped telling her to go back. And both of them went together till they reached the land where the children of Israel lived.

Then all the city came out to see them and said, "Is this Naomi?" And Naomi answered, "God has dealt bitterly with me. I went out full and God has brought me back empty, for my sons and my husband are dead."

Naomi and Ruth lived together at Bethlehem. They

were poor, and Naomi was old and not very strong. So Ruth said to Naomi: "I know what we can do. It is now the time of the barley harvest. The maidens of the land are allowed to go through the field after the reapers and pick up what is left and take it home to eat. I will go and glean in the fields for us."

So Ruth went out to glean in the fields of a rich man whose name was Boaz. He was the nearest relative to Naomi, although Ruth did not know that. Boaz came out to speak to the reapers, and seeing Ruth, a stranger, asked who she was. The servant replied, "She is the maiden who came back with Naomi and is taking care of her."

Boaz looked at Ruth and saw that she was young and beautiful. And he thought, "It is a dreadful thing that she should have to go from field to field and pick up grain. Perhaps some of the rough young men will do her harm."

So Boaz came to Ruth and said, "Hear now, my daughter. Go not into any other field, but stay here in mine. And when you are thirsty go to the water pots and drink the water that the young men have drawn." And when meal time came, he said to her: "Come here and take some of the bread that is brought for the reapers, and dip your piece into the sour wine that is here for my men."

The more Boaz saw Ruth, the more he loved her, for he thought: "She is not only beautiful, but she is very kind-hearted, for she takes care of Naomi. And she is very brave to go out alone in the fields to pick up grain." So Ruth gleaned in no other fields, and the young men dropped extra grain so that she found more than usual.

At last the harvest ended, and Naomi decided that she would tell Boaz that he was her nearest man relative, and thus might marry Ruth. Boaz was much pleased and called together all the people to the city gate. He said: "The sons of Naomi are dead, and they have left a little piece of land and Ruth, the maiden from the strange country. I am a near relative. If there is any other man who is nearer and wishes to marry Ruth, let him speak." No one spoke.

Then Boaz said, "Let all the people know that I have taken Ruth, the Moabitess, to be my wife, so the family of the men who are dead shall not end." So Boaz married Ruth and they lived happily for many years. They always took care of Naomi and gave her everything that she needed.

Because she had been so kind to Naomi, God sent Ruth a son who was to be a great man. They named him Obed; his son was Jesse and his son, David. So Ruth was the great-grandmother of David, the greatest king there ever was among all the children of Israel. — *Notes from "Boys and Girls of the Bible."*

# With Our Sunday Schools

LESSON V. — August 3, 1930

## NAOMI AND RUTH

The Book of Ruth

Devotional Reading: Isaiah 61:1-7

### GOLDEN TEXT

And hath made of one blood all nations of men for to dwell on all the face of the earth. — Acts 17:26.

#### A STUDY OF THE SUBJECT

**Topic.** The Way to World Brotherhood.

**Basic Truth.** God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, . . . for in him we live, and move, and have our being." — Acts 17:26-28.

**Outline.** I. All Races Are One in Origin. II. The Lord's Portion Is His People. III. Christ Only Is the Unifier of Nations. IV. True Brotherhood.

**I. All Races Are One in Origin.** Just as Naomi, an Israelite, and Ruth, a Moabitess, were related to each other through Abram, so all races are related through Noah, the descendant of Adam. It was the Lord who scattered the people abroad "upon the face of all the earth," Gen. 11:8. He did it for a purpose. He did not disrelate them; he merely estranged them from each other by confusion of tongue. That they are ever dear unto Jehovah was testified by Christ when He exhorted His apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

**II. The Lord's Portion Is His People.** "For the Lord's portion is his people; Jacob is the lot of his inheritance." — Deut. 32:8-12. From the great mass of humanity God has always reserved unto himself a portion. When Elijah the prophet felt that he was all alone, God revealed to him, 1 Kings 19:18, that he had left unto himself seven thousand who had not bowed unto Baal. This portion belonging to Jehovah is always made up of that people who recognize God alone as their Sovereign, Creator and King. Never has God declined to accept one of any race whatsoever, provided that one was loyal in heart to Him. Ruth was a beautiful example of turning from idolatry, from that which is not God, unto Jehovah. Faith in the God of heaven is essential to one who would be of the Lord's portion. All such, of whatever race, are a brotherhood before God.

**III. Christ Only Is the Unifier of Nations.** Not to Naomi or Ruth, nor to Jesse, David, or any other, did God assign the task of endeavoring to unify the world into a common inter-brotherhood. To Christ and Christ only has that labor been committed. He is not only "the way, the truth, and the light" to the individual, but He is likewise the way to the nation. John 14:6. God confused the tongue of man when man in his unified effort endeavored to build the tower of Babel in and from which to defy Jehovah. Nimrod, whose name means "to rebel" (C. B.), was a descendant of Ham, not of Shem. He was mighty in this

particular. In his might he was leading many to rebel against the Lord. The Lord confused the tongues and disconcerted Nimrod in his effort. Gen. 10:8, 9; 11:4, 8. Since that time Jehovah has been pleased to continue the earth under the confused condition.

There can be no universal brotherhood of man until there shall be one universally accepted King. There can be no universally accepted King until the rebellious, the defiant are removed in death. The remaining, in loyalty to God's Son, will enjoy the pleasures of universal brotherhood under Christ. Under such conditions one nation will say to another nation, Isa. 2:3, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Under those conditions, "he shall have dominion also from sea to sea, and from the river unto the ends of the earth," Psa. 72:8. Under such conditions of brotherhood and leadership, "the righteous shall flourish; and abundance of peace so long as the moon endureth," 72:7. This is the One whom John called, Rev. 19:16, "KING OF KINGS, AND LORD OF LORDS."

The way then to world brotherhood is not the way of commerce nor the way of intercourse, it is the way of Christ.

**IV. True Brotherhood.** Orpah, unless she would renounce her false God and cling with all life to the true God, was not in the way to national brotherhood even though she would earnestly befriend Naomi. True brotherhood can come only from a true recognition of Jehovah. Such recognition comes, not through the law of Moses, but that of Christ; not through Naomi and her Ruth, but through a John, a Peter, and a Paul, and that of their disciples; not through close international regard, but through united Christian service toward God.

It is to the furtherance of this condition that true Christian people unite in their prayers, "Come Lord Jesus, and come quickly."

#### PRACTICAL APPLICATIONS

Our lesson today teaches the truth that God is not a respecter of persons, but whoever comes to Him is received of Him, and is fully pardoned of all sin. If God is not a respecter of persons, should His followers be? Will the application of this teaching prevent Sunday school classes dividing up in cliques and in groups?

Missionary effort is the result of believing that God loves everyone and is longsuffering to all, "not willing that any should perish." Discuss ways in which your class can avoid being a "respecter of persons" by carrying

God's message of love to every boy and girl in the community.

Ruth reached the point in life when she had to make a decision. If she decided to remain with her mother-in-law and worship the true God, the God of Israel, she must leave her own people. She decided wisely by choosing God. Should a Sunday school class try to get each member to make this decision?

Study the following characteristics of Ruth and make practical application:

Faithful  
Unselfish  
Devoted  
Energetic

— C. E. R.

#### THE GOLDEN TEXT

"And made from One, Every Nation of Men to dwell on the Whole Face of the earth." — Acts 17:26, Diag.

Though Ruth and Naomi were of different nationalities, they were as dear to each other as though they had been real mother and daughter. God made all races. No individual has a choice as to his nationality, but each one has a choice as to whether he will accept or reject the One who gave His life for us.

In Christ, nationalities are not recognized. Gal. 3:28 says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." — L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic: A Contrast.**

The period of Israel's history covered by the Judges was turbulent. The nation regularly turned away from God as pressing need was relieved and as the physical presence of God's faithful leaders was removed by death. Nationally there was no evidence that Abraham would ever become the father of the faithful.

Nevertheless God was working the fulfillment of His covenant to Abraham. The story of Ruth is a beautiful illustration of the quiet, steadfast faithfulness that was developing beneath the turbulent surface, and in spite of it. Naomi's quiet, lovable life among the Moabites that endeared her daughters-in-law to her; Ruth, the Moabitess's response to that life in loyalty, not only to Naomi, but to Naomi's God, and to His laws and customs for Israel; and Boaz the stable citizen, his fairness to "labor", his generosity to the needy, his honor for womanhood and motherhood, and his consideration of God in all his ways — all these were in strong contrast to Israel's turbulent national life. It was evidence that there was developing in God's chosen people that strain of faithfulness, which, by God's wisdom in foreordination, was brought to full perfection in a descendant of Boaz and Ruth and which produced the world's Savior. — A. K.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Nebraska (Omaha)	August 16 to 24
Kansas-Oklahoma (Arkansas City)	August 24 to 31

The Arkansas City brethren are to be congratulated on having the privilege of hearing Bro. G. E. Marsh of Los Angeles in their city tomorrow, Wednesday, evening.

By the time the next issue of The Herald goes out the Illinois Bible School and General Conference will be in session. Are we going to see your face before all comes to a close on Sunday, August 10?

Last week we stated that Bro. H. A. Sheets spoke for the Grand Rapids church at the evening service on Sunday, July 13. Later word says that he did not but that he expected to be there for both morning and evening, July 20.

Barbara Ann recently came to grace the home of Mr. and Mrs. Arthur Bowser of the Springfield, Ohio, church. Sr. Erma is the daughter of Bro. and Sr. Frank Beck, and as this is their first grandchild, they are also in line for congratulations.

Sr. A. G. Townsend and daughter, Martha, of Grand Rapids, Michigan, are spending a vacation of two weeks with Bro. Townsend on the banks of Rock River, five miles southward from Oregon, Illinois. Bro. Townsend has charge of the rebuilding of the church at Oregon and drives back and forth between the cabin and his work.

## OUR THANKS AGAIN

Again we wish to extend our hearty thanks for the prompt responses we have been receiving in our effort to bring our subscription list up to date. Many of you have answered by return mail and we appreciate it very much. Don't forget to look at your label and keep your Herald paid up. A new subscription is likewise appreciated. We will be glad to send sample copies to those who may become interested readers. Thanks.

## DEDICATION

The hour of 11:15, Sunday morning, July 27th, has been appointed for the hour of dedication services of the rebuilt church at Oregon. Bro. G. E. Marsh, pastor of the Los Angeles church and President of the General Conference has accepted an invitation to deliver the dedicatory address. All nearby friends and as many friends of a distance as can find it convenient are invited to participate in these services. Not only is it the purpose to dedicate a building of inanimate structure, but to further dedicate to the God of heaven the lives of all who may assemble for this sacred hour.

The pastor will give the address of the Sunday evening service.

A hearty participation in these services and in the following Bible School and Conference gatherings is urged.

## MEETINGS AT RIPLEY

Bro. Harry Sheets of Maurertown, Virginia, will speak for the Ripley (Illinois) church on Saturday evening and Sunday morning and evening, July 26 and 27. We bespeak for Bro. Sheets a good audience and trust that all who find it possible to attend will do so.

## A NEW CHURCH BORN

On Friday night, July 18, sixteen of the members of the Church of God residing in Rockford, Illinois, met at the W. C. T. U. Hall, 1904 N. Main St., and organized a Church of God in Rockford.

The meeting was opened by Bro. Lewis Lindsay, temporary chairman. After a short service of song and prayer the minutes of the previous meeting were read and accepted. A constitution was adopted, and the following officers were elected: Leading Elder, Bro. L. H. Nokes; Second Elder, Bro. Lewis Lindsay; Deacons, Bros. Fred Nokes and Harold Starbuck; Deaconesses, Srs. Martha Walls and Ruby Railton; Secretary, Sr. Esta Starbuck; Treasurer, Sr. Mildred Somers; Trustees, Earle Mogle, Sr. Frances Walls and Bro. Glyn Starbuck; S. S. Supt., Bro. John Railton; Sup't of Bereans, Sr. Mildred Somers; Pianist, Sr. Bess Kasper.

Bro. F. L. Austin, pastor of the Oregon church where practically all of the Rockford brethren have held their membership, was present and gave us some very timely words of encouragement.

The Rockford church work began about four years ago with the organization of a Berean society. There were then less than ten members. We now have between twenty and twenty-five members residing in and near Rockford; and we have had a S. S. organization since early in the spring. We have also had several preaching services since last fall by Bro. Siple, members of the Bible Training Class, and others. We expect to have some kind of regular preaching services in the near future.

We extend a cordial invitation to any of the brethren who may in the future be in or near our city, to meet with us at the W. C. T. U. Hall, 1904 N. Main St. Berean study every Friday night at 7:45; and Sunday School every Sunday at 10:00 a. m.

Esta L. Starbuck, Sec.

This new organization is composed mostly of people in the prime and vigor of life and all are earnest to push the Master's work forward and to press toward the mark for the prize of the high calling.

We pray God's richest blessing upon this new effort. The Herald asks the prayers and encouragement of others in their behalf.

## TRAINING CLASS RESULTS

Bro. Richard LeCrone spoke for the Blair, Nebraska, church on Sunday, July 13. He says he wasn't as well pleased with the sermon as the audience was, which is a good indication.

On June 29 the Pomona, California, church had the pleasure of listening to a good talk by one of their own boys, Bro. Cecil Smead. They were very much pleased with this service and feel that much has been accomplished by him in one year's study at the N. B. I. Training Class in Oregon, Illinois.

## A CHANGE OF DATES

The date for the Conference at Arkansas City, Kansas, has been changed to August 24 to 31.

Bro. Sheldon of Driggs, Arkansas, will have charge of the Conference. He will be assisted by Brothers Drabenstatt and Long of Hartford, Indiana. There will be Bible School each day, classes for both adults and juniors; sermons, morning and evening.

Beds will be furnished for all who come. Dining room accommodations also will be provided if a place can be found for this purpose. If this is not possible, some other way will be provided to take care of the visiting ones.

The Scriptures teach us that we are not to neglect the assembling of ourselves together as the manner of some is, but so much the more as we see the day approaching. Only one week out of the year we have set aside to gather in the isolated ones and those who have church privileges. This time belongs absolutely to God. We are His servants, and we must make every effort to strengthen the things that remain. From these reunions and associations together, we get strength and help to go forward. Every brother and sister should feel a responsibility in this matter. God has promised to abundantly bless those who are zealous in His service.

So, brothers and sisters in Christ, come for this week of meetings, and let nothing hinder you, if it is possible for you to be here. These brethren come many miles to bring to us the Bread of Life. Let us all help them by being present. Present conditions show us that we have not long to work. Jesus is coming soon.

Sent by order of our President, the Secretary being absent. Mrs. A. J. Chaplin.

## A WELCOME EXTENDED

The church at Oregon is pleased to be able to notify the brethren of the Illinois Conference and of the Illinois Bible School and the brethren of the General Conference that, D. V., its church house will be completely remodeled and in readiness for rededication on Sunday, July 27. All will be in readiness for the Bible School to begin on July 29th and for the Conferences to follow according to dates. The church owes Bro. Townsend, of Grand Rapids, Michigan, who has supervised the work of reconstruction, many thanks for his efficient services and for the rapid progress and timely completion of the work.

The local church extends invitation to all to the use of its building during these coming sessions. It asks in return that the brotherhood assembled shall please convey to the church all possible of Christian thought and edification and strength. It is felt that much better accommodation will be afforded to the various activities during the coming two weeks than it has been possible to afford in former years. May this year's gathering be raised in spiritual growth.

## HERALD RECEIPTS

J. R. Burnett; Mrs. Maggie Luthy; George J. Rahn; Mrs. C. R. Yates; Mrs. Harold Reis; James Berglund; Clarence Carpenter; George Brown; E. C. Railsback; Mrs. George Nell; Mrs. M. E. Perkins; J. Arthur Johnson; Glenn M. Birkey; Mrs. G. Bottolfs; Jennie Salisbury; Vern Todd; Wesley Stephenson; Mrs. Anna Smith; Harold Starbuck.

**COME, LET US WORSHIP!**

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

The following mentioned churches extend to friends who may be traveling through or visiting in their respective communities an invitation to unite with them in sacred worship.

**GRAND RAPIDS, MICHIGAN**  
South Lawn Park Church of God  
Jefferson Avenue S. E.  
C. E. Randall, Pastor  
3734 Keyes Ave., S. E. Phone 55489  
Sunday School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Young People's League ..... 6:30 P.M.  
Evening Service ..... 7:30 P.M.  
Bible Study, Thursday ..... 7:30 P.M.

**NORTH SALEM CHURCH OF GOD**  
Five miles north of Plymouth  
J. H. Anderson, Pastor  
Preaching every Third Sunday ..... 2:30 P.M.

**HILLISBURG CHURCH OF GOD**  
Three miles east of Michigantown, Indiana  
J. H. Anderson, Pastor  
Sunday School, every Sunday ..... 10:00 A.M.  
Bro. Geo. Finney, Superintendent  
Preaching every Fourth Sunday 11:00 A.M.  
7:30 P.M.

**PLEASANT VIEW CHURCH OF GOD**  
Hedrick, Warren Co., Indiana  
J. H. Anderson, Pastor  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every First Sunday ..... 11:00 A.M.  
7:30 P.M.

**PLYMOUTH CHURCH OF GOD**  
Plymouth, Indiana  
Preaching every Third Sunday 11:00 A.M.  
By J. H. Anderson

**BURR OAK CHURCH OF GOD**  
Burr Oak, Indiana  
Sunday School every Sunday ..... 10:00 A.M.  
Preaching every Third Sunday ..... 7:30 P.M.  
By J. H. Anderson

**RENSSELAER CHURCH OF GOD**  
J. H. Anderson, Pastor  
Rensselaer, Indiana  
Preaching every Second Sunday ..... 11:00 A.M.  
7:30 P.M.

**CHURCH OF GOD — ABRAHAMIC FAITH**  
1244 S. Jay, Kokomo, Ind.  
Sunday School every Sunday 9:30 a. m.  
Preaching every first Sunday by Bro.  
Vaughn Long, 10:45 a. m., 7:30 p. m.  
Preaching every third Sunday by Bro.  
Cantwell Drabenstott, 10:45 a. m., 7:30 p. m.  
Berean Study on every second, fourth  
and fifth Sundays at 7:30 p. m.

**BROWNTOWN, VIRGINIA**  
Harry A. Sheets, Pastor  
Public Worship (fifth Sundays and by  
special appointment) 11:00 a. m. & 7:30 p. m.

**MAURERTOWN, VIRGINIA**  
Harry A. Sheets, Pastor  
Sunday School (each Sunday) 10:00 a. m.  
Public Service (second and fourth  
Sundays each month) 11:00 a. m. & 7:30 p. m.  
Berean (first and third Sundays  
each month) 11:00 a. m.  
Wednesday evening Prayer Service and Bible  
Study in the homes at eight o'clock.

**SEVEN FOUNTAINS, VIRGINIA**  
Harry A. Sheets, Pastor  
Sunday School 10:00 a. m.  
Public Worship (first and third Sun-  
days only) 11:00 a. m. & 7:30 p. m.

**EDEN VALLEY, MINNESOTA**  
Sydney E. Magaw, Pastor  
John Denchfield, Student Pastor  
Sunday School 10:00 a. m.  
Morning Service 11:00 a. m.  
Berean Studies, Wednesday 8:00 P.M.

**ST. CLOUD, MINNESOTA**  
Sunday School 10:30 a. m.  
Berean Meeting 6:45 p. m.  
Evening Service 7:45 p. m.  
Prayer and Study (Wednesday) 7:45 p. m.

**NIAGARA FALLS, NEW YORK**  
Blessed Hope Church of God  
1926 Tenth St.  
Grover Gordon, Pastor  
Sunday School 10:00 a. m.  
Morning Worship 11:00 a. m.  
Bible Study, Thursday evening 7:45 p. m.  
Berean Class, every other Tuesday 8:00 p. m.

**FONTHILL, ONTARIO, CANADA**  
Fonthill Church of God  
Grover Gordon, Pastor  
Sunday School 6:30 p. m.  
Evening Worship 7:30 p. m.  
Berean Class, every other Tuesday 8:00 p. m.

**CLEVELAND, OHIO**  
Church of the Golden Ruie  
13905 Diana Ave.  
M. W. Lyon, Pastor  
14317 Darley Ave. Phone Eddy 2254 J  
Sunday School ..... 9:30. A.M.  
Morning Worship ..... 10:45 A.M.  
Evening Worship ..... 8:00 P.M.  
Prayer Meeting, Thursday, 7:30 P. M.  
Berean Class, Friday ..... 8:00 P.M.

**BRUSH CREEK CHURCH OF GOD**  
Near West Milton, Ohio  
Sunday School every Sunday 9:45 a. m.  
Bro. John Garard, Superintendent  
Berean Class at home of Sr. Worley on  
Cozy Corner on Friday 7:45 p. m.  
Berean Class at Dayton, Friday 8:00 p. m.  
A. J. Hoke, Presiding Elder  
21 Ashwood Ave., Dayton, Ohio

**LOS ANGELES, CALIFORNIA**  
264 W. 42nd St.  
G. Eldred Marsh, Pastor  
4561 Venice Blvd.  
Phone Whitney 3036  
Sunday School 10:00 a. m.  
Morning Worship and Sermon 11:00 a. m.  
Communion is observed on the first Sunday of  
the month, at which time also a preaching  
service is held in the afternoon at 2:30. Al-  
ternate Bible classes and Berean meetings are  
held each Wednesday, 7:45 p. m., at the home  
of Bro. E. C. Railsbaek, 1020 S. Burlington  
Ave.

**LYNWOOD, CALIFORNIA**  
Services are held on the second and fourth  
Sundays of the month, at 2:30 p. m., in the  
home of Bro. J. A. Squires, 3161 Carlin Ave.  
Preaching by Pastor G. E. Marsh.

**PASADENA, CALIFORNIA**  
Bible study is conducted each Sunday morning  
at 11 o'clock, and each Tuesday evening at  
7:30, by Bro. S. G. Elton, at the home of Bro.  
John Reid, 301 N. Euclid Ave.

**CORVALLIS, OREGON**  
Sunday School each Sunday, 10:30 a. m.  
Northwestern Conference July 10 to 13

**OREGON, ILLINOIS**  
F. L. Austin, Pastor  
Sunday Bible School ..... 10:00 A.M.  
Morning Worship ..... 11:00 A.M.  
Berean Meeting ..... 6:30 P.M.  
Evening Worship ..... 7:30 P.M.  
Prayer Meeting, Thursday ..... 7:45 P.M.

**RIPLEY, ILLINOIS**  
Sunday School every Sunday at 10:00 a. m.  
Preaching on Saturday evening and Sunday  
morning and evening over each second Sunday.

**DIXON, ILLINOIS**  
F. E. Siple, Pastor  
309 E. Fellows St.  
Sunday School ..... 9:45 A.M.  
On the first and third Sundays of each month  
there are sermons at 11:00 A.M. and 7:30  
P.M.  
Wednesday Service  
Bible Study, Berean and Prayer Service,  
7:30 P.M.

**BLAIR, NEBRASKA**  
E. E. Giesler, Pastor, 219 E. Front St.  
Sunday School every Sunday at 10:00 a. m.  
Morning Worship every first and second Sun-  
days at 11:00 a. m. Sacrament every first  
Sunday following the morning service, and  
afternoon service at 2:45, followed by Berean  
class. Second Sunday, morning worship only.  
On this second Sunday evening, service at  
Bro. LeCrone's home, 1202 S. 27th St., Omaha,  
which we hope to be regular.

**MOOREFIELD, NEBRASKA**  
E. E. Giesler, Pastor  
Sunday School every Sunday 10:00 a. m.  
Prayer Meeting Wednesday evening. Preach-  
ing morning and evening of every third and  
fourth Sundays at the Union church.

**HOLBROOK, NEBRASKA**  
Sunday School, each Sunday, 10:30 a. m.  
Berean Meeting each Sunday, 7:30 p. m.  
The Bible class is instructed by Bro. Ar-  
thur Hornaday, a Bible student of marked  
ability. Traveling brethren sincerely welcome.

**LYSTRA CHURCH OF GOD**  
Near Abilene, Texas  
Preaching every fourth Saturday night and on  
Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**PALAVA, TEXAS**  
Preaching every first Sunday 11:00 a. m.  
Berean Class every Sunday 10:30 a. m.  
Bible Study each Thursday night  
in Sweetwater 7:30 p. m.  
E. O. Stewart, Pastor; W. A. Hall, Teacher.

**MULLIN, TEXAS**  
Preaching each second Saturday night and  
Sunday. E. O. Stewart, Pastor.

**NEW HOPE CHURCH OF GOD**  
Near Westbrook, Texas  
Preaching every third Saturday night and on  
Sunday at 11:00 a. m. E. O. Stewart, Pastor.

**SALEM CHURCH**  
Ten miles northwest of Marshall, Illinois.  
Sunday School 10:30 a. m.  
Berean Meeting on Sunday 8:00 p. m.  
Preaching on Saturday night, Sunday morn-  
ing and Sunday night of each fourth week  
end except during the winter.

## THE FUNNEL METHOD

By Norman John McLeod

THE SCENE IS A SMALL CHURCH shortly after the Sunday School classes have "assembled in their places to study the lesson." There are no regular Sunday School rooms, and so the classes occupy different corners of the main church auditorium with the exception of the small children who have gone to the basement so that their childish sounds will not disturb the thought of the older people.

In one corner is a young fellow given over to the instruction of some boys of about nine to twelve years of age. But is he teaching them? No! He is muttering to himself! What is the matter? On investigation the pastor finds that the boys will not pay attention to the teacher and so the latter has given up any effort to teach them but is sitting there muttering to himself. His idea is to shame the boys into attending to his instruction. What is the matter with the boys? Nothing! The preacher thinks they are just spoiled (a natural conclusion for one person to reach about another's children).

But, strange as it may seem, the fault lies not in the boys, for they are industrious, well-behaved students during the week at secular school. Nor does the fault lie in the lack of knowledge on the part of the teacher, for his knowledge is remarkable for a member of one of the larger denominations where the preacher does the thinking for his congregation. What then is the matter? Simply that the teacher is trying to use the "funnel method."

It is usually assumed that a teacher knows more about the particular thing that he is trying to teach than others or he would not be in the position of teacher. On the other hand, the pupils do not have the knowledge which is desired they should have or they would not be in the class of students. The situation is all set for what is known as teaching. And this is the burning question of the hour: What is to be done to make the knowledge of the pupil approach more nearly that of the teacher?

The first impulse of the teacher is to use the "funnel method." Knowledge, however, is not a thing that can be poured into the brain as water into a tank. People used to think so and that is why they insisted that you take algebra so that it would train the memory. It cannot do such a thing. Instead the brain is made up of innumerable nerve paths that lie there ready to be used. In order to think, one of these paths must be used. The job of the teacher then is to get the student to use them. English has been consistent in this thought for a long time, for we consider it improper to say that we can "learn" anybody anything. We cannot. For the teacher then to try to "pour" knowledge into his hearers' brains by means of lecture methods is futile.

Anyone who has attended many Sunday School classes either in the Church of God or elsewhere will notice that so many teachers attempt to teach by the lecture method.

There are many things that lead to that inclination. Having studied the lesson himself, he has formed ideas about it. If he asks members of the class questions he finds that most of them have not studied the lesson at all. So rather than waste a lot of time in seemingly useless questions, he tells them about the lesson.

You cannot force anybody to study a Sunday School lesson; in fact, you cannot force anybody to study any lesson at any time. The usual thing then is for the student to lose interest because of his natural physical makeup which makes it impossible for him to keep his attention on a thing undividedly for a very long time. And there is nothing more striking about the lecture method than that the human mind has wonderful powers of resisting knowledge even when it is trying to absorb it. But when conditions are unfavorable, learning is next to impossible. The lecture method of teaching has therefore been called the "funnel method" by teachers because of its pouring characteristic.

The exasperated Sunday School teacher, seeing the attention of his class inclining to wander from the lesson, begins to add anecdotes either from his own experiences or else from the writings of some author on the subject. But few people get the point of such stories, for they are not nearly as vital to others as they are to the one that expressed them. Or if the class comes to his assistance in discussing the topic, it is usually with the result that teacher and class get hopelessly off the lesson in hand.

There are other features of Sunday School classes that make the teacher more inclined to use the "funnel method." There are tedious people who love to ride their hobbies, and so the teacher needs to move on to keep from that pitfall. Then there is the likelihood that some beliefs may creep in that the teacher fears will disrupt the class in too violent a form of argument. The easiest way to "stall such a person off" is to keep him from getting started. The clever teacher can turn these people off without offending them usually by suddenly calling upon somebody else who has volunteered, or by merely remarking that "we will have to get back to the lesson." The universities use the lecture method almost entirely, and it is notorious the vast number of people who fail to pass the courses.

If one desires to get people to take interest in God's plan of salvation, especially if he is teaching small people who have not yet learned to control the movements of their bodies well enough to keep still, something else besides the "funnel method" must be used.

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"GOD'S GRACE IS MANIFOLD. He does not give the same talent to all, but this gift to one, that gift to another, and quite a different to a third. There are no duplicate sets of abilities among all earth's millions of souls. Since this is so, it follows that no one is responsible for repeating another's success, equaling another's triumph, blessing the world in just the same way as any one else. Everyone is to be a good steward of what *he* has, not of what someone else has."



# THE RESTITUTION HERALD

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## The Church—Its Decline and Why

*By M. W. Perrine*

WE CULL THESE FEW ITEMS from the Literary Digest. "The banner year for the protestant churches in the United States was the year 1928 when they made a net gain of a million members, while for the year 1929, they made a gain of only 300,000 members: and the Methodist Church for the first time since the Civil War, suffered a net loss of 25,000 members.

"In the year 1800 the protestant churches had a ratio of 7 to every 100 of the population of the country. They increased in membership steadily, till in the year 1900, they had attained a ratio of 24 to every 100 of the population. For thirty years since that time they have not increased the ratio of membership as much as one in a hundred. Another notable fact is that about two-thirds of the membership of the churches are women, especially in the cities, and they are gradually losing interest in them."

Now they are casting about, trying to find a reason for this woeful decline. They blame this condition on the fact that there are so many benevolent, political and educational organizations, together with the automobile, radio, theatre; all having a tendency to draw from the church. It matters not what the drawing power is, the fact remains that the church is losing its influence and holding power upon the masses, and amusements are taking its place.

But if the churches are what they should be—built upon a good foundation, and that foundation the Word of God — if the converting power were the gospel, not what is generally preached by the protestant churches as gospel, but the good news about the kingdom that God is soon to set up here on the earth and to place His Son Jesus upon a throne of universal empire, for His kingdom is to fill the whole earth and it is to stand forever with righteous laws and a righteous rule — I say, if the foundation had been as Paul says, "the prophets and apostles, Jesus Christ himself being the chief cornerstone," if they had all this in their hearts they certainly would not have fallen away to the world.

How often has the Scripture declared that our inherit-

ance is here on the earth and not in heaven — only in this sense, that it is laid up with Jesus in heaven. The title is with Jesus, and in Jesus, and when He comes He has promised to bring our reward with Him. "And, behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." Rev. 22:12. And the promised reward is, "And this is the promise that he hath promised us, even, eternal life." 1 John 2:23. Anything else? Yes, a kingdom. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

The earth also is promised. David said in Psalm 37:11, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The righteous shall inherit the land, and dwell therein forever." Psa. 37:29. Jesus said in Matt. 5:5, "Blessed are the meek, for they shall inherit the earth."

Deception may work for a while in religion, but when found out it has an exceedingly bad effect. Religion founded upon the truth is not losing out by any means. Paul said in Romans 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Belief or faith is one of God's requirements and without it we cannot please God. Heb. 11:6. "The power of God unto salvation" doesn't mean that it ever fails. God's Word never fails to accomplish the thing whereunto He hath sent it, nor does it return to Him void.

But as to the man that preaches a false or perverted gospel, Paul says, "Let him be accursed." Gal. 1:8. Not only is the preacher accursed, but the one to whom it is preached receives no benefit.

Now we wait, we watch, we pray, and while we wait, we work. We are not commanded to sit idly by and wait. We have loved ones that need to be admonished that the day of the Lord is nigh at hand, the day of preparation and that it becometh them, as well as ourselves, to prepare — for God is preparing.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." — 1 Peter 1:7.*

## WHAT DOES IT PORTEND?

THE CHICAGO *Daily News* of July twenty-fourth carries a paragraph purporting to be the sentiment of the mayor of Youngstown, Ohio, which gives the words of the mayor to the effect that he feels that as much as eighty per cent of the police force of his city are receiving graft from gangland and that he is fearing that the gang of the much reputed Al Capone will be descending upon his city. The paragraph suggests that the mayor is tempted to call upon the federal government for assistance in lieu of the lack of dependence upon his own police force.

That is to say, it is feared that the officers who are hired by the people through the government for the purpose of protecting the people against law-breakers and wrong-doers are themselves in the employ of vice. Similar fears are perhaps prevalent in many cities.

This is not to be wondered at if it be true, as is frequently feared, that some, even much too large a percentage, of our law makers and law executors and law interpreters in some of the capitals of the states, and indeed in the capital of the United States, have been themselves, from time to time, purchased by a division of the profits of corrupt practices and by lobbyists to make laws in behalf of wrongdoing or to execute or interpret laws in their interest.

This is not far different than it is for some of the most sagacious legal talents in America to specialize in crucifying the letter and intent of the law for the protection of criminals that they may not have meted out to them just legal punishments for their offences against society.

It seems very much as though these legal minded gentlemen upset heaven and earth, trample under their feet the constitution of the nation, of the state and of the municipality, decry all just and honorable men and efforts, and do so without the slightest tint of embarrassment upon their cheeks, that they may successfully block the wheels of proper forward movement of the government in its activities and liberate criminals over the land like swarms of locusts. To the degree that any such is true, to that degree is lawlessness and wickedness protected by the very government itself.

Through recent months the storm against the Eighteenth Amendment has increased. The Eighteenth Amendment is a part of the constitution of the United States. It

should be respected by every citizen of the United States equally as should be any other paragraph of the constitution. But it seems to be against the financial interests of some people.

Strong effort is being made to flood the nation with propaganda against the enforcement of this amendment. It has been openly boasted for some time past that practically every important daily newspaper of the United States is against this amendment. Indeed, there are some of these dailies which continuously feature loudly upon the front pages elaborate sentiment in the interest of gangland and of the bootleggers.

They picture the honest, conscientious, law-abiding judge as one who is the reverse; they picture the executor of the law as one who is beneath the respect of decent society; they picture the most deplorable acts of crime and the most vicious criminals as acts which should have the clemency of the people and as individuals who should have the sympathy of the nation. Items of news are in many instances thought to be so distorted as to make them appear to be the reverse from what they really are.

Some weeks ago there occurred the murder in the city of Chicago of a news reporter. His salary per week was very nominal, yet his income per year ran into the tens of thousands of dollars. "The world's greatest newspaper" for which he reported, at once set about to have the matter cleared up. But gradually there seems to be a fade away in the clearing of this matter.

Meantime there is talk upon the street that not only was the reporter pocketing a division of the spoils of gangland, but that the newspaper for which he reported has been greatly increasing its exchequer by like division with the same crowd. In other words, the fear is altogether too common that many of these great dailies which are supporting gangland in large type on front pages are paid by gangland for this propaganda.

That is to say, in proportion as any of these above named fears are true, in like proportion is lawlessness rampant, not only by the criminals whom the government pretends to chase down with law-hounds, but it is lawless also in such proportion as the men higher up, the public press and public officers sell themselves to the employ of gangsters.

Were this thing true only in America, it might not be so bad, yet that alone would be far worse than any good citi-

zen could approve. But according to reports, similar conditions obtain throughout the world. There was a time when conditions like unto those which seem to be world wide today were merely local. Greece is said to have gone over the hilltop of high attainment and to have gone down upon the far side into iniquity. Rome is said to have followed a like path; while Egypt and Babylon and Persia are said to have done so earlier in the history of the world.

But at that time communication was by way of the camel and the pedestrian. Today it is quite different. Communication is no longer by horseback across the country; it is no longer by stage coach nor by slow train, nor even by airplane; it is no longer confined to the ocean greyhound; it now has the advantages of the latest inventions and perfections of man. Communication is by telephone, yes, by radio. The whole world is knit together in one common fabric similarly as is the yarn knit and entwined into one stocking.

From the standpoint of intercourse by way of communication and travel, the world has been closely knit together. That which becomes the fad at the equator may quickly become the fad at the poles. That which becomes the fad in

London may the next moment be known in Washington, in Peking and quickly become the fad in both places. The methods of crime and the methods of secret advancement and gain by would-be popular national characters, quickly become known to people of similar ambitions in distant countries. The waters of the entire world are already becoming murky by the inky expulsions of the crime octopus.

But none of this should excite the true Christian nor the careful Bible student. That Book of books has long carried upon its pages information as to this condition. It has told us of the increase in lawlessness. It has revealed to us the awful governmental debauchery that must result from lawlessness. It has told us of coming judgment which this condition of lawlessness must of necessity draw forth from Heaven. It has declared the terrible condition of world war; that the lawless fabric of the universe will mass against the coming Prince of Peace. The Savior summed it up in one brief sentence, "Great tribulation, such as was not since the beginning of the world to this time."

Do the signs indicate that we are entering such a time?

Do the signs indicate that the coming of the Lord is drawing nigh?

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## IS IT PART OF THE GOSPEL?

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### THE RICH MAN AND LAZARUS

THE PARABLE OF the Rich man and Lazarus is taken as a literal statement of fact proving the conscious suffering of the wicked after death. But not so. No figure of speech or parable (which is a story given to illustrate a truth) should ever be taken to contradict plain, non-symbolic statements.

When our Lord gave this parable He addressed it to the Pharisees and scribes, in the presence of publicans, sinners, and disciples; and as on several occasions when they heard the Lord's teachings, they knew He was referring to them. But they would not receive the lesson, and became even more hostile than before. Had they received what He was teaching by this parable, they would have seen that a change of condition was to take place between two classes in the Jewish nation represented by the two men, the rich man representing the scribes and Pharisees and others who professed faith in the promises, and the poor man representing the publicans and sinners and other outcasts. Abraham's bosom in this case is also a figure, representing a place of favor, where the repentant publicans and sinners would receive the promises of blessing contained in the Abrahamic promise, the covenant made with Abraham. Compare Galatians 3:8-16; Acts 2:39; 3:25, 26.

The death of the publican and sinner class to their unfavorable spiritual circumstances was accomplished by their acceptance of Christ and forsaking of sin. It was a good change for them. But the scribe and Pharisee class lost

their hitherto favorable position by their unbelief. Their rejection of Christ was about to bring them into a very unfavorable position.

The rich man's death was followed by his burial, and finding himself in a condition of torment. This does not mean that the disembodied spirits of all rich men who wear fine clothing and fare sumptuously every day will be tormented from the time of death. We have already seen that a dead person knows nothing, and is susceptible to neither pleasure nor pain. Our Lord's description of the rich man's experience as applied to the Pharisee and scribe class represented by the rich man in the parable means that the Pharisees and scribes as a class were about to be buried under the social earth, the social order at that time being the Roman, and that, being so buried, they would suffer grievous torments.

This has been fulfilled. For shortly before His crucifixion Jesus left their house "desolate." (Matthew 23:38.) In due course came the destruction of Jerusalem, followed by the desolation of the land and the dispersion of the people among the Gentiles—the plight of the scribes and Pharisees being shared by those other Jews who sympathized with their opposition to Jesus and Christianity. All these sufferings of the Jews have taken place during their lifetime, and not after death.

### "WEeping AND GNASHING OF TEETH"

Another scripture taken to support the theory of eter-

(Continued on page 695)

## THE HOUSE OF GOD

OUR REMARKS ARE BASED upon a part of Stephen's discourse with the Jews, recorded in the seventh chapter of Acts, and particularly from the forty-fourth to the fiftieth verses.

The Tabernacle of witness in the wilderness served a purpose as the house of God in the day of Moses when Israel were wanderers in the wilderness, as well as later, in the promised land. But when David established the throne of the kingdom of the Lord over Israel at Jerusalem, he purposed in his heart to build a more substantial house of God.

In 2 Sam. 7:2 King David said to Nathan the prophet: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." And Nathan said to the king: "Go, do all that is in thine heart; for the Lord is with thee." And it came to pass that the Lord told Nathan to say to David: "Thus said the Lord, Shalt thou build me an house for me to dwell in?"

He then made known to David the promise that He, God, would raise up One who should descend from the royal lineage of David and who should build an house for God's name that would continue forever. It should be an eternal *living house* of sons and daughters of the most high God.

This is the house to which Stephen referred in the seventh chapter of Acts. The Builder of this living house is the Lord Jesus Christ. He is Head of this house, and we are members of it. We read in Hebrews 3:6 of Christ as a Son over His own house, whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end.

Also in 1 Cor. 12:12 Paul says: "As the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ." That is to say there are many members in the Christ body that constitutes the house of God.

In these days the house of God is the *ecclesia* which Paul says in Ephesians 2:20-22 is built upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

This has a present as well as a future meaning. Peter also refers to the living house of God in 1 Peter 2:4-10, where he says we are built up a spiritual house and constituted a royal priesthood to show forth the praises of Him who has called us out of darkness into the marvelous light of the truth.

From these passages it is evident that what God desires is a living house, reflecting the Spirit of the Most High in the things that please Him.

In the ages to come the house of God will be Christ and His *ecclesia* — the bride of Rev. 19:6-9, and 21:9-21, united and glorified as the temple of living ones in whom God is worshiped, and who will reflect the glory of God in the earth. In that future house of God, Christ is the Head;

the King of kings and Lord of lords, and the High Priest after the order of Melchisedec — combining the offices of both King and Priest.

The immortal saints who have been made kings and priests to reign with Christ upon earth, will comprise the other members of God's house or household. They will perform the duties of the house, some will be "doorkeepers" in the house of God, others will sit upon thrones judging tribes and ruling cities.

It is now our privilege to become candidates for places in the house of God that shall rule the earth.

In the world there are many houses of men, but there is but one house of God. The world at present is ruled by the houses of men, but the world to come will be ruled by the House of God. How important, therefore, to be members of this house that shall continue forever, the foundations of which are eternal and not like our human weak bodies.

In the twelfth chapter of Ecclesiastes the human body is compared to a house. In the third verse we read of "the keepers of the house" — the arms and hands that do the work to sustain it; also of "the strong men" — legs that cause it to stand, and "the grinders" — teeth and "windows" as the eyes. In the fourth verse "doors" are mentioned; these are the mouth and ears. And so various members of the human body are referred to as parts of a house.

So it is with the *spiritual house of God* — various members do the work of the arms and hands, the legs, the eyes, the mouth and ears. Paul says in Romans 12:4-8: "We have many members in one body" the *ecclesia* or house of God, "and all members have not the same office."

In 1 Cor. 6:15 Paul says that our members are the members of Christ, and should be "holy temples," in which God and His Word abound. In 1 Cor. 12 he writes often of the members of the body and their duties and care for one another, that the whole body may be benefited and may grow up an holy *ecclesia* unto God, a house not made with hands, destined to be eternal, ruling the new heavens and earth in the age to come. — *Paul L. Aue.*

"HE THAT HATH AN EAR, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no man knoweth but he that receiveth it." So reads Revelation 2:17. This reference to a "white stone" is taken from a custom in eastern countries of writing the name of a guest on one half of a white stone and the name of the host on the other, each taking his part. Whenever in the future either of them visited the other the white stone was a passport of friendship, and a guarantee of their being received with true hospitality. In the great day which is coming, God is going to give us a name which will identify us with the glorious company of the redeemed, and which will guarantee us the privilege and honors which are granted only to those who have the divine credentials. — *L. E. Y.*

## ALL THINGS THROUGH CHRIST

By *Mary A. Gesin*

*"I can do all things through Christ which strengtheneth me." — Philippians 4:13.*

NO OTHER PERSON, perhaps, in the New Testament scriptures, excepting our Lord and Savior, so truly reveals himself, his ideals and his aspirations, as does the apostle Paul in his several epistles. And in these same letters he also reveals his weaknesses and temptations, thus placing himself on a par with us, leaving a record of his inmost self that will be found to be helpful to us in many emergencies.

Let us examine first his own account of his conversion given in the twenty-second chapter of Acts. Reading thoughtfully, we recognize Paul, then known as Saul, as a dynamic personality. Though his life's force was diverted into wrong channels, yet it was a force that must have been recognized and one that brooked no defeat.

But one eventful day an obstacle arose in the pathway of this zealot that he could not surmount. When that piercing light from heaven felled him to earth, Saul recognized a power greater than any he had encountered heretofore. Trembling from shock and bewildered by blindness, he nevertheless obediently arose and did the bidding of his Lord, no longer a destroyer but a builder. With the removal of the physical blindness of three days' duration that had overtaken him, the mental blindness of years also fell from him and henceforth he was determined to know naught "save Jesus Christ, and him crucified."

As we search through his epistles for further light upon the character of this outstanding apostle to the Gentiles, we read the amazing statement that, "in me dwelleth no good thing: for to will is present with me; but how to perform that which is good I know not. For the good that I would I do not: but the evil which I would not that I do. . . O wretched man that I am!" Rom. 7:18-24.

How often I find the same conflict in my own life! For I, too, "delight in the law of God after the inward man," but I also experience that other law, "warring against the law of my mind, and bringing me into captivity to the law of sin."

But does Paul stop here and vainly give up the fight, acknowledging his carnal self to be the stronger? Far from it, for he seeks and finds the One "who shall deliver me from the body of this death." It truly was a "body of death," for if its natural instincts were followed, naught but death would ensue.

Paul found his source of inner strength in Jesus Christ, his Lord, for he testified that the Lord revealed this to him, saying, "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9. In the weakness of Paul, Jesus' strength was shown to be perfect, sufficient for every need.

According to our modern standard, Paul would probably be declared a weakling physically. He recognized his

handicap only too well, and he "besought the Lord thrice, that it might depart." But later he realized that it was the Lord's will that it should remain with him, for then he would know the depth of that strength he received from above. Paradoxical though it may seem, he could say, "When I am weak, then am I strong."

Did Paul live the protected life of a semi-invalid? Let us review some of the varied events in his crowded career. He suffered stoning, shipwreck, perils of all kinds, weariness from hunger, thirst and cold, and beside all this, he felt an hourly concern for all the churches under his care. When he told Timothy to "endure hardness as a good soldier of Jesus Christ," he knew what he was talking about. But he did not boast of this ability to surmount a multitude of obstacles, for he said, "Yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2:20.

As Paul reviews his life, he declares that nothing, no circumstance however sorrowful or devastating "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." For in all things, "we are more than conquerors through him that loved us." Rom. 8:37-39. When we awake one day to realize a great weakness, or when we arrive at a real crisis in our lives, as we all do sooner or later, many of these truths which Paul taught will no longer seem as empty words. But they will take on a depth of meaning never perceived before.

If we humbly and trustfully place ourselves in the care and keeping of the One whom Paul depended upon, then will we be able to say with him, "I can do all things through Christ which strengtheneth me."

## THE PRESENT CHRIST

I did not know Christ face to face  
When He was here with men;  
But I have known His matchless grace  
For I was born again.

That wondrous voice I never heard  
That bade the waves to cease;  
But I have heard a blessed word  
That gives me joyous peace.

I saw not that transfigured face  
Upon the mountain's crest;  
But love transformed the commonplace  
When Christ became my guest.

I never felt that hand on mine  
That made a leper whole;  
But I have felt a touch divine  
That healed my sin-hurt soul.

Our Lord once here, to sight is lost;  
But still the Spirit gives  
The miracle of Pentecost,  
And Christ within us lives.

— *Goodell Eastman*

# DAILY SCRIPTURE READINGS

## THE VALUE OF A GODLY HOME

### THE MISSION OF THE MASTER

Sunday, August 3 — Isaiah 61.

*"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." V. 11.*

HERE AND THERE WE FIND a godly home which sends forth its beneficial influences, blessing those who come in contact with it. But it cannot be denied that there are many homes whose influences are far different. And these are often so strong that they detract in great measure from the value of godly homes. One of the missions of our Savior, when He returns, will be to wipe out all wickedness and establish righteousness on the earth. Then the earth shall be full of the knowledge of the Lord as the waters cover the sea. Lord, hasten the day!

### HANNAH'S VOW

Monday, August 4 — 1 Samuel 1:9-11.

*"O Lord of hosts, if thou . . . wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life." V. 11.*

AMONG THE ISRAELITES it was considered a very great misfortune for a woman to be a wife and not a mother. Children were looked upon as a great blessing from God, not as a nuisance that must be endured somehow, as too many are regarded today. Reading the first eight verses of this chapter, we realize the very real distress that pierced Hannah's heart because of her childlessness. Her deep dependence upon God is noted in that she took this sorrow to Him in prayer. And her promise to give her child to God, should He thus honor her, also reveals her inmost nature.

### HANNAH'S GIFT

Tuesday, August 5 — 1 Samuel 1:21-28.

*"For this child I prayed; . . . therefore also have I lent him to the Lord." VV. 27, 28.*

IN DUE TIME HANNAH RECEIVED the answer to her earnest prayer to God. Neither did she forget her vow to God, should He thus favor her. As soon as he was old enough to be away from her, she took Samuel up to Shiloh and gave him to Eli, the priest, to assist him in every way that he could in the temple service. The question arises, How was Hannah's life made richer by the coming of this much longed for child, seeing she gave him to the Lord at so young an age?

Sometimes our lives are made richer through the things we sacrifice than through those we selfishly keep for ourselves.

### HANNAH'S LOVE

Wednesday, August 6 — 1 Samuel 2:18-21.

*"Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." V. 19.*

NO DOUBT IN THE INTERVAL between her yearly visits to the temple, Hannah's thoughts were much upon the little son that she had left there to assist Eli in his services to God. And mingled with the stitches she painstakingly took in the little coat each year, was her devoted mother love. God did not forget her, but gave her other children to cheer and comfort her.

In return for our gifts to Him, God blesses us a thousand fold, far above all that we deserve.

### THE WORTHY WOMAN

Thursday, August 7 — Proverbs 31:25-31.

*"Her children arise up, and call her blessed; her husband also, and he praiseth her." V. 28.*

BEGINNING WITH THE TENTH verse in this chapter of Proverbs, we find enumerated the many characteristics of the virtuous woman. The spiritual as well as the material value of the godly wife and mother is extolled. That home which has for its guidance a mother such as the wise man here portrays is blessed indeed. The value to a child growing up in such a home is great beyond all material benefits, for its results are reflected even unto the eternal ages.

Mothers, in our striving for material benefits for our children, let us not overlook the vastly more important spiritual training of them.

### OBEDIENCE

Friday, August 8 — 1 Samuel 15:17-23.

*"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." V. 22.*

THE GODLY HOME TEACHES obedience as one of its requirements, first, obedience to parents, later as years of accountability arrive, obedience to God. But in the case of the God-fearing parent, obedience to the parent is, in reality, obedience to God. And how easily lessons are learned and habits formed in childhood! It is much easier to form the habit of obedience early in life than to be forced to unlearn disobedience later in life, and so much better for the child. Too many of us parents learn this lesson too late in life ourselves.

### THE WISE SON

Saturday, August 9 — Proverbs 1:1-9.

*"My son, hear the instruction of thy father, and forsake not the law of thy mother." V. 8.*

THE VALUE OF A GODLY HOME is nullified oftentimes by

the heedlessness of its children. Many contributing factors bring this condition about. Sometimes the influences outside the home are stronger than those within. The wise son or daughter will learn to place the proper estimate upon all people and circumstances with which he is surrounded. He will early in life learn that "the fear of the Lord is the beginning of knowledge" and that obedience is "an ornament of grace" about his head. — *M. G.*

keys of death, and is to open the prison house (the grave), and call the prisoners forth. As it is written (John 5:28, 29), "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." And what will they hear when they come forth? They will hear the good news of the Savior, and that He died for their sins, in order that they may believe and receive life everlasting, if they will.

#### HELL FIRE

Hell fire is another stumbling block to the sincere seeker after truth, for it has long been taught to mean eternal torment. In Mark 9:47, 48 we have the words hell fire, worms that never die, and fire that is not quenched.

The Greek word here rendered "hell" is *Gehenna*, and has a different meaning from *hades*, which is often rendered hell in the New Testament. *Gehenna* is a reference to a place outside Jerusalem known as the Valley of Hinnom, in which fires were kept constantly burning, to which were added brimstone and other consuming substances. It was the garbage destroyer of the city, into which the dead bodies of animals and of criminals were thrown. Worms would breed there on the particles not coming in contact with the consuming fire, and thus all would be destroyed. It is this place that our Lord used as a type of destruction with no hope of a resurrection, and is spoken of in Revelation 21:8 as the lake of fire, which is the second death, and which in 2 Thessalonians 1:9 is called "everlasting destruction."

Trusting these explanations have made the Word of truth sufficiently plain, we would appeal to those who hold the theory of eternal torment as the punishment of sin to lay hold on the plain teaching of the Word of God: that the wages of sin is death, and the gift of God is eternal life by Jesus Christ. The Lord desires the true worship of our hearts, and this cannot be rendered in full while our conceptions of Him are clouded with error, particularly such an error as represents Him as more of a fiend than a God of love, mercy, and all power. Light cannot mix with darkness, and God dwells in the light.

In conclusion, are we thankful for the blessing of the truth on this subject? to have been delivered from this frightful error? a huge nightmare? If so, let us show it by endeavoring to help those who are still blinded by Satan's lie to come to the foot of the Cross and be sanctified by the truth. And may God be with us all. — *Selected.*

#### *Train Up A Child* —

- To disobey and he will become a law breaker.
- To waste and he will become a pauper.
- To work and his prosperity is assured.
- To deceive and he will break your heart.
- To spend and he will always be broke.
- To rebel and he will become a social outcast.

— *Selected.*

## IS IT PART OF THE GOSPEL?

(Continued from page 691)

nal torment is Luke 13:28, which reads, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." This weeping and gnashing of teeth has nothing to do with the question of man's state in death. It has no reference whatever to an eternity of torment, as many erroneously suppose. It refers to a great disappointment awaiting them after they are raised from death. For the time will come when Christ's kingdom will be set up on earth in the ruling position, for which He taught His disciples to pray, "Thy kingdom come." And when that kingdom is set up on earth all the ancient worthies who have made their calling sure will be found in a ruling position in the kingdom, namely, as "princes in all the earth." (Psalm 45:16.) But the Scribes and Pharisees will be "thrust out," not in the ruling positions. It will be then that they will weep and grind their teeth to find themselves subjects under the reign of Christ, having missed all their opportunities to secure ruling positions.

#### EVERLASTING PUNISHMENT

The next text to consider is Matthew 25:41 — "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." On the surface this passage seems to give support to the teaching of eternal torment, until it is noticed that it occurs in explanation of the parable of the Sheep and the Goats, beginning at verse 31, and refers to the time when Christ shall come in His glory to rule the earth for the thousand years. Consequently verse 41 cannot properly be used as descriptive of the condition of the dead. The "everlasting fire" here mentioned has reference to "Gehenna," which we will consider presently. Suffice it to say now that the "everlasting fire" mentioned in verse 41 is explained in verse 46 to be everlasting punishment. This punishment is everlasting, but it is not everlasting torment. The word *kolasin* here used means "cutting off"; that is, cutting off from life to death.

This punishment would come into operation in the kingdom age, when the two classes represented by "sheep" and "goats" are to be separated, which will be after full enlightenment. Included in this judgment and separation will be all brought back from the dead, except those who have been previously judged. For we know Christ has the

## THREE GRACIOUS EXHORTATIONS

By Samuel E. Haney

*"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Psa. 37:3-5.*

THE SIMILARITY IN THE PRELUDES of these three verses is significant. Trust — Delight — Commit. "Trust in the Lord." "Delight thyself also in the Lord." "Commit thy way unto the Lord." These commandments are prerequisite conditions to the obtainment of blessings which follow them.

"Trust." The first word of our lesson makes manifest that God, in these verses, is addressing people who have definitely consigned themselves to the control of their Creator. That it could not be otherwise is equally obvious; for the man of the world, though nominally a Christian, is too materialistic to confide such trust in his Creator as the Spirit of God here defines. Fallen nature is governed by its senses, but spirit-begotten people are governed by the pure Word of God, regardless of consequences, as, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Thus it is that God's children are ever desirous of "doing good", that they may please the One whom they love above all else in the universe. The Revised Version of the latter clause of verse three differs from the other version, namely, "dwell in the land, and feed on his faithfulness." "Cherish faithfulness," Masoretic text. This is another evidence that it is the spiritual, and not the corporeal man here involved.

"Delight." Superfluous to say to the spirit-minded person that unregenerate persons are not susceptible to this command. Such persons (carnally minded) are too self-centered and nonchalant to be delighted in God for whom they manifest no reverence. But God is here addressing His spirit-begotten children: "Delight thyself"; and the result will be, "He shall give thee the desires of thy heart." John says in his first epistle, third chapter and twenty-second verse, that, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Jesus amplifies this by saying, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Now, the spirit-minded is not asking his heavenly Father for such things as are pleasing to the flesh (Rom. 8:9, 10), but for the things which tend toward bringing him closer to God and his Redeemer, that he may be fitted spiritually and physically to be of greater service in the vineyard, and in the coming kingdom of God.

Some dear ones in petitioning for such blessings often err in expecting immediate results. But patience and faith

must be cultivated, without which nothing can be accomplished. Hence Jesus says, "Believe that ye receive them, and ye shall have them." Days, weeks, and even months may intervene between the asking and the receiving; but God's word cannot fail. He often holds our petitions in abeyance so as to have them synchronize with such other events as He plans for us.

To him whose mind is progressively under the influence of God's Spirit, time proportionately ceases to be a factor in his life. God's Spirit lifts man upward, while this world's satanic spirit presses man downward; in other words, man becomes imbued with the spirit which actuates him. But O, how patient our dear heavenly Father is with us doubting and impatient ones! And how this recalls our childhood days when we would cry for something which father or mother would withhold from us until Christmas; and how far away Christmas would seem to be!

"Commit." This is easily said, but it is mighty difficult to keep hands off after the commitment. With many of us all is well as long as all goes well. Then something happens (?) that wrecks our little castle; and, as we visualize the debris we unconsciously decide God is neglectful of us. But He is not. It is just His way of developing our faith, revealing our weakness, and convincing us that we are not established — not thinking aright; for He says, "Commit thy works unto the Lord, and thy thoughts shall be established." Prov. 16:3. Evidently too many commitments emanate from our heads, and too few from our hearts.

Sometimes at crucial periods, God's love is exemplified in our behalf before appealing for divine guidance. But these are the exceptions rather than the rule, for we should make no progress in grace and knowledge were we to always have our requests granted "at the drop of the hat." God would have us "trust also" for awhile, with full assurance that we shall receive in His due time. Then, after we have learned by experience to satisfactorily obey the foregoing commandments, He will "bring it" — that is, whatever it be that is in harmony with righteousness — "to pass". The delay is often prolonged by our obstinacy in yielding our will and by our lack of faith and obedience.

As the consummation of our greatest ambition is to be ready to meet our blessed Redeemer at His return for His saints, let us definitely commit the whole matter to the Lord, trust also in Him, and He shall also (even) bring it to pass. Our puny minds are unable to visualize such blessing. The great apostle goes the limit in trying to describe it. "Why, what we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us." Rom. 8:18, Wey.

"He which testifieth these things saith, Surely, I come quickly; Amen. Even so, come, Lord Jesus."

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## THE QUESTION OF THE AGES

"If a man die, shall he live again?" — Job 14:14.

ALL SYSTEMS OF RELIGION have tried to answer this question, mostly by evading it. They cannot see death as we see it. Therefore they have no clear answer to make. I believe we *can* find a complete answer, but only as far as the inspired speakers and writers of the Old Testament bear witness.

First I will appeal to Confucius to answer Job 14:14. I can imagine his referring me to my ancestors; for he taught ancestral worship. But, alas, my appeal goes begging, for they all, together with their leader, lie silent in death! Not a sound can be heard.

Mohammed, you have millions of followers, and surely with such a following of consecrated devotees you should give us an answer to the question of the ages. But as we listen by the tomb of Mecca, a profound silence prevails. The great prophet is in the embrace of death, and no voice is heard.

Perhaps the great Buddha will answer, or is he a mythological leader? We have heard something about the happy hunting grounds and the Elysian fields, but that is no answer to the quest. Alas, alas, he, too, is profoundly asleep, and all efforts cannot secure an answer!

But we turn our eyes to the Christ and we ask Him to come to our rescue. Listen while He speaks in Rev. 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Listen again: "I AM the resurrection, and the life; he that believeth in me, though he die, yet shall he live." If this is not the language of an egotist, then it is the language of a mighty Savior and Redeemer, and the only One who can give us consolation and hope for a life after death by a resurrection.

Paul had a perfect answer to the question of Job, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. In Acts 24:15 he says in defense of the truth, that he had hope toward God that there would be a resurrection of the dead, both of the just and the unjust.

Coming back again to the Christ, we hear Him say, in John 5:25, "The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall live." I can imagine seeing these Jews marveling at this wonderful statement of Jesus and in their minds questioning the truth of it. So Jesus went a step farther, and said, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The prophetic bards and seers sang of this wonderful theme. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for . . . the earth shall cast out her dead." Isa. 26:19.

Perhaps Job's answer to his own question would be suf-

ficient in view of his coming Redeemer, for he says: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." In his nineteenth chapter his language seems to rise to a divinely inspired expectancy, for he says, "I KNOW that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The Bible speaks of Christians as being asleep. And this, perhaps, is the best figure of speech that could be employed in view of the certainty of reliving. Said Paul, "We shall not all sleep." Jesus said, "Our friend Lazarus sleepeth." Daniel said, "And the multitudes of them that are asleep shall wake." Paul again: "They also that sleep in him shall God lead forth," and many more alike.

In 1 Cor. 15 the apostle argues backward and forward; he claims that if Christ is not raised, the saint will never rise; and if the believer never rises, then Christ is not raised, and adds, that our preaching is vain. Our faith is vain; we are false witnesses; "ye are yet in your sins." The sacrifice counts for nothing. "And they that are fallen asleep in Christ have perished." Then comes the pæan of thanksgiving — "But now is Christ risen from the dead, and become the firstfruits of them that sleep."

Peter's wonderful triumphal entry into his first epistle will suffice for our consideration of this subject. It is quite evident that Peter had two begettals — one when he said, "Thou art the Christ, the Son of the living God," and the other, when he realized the certainty of a resurrection life. Listen to his words: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope (or a hope of life) by the resurrection of Jesus Christ from the dead." This resurrection hope inspired Peter to do and dare anything and everything for his royal Master.

Surely if we can catch the reality of this joyful assurance, we, too, shall proclaim with all the zest and zeal which we possess the blessed hope of a soon coming Redeemer and King. — *E. W. Gadd in "Words of Life."*

LET US FORGET the cares of this world, putting aside worldliness, and daily and hourly endeavor to grow in grace and in the knowledge of God. May we not unnecessarily waste precious moments on business or pleasure; on science or art, nor on politics and vain philosophies of men. Rather may we remember God's purposes respecting the race; and God's solution of the world's economic, social, and religious problems. Our chief thoughts should be centered on Jesus and His loving invitation to fellowship with Him; and to become an instrument for the carrying out of the abolition of selfishness, pain, and death. What a glorious prospect, and one that we can be certain is real! First Corinthians 1:9. May God then assist us all to be not only called and chosen, but faithful; to make our calling and election sure. Revelation 17:14; 2 Peter 1:10, 11. — *H.S.W.*

## ABSTRACTIONS

By Norman John McLeod

THE FACT IS COMMONLY KNOWN that it is very difficult for anybody to think without a physical object in mind. That quality of the human brain is one thing that makes toward atheism. Man cannot see God and so it is difficult for him to think that there is a God. And it is also this thing that makes a good deal of teaching fail of its intended mark. The things that are talked about as being part of God's "plan of salvation" are extremely abstract. We cannot see them, feel them, hear them, or get in touch with them by any mechanism which we have in our body except by our brain. And even thoughts must have a concrete basis.

A supervisor of teachers in a training school was approached by a much worried teacher. (Training schools are such diabolical institutions that student teachers can easily be made to believe in a personal devil that gets into every child in the school.) This day this teacher had gone in to teach her class in Ancient History, and was much disturbed by the fact that the students got out of control.

The training supervisor began to enquire of the teacher just as to what was under discussion when the attention of the pupils began to wander. The teacher brought out her lesson plans and showed them to the supervisor. The latter being experienced with such situations soon found the trouble. The teacher had been talking to her class (using somewhat the lecture method) trying to get them to understand what is meant by the word, "civilization".

"Civilization" is a very abstract word. If you do not believe so, try to define it. But this zealous teacher had found an excellent definition of civilization, that is, if you were going to teach graduate students at a university. Civilization, she was telling her class, consists of organization and refinement. Wonderful! She might as well have saved her efforts. No child in the ninth grade is going to get interested in organization and refinement, especially when you are using them to explain civilization. And she wondered why ninth grade students got unruly!

In teaching about the Bible we have an excellent textbook at hand. It is true that the great truths of the Bible are extremely abstract. Ask a grown person to define many of the terms used in it and you get confusion as a result. The word, "religion," for instance is very difficult to define. The definitions given us by Bible writers are all very good for adults. But tell a child of six or seven that "faith is the substance of things hoped for, the evidence of things not seen" and you might as well talk Greek or Chinese to him. The only things he hopes for are the things that appeal to him through his senses.

But it is at this point that the Bible is particularly strong. Even Paul, who perhaps is the most abstract reasoner of all, gives very good examples to illustrate his point. The same eleventh of Hebrews gives a list of bibli-

cal heroes that are bywords with almost every small boy: Samson, Moses, Noah, and the others. There is enough human interest there for even a small child.

It is the place of the Sunday School teacher to build on that feature and draw the great truths out of the illustrations, not as the Puritans did, tell a story and then follow it with the moral in a line as is done in fables. The story itself will teach the moral, and do it far better than the teacher. Most of the lessons that are taught to grown people in Sunday School go over their heads. How about the little folks?

There is, however, another angle to teaching. When a boy or girl reaches that period in development known as adolescence, he loves to show his newly acquired mental abilities. Abstractions are new to him. He is just learning how to make complete abstractions. So we find the boy or girl of that age liking to argue about small points that an adult would consider very unimportant. But the more technical the point, the larger the words he can use, and the more he is opposed, the better he likes to argue the point. Just as when we learn a difficult muscular feat we like to do it just for the sensation of newness, so does the adolescent like to try out his newly acquired powers to think abstractly. These different stages of human development are the facts that make teaching interesting. And there is no group of students who will challenge a teacher's powers of reasoning quite so much as a class of adolescents.

## PRAYER OF THE AGED

"HEAVENLY FATHER, I THANK THEE for the long life Thou hast given me, for the joys that have brightened the years, for the love that has enriched my fellowship with others, and for all the gifts of Thy providence and grace. Abide with me now in old age and sanctify the days with Thy Companionship.

"When memory reopens the past, may no vain regrets cast a shadow over my soul, for Thou hast kept me from the evil, overruled my wayward impulses. Thou hast kept me from the evil of my own misdoings, and Thou art now giving me assurance of Thy love.

"Suffer me not to be depressed because of growing infirmities and waning powers, nor to be impatient with changed conditions and new ways, but help me to bear the burden of years with a quiet and restful spirit and a cheerful courage. Enable me to maintain at all times an unwavering faith in Jesus Christ with a hope full of immortality.

"May my heart be kept warm in the love of children, and in sympathetic regard for the aspirations of those who are older. Keep me from outgrowing or losing sight of my own childhood and youth with its abounding joy and glowing hope.

"When I near the end of life, and things of time and sense begin to fade, give me a holy confidence in the future, and open my eyes to see Jesus as my Redeemer and Lord. This I ask in His Name. Amen." — *Selected by M. A. W.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### H A N N A H

*"For this child I prayed; and the Lord hath given me my petition which I asked of him."*

**M**ANY YEARS AGO THERE WAS a man who had two wives. He was one of the children of Israel and he lived in the hill country. His younger wife's name was Hannah. Hannah had no children, but the older wife had many sons and daughters. Because of this Hannah was very sad. She prayed to God over and over again that He would give her a baby boy. The other wife used to taunt Hannah, and say, "You are not as good as I, for God has sent me children and He has not sent them to you."

The husband, Elkanah, was a good man. Every year he took his wives and his children and went on a long journey to worship God. Hannah was so sad that she could not offer sacrifices with the others. She cried and did not want anything to eat. Then Elkanah was kind to her and said, "Why do you cry, Hannah? and why will you not eat? Am I not better to you than ten sons would be?"

Then Hannah rose up after they had eaten and drunk and went over to the temple of God. The old priest was sitting by the door of the temple and noticed Hannah. He saw her weeping very bitterly and praying to God.

Hannah made a promise to God, saying, "Oh, God, if you will indeed look upon me, and upon my sorrow, and if you will not forget me, but will give me a baby boy, then I will give him back to God for all his life and he shall come and live in God's house, and serve God always."

Eli, the priest, was sorry for Hannah. He knew from the way she spoke that she was a good and gentle woman, and loved God. Eli said to her, "Go in peace, and may God give you the thing that you have asked."

Then next morning they rose up very early and prayed to God at the holy place and then went back home again. It would be a whole year before they would come back to the holy place. But before the year was over, what do you think happened? Hannah had a baby boy. Hannah and Elkanah were very happy. They named the baby Samuel.

The next year it came time again for Elkanah to take his wives to the holy place. So he said to Hannah, "This time when you go to the holy place to pray to God you can go with a happy heart. You can thank God for being so good to you." But Hannah answered: "I will not go up with you this year to worship God. I have promised to give my baby boy to God. So I will wait at home till he is old enough to go with me and then I will take him to the holy place and give him to God and he shall stay in God's house

forever."

So she stayed at home that year, but when the boy was old enough to stay alone she went up to Shiloh and took three animals to offer on the altar. And she took her boy to give to the old priest, Eli, to serve God and stay in God's house forever.

Hannah asked Eli, "Do you remember the woman who stood and prayed in the temple some time ago?" And Eli said, "I remember you. Did God give you what you asked for?"

Hannah answered, "This is the boy I prayed for. So now, because God answered my prayer I have promised to give him to God, to live in God's house forever, and to be a priest and a great man of God."

Eli took Samuel into the temple and gave him a place in which to stay. And Hannah said good bye to Samuel and left him there.

Hannah sang a beautiful song to show how glad she was. Every year she made a robe for Samuel and took it with her to the temple. And because of her goodness Hannah was given other children — three boys and two girls, and she was very happy.

Think! Would we be willing to give up our loved child to God? Do we keep our promises like Hannah did?

Who said, "Rest in the Lord, and wait patiently for him"?

#### SOMETHING TO DO

1. Read First Samuel 2:1-11 and 3:1-18.
2. Locate Shiloh.
3. Learn First Samuel 2:19.
4. Copy: Hannah — Mother love. Mother of Samuel,

COURTEOUS

#### THE TEST OF GOOD MANNERS

A sage was once asked, after the manner of the old school, "Master, what is the test of good manners?"

"It is being able to put up pleasantly with bad ones," answered the wise one.

The test of our manners does not come in our treatment of those who are courteous and kind to us. It is easy to treat those courteously who treat us well. Our good breeding is put to the real test when we have to deal with people who show no consideration for our feelings.



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# With Our Sunday Schools

LESSON VI. — August 10, 1930

## HANNAH

1 Samuel 1:1-28; 2:1-11, 18, 19; 3:1-18

Devotional Reading: Luke 1:46-55

### GOLDEN TEXT

My son, hear the instruction of thy father, and forsake not the law of thy mother. — Proverbs 1:8.

#### A STUDY OF THE SUBJECT

**Topic.** The Value of a Godly Home.

**Basic Truth.** "Lo, children are an heritage of the Lord." — Psalm 127:3.

**Outline.** I. Home. II. Mother. III. The Trust God Confided in Motherhood. IV. The Value of a Godly Home.

**I. Home.** It is difficult to contemplate what the individual life would be, or what the life of the populace would be if the world were devoid of that institution called home. It is a cover, but it is also vastly more; it is a table, but it is greatly more than that; it is a shelter from storm and cold; it is a haven for tired body and soul; it is a place of rest and comfort for the wearied life; it is a place for sleep through life's dark hours. But home is vastly more than all these. It is the place of contact. It affords that environment which knits lives together as one. Husband and wife, parent and child, are by the home molded into uniformity. For its development and its preservation and its advancement, the lessons of mutual devotion, sacrifice and labor are first borne in upon life. Truly, home is the foundation of all other right institutions.

**II. Mother.** From the earliest dawn of history father has been the provider in the home. It is he whose duty and joyful pleasure has been to gather in from field and forest, from stream and lake of the provident hand of God with which to furnish the home its necessities.

Likewise from history's morning, mother has been the home maker. It has been hers to convert father's provisions into the comforts of home and to beneficently exert that marvelous, God-given touch of heart and hand to the upbuilding and perfecting of the lives therein. It is questionable, in proportion as the social and industrial condition of the day demand of the wife that she unite in providing for the home, consequently neglecting her own task of home making, if the home is not weakened both as an institution for the nation and as an institution connected with the eternal purposes of God.

**III. The Trust God Confided in Motherhood.** God's eternal purposes find their beginnings in the home. The future glory-filled earth, Num. 14:21, will be of honor to God because of the glorified sons and daughters of Adam therein. The deliverance of creation, Rom. 8:21, "from the bondage of corruption into the glorious liberty of the children of God" is one of the great purposes of God. Every God-chosen generation has been chosen with this great end in view.

When God would fulfill His promise to Abram and give him a seed as numerous as the stars, a seed that should be God's chosen people and a unit Seed that should bless all

nations, He chose Sarah and entrusted to her the tremendous responsibility of throwing the influences of home life around Isaac, the son of promise. To Sarah was committed the task of training and developing a seed, the influence and result of whose life must yet be felt most potently in coming ages. Without a Sarah there could have been no Isaac like the Isaac that was.

There were many women in the land of Canaan, but God had a mission for someone to perform, a work for someone to perfect. On a journey over the hilly and long desert miles, God directed the sending of a servant to seek out and bring back Rebecca. To her was confided God's great trust of rearing, training, developing another heir to the promises of God. Jesus said, Luke 13:28, "Ye shall see . . . Jacob . . . in the kingdom of God." It was he whom God entrusted to the home life of Rebecca's influence.

To Hannah, that mother of Israel, one of the greatest of the prophets, Samuel, owed his position. Her spirit of true consecration and devotion to God, her yearly provision of the little robe, the constant mother watch care and attention did not fall meaninglessly upon the life of Samuel.

The world would hardly be worthy of the name were it not for our God-given Savior, whose great mission and age-long battle is to overthrow sin and all its ill consequences and to restore sin-stung man to the beautiful provisions of God's righteousness. And yet God chose a mother and entrusted into her care and keeping the careful molding and training of the tender life of Him whom the Father anointed for Savior. What a wonderful, marvelous trust God thus confided!

It may not be with reference to any such outstanding character as above mentioned, but no one can deny the fact that in principle the trust which God has confided in motherhood for the molding of home and the adornment of its life with the tracings of her sensitive pencils of love and devotion is a trust beyond all power of speech. All honor to her who, recognizing these great opportunities unto eternity, imitates the godly example of Hannah and builds for the house of the Lord.

**IV. The Value of a Godly Home.** All great endings have good beginnings. If the world is to be godly in its outcome, it must be blessed with godly homes for beginning. Far more than numerous of the present day successes in society or in commerce or in manufacturing, the world needs successful homes, homes that are born from the heart of true devotion to God; homes that are consecrated in constant service unto Him; homes that in their actions, in their influences, in their ideals stand out in the "midst of this crooked and perverse generation" as the green and blooming oases stand out in the desert.

#### INTERMEDIATE CLASS

**Topic:** How Can We Honor Our Parents?

The next character we study is that of Hannah, one of the finest examples among the mothers in the Bible. The story of Hannah and her son whom she gave to the Lord when he was a little child, is a very familiar one. In 1 Sam. 2:1-10 we find Hannah's prayer of thanksgiving to God. It resembles in some respects the prayer of thanksgiving uttered by the mother of our Savior. Do you know where the latter is found? Compare 1 Sam. 2:26 with Luke 2:52.

What does Solomon say about the training of a child? Is it always the case? What about the sons of Eli and of Samuel? 1 Sam. 2:23, 24; 8:3. Do you think their conduct grieved their parents? Did it bring its own punishment from God? 1 Sam. 2:30-36. Does such conduct bring honor to the parents?

Think carefully on the following instances. Imagine two families. The first is a wealthy one, able to give the children every advantage in education and preparation for life. They, in turn, apply themselves to these opportunities and eventually attain great success in their chosen life work, bringing worldly honor to the parents' name. The other family is one of moderate means and the children are reared to be good Christian citizens in the truest sense of the word, though never attaining the outstanding success of the former. Discuss this fully in class. Which family brings the most lasting honor to the parents? — M. G.

#### JUNIOR CLASS

**Topic:** A Mother's Love.

Many years ago there lived a very good woman named Hannah. She had no son, but oh! how she did want one! One year as she went up to Jerusalem to worship, what do you think she prayed for? She prayed for a baby boy. But she made a promise to God to give her son in service to Him if He would hear her prayer.

God did hear her prayer, and she did have a baby boy. No doubt Hannah was a very, very happy mother. She called him Samuel. She did not forget her promise to the Lord, either. When Samuel was about three years old, she took him to the temple at Jerusalem. Here she placed him under the care and teaching of Eli, who was a priest in the temple.

Samuel was taught many things to do in the temple, and here he spent his childhood days. Each year his mother came and brought him a new cloak. Samuel became a great leader in Israel, all because his mother gave him to do the work of the Lord.

How may boys and girls do work for God today? — V. C. T.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Illinois (Oregon)	July 29 to August 10
General (Oregon, Ill.)	July 29 to August 10
Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Nebraska (Omaha)	August 16 to 24
Kansas-Oklahoma (Arkansas City)	August 24 to 31

Of those from a distance who are headed toward Bible School and General Conference in Oregon, Bro. Hammond and family of Anaheim, California, are among those who are coming the longest distance.

Just by the way, if you want to get a thing done on schedule time, call on Bro. A. G. Townsend of Grand Rapids, Michigan, to whose untiring efforts is due the fact that all was in readiness for Dedication Day at Oregon.

## NOTICE, IOWA BRETHREN

Once more I urge all who are interested and who can help financially with our state work, to do so at once. Our funds are very low and prompt donations will be thankfully received.  
T. J. Ellis, State Treasurer.

## SPECIAL MEETINGS SOON

On Wednesday, July 30, we hope to begin a special meeting at Dana, North Carolina, six miles east of Hendersonville. This meeting will close on August 5. On August 6 we begin a special meeting at Guthrie Grove, South Carolina, five miles west of Piedmont.

On August 16 we begin the Missouri Bible School, Blush, Missouri, seven miles west of Fredericktown. From Missouri we go to Holbrook, Nebraska, for their Bible School. We hope to be at home to begin the year's work on September 3.  
J. H. Anderson.

## INDIANA CONFERENCE REPORT

The Indiana Bible School and Conference, which convened from July 8 to 20, has just come to a successful close. The attendance was not so great as formerly but those who were able to attend were enriched by the lessons and sermons.

Classes were taught by Bros. Anderson, Patrick, Randall, Thayer, Long and Srs. Thayer and Himmelright. Bro. L. E. Conner was with us the first Sunday and spoke to the congregation in the afternoon.

On Sunday afternoon Vivian Byall, Roll, Indiana, and Helen Harvey, Kokomo, Indiana, were baptized.

We were glad to have with us Bro. and Sr. Clyde Pearson and daughter, Mrs. Edna Smith, of Ohio, and Bro. and Sr. Gesin and daughter, Alice, of Illinois.

The following Conference officers were elected: F. A. Stilson, Pres.; Vaughn Long, First Vice-Pres.; D. Harvey, Second Vice-Pres.; J. J. Snodgrass, Treas.; Verna Himmelright, Sec.

## HERALD RECEIPTS

Arthur Gilbey; Mrs. W. H. Allard; Mrs. Zoa Hamilton; Mary E. Carter; Luella Cables; Mrs. W. W. Cooper; Mrs. Martha Field; Mrs. Frances McCrodon; C. H. Munch; C. N. Adams; Mrs. Ida Orem; H. B. Hathaway; Mrs. Sue Williams,

## NEW CHURCH DEDICATED

The Dedication Service of the church building at Oregon, Illinois, was attended by brethren and friends from near and far. The building and grounds were all in perfect readiness and exceeded the expectations of many for their beauty and utility.

The program of the day was carried out as planned. The presentation of the building and its equipment was made by the pastor, Bro. Austin. Bro. G. E. Marsh gave an inspiring address, exhorting the members of the Oregon church body to reconsecrate themselves and their beautiful new edifice to the service and honor of the Master.

The music added very materially to the beauty of the program. Good numbers were given by the choir with its soloist, Sr. Leila Mae Siple, and Sr. Frank Rogers as director and accompanist.

Mr. and Mrs. Frank Rogers were the donors of the much appreciated organ. The new piano is also a valuable addition to the equipment. It was purchased from the Schiller Piano Company which made a gift of a very substantial reduction in price. The backbone of the building fund was a gift of \$2000 from the will of Sr. Jerome Burroughs of Oregon. Among the other valuable presentations by members of the church and Sunday School was \$250 in stocks by Sr. Clara Chaffee.

A most fitting close to the program of the day came when Mrs. Ray Maysilles and Mrs. Elsie Cullen, both of Oregon were baptized into the name of Jesus Christ our Lord by the pastor, thus consecrating and dedicating their lives to the Master. May they ever remain faithful to their new vows.

## READY FOR THE START

Some of those who are going to attend Bible School and Conference in Oregon made an early appearance in order to be on hand for the Dedication of the new church building. The first one to step in was Bro. Lyman Booth of St. Louis, Missouri, who has been spending a few days at his old home in Dixon, Illinois. Then came others from over the state: Sr. Gray of Lanark, Srs. Vivian McGraw, Elizabeth Parker and a girl friend from Macomb. Bro. Marsh and family from Los Angeles were there too. By the time for the opening session on Tuesday morning at ten o'clock a goodly number should be present.

## PEASE - PEARSON

A very pretty wedding was solemnized at the home of the writer on June 25, when Sr. (Miss) Marie Pearson became the bride of Mr. Howard Pease of Dayton, Ohio. Sr. Pearl Pearson, sister of the bride acted as bridesmaid, and Mr. John Houston was best man.

The bride is a daughter of Bro. and Sr. Howard Pearson of the Brush Creek, Ohio, church, of which she is also a member. Sr. Marie has grown up in the vicinity of the Brush Creek church and is very well liked by all who know her. Mr. Pease is well spoken of by all who know him.

The best wishes of their host of friends go with them as they enter upon this new relation in life, and we pray that a long and happy life may be theirs.

Jas. A. Patriek.

## CLAUSSEN - HATTEN

Following the Dedication service at the Church of God in Oregon on July 27, a pretty little church wedding was solemnized at three o'clock in the afternoon. After a beautiful number on the organ by Mrs. Frank Rogers accompanied on the violin by James Rogers, and the beautiful song "Because" had been rendered by Mrs. F. L. Austin, the bridal couple, Miss Myrle Hatten and Frederick Claussen, preceded by the bride's cousin, Ferris Zekiel of Culver, Indiana, and the bride's sister, Miss Pearl Hatten of Oregon, marched on the reception room of the church to the strain of the wedding march, rendered by the organist. The marriage service was solemnized by the pastor, F. L. Austin. A brief and informal reception was held in the reception room of the church, after which the newlyweds immediately started for the home of the bride's parents, Mr. and Mrs. D. Hatten of Culver, Indiana.

The groom, a much respected young man of Oregon, the son of Mr. and Mrs. S. S. Clausen, is the latest member of the Herald print shop force, having been in the printing room since mid-spring.

These worthy young people who carry the respect both of the church and of the community, will be at home to their many friends after August 10, at 404 S. Fifth St., Oregon.

## MRS. CAROLINA MOORE

Mrs. Carolina Moore, daughter of John and Lucinda Bristow, was born on June 8, 1860, and died on June 20, 1930, at the age of 70 years, 1 month and 12 days. She was united in marriage to Squire Moore on January 27, 1881. Three children were born to this union.

Sr. Moore was baptized into Christ by Elder J. S. Hatch more than forty years ago. Funeral services were conducted by the writer on July 23.

J. H. Anderson.

## MRS. ROSY McGUIRE

Mrs. Rosy McGuire was born in Omaha, Nebraska, Feb. 8, 1880, and died in St. Joseph Hospital, Omaha, July 20, 1930. She is survived by her husband, Byron McGuire, two daughters and three sons and two brothers and one sister.

Sr. McGuire came in contact with the truth through the efforts of Bro. J. L. Banning, the families residing near together. She, together with her husband, one son and a daughter, were baptized by Bro. Drinkard about two years ago.

The funeral was held from the family home not far from Avery where several families live who, passing through the trials of these last days, still cling to the hope of the soon establishment of the kingdom of God as the only remedy for world peace.

Sr. McGuire was known by her neighbors as a woman of charity towards others, always helping the sick and those in need and never complaining of the personal sacrifices she made for the good of others. The floral offerings and such a large attendance attested to the esteem in which she was held by those who knew her.

May the Father soon send Jesus to inaugurate the times of restitution which the prophets have so long told would surely come.

J. E. Hammond.

## INGERSOLL'S TESTIMONY

"WHEN I WAS WRITING my 'Kings of Platform and Pulpit,' " says M. D. Landon in the *Homiletic Review*, (Vol. 38, No. 5), "Robert Ingersoll kindly sent me what he called his greatest lecture, 'Liberty of Man, Woman and Child.' He wrote:

"In using my speeches do not use any assault I may have made on Christ, which I foolishly made in my early life. With Renan, I believe Christ was the one perfect man. 'Do unto others' is the perfection of religion and morality. It is the *summum bonum*. It was loftier than the teachings of Socrates, Plato, Mohammed, Moses or Confucius. It superseded Greek patriotism, Roman fortitude, or Anglo-Saxon bravery, for with 'do unto others' bravery and patriotism would not be needed."

Before considering this unsolicited testimony to Christ let us notice the confession of having made "assault on Christ." There was a time in Col. Ingersoll's life when he evidently gloried in making these "assaults" in the presence of thousands of people. How many "shipwrecks of faith," how many ruined lives these "assaults on Christ" produced, will only be known in eternity. ("One sinner destroyeth much good," Eccl. 9:18.)

The Colonel acknowledges that these assaults on Christ were "foolishly made" in his early life. How many evil and inexcusable things are foolishly done in early life! Though they appear "smart" at the time and may receive

the plaudits of the throng, one often lives to regret them and to learn to his sorrow that their ill effects on others remain forever.

Some of my readers may be making assaults on Christ. If so, it would be well to remember that even Col. Ingersoll upon mature reflection termed such actions "foolish." It is foolish, yea, wicked, to make an assault on Christ.

The apostle Jude says, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14 and 15. Let all present-day blasphemers take a warning from Robert Ingersoll, "confess and forsake" their "hard speeches" and receive forgiveness through faith in Christ.

"I believe Christ was the one perfect Man." What a testimony to come from the great agnostic! A consideration of the "record that God gave of his Son" changed the one who had assaulted Christ into an admirer of Him. In these words Mr. Ingersoll acknowledges that all other men are imperfect. This is the truth. "For there is not a just man upon earth, that doeth good and sinneth not." Ecclesiastes 7:20.

The Lord Jesus was perfect in thought, word and deed. He could say, "I do always those things which please the Father" (John 8:29), and the Father said of Him: "This is my beloved Son in whom I am well pleased." Matt. 3:17.  
—Selected by M. A. Woodward.

## TRACTS AND BOOKS

### TRACTS

Name	Pages	Dozen	100
The Reasons Why Essential Truths	2	\$0.05	\$0.30
God's Promises, by Anna E. Drew	1	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

### Name

Pages Each Dozen

The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12
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### BOOKS

Name	Pages	Each	Per 6
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Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, Ancient Mysteries, George Johnston	116	.50	
W. H. Wilson, board cloth	96	.25	1.25
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	320	.75	
Pine Woods Bible Class, Wilson, board cloth, Emphatic Diaglott, Benjamin Wilson	480	.85	5.00
Neatly bound, and in clear type,			2.50

### THE GOSPEL IN SONG

A Book of 287 well-printed Gospel Hymns

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## THE HERDMAN OF TEKOA

By Lyman Booth

AMOS, MEANING BURDEN, was a native of Tekoa in Judah, about twelve miles from Jerusalem to the north, "a herdman and a dresser of sycamore trees." It was in the days of Jeroboam the second, king of Israel, and Uzziah, king of Judah, and as is usually the case prosperity bred irreligion instead of godliness. Amos was sent to Bethel to prophesy against the worship of calves.

Accordingly he presented himself in the very sanctuary of Bethel where he encountered, not the king, but the chief priest, Amaziah, who ordered him off the sacred precincts. Thereupon Amos foretold to Amaziah the coming of a day, when, captured by the Assyrian invaders, his wife should be reduced to earn her living by deeds of infamy and shame, his sons and daughters should be slain by the sword, Israel should go into captivity, and the priest himself should die in a polluted land. After delivering his message at Bethel and also at Samaria, he returned to Tekoa and there committed to writing the book of his prophecies.

The burden of his message was national accountability for national sins. Warning them that God would bring them into judgment for their attitude toward Him and for their treatment of humanity, he pronounced the judgments against the six bordering nations, and against Judah. Finally he dealt with extreme severity with Israel and Judah because they had sinned against greater light than other nations, for where much is given much is required in return.

The main points in his message are found in 3:1, 2, where he says, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Some of the iniquities to which he referred were the injustices of the rich toward the poor, "because they sold the righteous for silver and the poor for a pair of shoes"; also for making the ephah small and the shekel great, and for the animalism of its women, to whom he said, "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." 4:1. But the chief of all was the mockery of their pretense of worshipping God when their hearts were not right and they were worshipping idols.

He was rather meek and humble, for he said, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit." 7:14. He seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrowed many images from the scenes among which he was reared. He was a child of nature and the imagery of his visions are full of country life.

We have the lions roaring in the forest, 3:4; the shepherd rescuing out of the mouth of a lion two legs, or a piece of an ear, 3:12; the bird falling into a snare, 3:5; blasting and mildew, 4:9; the hooks of a fisher, 4:2; rain within three months of the harvest, 4:7; dangers from lions and bears, 5:19; the king's mowings and the latter growth, 7:1; corn sifted in a sieve, 9:9; the plowman, the reaper, the treader of grapes, 9:18; a cart pressed that is full of sheaves, 9:13, margin in R. V.

We find in his writings many affecting and pathetic, many beautiful and sublime passages. No prophet has more magnificently described Deity, or more gravely rebuked the luxurious, or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style (Bishop Lowth) pronounced him "nearly equal to the very first prophets in elevation of sentiment and loftiness of spirit; and scarcely inferior to any in splendor of diction and beauty of composition."

He was contemporary with Hosea, but it is supposed by the most competent judges that he began to prophesy before him and continued a much shorter time. He has been mistaken for Amos, the father of Isaiah, but the names in the original are not the same. He delivered prophecies against other nations, but his ministry was confined chiefly to Israel.

In line with other prophets, he foretold the captivity and dispersion of the whole house of Israel; their preservation, in this dispersed state as a distinct people; the coming of Christ; the conversion of the Gentiles; the future restoration of Israel. The part of his predictions which has been most wondrously accomplished is a sure pledge for the fulfillment of all the others. Two of his prophecies are quoted in the New Testament. Compare 5:26, 27 with Acts 7:42, 43; and 9:11, 12 with Acts 15:15-17. In both of these his prophetic character is strongly proven.

Is it any wonder that such a plain, yet kindly spoken man should be invited to return to his own home and not interfere with the business of others? But the judgment he foretold came to pass within fifty years in the captivity and destruction of the northern kingdom of Israel.

The book may be divided into four parts. First, the prophet denounces the sins of Israel and the neighboring nations — Syria, Philistia, Tyre, Edom, Ammon and Moab. 1:11 to 2:3. Second, he describes particularly the state of Israel and Judah, especially the former; denounces the inevitable doom of Samaria, and laments the impending calamities, the ravages of locusts, the failure of corn and wine. Third, 7:1 to 10, in five impressive visions, he sketches the impending punishment of Israel which he predicted to Amaziah. Fourth, 9:11-15, he speaks the last words of hope and promise, and depicts the raising up of the fallen tabernacle of David and the final restoration of God's people. Compare Amos 9:12 with Acts 15:15, 17.

The book closes with the glowing promise, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the day of old."



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, AUGUST 5, 1930

NUMBER 45

## ECHOES FROM OREGON

WE KNOW THAT GOD IS, because we know something of God's Love. We see it manifested in the flowers about us, the stars above, the wonderful miracle of new life on every hand. Because God is faithful, we sow our seeds; we plow our fields; we reap our harvests. Everywhere we look we find God. God keeps His word . . . .

If He proves His unchangeableness in matters of nature, He will do the same for us. If we do our part, He will do His. . . . To know that God is everywhere, knows all about us, knows our problems, knows what we are doing all of the time, is comforting in every circumstance of life. Sometimes I want to escape from God, but those are the times I need Him most. In times of temptation I want Him to lay His hand heavily upon my shoulder and draw me back. . . .

We came here to Oregon primarily to meet God, and we will find Him right here within these walls. We will also find Him in the associations of those gathered here from all over the country; we will find Him in the hearts of our friends and companions in this Bible School. . . .

And just over the brink of time, we will find God. We will meet Him face to face. We will share in His glory. May we all meet Him there. — *From the opening sermon of General and Illinois Conference, by G. Eldred Marsh.*

TO BE ABLE TO INTERPRET prophecy so that the plans and purposes of God stand out clearly, is a wonderful gift. The marvel of Pentecost, when the apostles could speak to the strangers from afar in their own languages, is an unforgettable event. To become an effective preacher of the gospel of Jesus Christ or a great leader or teacher of men and women, boys and girls is a thing greatly to be desired. The apostle Paul tells us to "covet earnestly the best gifts."

But, he says further, though I have the ability to speak in tongues and have not charity, there is no depth nor value in my gift. Though I might be able to interpret prophecy correctly and minutely, and have not charity, it will be of no profit to myself or those who hear. One might sacrifice everything in life and yet not display charity in any sense of the word. Thus there would be no value to the one bestowing or the one receiving.

Charity is that quality of character that suffers unjust reproaches meekly and kindly. Charity keeps one humble,

not puffed up because of ability in Christian service. Charity helps one to endure the hardships that really build Christian character.

Faith — that factor that steadies one, that causes him to keep his eye on the goal; hope — the anchor of the soul, that keeps one alive in times of deepest dismay — these are of inestimable value to the Christian each day of his life. But greater than either and greatest of all is — charity.

— *From the sermon on July 30 by F. E. Siple.*

ISRAEL IS THE SIGN PEOPLE of history. It is only on the supposition that they are the chosen people of God that we can account for the maintaining of their racial characteristics, their individual distinctiveness through the centuries of persecution that have passed over their heads. Regardless of this persecution, regardless of this suffering, they are still His people.

If in order to fulfill His divine purposes, it is necessary for God to shatter thrones, it is necessary for Him to overthrow governments, yet will He accomplish His ends. As God has had a peculiar place for them in the past history of the world, so has He a peculiar place for them in the future history of the world. And the hope of Israel is the hope of the world.

Four thousand years ago Israel writhed under the Egyptian lash and was delivered by God through the agency of Moses. Three thousand years ago the tinkle of the bells calling people to payer was heard in their land. Following closely upon that came the dreadful persecution and suffering that scattered the Hebrew nation to the north, to the south, to the east and to the west, to be buried for centuries among the nations of earth. But they were still God's people.

Today Israel is going home, home from the blood stained snowy steppes of Russia, home from the land of Spain, the isles of the distant seas. Does it mean anything to us that the peaceful flag of David floats from the towers of Jerusalem? It means everything to us, for the salvation of Israel spells the salvation of the world. When Israel is fully regathered, then God will again establish His kingdom on the earth as in the days of old, dispensing bless-

(Continued on page 714)

# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*“Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For God hath not called us unto uncleanness, but unto holiness.” — 1 Thessalonians 4:1, 7.*

## THE RAPTURE OF THE SAINTS

MUCH IS THOUGHT AND TAUGHT regarding the second coming of our Lord and Master. His return to earth, however, means much more than the mere act of His coming. It includes all of the attending conditions and all of the after effects of His return.

The rapture of the saints is one of the consequences attendant upon the coming of the Lord. That they are caught away into the air before the Lord arrives upon the earth, is very distinctly referred to in 1 Thess. 4:17, “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.” This rapture, this catching away referred to here so distinctly and definitely, is elsewhere referred to in such way as to indicate something of its meaning.

The fact that the church of God is to be caught away to meet the coming Lord at once suggests the thought that the church will realize Him and know Him for a time at least before “every eye shall see him” when He shall have arrived. Just how long the church will enjoy her experience in that absence and for just what purpose these saints will be caught away must be gleaned from other scripture.

In Second Thessalonians 1:6-10 the apostle speaks of the coming of Christ “in flaming fire, taking vengeance on them that know not God and that obey not the gospel of Jesus Christ.” V. 8. Truly such a time of punishment, of destruction, will be a time like unto that one spoken of by the Savior in Matt. 24:21 — “Great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

But during this time mentioned by Paul, he encourages the church by assuring its people that they shall have “rest with us, when the Lord Jesus shall be revealed.” This word “rest” is in the Greek a noun, not a verb as is usually understood by the English reader. Another translation uses the word “ease”. This is in agreement with 1 Thess. 5:9, where Paul, after assuring the church that her children are not of the night but are of the day and that the day of the Lord will not come upon them as a thief in the night, says, “For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ.” Not being appointed to wrath but to “ease”, rapture points

out, in part at least, the reason for which they are caught away: they are caught away to escape the wrath that accompanies the day of our Lord, caught away that they may have ease or rest. 2 Thess. 2:7.

This is in harmony with 2 Thess. 2:1, etc. Paul has been declaring how that they shall be caught away, 1 Thess. 4:17, and others. He has been talking to them about the coming in of the day of the Lord and of the wrath that shall accompany that day. Apparently the Thessalonian brethren, realizing that they had not been caught away, were in great terror lest they had been judged unworthy of such rapture and had been left for the day of the Lord and for its wrath.

Therefore the apostle says, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, nor be troubled. . . . as that the day of the Lord is at hand.” The day of the Lord was not upon them, therefore the wrath of that day was not yet due and Paul was beseeching them not to be troubled in mind, fearing that the saints of God had been caught away and they were remaining. He then proceeds to indicate to them many things that should take place before the great day of the Lord was due. In all of it he is giving the assurance that the rapture of the saints had not yet taken place.

The signs of the times frequently referred to in Scripture are possibly never used with a view to point out events or conditions which indicate the approaching time of the rapture of Christ's people. Those signs are always associated with the coming of the Lord, or with the coming of the day of the Lord.

But the catching away of the saints is a different thing in Scripture. There is no sign of the times to prompt an individual as to when that rapture shall take place. Israel must be gathered and Jerusalem be rebuilt before the Savior returns, but the rapture may take place at any time regardless of the gathering of Israel, of the rebuilding of the city or of the restoring of the land.

Nations will be in great warfare just before and perhaps at the time that the Savior returns to earth. This will be a sign indicative of the proximity of arrival, but this is not a sign as to the rapture. There is no exhortation for the saints to be on guard for the call of Christ because of

the fact of warfare in the world.

Rather, the church is ever to "watch"; not watch for signs and omens, but watch self; watch one's own growth, one's spirituality, one's purity of consecration and of Christ-service.

One thing should always be remembered, namely, before

Christ comes again to earth, He will have gathered His people to meet Him and to profit and increase by the "rest" which they will enjoy from the "wrath" and from the destruction that are sure to cover the earth as Christ is about to arrive.

*Watch and Pray.*

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## THE BOOK OF OBADIAH

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*By Lyman Booth*

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**O**BADIAH, WORSHIPER OF JEHOVAH or, the servant of the Lord, bears the same name as the minister of Ahab who protected the prophets of the Lord. 1 Kings 18. Of his personal history we know absolutely nothing. It seems certain that he wrote after the captivity of the northern tribes and shortly after the capture of Jerusalem.

Obadiah was a common name among the Hebrews, but the prophet must be distinguished from all others who bear the name. He seems to have been contemporary with Jeremiah and employs several of his expressions in prophesying against Edom. Jer. 49:7-12. Like all the other prophets he concludes with predicting victory and prosperity to Israel and to the church. He is probably the oldest and his message the shortest of the writing prophets of the Old Testament. The burden of his message was the sin and judgment of Edom.

To rightly understand him we should know the age-lasting struggle between Esau and Jacob, who were the progenitors of those two nations, Edom and Israel. "Edom," meaning "red," calls our attention to the mess of red pottage which he sold to Jacob for the birthright which he despised. Thus Edom stands for all the forces of evil that hold spiritual things in contempt and also despise and displease God. The Edomites dwelt in the rocky passes south of Judah and felt that they did not need His care and protection. They hated Israel because they worshiped Jehovah. When Israel returned from Egypt, Edom refused them passage through their land and then Obadiah prophesied of the way in which the Edomites would exult over this policy of revengful hatred.

The keynote of his message is found in the fifteenth verse: "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." Our Lord expressed the same universal and eternal truth in Matt. 7:2. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

In his prophecies Jeremiah employed very similar language to that of Obadiah respecting Edom. Compare Jer. 49:7-22 and Obadiah 9. This has caused a doubt in the minds of some as to which of the two prophets repeated the denunciations of the other. For this reason the exact date of this book is made uncertain, some advocating its priority

to that of Jeremiah, while others give it a later date. Dr. Pusey maintains that the Hebrew future determines the question in favor of Obadiah.

Those who take the opposite view claim that the occasion of this prophecy was the hostility shown by the sons of Esau to the Israelites at the time of the Babylonian invasion. They seemed to have rejoiced in the downfall of Jerusalem and to have cut off those Jews who attempted to pass through Idumaea into Egypt. Hence arose the prayer of the Jewish captives in Babylon, Psa. 137:31, and the answer thereto in the denunciation of Obadiah, who predicted divine retribution on Edom and the future glory of Israel in the occupation of the land of Idumaea.

This prophecy contains two parts. First, he prophesies the destruction of Edom and outlines its punishment. 1 to 16. Part two predicts the future restoration of Israel who, after their return, should possess the land of Edom and Philistia and rejoice in the establishment of the kingdom of Jehovah. 17-21.

This prophecy was partly fulfilled by Nebuchadnezzar who, after the destruction of Jerusalem, fell upon Moab and Ammon and later upon Edom, Jer. 27:3-6; and partly by Judas Maccabaeus who, in 166 B. C., dispossessed the Edomites from Hebron and southern Palestine; by John Hyreanus who, in 135 B. C., captured some of the Idumaeen cities and forced the inhabitants to adopt Jewish customs; and lastly by Simon of Grecia who, in 66 A. D. in the final war with Rome, devastated the whole Idumaeen country with fire and sword. But the completion of the prophecy in the possession of Idumaea by the Israelites is still reserved for the future, and therefore this book is the favorite study of the Jews to this day.

King Herod, an Edomite, tried to slay the new-born King of the Jews, but failed in the attempt, though many innocent suffered death by his infamous decree. To his son, who succeeded him to the throne, Jesus sent the message, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." Luke 13:32.

But during all the never-ending conflict between God and those pitted against Him, between Edom who represents the carnalities and Israel who represents the spiritual propensities, in whatever way the battle may swing from time to time, we can be assured the final decision is sure. God must triumph: the spirit over the flesh; Jacob over Edom; Christ over antichrist. For "upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." V. 17. "Saviours shall come up in mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." V. 21.

## ONE LORD, ONE FAITH

DAVID, BY INSPIRATION of the Holy Spirit, previous to Jesus being made flesh, called Him Lord, as in Psalm 110:1, "The Lord (Jehovah) said unto my Lord (which is Jesus), Sit thou on my right hand, until I make thine enemies thy footstool." This scripture was confirmed as divine truth by Jesus himself. He asked the Pharisees, "What think ye of Christ? Whose son is he?" They could not answer, as they did not admit that Jesus was referred to in the Psalm. But the apostle Peter on the day of Pentecost told the Jews plainly that in Jesus the prophecy was fulfilled. Acts 2:34-36; Matt. 22:44.

The word Lord as defined in Dr. Strong's Concordance, means supreme in authority (as noun, controller). There are many on earth holding positions of authority who are called "Lord" as a title of honor. In New Testament times "Lord" was used as a term of respect in addressing any elderly or important person. In the British government there is a "House of Lords," members of the aristocracy who sit as a separate legislative chamber. The apostle Paul said that the Gentiles had many "lords" as well as many "gods." But God has made Jesus Lord over all, giving Him all power and authority in heaven and on earth, as recorded in Matt. 28:18; 1 Cor. 8:5.

### FAR ABOVE EVERY NAME

When was our Savior made Lord of all? At His resurrection and exaltation to the Father's right hand, and as a reward of His humiliation even unto the death of the cross, as we read in Philippians 2:8-11:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

These scriptures show us clearly that it was after His death and resurrection that Jesus received the highly exalted position of Lord of all.

Furthermore, Jesus as Lord has power over the death condition. Rom. 14:9 states, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." As Lord He holds the keys of the grave and of death. Rev. 1:18.

Knowing now that Jesus is Lord of the dead and living, in other words, is the Owner of all mankind alive and dead, we recognize that His authority extends over all who come to and believe in Him. Under God, Jesus is the supreme Ruler, even the angels being placed under His authority, as we read in Hebrews 1:6, "And let the angels of God worship him." This means singleness of rulership, or unity, in God.

Any one who is ruler has subjects to rule over. All Christ's subjects, more especially those who acknowledge

Him as their Lord, must be in submission to His commands. In submitting to Christ's commands they are submitting to the Father's will, for our Lord, highly exalted though He is over the universe, is still carrying out the Father's will and instructing us that we may do it also. Furthermore, any number who are in agreement with Him are necessarily in agreement with one another, and are therefore as one. John 17:21-23:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

These all have only the one object, namely, to serve Him, and not themselves. They follow His instructions as He has given them in the Word. Hence we have the true Unity in the one Lord. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6.

### THE AUTHOR OF OUR FAITH

The Lord Jesus is the Author of our faith. Hence we have the one faith, or system of belief, or teaching, "once delivered to the saints." Jude 3.

In Heb. 12:2 we read, "Looking unto Jesus the author and finisher of our faith." The word translated "author" in this text means "leader," "captain," "prince." Therefore Jesus is the Leader of our faith, and He has left us an example that we follow Him. 1 Peter 2:21-23.

We must look unto Him and be obedient to the truth He taught. In Jesus we see a wonderful example of faith, love, and obedience to the Father's will, as He said to the disciples, "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

In Matt. 20:28 we read the words of our Lord: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Jesus came into the world for the purpose of giving His life, and through His sacrifice on the cross He laid the foundation of our faith in a way which had not been open before. All those who come unto Him and believe in Him have remission of sins, which is our first step on the way to salvation. Acts 10:43.

The Faith is a system of belief, which involves the exercise of faith on the part of those who accept that system of belief. Faith in this sense being belief in, and acceptance of, the things taught. Hebrews 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Faith gives us standing with God, the apostle says (Romans 5:11): "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

May we be obedient to His teachings and not neglect so

great salvation, "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:8.

#### THE WAY, THE TRUTH, AND THE LIFE

The one Lord announcing the Truth is also the Way to true unity with God the Father of all. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

In what way is the one Lord the Life? He is the Life because God has given Him power to bestow it on whomsoever He will. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John 5:26, 27.

As the Lord of Life, Jesus is the Lord of the resurrection, as He said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Jesus is the Life, and He will bestow it upon all those who believe in Him. The promise is that "whosoever believeth in him should not perish, but have everlasting life." John 3:16.

It is useless to look for any other as the way, the truth, and the life; thus all heathendom is put out, and all false doctrines of Christendom. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. And the apostle Paul exhorts us that we should take heed how we build upon this foundation.

Throughout the age many have used the foundation to build upon it their own theories, called by the apostle "wood, hay, stubble," which will not stand the tests of the fiery trial which is to try all teaching. 1 Cor. 3:12. The endeavors to unite these flimsy teachings with the Lord's true teaching introduce elements distinct, diverse, and conflicting, and so disruptive of true unity. To teach contrary to the faith given by our Lord is an assumption of lordship; telling the Lord of lords what He should have said. Therefore we have many exhortations to keep to the faith He has given us, that we may not be carried away by false teachings. "Watch ye, stand fast in the faith, quit you like men, be strong." "Fight the good fight of faith." "Continue in the faith." "Rooted and built up in him, and established in the faith." 1 Cor. 16:13; 1 Tim. 6:12; Acts 14:22; Col. 2:7. We look unto Jesus as the Leader and Perfecter of our Faith, that He may establish us in Him.

The one faith was *once delivered* by the Lord, the Leader; and the apostle exhorts us that we should earnestly contend for the faith. "Ye should earnestly contend for the faith which was once (literally, 'once for all') delivered unto the saints." Jude 3.

Let us steadfastly maintain and earnestly defend the One Faith in the strength of the One Lord. — *J. McK.*

A MORE BLASPHEMOUS OFFENSE toward God, His Son and the holy angels has never disgraced this planet than that of the unbounded lasciviousness of the modern dance hall, which is the vestibule of babylon's hell — the beginning of an inextricable (everlasting) death. — *S. E. Haney.*

## HERE OR ON THEIR WAY

FROM THE NORTH, from the south, from the east and from the west, brothers and sisters, neighbors and friends, uncles and aunts, in-laws of every description, have already arrived or are daily arriving at General and Illinois Conference and Bible School at Oregon. Many new faces are to be seen at each session, new friendships to be formed, old ones cemented. Some of you haven't arrived yet; we're waiting for you. It isn't too late to come and enjoy the last few days with us. Listen to

### THE CLARION CALL

*By Lyman Booth*

There is one fond thought in my brain,  
One wish that throbs within my heart,  
That I would send on every train  
To brethren who dwell far apart.  
This thought and wish one word must state,  
'Tis "Welcome," friends where'er you be,  
Our new church opens wide its gates,  
And offers glad greetings to thee.

To you its doors are open wide,  
And open wider still our hearts.  
Rock River calls you to its side,  
The high bluff, crowned by Nature's arts.  
The Indian trail awaits your feet;  
While we with kindly greetings, too,  
Our pleasant homes and busy streets,  
Are signs and voices calling you.

Oh, my brother, sister dear!  
Come, we ask, view what's been done  
During the last receding year,  
Come, share the triumphs we've begun.  
Come, sing the songs all love to hear,  
And grasp the hands of young and old;  
Look into eyes that hold you dear,  
And let our welcome make you bold.

Come from the shop and from the farm,  
From far away, and sister town.  
With step to step, and arm in arm,  
All petty spites let's trample down.  
Come father, mother, brother, friend,  
Together let our vigils keep;  
E'er many years again shall end  
We all may with our brothers sleep —

Unless it be our Lord return  
To crown with life immortal  
All those who for His coming yearn,  
To call them to that portal,  
Which for us He's gone to prepare,  
Where we may all forever dwell,  
And ever in His glory share,  
While we His praise forever tell.

## THE ACCEPTED TIME

*"Behold, now is the accepted time; behold, now is the day of salvation."* — 2 Cor. 6:2.

**T**HIS TEXT, which calls us to consider the great question of salvation, has a most peculiar setting. You will notice that it is part of a parenthesis introduced by the apostle in his exhortation to faithful service and holy living.

It was not really necessary for the grammatical construction of the sentence in the exhortation, but it seems to be a sudden thought (no doubt inspired by the Holy Spirit) which entered the apostle's mind as the outcome of what he had been previously writing concerning the wondrous salvation of God.

You will notice, too, that the whole text is an application of a quotation from the prophet Isaiah (49:8). The words there are these: "In an acceptable time have I heard thee; and in a day of salvation have I helped (succoured) thee: and I will preserve thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages." Here in the prophecies of Isaiah we have a word picture of One who is pleading for salvation, not for himself, but for others.

This must refer to the Lord Jesus Christ, for the language of the prophet can fit no other. It refers to the One who would be raised up to save the tribes of Jacob, and to restore the preserved of Israel, and who also was to be a light to the Gentiles, and God's salvation to the ends of the earth; the One who should lead His redeemed ones to the living fountains of water, so that they should hunger no more, nor thirst any more; the sun shall not smite them, nor any heat; and the heavens shall rejoice, and the earth be made glad when He shall finish His work of salvation in righteousness.

To bring about so great a salvation was no easy task, and the One who had undertaken to deliver mankind from sin and death, and to rescue the earth from its bondage of corruption, knew how great the conflict would be. Thus it is that the Holy Spirit through the prophet foretells the agony of the great Savior of mankind as He enters upon His wondrous mission.

We do not half understand or comprehend the great conflict that the Son of God, our Lord and Savior Jesus Christ, endured; the great battle that He fought and won that He might redeem and save us from sin and death, and be able to give us the boon of eternal life.

All the powers of evil and darkness were against Him to prevent His coming into the world. Many and fierce were the battles fought and won before the angels could announce the glad tidings, that "unto you is born this day in the city of David a Saviour, which is Christ the Lord." And then when born into the world, all the powers of darkness were concentrated on Him to frustrate the work He had undertaken to accomplish. Besides this the very ones He had come to succor, save, and bless, that through them His salvation might be made known to the ends of the earth,

were against Him, and endeavored to destroy Him.

"He came to his own (people), and they that were his own, received him not." At the very commencement of His ministry of blessing, they would have thrown Him over a precipice. "They took up stones to stone him." "They spit in his face." They cried out, "Away with him, away with him, crucify him." It was against all the contending forces of evil, both seen and unseen, that He cried out for strength to endure, strength to overcome, strength to accomplish the work of redemption.

He spent His nights alone upon the mountainsides, or in the deserts, praying, pleading on our behalf for aid and succor that He might fulfill His mission, and bring salvation to sinful men. These prayers reached their culmination in Gethsemane's garden where, in His agony of prayer, He sweat as it were great drops of blood falling to the ground whilst He cried out in His sore distress: "Father, if it be possible, remove this cup from me; nevertheless, not my will, but thine be done."

The Holy Spirit by the apostle draws the curtain on one side and reveals to us the agonizing prayer conflict of our Lord and Redeemer on our behalf in these words: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him."

This was a great and precious truth foretold by the prophet Isaiah concerning the conflict of the great Redeemer, "Thus saith the Lord; In an acceptable time have I heard thee, and in the day of salvation have I succoured thee." From the divine Father He received the power, the strength to accomplish our redemption. Heavenly messengers from the eternal throne came down and strengthened Him.

For himself He had no need to suffer and die. Even at Gethsemane's dark hour He could have drawn back and saved himself. Legions of angels were waiting and ready to come to His help and deliverance, but He went from Gethsemane to the cross, there to pour out His soul unto death to pay the price of our redemption. "He endured the cross and despised the shame." "He bore our griefs and carried our sorrows," and permitted the Father to lay on Him "the iniquity of us all." He drank to the dregs the cup which the Father had given Him to drink; He completed the work which the Father had given Him to do. "The good Shepherd gave his life for the sheep." There at the cross the way of deliverance was opened, the day of salvation dawned. It was in view of the accomplished facts of the death and burial and resurrection of our Lord Jesus Christ that the apostle adds the words of our text to the quotation from Isaiah: "Behold, now is the accepted time; behold, now is the day of salvation."

To the Corinthian believers the apostle Paul had just set forth all that was involved in the death and burial and resurrection of the Lord Jesus Christ. We have many other

forcible statements in the New Testament setting forth the wonders of the sacrificial work of our Lord, but we cannot find any which are more comprehensive, more direct, more sublime in logical argument in regard to the work accomplished and its effects, than the latter part of the fifth chapter of Second Corinthians.

Let us notice one or two points in the apostle's Gospel of Salvation as he presents it in these nine verses. He had given up his life to preach a crucified Nazarene as the Savior of sinners. He admits that to some he might seem mad; but it was the love of Christ that constrained him, and bore him up above all the reproach and opposition which he endured. He had argued the matter out. Here was the fact that Christ had died, but He had not died for himself, but for others. "Because one in behalf of all died," therefore, or in consequence of this, "all died . . . in him."

Death as the penalty of sin fell on Him. He died as the Head and Representative of the whole race of man, and it is because He thus died on behalf of all, that life can come to us through His death. On this basis as an Ambassador for Christ he could proclaim release from the curse, and life from the dead, for a condemned world. In verse 19 he tells us that "God was in Christ reconciling the world unto himself, not imputing their trespasses to them."

God was the great mover of our salvation. "God sent his only begotten Son into the world," and this was the purpose for which He permitted His Well Beloved to suffer and die: "He was reconciling a whole world to himself." At the Cross of Calvary He gave His Son over to sacrificial judgment and death; at the Cross He dealt in a whole world's behalf with that world's representative. He was reckoning their offences, but not to them, but He was reckoning them to Him, to Christ, the divine Lamb. "God was in Christ, reconciling the world unto himself, not imputing their trespasses to them," but He was imputing them to Him, our Redeemer.

"Jehovah hath laid upon him the iniquity of us all"

In verse 21 the apostle takes us a step further in this wondrous salvation. There he tells us that, "He (God) made him to be sin for us, who knew no sin." Made the sinless One to be sin? Surely the apostle has gone too far here! But, no, this great fact had been taught the Hebrews in all their sacrificial offerings for sin. As they brought their sin offering to the Lord they had to lay their hand upon the head of the victim, and over its head were confessed the sin or sins for which the offering was brought. Then, as it was led away to death, to fire, to smoke, or led away by a fit man into the wilderness, they could say, "There goes my sin to death, to fire, to smoke"; or it goes away, and still further away into the wilderness. It is gone, out of sight, out of mind, never to be remembered any more. Thus they were taught how closely related the burden and the bearer had become bound together. So, in answer to the type, "He made him to be sin for us, who knew no sin." "He bore our sins in his own body to the tree."

Three times over in this short paragraph the apostle brings this great truth before us that Christ lived and died

not for himself, but for us sinners.

"One in behalf of all died."

"Not reckoning to them their offences."

"He made him to be sin for us."

And the purpose of all this is, that sinners who were doomed to die might live, that we who are unrighteous, might be made righteous. In other words, that we might be saved. He takes our sins, and we take His righteousness.

It is this wondrous and great salvation which throbs and burns in the apostle's mind and heart when he breaks out —

"Behold, now is the accepted time; behold, now is the day of salvation." Redemption's price has been paid, salvation is fully accomplished.

This long day of salvation has lasted almost two thousand years; how much longer it will last we do not know.

This is now our day, my day, of salvation. "Behold, now." — *By T. W. Relf in "Words of Life."*

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## A QUERY

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*By Emma C. Railsback*

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IF THE GOSPEL OF CHRIST is the power of God unto salvation, Rom. 1:16; if this gospel was preached unto Abraham, Gal. 3:8; if Abraham believed God and it was counted unto him for righteousness, Rom. 4:3; if he received the sign of circumcision as a seal of his faith that he might be the father of all them that believe, Rom. 4:4; and he looked for a city which hath foundations whose Builder and Maker is God, Heb. 11:10, why should we say that Abraham and other Old Testament worthies were not new creatures in Christ Jesus? Did not all the sacrifices under the old covenant point forward to Christ, the Lamb of God that taketh away the sin of the world? Could they not see Christ in these "patterns," "shadows," "ensamples," "types"? Was not this the gospel that was preached unto them? Heb. 4:2. Many of them obtained a good report through faith. Heb. 11:39.

If God "callesh those things which be not as though they were," and made Abraham a father of many nations when as yet he had no child, why would he not make him a new creature in Christ Jesus before Christ had lived and died and been raised again?

Surely Abraham, Isaac, Samuel, Daniel, Jeremiah, all the ancient worthies "saw these things afar off" and were persuaded of them. The "better thing" for those of this dispensation is that the new covenant has been ratified; God's plan is more fully developed; and we have a great cloud of witnesses to justify our faith and to help us run with patience the race set before us. We have also the promise of being "made perfect" with these same wonderful ancient worthies, the study of whose characters inspires more faith in God's plan.

# DAILY SCRIPTURE READINGS

## HOW TO PROFIT FROM FAILURE

### THE MAGNIFICAT

Sunday, August 10 — Luke 1:46-55.

*“And his mercy is on them that fear him from generation to generation.”*

THIS LESSON PROPERLY BELONGS to the preceding lessons, those from the life of Hannah. These verses are the outpouring of the grateful heart of Mary after she had grasped the significance of the angel's message. It is like unto the song of Hannah as recorded in 1 Sam. 2. Note the similitude of verse 4 in the latter with verse 52 of Luke 1, and verse 7 of Hannah's song with verse 53 of Mary's. Truly, as in the case of Saul, “Man looketh on the outward appearance, but the Lord looketh on the heart.”

### THE CALL OF SAUL

Monday, August 11 — 1 Samuel 10:1-8.

*“Is it not because the Lord hath anointed thee to be captain over his inheritance?” — V. 1.*

THE NINTH AND TENTH CHAPTERS of First Samuel are very interesting reading. We find that God had previously told Samuel that a man was coming to him whom he was to anoint as king over Israel. At this time Saul did not display the egotism of his later years, for he wondered at Samuel's concern for him. V. 21. Samuel gave Saul direction as to his future action when he should meet a company of prophets. Samuel told him he should be “turned into another man,” and how truly this came to pass in the various circumstances of the succeeding years of his life. Note how directly God dealt with the people of that day in the affairs of their government, and how dissatisfied they were with His ways.

### THE CROWNING OF SAUL

Tuesday, August 12 — 1 Samuel 11:12-15.

*“And there they made Saul king before the Lord in Gilgal.” — V. 15.*

IN THE DISTRESSING CIRCUMSTANCE related in the first eleven verses of the eleventh chapter Saul proved his ability as a leader of men. In the beginning of his career, Saul was able by the power of physical force to quell the seeds of rebellion within his empire. The previous lesson shows him as a man “higher than any of the people from his shoulders and upward,” and “a choice young man, and a goodly.” This lesson shows him as one possessing superior mental power. As we progress in the study of Saul, let us discover, if we can, what it was that caused his downfall.

### THE COURAGE OF SAUL

Wednesday, August 13 — 1 Samuel 14:47-52.

*“And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man,*

*or any valiant man, he took him unto him.” — V. 52.*

UP TO THIS POINT Saul seems to have been obedient to God's directions given him through the agency of Samuel. Saul was a strong character and he delighted to gather round him men of his own caliber. But his strength seemed to lie more in the direction of the physical than the mental. “Might makes right” must have been the motive power of his life. In the fifteenth chapter, we see strong evidences of Saul's tendency to follow his own desires rather than the dictates of God. Notice that Saul said the people spared the best of the sheep, whereas it really was himself who was responsible. Samuel also reveals to Saul his own real self in verses 17 to 30.

### THE JEALOUSY OF SAUL

Thursday, August 14 — 1 Samuel 18:6-12.

*“And Saul was afraid of David, because the Lord was with him, and was departed from Saul.” — V. 12.*

IT IS NECESSARY TO READ the intervening chapters to get clearly in mind the reason for the gradual change in Saul. In the fifteenth chapter we found how that Saul decided that his own way was better than God's. But God showed to him that He desired the obedience of a humble heart rather than a great show of sacrifice. We see further that Saul placed great stress on outward show, for he wanted Samuel to honor him before the elders. V. 30. And again, the eighteenth chapter reveals his growing jealousy of David because the latter received more homage than he. All this was in no sense worthy of the man that Saul might have been.

### THE DEATH OF SAUL

Friday, August 15 — 1 Samuel 31.

*“So Saul died, and his three sons, and his armour-bearer, and all his men.” — V. 6.*

SAUL'S DEATH WAS IN KEEPING with his life, spectacular, displaying a cowardly form of courage, if such it may be called. As we review the events of his stormy career, what are the outstanding characteristics of the man? Did these same distinctive qualities that might have contributed to his success, have a direct bearing on his downfall? Had he curbed the tendency toward love of show and pride in his own achievements, and depended upon God, he might have, in mature life, fulfilled the promise of his youth.

### THE SECRET OF STRENGTH

Saturday, August 16 — 1 Corinthians 10:6-13.

*“Wherefore let him that thinketh he standeth, take heed lest he fall.” — V. 12.*

THE LIVES OF THE OUTSTANDING MEN of the Old Testament are most interesting reading. But there is a deeper significance in them than mere entertainment. “They are written for our admonition, upon whom the ends of the



world are come." Many are the lessons we may learn from the life of Saul who gave promise in his youth of a great future, but who failed so miserably because he trusted in his own strength. If we remember that God "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape," we will be saved the heartache and humiliation and failure that came to Saul. — *M. G.*

## THE SHEPHERD AND THE PSALM

*By Samuel E. Haney*

*"The Lord is my shepherd: I shall not want."*

THE ORIGIN OF THIS PSALM had its conception in the beginning of God's dealings with His typical people, Israel, even though its greater efficiency has caused it to be erroneously applied specifically to the Christian era.

Notwithstanding the fact that the source of every good gift and every perfect gift is from the Father of lights, James 1:17, God has made use of three means in dealing with both fleshly and spiritual Israel. He has had personal supervision over both. With His typical people — the Jews under the law — He made use of angels and certain inspired men; while with spiritual Israel — Christians — the Holy Spirit has played an important part. Read again John 16:12, 13.

But the Christian's paramount source of help has been God's Son, "the chief Shepherd," the Testator of the new covenant who nailed the law to His cross, Col. 2:14, leaving the Jews without a ghost of a chance for life save through faith in His precious blood which they caused to be shed on Calvary. Let us see if there be scriptural evidence to the foregoing.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." Deuteronomy 7:6-9.

How accurately this dovetails with the Christians' experience, and God's dealings with them! Note particularly the phrases, "a special people unto himself"; "fewest of all people"; "redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" — typifying freedom, if we choose to exercise our God-given power over modern Pharaoh, the devil, Luke 10:19, and modern Egypt,

Babylon.

Note also Deut. 32:9, 10, "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, he instructed him, he kept him as the apple of his eye." All Christians, long in the narrow way, recognize here their own experience also, the difference being, the Jew, physical; the Christian, spiritual. What a Shepherd God was to Jacob and his descendants, that they might be "justified by faith." Read again Gal. 3:24. But, "He came to his own (the Jews), and his own received him not." John 1:11.

It is quite manifest that the following texts refer to both law and grace eras. "Keep me as the apple of the eye, hide me under the shadow of thy wings." Psalms 17:8, 9. "Touch not mine anointed, and do my prophets no harm." Psalms 105:15. "Keep my commandments, and live; and my law as the apple of thine eye." Proverbs 7:2. "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye." Zechariah 2:8. It is hardly possible for words of any language to express more earnest solicitude than do these texts. They remind us of Psalms 103:10-14. Read them.

Peter, in addressing those who had found the Christian's good Shepherd, showed how it is incumbent on the Jews to accept the Christ in order to be prepared to meet Him at His second advent to the earth, namely, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 2:25; 5:4.

The Jews have known the twenty-third Psalm ever since David wrote it, but very few have come to know the Christian's Shepherd. And it is a shameful commentary to say, such is largely true of Christians. The sad fact is dramatically shown by the following incident: At a certain gathering an aged minister and a distinguished actor were present. The latter was asked to give a recitation and the minister requested the twenty-third Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went through the room. The actor then requested the minister to repeat the same Psalm. When the minister had ended there were tears in almost every eye, for he had spoken with deep tenderness and spiritual understanding. No one felt the difference more than the world-famous actor. He said, "I know the Psalm, but you know the Shepherd."

Yes, the minister's heart was the Shepherd's dwelling place in which the following words of the Shepherd were indelibly impressed: "I am the good shepherd: the good shepherd giveth his life for the sheep . . . And (I) know my sheep, and am known of them." John 10:11, 14.

Dear Reader, if you have never made the acquaintance of the Christian's chief Shepherd, and you have a desire to do so, you are sure to meet Him at a point where Broadway is intercepted by a street called Straight and Narrow. Matt. 7:13, 14.

## THE MESSIAH IN THE PSALMS

*Revealing the Purpose of God in the Lord Jesus Christ.*

**I** WILL SING OF MERCY AND JUDGMENT: unto thee, O Lord, will I sing." Psalm 101:1.

This psalm has for its theme "mercy and judgment" unto the praise of Yahveh—the Lord God Almighty. It has been called "a king's vow to conduct himself and his kingdom aright," and as a psalm of David—prophetically of the true David, and His coming rule to give rest to the earth from sin, wickedness and iniquity.

The psalm reveals "the man after God's own heart." Mercy and judgment are in his heart and he delights therein to the praise of the Lord God Almighty. The Revised Version renders this verse: "Unto thee, O Lord, will I sing praises."

*"Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."*

—VV. 6 to 8.

In these verses one clearly beholds that blessed condition that shall exist in the land when the Lord Jesus Christ is King in Jerusalem. These conditions have not existed in the past, in any age; it is therefore prophetic of the time of Messiah's reign.

*"Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily."*—Psalm 102:1, 2.

This psalm is a prayer, a petition to Yahveh, of one in affliction. The thoughts expressed in it are found in other psalms as well as in the prophets. See Psalms 18:6; 27:9; 31:2 and 39:12; 56:9 and 59:16.

This psalm is prophetic of the Messiah in His affliction and of Zion in her glory; verses 1 to 11 describing the affliction and sufferings of the Messiah, while verses 12 to 28 describe the glory of Jerusalem in the day of His coming. This is to be found in Psalms 22 and 69 and elsewhere.

The knowledge of "the things of the kingdom and name" enables us to understand this psalm, in which we see the prayer of the Messiah answered, "He asked life of thee and thou gavest it him, even length of days for ever and ever." Psalm 21:4. See also Paul's words: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. 5:7. That part of the psalm has been fulfilled, and we look forward to the time when God "shall arise and have mercy upon Zion;" when "the time to favor her," "the set time is come." This speaks of the time when Messiah shall rule as King over all the earth, "upon the holy hill of Zion" and when Jerusalem shall become

"the city of the great King."

If you will read and ponder the words of this psalm, verses 12 to 28, you will note that they refer to events yet future, and associated with people, nations, the earth as well as Mt. Zion and Jerusalem.

*"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens' children; to such as keep his covenant, and to those that remember his commandments to do them."*—Psalm 103:17, 18.

This psalm of praise to Yahveh is based upon the very thoughts of these two verses. "The mercy of the Lord" and "his righteousness," as well as "his covenant" and "his commandments."

All the blessings that man enjoys, all the compassion that God has shown to mankind are because of His mercy and His righteousness. These divine attributes are seen in His covenant, which He made with Abraham, Isaac and Jacob concerning the land as an everlasting possession, and to David concerning the everlasting kingdom. "Such as keep his covenant," and "remember his commandments," shall receive the blessings promised.

The thought is entertained by some that the words of verse nineteen—"The Lord hath prepared his throne in the heavens"—supports the view that the kingdom of God is in heaven. This, however, is not the meaning of this verse. God who is the Creator of the heavens and the earth, is also the Ruler thereof. "The Father's throne" is in heaven, from whence He beholds all the earth and mankind upon it and directs and orders all things. The time will come when He will again interpose His hand in the government of the earth and then His kingdom will rule over all, even as He declared in His covenant with David.

—Selected.

## ECHOES FROM OREGON

*(Continued from front page)*

ings to all the nations of earth.

The hope of Israel is the hope of the world, for it means the nearness of the return of our Savior to restore this sin-cursed earth. He is coming for your redemption and mine. Are we ready?—G. Eldred Marsh, in a sermon on "What Does It Mean to Us?" July 31.

LET US CONSIDER THE SAVIOR'S illustration of the houses built on sand or on rock. God is the builder of a house that shall endure the storms of time which will increase in intensity as the days progress. Earthly honor, material wealth, worldly distinction will all be swept away, for man builds upon sand. But we know that our heavenly Father changes not; He is from everlasting to everlasting, and when He builds, He builds for eternity.

Let us enter today that house of God's building, His church, ere the time of trouble shall come when man's work will be brought to naught and God's only will abide.—Extract from a sermon by M. W. Lyon, August 1.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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WHENCE COMETH WISDOM? AND WHERE IS THE PLACE OF UNDERSTANDING? — Job 28:20.

### SOLOMON'S TEMPLE

**S**OLOMON WAS SELECTED by God to build a temple unto His name, which his father David could not do because of wars on every side. 1 Kings 5:3.

In Gibeon the Lord appeared to Solomon and said, "Ask what I shall give thee." And Solomon said, "Thou hast shewed unto thy servant David great mercy, and hast kept for him this great kindness, that thou hast given him a son to sit on his throne, and *I am but a little child: I know not how to go out or come in.* Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." And the speech pleased the Lord, and God said unto him, "Because thou hast not asked *for thyself* long life; neither riches, nor the life of thine enemies; but hast asked understanding, Behold, I have given thee a wise and understanding heart, and that which thou hast not asked, both riches and honour."

Romans 15:4 says that whatsoever things were written aforetime were written for our learning. Therefore I am sure there is a lesson for us in these scriptures. Further evidence in 1 Peter 2:5 — "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." God is no respecter of persons and if we have faith in God, we know that He will fulfill His promises to His children, *but we must* qualify and render the obedience required to win the race for the prize of the high calling in Christ Jesus.

Ignorance will be no excuse in the day of reckoning, as we will have to give an account of the deeds done in the body. The Bible gives all the information needed to fit us for this glorious position. "Think it not strange concerning the fiery trial . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12-14.

The greatest qualification is love, first to God, and we are told in 1 John 4:12 that if we love one another, God dwelleth in us. The twentieth verse is still stronger: "If a man say, I love God, and hateth his brother, he is a liar." Galatians 6:1 is hard to obey, and only those who are spiritual can do it. If the spiritual one calls attention of a brother or sister to serious faults that will surely pre-

vent this "stone" from fitting into the glorious temple, surely such should be glad; but such is not always the case. Perhaps the spiritual one is not as tactful as he should be, which is due to lack of wisdom.

So let us earnestly pray for wisdom and understanding as did Solomon, and we will just as surely be heard.

*Gertrude M. Logan, St. Louis, Mo.*

"Sweetest name on mortal tongue,  
Sweetest carol ever sung:  
Jesus, Blessed Jesus."

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The Rich Man and Lazarus, F. E. Siple . . . . .	.20	1.25

Several of our readers have written in asking about the new "Children's Bible Story and Study Book." The committee has nearly completed the work on this series and we hope to be able to report it ready for sale in the near future.

### BEREAN PAGE CONTRIBUTIONS

Illinois, 9. California, 5. Michigan, 2. Minnesota, 2.  
Indiana, 2. Florida, 1. Louisiana, 1. Iowa, 1.  
Arkansas, 1. Missouri, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### SAUL, DAVID AND JONATHAN

*"And David lamented with this lamentation over Saul and over Jonathan his son." — 2 Sam. 1:17.*

SAMUEL GREW UP IN THE TEMPLE, and when the priest, Eli, died, Samuel became the prophet-priest-judge. But the people of Israel grew restless and wanted a king like the heathen nations round about them. They came to Samuel and Samuel talked to God about it. God said He would give them a king, and told Samuel where to go to find the one selected.

One day Samuel was told from God that Saul the son of Kish, a Benjamite, would come to his house. He was also told just how he would know Saul. Thus Samuel greeted Saul, honored him with a feast, and the next morning anointed him with oil as a sign that he was to be king.

Then Samuel called all the people together to publicly anoint Saul, but Saul remained hidden. Finally, the people found him, and were very proud of the appearance of their new king, for "he was higher than any of the people from the shoulders and upward."

Saul began his reign very well, but before long he wanted to do things in his own way.

Samuel reproved Saul for his waywardness and said that another should be chosen in his place. And the strangest thing happened. The best friend of Saul's son was the one chosen. Saul's son was Jonathan and his friend was David. And never was there a truer friendship than between these two.

Now, David was the youngest son of Jesse — a Bethlehemite. He was a rugged, good looking youth who spent his days watching his father's sheep.

Samuel went to Bethlehem, and asked that all Jesse's sons pass before him. The seven older brothers passed, when Samuel asked if there was yet another. Jesse sent for David and God told Samuel that he was the one — that his heart was right — "Man looketh on the outward appearance, but God upon the heart." Samuel anointed David, and the spirit of the Lord was upon David from that day.

At the same time an evil spirit came upon Saul and he was troubled. Music seemed to quiet him. When a request came for someone, who could play a harp, David brought his harp, and thus became a part of the king's household. At this time David also killed the giant, Goliath, the story you all know.

But the ending to the story caused the great trouble be-

tween king Saul and David. As David returned from battle the women sang, "Saul hath slain his thousands, but David his ten thousands."

This saying made Saul very angry — so angry that upon several occasions he tried to kill David. Then Jonathan tried to protect David against his father, and finally helped David to escape. David raised an army of his own and wandered here and there. Twice he spared Saul's life when he could so easily have killed him.

At last Saul and Jonathan were killed in battle against the Philistines. Then David became king of Israel.

*Think!* Would we spare the life of an enemy? Are we wilfully not heeding God's commands?

#### SOMETHING TO DO

1. Learn 1 Samuel 16:7.
2. Read 1 Samuel 8 to 31.
3. Copy:
  - Saul*, son of Kish, Benjamite (outward appearance).  
First king of Israel.
  - David and Jonathan* — friendship.
  - Jonathan* — son of Saul.
  - David* — son of Jesse, Bethlehemite (heart).  
Second king of Israel.

*Who said:* "To obey is better than sacrifice, and to hearken than the fat of rams"?

LOVING — KIND

#### GOD'S WONDERFUL LOVE

God gave me a garden to live in,  
A carpet of moss for my feet,  
He gave me the birds for my music  
And nectar from flowers sweet!

God gave me the leaves of Autumn,  
The reds, the brown and the gold;  
He gave pink shadows at dawning,  
And the song of youth e'er I'm old.

God gave me a garden to live in,  
And stars at night shine above;  
And He gave me just what I wanted  
When He gave me His wonderful love.

— Ruth G. Nelson.

# With Our Sunday Schools

LESSON VII. — August 17, 1930

## SAUL

1 Samuel 8 to 11; 13; 15; 16:14-23; 19:9-12; 28; 31

Devotional Reading: Psalm 1

### GOLDEN TEXT

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

#### A STUDY OF THE SUBJECT

**Topic.** Success, Failure.

**Outline.** I. Saul Prior to Being Called of God. II. Saul After His Call. III. David Prior to Being Called of God. IV. David After His Call. V. How to Profit From Failure.

**I. Saul Prior to Being Called of God.** Of goodly appearance and large stature, as a youth Saul was in charge of a portion or all of his father's herds. Having allowed some to become lost, 1 Sam. 9:3, he was sent in search of the beasts. This was at a time when the people of Israel had rejected God that He should not reign over them. 1 Sam. 8:7. Had they rejected Samuel or Samuel's sons it would have been different, but they had rejected God.

**II. Saul After His Call.** In selecting one who might please the people, God selected this youth of great stature. Coming to such high position, his whole heart and life were changed by the new circumstances. His reign seemed to be a reign for self, not for God who raised him. Having turned from God and God's ways, failure began to attend him at all times. The best military leaders in Israel, whom Saul placed at the head of his army, made failure. His military campaigns were not the successes that were due to people of God's choice.

One great lesson in the life of Saul is that giant stature and comeliness of appearance are not in themselves sufficient to properly constitute a man king over a nation. Because Saul had withdrawn from God, God withdrew His blessings from Saul and Saul's life became a failure both to himself and to his sons.

**III. David Prior to Being Called of God.** Again Samuel the prophet was sent of God to anoint a king for Israel. This time he was sent to the house of Jesse of the town of Bethlehem. 1 Sam. 16:4. Samuel's instructions were not to "look on his countenance, or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. After having rejected seven sons of Jesse who passed before him, Samuel asked if there were no other. Being informed that there was, he directed that he be called. David, the youngest son of Jesse, was brought in from the sheep fold. At once Samuel anointed him to be the future king of Israel. Like Saul, David was the caretaker of his father's flock. But while Saul lost his father's beasts, David "kept" those committed to his care.

**IV. David After His Call.** David continued faithful to his charge. He constantly recognized that God, who anointed Saul, had not yet removed him from his throne, although David was anointed his successor. His whole life was wrapped up in the one great truth testified in his announcement to the people of the army, 1 Sam. 17:37, "The Lord delivered

me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." His every accomplishment and his every attainment were attributed unto his Lord. Just as Saul's failure was traceable to his withdrawal from God, so David's successes were attributable to his allegiance to God.

**V. How to Profit From Failure.** Saul of Tarsus of New Testament times found himself deeply in failure when he was opposing Christ and Christ's followers. Physical prostration and blindness overtook him. Convinced of his wrong, he repented and at once honored and served Him whom he had formerly rejected. His former failure was turned to success as a result of his reversal of attitude.

Saul, the king, failed when he turned from his God. David, the anointed, reversed failure upon Israel to victory for Israel, when he, contrary to Saul's methods, obeyed the voice of God, followed His instructions and gave Him the praise and honor for victory.

The Bible is replete with illustrations of how the principle of failure has been turned to the principle of success by the reversal of the attitude of rebellion against God to the attitude of heartfelt obedience unto God.

#### THE GOLDEN TEXT

"Wherefore, let him who is thinking that he has stood, take care lest he fall."—First Corinthians 10:12, **Diag.**

Saul was a man who seemingly could have made a great success as leader of the Israelites, but because "he obeyed not the voice of the Lord" and did as he pleased, God rejected him from being king. Saul no doubt thought he was big enough to do as he pleased, but he found out that "to obey is better than sacrifice."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Let's be careful.  
—L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Israel's Cry for a King.

Many years after the people of Israel became a nation, they were ruled by men in whom there was no provision made for showy manifestation of flesh strength and wisdom. In times of oppression deliverer-judges were raised up by God for the occasion, and these men ruled without the awesome pomp of a royal family.

But under Samuel Israel made bold to ask for a king. When Samuel reasoned with them, they said, "We will have a king to rule over us that we may be like all the nations." She was little concerned that having a king in whom flesh strength and wisdom would dominate, would veil God's glory and wisdom active in her behalf. But God granted her demand, and from that day to this Israel has

been learning the futility of leadership based on flesh strength and flesh wisdom. Having learned her lesson, she, in the near future, will turn to the Savior-King whom God shall send to her in her last great extremity.

The history of Israel is a demonstration of how God works salvation for nations and for individuals.—A. K.

#### PRACTICAL APPLICATIONS

Our study today concerns the rise and fall of the first king of Israel. Saul was a young man with a glorious opportunity before him. None ever had a brighter future. He was a young man who was

Obedient to parents  
Trustworthy  
Courageous

A lover of God

Point out to the younger classes the opportunities that are open to young people who possess the above traits. This young man with such a promising future grew exalted in his own mind, turning away from God, the result being that his life ended in one of the most tragic ways of which we have record.

Point out the evils of

Disobedience  
Selfishness  
Jealousy

Forsaking God

After forsaking God and being unable to get answers to his prayers, Saul sought the witch of Endor for information concerning the future. If people fail to get what they think to be sufficient answers to their prayers, they will do well to profit by the sad experiences of Saul and stay away from those who claim to have power to peer into the future.

—C. E. R.

#### JUNIOR CLASS

**Topic:** Saul the First King of Israel.

For many years the children of Israel were ruled by judges. Samuel was the last of the judges. But now they wanted a king, as the nations around them had. God gave them a king whose name was Saul. He was anointed by Samuel, as the first of our lesson describes. How the people cheered when Samuel announced to them that Saul was to be their king!

Saul was a good king, but when it came time for him to give his throne to another person he was not willing. No doubt, he felt that his son Jonathan should be king. But David was to be the king. Do you remember the story of David and Goliath? Saul became so jealous of David that he tried to kill him, but did not succeed. God had said David was to be the next king.

The last part of our lesson describes Saul's death. Read it, then tell it in your own words. Do you think Saul would have had such a terrible death had he not become so very jealous of David?—V. C. T.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Nebraska (Omaha)	August 16 to 24
Kansas-Oklahoma (Arkansas City)	August 24 to 31

Bro. G. Eldred Marsh informs us that the following were elected officers of the Texas Conference: President, E. W. Moses; Vice-president, W. A. Hall; Secretary, Sybil Guthrie; Treasurer, B. C. Scott. An official report has not yet been received.

The largest representative gathering to date of brethren from the United States and Canada is present at the General Conference now in session at Oregon, Illinois. We have been glad to greet many who are here for the first time, as also many whose coming we anticipate each year. Profitable sessions are being held each day. The number registered on August 4 is 260, coming from the following states, California, Arizona, Texas, Virginia, New York, Ontario, Ohio, Indiana, Michigan, Missouri, Nebraska, Wisconsin, Oklahoma and Illinois.

One of our correspondents, in sending in her dollar a month, writes that her greatest interest is in the Training Class. She says, "I want to do all I can to help put more ministers in the field, as the reapers are few and the harvest is ready to gather in the golden grain. Dear brothers and sisters, pray for me that I may be ready, watching and waiting for the return of our Savior."

The work of the Training Class will be in proportion as we all stand behind the efforts in that direction and as both students and teachers are consecrated each day of their lives to the service of the Master. Let us all pray more earnestly and live more closely to our heavenly Father than ever before.

## LOS ANGELES

Bro. and Sr. F. W. Wilson of Kansas City are taking their vacation in Los Angeles. They have been attending services here and on the fourth Sunday we enjoyed their company at the Lynwood services. They have taken a liking to our city, and are thinking some of locating here. If they should succeed in making plans for doing so it will be a blessing to them and also to the church.

We are sorry to report that Sr. Wyman of 10241 1/2, Eighteenth St., Santa Monica, is in very poor health. Remember her at the throne of grace and also with a word of cheer either by card or letter.

Our Wednesday evening Berean services are now being held in the homes of different members. The next will be at the home of Bro. and Sr. Orchard at 1929 Orchard Avenue.

On the fourth Sunday of July, Bro. Cecil Smead gave the congregation a very vivid description of the blessings that will obtain in the kingdom of God. On the third Sunday, Bro. Norman McLeod drew lessons from the life of Jonah.

Bro. E. C. Railsback is busily engaged in assisting Mr. and Mrs. Stantal in building a home at 2335 Highland Ave.

## REJOICING IN WASHINGTON

On May 11, Sarah J. Neff, after a confession of her faith in the things concerning the kingdom of God and the name of Jesus Christ, was baptized in Clark's Creek. Sr. Neff was eighty-seven years old last February and is the most elderly person I ever had the pleasure of inducting into the body of Christ. Many years of her life her membership was with the Friends, or Quakers, as they are commonly called. Later she united with the Methodist Church. We were greatly rejoiced to witness her obedience to the faith once delivered to the saints. "Grandma," as we all affectionately call her, is always in her place at all of the meetings, if it is possible for her to get there.

On July 6 Mrs. Martha Neff was immersed in Clark's Creek, after making the good confession. She is a sister-in-law of "Grandma" Neff, and was seventy-five years of age on her last birthday.

These dear sisters in Christ are strong, both mentally and physically for people of their age and, although it is the eleventh hour, we hope for them an abundant entrance into the kingdom of God which is coming soon.

A. L. Corbaley.

As is our custom, there are only 51 issues of The Herald per year and we are omitting the issue of next week.

## NOTICE, IOWA BRETHERN

Once more I urge all who are interested and who can help financially with our state work, to do so at once. Our funds are very low and prompt donations will be thankfully received.

T. J. Ellis, State Treasurer.

## BOSWORTH AND HALE, MISSOURI

From July 20th to 27th Bro. S. J. Lindsay conducted a series of meetings for the Church of God in the vicinity of Hale and Bosworth, Missouri. Not for a long time has there been so good an attendance or as much interest shown as during these meetings.

There was one addition to the church, Sr. Laura Kirker, a daughter of grandfather and grandmother Huffman who are sleeping the sleep of the faithful. It made all hearts rejoice and become glad to see this dear one of like precious faith have the opportunity to take this step, as many of us know she has wanted to for a long time.

We also had the pleasure of having Bro. Hammond and his three daughters from California, Bro. and Sr. Bray of Mt. Leonard, Mo., and Bro. and Sr. Arnold of Trenton, Mo., and Sr. Mary Cheatham of Ft. Madison, Iowa.

We have not words to express our thanks for the recovery of our dear brother that he could be with us and not only preach but visit us in our homes. We are glad also for the ones that came so far to hear the gospel so plainly taught from the Word of God.

On the last Sunday all brought their dinners and a table was spread, so that we might have two sermons and Bro. Lindsay could get to the train on time. We are living in hope, if time goes on as it is, that our lives may be spared and we may have the privilege of Bro. Lindsay being with us in a year from now.

Your sister in Faith,

Frances W. Williford, Sec.,  
207 W. Lake St., Marcelline, Missouri.

## VIRGINIA BIBLE SCHOOL AND CONFERENCE

The Virginia Bible School and Conference will convene at Maurertown, August 14. We urge all to attend that possibly can. The Bible School is conducted to increase one's knowledge of God's will and to renew the enthusiasm for things spiritual. We urge all to attend because of the "falling away" that Paul said would enter the church in the last days. Each is subject to this decrease in faith and spirituality unless he takes special precaution against it. Our Bible School is designed to aid all to meet these "last days" conditions.

We should be willing to devote eleven days to our eternal welfare. That leaves us three hundred fifty-four days to use for our carnal welfare, hardly a fair division of time when we consider the results obtained.

If those who plan to attend will notify the president, H. M. McInturff, Toms Brook, Virginia, it will aid those in charge to better plan for the welfare of all. Any wishing transportation from the depot to the dormitory should notify the secretary, advising as to the time of arrival. The committee in charge requests that those living near bring their own bedding whenever possible. Those coming from a distance will be supplied.

Don't forget the dates, August 14 to 24. Bro. Austin will be with us again this year. Bring all the biblical questions you have and we will try to answer them for you. Let us, one and all, try to make this a real season of refreshing, a Bible School to the glory of God.

Harry A. Sheets, Sec.,  
Maurertown, Virginia.

## INDIANA REPORT FOR JULY

At the close of the Indiana Bible School, we had the pleasure of baptizing Miss Helen Harvey, Kokomo, Indiana, and Miss Vivian Byall, Roll, Indiana.

On Sunday, July 27, we were called to Kokomo to baptize some who have been brought to a knowledge of the truth by the Kokomo church and Bros. Drabenstott and Long. Four were baptized. They are: Mrs. Leona Burton, Ellwood, Indiana; Miss Helen Gray, Miss Lodena Ward and Ellen Pritchard of Kokomo.

We shall, the Lord willing, be engaged in other states until September 4. Then we shall again take up the work in Indiana.

Sermons: Pleasant View, 2; North Salem, Bible School, 4; Kokomo, 1; Hillisburg, 5; Brumfield, Kentucky, 1. Bible lessons: North Salem, 16. Baptisms: 6.

Money received in Indiana: Pleasant View, \$22.00; Hillisburg, \$25.00; Conference Board, \$64.00. Expense: \$11.00.

J. H. Anderson.

## YEAR'S REPORT FROM INDIANA

Sermons: North Carolina, 30; South Carolina, 25; Virginia, 4; Kentucky, 3; Missouri, 35; Indiana, 91.

Bible Lessons: 20.

Marriages: 2.

Baptisms: 41.

J. H. Anderson.

**JAMES TILTON**

Following a stroke on Sunday, July 20, Bro. James Tilton of Rochelle, Illinois, oldest living member of our Dixon church, died on Saturday, the 26th, and was buried from the Rochelle home on Monday, July 29.

The sincere sympathy and Christian love of many go out to the daughters, relatives and friends during this sad hour. Bro. Tilton will be greatly missed at the Dixon church where he loved so much to be.

F. E. Siple.

**RUTH RENNER MCGINNIS**

Sr. Ruth McGinnis, who has been ill for several months, reached the end of her sufferings on Friday, August 1, and was buried on Sunday, the third. Bro. M. W. Lyon and Elder Sword, pastor of the Christian Church at Savanna, assisted in the service.

Sr. McGinnis was one of the most patient sufferers we have ever known in life, and her cheerful smile was an inspiration to all who visited her sick room. She sleeps, but ere long the Lord for whom she looked will call her forth to everlasting life.

F. E. Siple.

**ADALINE COFFIN GARDINER**

Adaline Coffin was born October 31, 1843, near Rockville, Indiana, and was educated in Friends' Academy at Bloomingdale in the same state. She was married to Bro. Benjamin Gardiner in 1869. To this union were born four children, all of whom survive: Albert T. Gardiner, Mrs. J. H. Boone, and Mrs. J. E. Davis, reside in California, and Mrs. Will L. Smith in Virginia. One brother, Chas. R. Coffin, lives in New Mexico.

Sr. Gardiner lived in Champaign County, Illinois, until 1908 when the family removed to Shawnee, Oklahoma, where the husband

died in 1915. Seven years ago she came to California, making her home in Long Beach, until June 18, 1930, when she fell asleep to await the welcome summons of her Lord. She had reached the advanced age of 86 years, 7 months, and 18 days, retaining her faculties and manifesting a comprehension and appreciation of passing events up to within a few days of her death.

Together with her husband she embraced the glad tidings of the kingdom and was baptized nearly half a century ago, Bro. J. S. Hatch assisting them in the sacred ordinance. She continued throughout her life to exhibit a deep interest in the Bible and its message, and shortly before her death attended services at Lynwood, California. Sr. Gardiner was a cultured woman of most pleasing personality.

Funeral services were conducted by the pastor of the Los Angeles church, who found "acceptable words" of consolation in 1 Thess. 4: 18, "Wherefore comfort one another with these words." She was laid to rest in Angeles Abbey Mausoleum in Lynwood, California.

**HERALD RECEIPTS**

Mrs. Elizabeth Betts; Mary L. Luman; George Johnston; Henry M. Daniels; Mrs. Annie Hogan; Isabelle Smith; Mrs. Lola Clark; I. M. Abbott; Samuel Giles; Mrs. E. L. Cronk; Mrs. Stephen Cronkhite; Leota B. Hanson; Mrs. Rena Willard; Mrs. J. C. Thoms; Abbie H. Fiske; Fred Jones; W. S. Tomlinson; Mrs. Anna Broberg.

**COMMUNICATION**

Editor Restitution Herald: By your permission I wish to use a small space in the columns of the paper to thank the Bereans for their kindness to me by sending papers, tracts and personal letters. Thanks to all. Though unknown by face, we seem to be bound to each other by a common tie. We seem to have

been educated in the same school, the Bible.

At the age of twenty years I became impressed that if the Bible is true, why don't the preachers all preach alike? My grandfather was a Baptist preacher, as were two of his sons. One of them was a Greek and Latin scholar, and of him I borrowed Greenfield's Greek Testament and Lexicon, and about that time I got hold of the Diaglott. I learned the Greek alphabet, and was on the point of studying the Greek language so as to read the original. But the Diaglott cured all that, as I put confidence in it and did not go any farther than to learn the Greek alphabet.

But that was a great help. I can spell a Greek word and get its meaning as used by the Greeks. **Bapto** means to dip, a word used by the Greeks in coloring goods. They dipped or immersed the goods in the die, as our mothers used to do. **Ades**, pronounced Hades, means the unseen, and by the King James translators was substituted in place of **Ge-henna**, making Jesus say what He never said. **Angelos** means a messenger, one carrying a message, from which translators made it read "angel," as though there were a class of beings known as angels. **Christos** has the meaning of anointed, from which the word Christ is made. Many other words also are misunderstood by those brought up in the doctrines of the man of sin, the antichrist that should come.

I am eighty-four years of age and have been a paralytic for two years. I got out of Babylon in 1871, or began to get out. And, as the Master said, "Watch," I am watching by the aid of Scripture, what is going on in the world of mankind—Israel's return to the homeland, and the prediction of Jesus concerning Jerusalem being trodden down of the Gentiles till the time of the Gentiles be fulfilled.

L. W. Norris,

Brush Creek, Missouri.

**TRACTS AND BOOKS**

**TRACTS**

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

**Name**

**Pages Each Dozen**

The Resurrection, J. L. Wince  
(For cost of Postage) 32 .03 .12

**BOOKS**

Name	Pages	Each	Per 6
Death Reigned from Adam to Moses, paper cover	58	\$0.10	
Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, Ancient Mysteries, George Johnston	116	.50	
W. H. Wilson, board cloth	96	.25	1.25
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
Pine Woods Bible Class, Wilson, board cloth,	480	.85	5.00
Emphatic Diaglott, Benjamin Wilson			
Neatly bound, and in clear type,			2.50

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# EXPLAINING THE MIRACLES

**E**XPLAINING THE MIRACLES OF SCRIPTURE has been a popular pastime among men for many centuries — doubtless ever since such miracles began. But it was never more popular than today, when men pride themselves upon possessing knowledge superior to that of any earlier generation. We are told that what may have been considered miracles in earlier centuries can now be accounted for by the natural laws that men have discovered in the twentieth century. Thus radio and aeroplanes would have seemed just as miraculous to earlier generations as some of the Bible miracles seemed to those who witnessed them.

A recent instance of this superior knowledge is a full page article published not long ago in a Sunday edition of one of the metropolitan newspapers in the United States, entitled, "How Joseph Explained Dreams of Pharaoh." The argument of the article is well worked out. The dreams of Pharaoh are given, in which the Egyptian king saw seven fat fleshed kine devoured by seven lean fleshed kine, and seven good ears of corn devoured by seven thin blasted ears of corn. None of the magicians or wise men of Egypt could interpret the dreams, but young Joseph did so. He told Pharaoh that the two dreams were one, meaning that there would be seven years of great plenty throughout Egypt, then seven years of famine; and the famine should be so grievous that the seven years of plenty would be forgotten.

"How could that Hebrew lad," asks the newspaper writer, "explain Pharaoh's dreams so truly that his interpretation was proved true after fourteen years?" It used to be explained as a miracle, but now science gives "an explanation so plausible that it can be accepted by every open minded man and woman." (Open minded people, apparently, cannot accept the Bible for what it seems to be.)

Then the writer draws upon a recently published book entitled, "Weather," which declares that Joseph, as "one of the smartest men that ever lived," very likely seized his opportunity to promote his standing as a prophet by making a prediction that was almost certain to come true, and basing this on Pharaoh's dream. A smart man would certainly have noticed that "the amount of water in the Nile waxed and waned in groups of years and thus brought alternate plenty and famine to the land of Egypt." The cycle of drought and rain is shorter in Africa now than fourteen years, but it may have been longer then or, this scientific writer naively suggests, Joseph may never have said seven at all; the Bible writer just changed it to seven because that is a sacred number.

Thus the miracle disappears, and science takes its place. God is bowed out; the mind of man is all that is needed. To be sure, science changes its fundamental positions every few years, but this scientific explanation will satisfy some until it is discarded for another.

It will not satisfy those to whom the Word of God is more precious than the word of man. If the book and news-

paper explanation of this miracle were indeed true, Joseph would be proved a charlatan; and that sort of man is not likely to become the administrative head of a nation to govern as Joseph did. For the young Hebrew said to Pharaoh, after he had heard the king's dream: "It is not in me: God shall give Pharaoh an answer." Joseph disavowed any natural or human ability to interpret the dream. "What God is about to do," he said to the king, "He sheweth unto Pharaoh."

The Bible records many miracles, and none of them can be explained by any knowledge that man has ever had or ever will have in this life. The first miracle recorded in the Bible was long before the flood, when "Enoch walked with God: and he was not; for God took him." Enoch never had the experience of death; the writer of the epistle to the Hebrews tells us that "Enoch was translated that he should not see death." It was a miracle for a man to pass eternally into the presence of God without dying. No discovery of scientific laws by men will ever explain this. But it happened. The last miracle recorded in the Bible was when the apostle Paul, shipwrecked on the Island of Malta, found the father of the chief official of the island "sick of a fever and of a bloody flux." We read that "Paul entered in, and prayed, and laid hands on him, and healed him." Others were healed at the same time. The deadly Mediterranean fever and dysentery are not healed by any process of mind cure or recently discovered laws of psychology. The many miracles of healing recorded throughout the Bible were wholly beyond the power of man to explain — and always will be.

What, then, are miracles? As recorded in the Scriptures they are wonders, signs, types, powers, works of God. Many different Scripture passages show this beyond reasonable question. At the beginning of the earthly ministry of the Lord Jesus Christ, for example, when at the marriage in Cana of Galilee He turned water into wine. We read: "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him." This rendering of the Revised Version translates the word miracle as literally "sign." The miracles were credentials of Christ of the eternal Son of God, the Messiah of the Jews, the Savior of men. They climaxed in the miracle of His resurrection from the dead.

Science cannot explain this. No knowledge of man can explain it. God can do what man has never done and never will be able to do in this present life by the use of any natural law. Let us give up trying to explain the miracles. Only God can explain them. Only God can work miracles, and those who are divinely empowered to work them by His sovereign, arbitrary will. We cannot explain miracles, but we can believe them, and we can praise God for them. It is only because we have a God who can work miracles that any man can be saved. — *Clipped by Lilian S. Bailton,*



# THE RESTITUTION HERALD

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NUMBER 46

## General Conference Number

THE TENTH ANNUAL General Conference of the Church of God became history on Sunday evening, August tenth. This convention was spoken of by different ones who had attended the previous conferences as being the best of all. Visitors were present from sixteen states, representing thirty-five churches and delegates representing seven states and four churches having no conference. Questions of vital importance to the conference were freely discussed, pro and con, with the best of Christian fellowship prevailing throughout.

To many of those who have been earnestly watching the introduction and forward movement of the General Conference, it appeals that during the ten years since a committee was first called together by Bro. J. W. Williams on the grounds of the Iowa Conference at Waterloo, definite and advantageous progress has been made. Sufficient has been accomplished to justify many that the undertaking has, as a whole, been most advantageous to the church, though at the beginning some feared that such would not be the case. Not nearly all has been accomplished that had been hoped. But the ideals that were at first set have been

kept constantly in mind and labors have been advancing toward them.

The one definitely advantageous step taken by the recent Conference was to divide the work at headquarters into two phases. One the Executive Board chose to call the business phase of the work, the other, the religious phase. Heretofore the executive-secretary has during most of the years carried the responsibility of both phases. The effort for the coming year will be to secure an efficient business director or manager so that the secretary may be relieved of the thought and responsibility of that phase of the labor. He has been asked to become director of religious activities. A business manager has not yet been located, but explorations are being made as rapidly as possible with a view to discovering the person for the place.

Quite an extensive report by departments of the status of the work at present and of the program for the future will be found on other pages of this issue of THE RESTITUTION HERALD.

To every member of the Church of God we suggest the following

### SLOGAN FOR THE YEAR 1930 AND 1931

*All for Christ and for unity of Christian fellowship*

### PLATFORM FOR CARRYING OUT THE SLOGAN

*A Restitution Herald in the hands of every member of the church.*

*A Truth Seekers' Quarterly in every Sunday School of the church.*

*Every member enrolled and active with some one local church.*

*Every local congregation organized uniformly with every other one.*

*A dollar per month from every wage earning member for the advancement of the General Conference work.*

*Will you be one to assist the headquarters office in realizing this Platform 100%?*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"The heavens declare the glory of God: and the firmament sheweth his handiwork."*

## HEAVEN'S LAWS

HOW TRUE IT IS that order is one of heaven's first laws. From the least to the greatest the stars of the heavenly firmament move both as to velocity and as to direction according to order. Throughout the earth all of God's creation is based on order. The botanist can identify the specie from which any given leaf is plucked by noting such things as the order of its veins, the order of its serrated edge. The order of the leaves on a twig are one of the specific identifications of the specie of the twig, so accurate is this order. Beginning at any leaf on the apple twig the fifth leaf, counting toward the end of the twig, is directly above the leaf with which we start. On the oak twig it is the fourth leaf that is above the one from which we start to count. In the peach, it is the sixth; in the holly, it is the eighth; in the larch, it is the twenty-first. Everywhere there is order.

In perfecting his own creations, man has discovered that, whether at work or at play, he succeeds better in proportion as his effort is thoroughly organized. America's national sport, baseball, is intensively organized. The successful United States Steel Corporation is most carefully organized. The religious denominations that prosper most seem to be organized best.

True, while there is great advantage in thorough organization, there may likewise be injury. If any organization loses sight of the just and true ideal of aim, then it undoubtedly, like present day gangster organizations, must work injury. The ideal rather than the perfection of organization is what tends to right or wrong, and the perfection of organization aids in attaining to the ideal.

By inspiration the early Christian church was "set in order" in those localities where its members dwelt. This was not for the purpose of perfecting Christians in one locality that they might pit themselves in opposition to Christians of another locality, but rather that the Christians of any given locality might become the more proficient in their Christian accomplishments and attainments.

We long to see the principle of order brought to the height of perfection in the activities of the Church of God. Not that we in the least desire to see the Church of God developed into a man-made order for the purpose of showing its strength in comparison with any other familiar order; rather that those of us engaged in Christian development and Christian service may band ourselves together under

the best system of cooperation and service that we may attain unto the greatest possible success in service. Can we not forever forego every least suggestion of competition or opposition to any and every other religious denomination and grasp the ideal of organizing ever more perfectly and efficiently for affirmative service unto our Lord and Master and unto our God, according to our highest conception of godliness.

To this end and to this end only, we pray continuously that the Church of God may seek in every righteous way to discover and perfect true Christian order and organization for ever better attainment in spiritual ideals, in spiritual labor, in spiritual service to our fellow men, in spiritual victory. May the year 1930-31 witness visible strides forward in order and organization.

## THE MEDITERRANEAN FLY

AFTER DEVELOPING THE FRUIT and vegetable industry to an advanced degree, our Florida neighbors discovered that the destructive Mediterranean fly was rapidly increasing and despoiling the country side. Pests of one kind and another seem to attend man, like the curse, in every direction of his effort.

There are corresponding pests in every new endeavor and accomplishment in religious life. It is undoubtedly proper for the earnest Christian to press forward in labor and in service toward the ideals of the Master, but ever and anon there arises one or another evil by which every forward movement is threatened.

We are pleading for our platform for the year 1930-31 as noted on page one. We urge every RESTITUTION HERALD subscriber to aid in the betterment of the paper and in putting it into the home of every member of the Church of God.

We urge that our membership will every one aid in assisting to place the Truth Seekers' Sunday School Quarterly in every one of our Sunday Schools and in every other Sunday School possible.

We urge that every member will take it upon himself or herself to enroll with one of the local churches and with only one.

We urge that every local congregation will perfect a thorough local organization for increased service locally.

Also, we are urging that every member of the Church of

God will get behind the treasurer of the General Conference and National Bible Institution with a \$1.00 per month share of financial service and interest in the work.

At the first notice of any evil or injury resulting from

such forward effort, please notify the headquarters' office as kindly and as thoroughly as the orchardist would notify of the arrival of the Mediterranean fruit fly or of any similar pest. Let us pray and work together.

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## HEARD AT OUR GENERAL CONFERENCE

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THE HEAVENS DECLARE the glory of God in positive terms, and in no less positive terms did Peter and Paul and other of the apostles and prophets speak. There was no uncertainty in their words and it is quite evident that they confined themselves to facts in all their teaching. God had first spoken, and hence they knew it to be true. The duty then devolves upon us, preaching and teaching brethren of the Church of God, to speak those words of truth and soberness in all their purity. Doubt carries with it doubt to the hearer, but truth carries with it conviction and conviction brings repentance and obedience.

Every great essential requirement of salvation is couched in terms simple enough for a child to understand, such as, "without faith it is impossible to please him."; "he that hath the Son, hath life"; "Jesus Christ came into the world to save sinners"; "repent and be baptized for the remission of sins". The "deep things" of God are not some mysterious truths that He reveals to only a chosen few, but they are those truths that lead us to grow in spirituality; that make of a man who never prayed, one that draws close to his heavenly Father; that teach us to trust as we never trusted before.

As leaders in our several localities, it is our duty to bring before a hungry world of mankind the truth in all its purity that will save souls today. To those who come to ask me the way of life, I must declare the truth without adulteration. And as I go back to my church and my community, I must remember that I am responsible for the salvation of those who have never heard the gospel as far as my message will reach. And not only this but I am duty bound to live those truths that I teach. Then can I go out into the world and proclaim with conviction to others the truths that have made a Christian of me. — *G. Eldred Marsh, "To My Preaching Brethren."*

THE MOST WONDERFUL CHANGE that can come to an individual is the change from condemnation to justification. We cannot understand the miracle but we believe it, for God says that it is done. Our Lord Jesus Christ is the Author of eternal salvation; He suffered to bring us to God; we are made nigh by His blood.

In Acts 8:12 we read that when they believed they were baptized. What they believed was "the things concerning the kingdom of God and the name of Jesus Christ." In the Old Testament prophets we find many things about the kingdom and the name. The announcement of the angel to Mary also contained news concerning the kingdom and the name. Merely belief in this message will not bring us

salvation, but a belief that will cause us to act.

"When they believed, they were baptized." Baptism is a figure showing the death, burial and resurrection of our Lord Jesus Christ. And repentance toward God and faith in our Lord means that we are willing to go through this figure. Repentance kills the sinner to his old walks of life and a dead man must be buried. He is buried in the watery grave of baptism and in this grave he comes in contact with Christ's blood which He shed in death for us. Coming in contact with this life-giving blood, resurrects the obedient one who became dead to his former life, and he is raised from the watery grave to live a new life. Rising to walk this new life, turning away from the old desires, the old paths, to new desires, new paths, shows that he believes in the resurrection of our Lord Jesus Christ.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." "If ye then be risen with Christ, seek those things which are above." Col. 2:12; 3:1. Living this new life, our paths will lie in the opposite direction; our aims, our desires will be different; our lives will be spent in Christian service. — *E. O. Stewart, "From Condemnation to Justification."*

THE NAME of Christ is the only name given under heaven whereby man can be saved. Could man have been saved through Enoch, Seth, Abraham, Moses, David or any of the other ancient worthies there would have been no need for Jesus Christ our Lord to have come into the world, to have suffered and died. Belief in Jesus Christ is vastly different than belief in man, no matter how great or small. For belief in Jesus Christ changes the world; it revolutionizes the individual.

What must I do to be saved? Salvation is not merely a matter of living an honest, noble or a charitable life. Belief in the Lord Jesus Christ is the one great fundamental thing that must come before one can realize salvation. And if I believe in Him, I will believe His commands; I will obey His requirements; I will not side step; I will want to know His desires. I will want above all to walk the new life day after day.

Following after our Lord and Master is the one forward step in salvation. He lived the life of the Father; He came to work His works. Clinging to the Master, faith moves us; it is the reason for our action; it thrills us to perform His service.

We are living in perilous times. Soon this old world is

(Continued on page 727)

## ANNUITY BONDS

**A**NNUITY REFERS TO ANNUAL, that is, yearly. The reason these bonds are called annuity bonds is that they produce a yearly revenue to those holding them. Some people fail to realize the security of these bonds and the profits which they bestow on our institution.

A few days ago a sister remitted to the National Bible Institution \$500.00, asking for an annuity bond in that amount. At once the annuity bond was issued to her securing for her during the remainder of her life a regular interest payable on June 30 and Dec. 31 of each year. Immediately this money was by us invested in a bond issued by a commercial company of high standing and of steadily increasing worth. From this bond regular interest revenue will be derived with which to pay the interest on the annuity bond sent to the sister mentioned. Thus the annuity bond holder is secured both by the commercial bond purchased by us as well as by the assets of the N. B. I. But she has benefited the N. B. I. in that this institution is already informed and made the owner of the amount of the annuity bond, said amount to become the unencumbered property of the National Bible Institution at the time of the death of the annuitant. Already the annuity bonds of the National Bible Institution total \$6,250.00.

It is said that the American Bible Society is largely maintained by such bonds. The American Bible Society spends outright many thousands of dollars yearly. It is said that much of this annual expenditure is made possible by the annuity bonds which become available during the year owing to the deaths of the annuitants. A few years ago the writer learned of a father and mother who gave this society or another similar society something like \$100,000.00 for an annuity bond for their child who was yet in infancy. By this method should the parents be taken in death, an amply large annual revenue had been provided for the child during his life and the principal becomes available to the society at the death of the child. Witness the double protection for the child and the same provision for the institution.

In proportion as the members of the Church of God who are interested in the furtherance of the ideals of this denomination can bring themselves to the point of providing either by will or by annuity bonds, preferably by the latter, funds to be used in the promotion of the work, in such proportion will the National Bible Institution forge ahead in the accomplishment of the ideals toward which it has been set. Gradually, and more rapidly than some realize, the National Bible Institution is being established on firm financial footings. Just as the pastoral and evangelistic work are supported and promoted by contributions, so is the National Bible Institution promoted. These annuity bonds eventually become contributions of great value. As each one become available for use the N. B. I. is made stronger by such amount.

It is the firm belief of the writer that every Christian who is theoretically behind this work of the National Bible

Institution should early in life make definite and stated provision for the financial aid of this institution. Such provision can be altered from time to time as life's conditions vary, but because of the fearful uncertainty of the duration of life some provisions should be made at once. Those who have means and have none dependent upon them could well afford to provide liberally either by will or by annuity bond that the National Bible Institution should become at his or her death the recipient of the God-given blessings which life has enjoyed.

Since January 1, 1929, the annuity bonds of the National Bible Institution have increased \$5,200.00, \$500 having become available for use. We are urging that young and old quickly come to realize the value of annuity bonds both as regards safety for the annuitant and as regards assistance for a Christian work at one's decease.

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## DIVINE GUIDANCE

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*By Rufus A. Curtis*

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**I** WILL INSTRUCT THEE and teach thee in the way which thou shalt go: I will guide thee with mine eye. Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." Psa. 32:8, 10.

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." Psa. 33:18, 19.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their trouble. Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psa. 34:15-17, 19.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." Psa. 73:24.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

"For this God is our God for ever and ever: he will be our guide even unto death." Psa. 48:14.

"The Lord is good to all; and his tender mercies are over all his works." Psa. 145:9.

"Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psa. 50:14 and 15.

"And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3:13.

"What shall we then say to these things? If God be for us, who can be against us?" Rom. 8:31.

"And God is able to make all grace abound toward you;  
(Continued on page 726)

## BIBLE TRAINING CLASS

THE BIBLE TRAINING CLASS opened in October, 1929, with six students. Two of them had already attended one year. The biblical studies of the first semester covered the Pentateuch and Joshua. The second semester the Gospels and the Acts of the Apostles were pursued. Under Sr. Mary Gesin general history was studied the first semester and church history the second. English was taken up during the entire year. When the students departed for home at the end of the year each one expected to return in October. Some others have been indicating a desire to begin the Bible work at the opening of the term on October 6.

All those who are contemplating taking up Bible study work this year with a view to fitting themselves for church labor in some capacity are urged to correspond with the National Bible Institution at once. The course of Bible study for 1930 - 31 will take up Judges to Songs of Solomon during the first semester and Romans to Hebrews during the second semester. General history and church history and also English will be included in the year's course. As interest in the Bible Training Class work broadens it has been deemed best by the Executive Board to make it clear that the National Bible Institution does not promise to provide part time labor for the students. Those of the students who need part time labor for revenue during the term of school are expected to find same for themselves. Whatever help the office can afford in the locating of work will be gladly afforded, but it should be understood that the office does not guarantee to find work for anyone.

A number of the students are considering the management of a boarding house themselves. They are figuring to ascertain if they cannot live more cheaply by hiring such help as may be necessary and purchasing their own provisions. Those who feel that they would be interested in such arrangement may correspond with the National Bible Institution and all information possible will be sent them.

Though we are passing through a period of business depression still it is undoubtedly the fact that that boy or girl who has a will and determination to do so will find opportunity by which he or she can finance his or her way through this Bible study year. And after all, such are the ones who make a success in their chosen vocation, and such are the ones that the church is more and more looking for.

Present indications are that the class work for the coming year will be the largest to date.

Many of the church are looking to the Bible Training Class to give strength and efficiency to the work of the church in coming years.

IT MAY BE OF INTEREST to have our attention called to the fact that Bro. M. W. Lyon, Bro. H. A. Sheets, Bro. Cedric Pope and Bro. Grover Gordon, all scholars of the Bible Training Class, are engaged permanently in pulpit work. Bro. Paul Hatch is doing supply work while awaiting a permanent position.

## FINANCIAL LEADER

AT THE RECENT CONFERENCE the Executive Board in session came to see the necessity of making the treasurer of the National Bible Institution its financial promoter and leader. Heretofore, with a brief period when the former treasurer undertook this work, the financing of the National Bible Institution has been committed to the hands of the secretary. Bro. L. T. Hanson, principal of the High School at Franklin Grove, Illinois, was this year returned to the position of treasurer with the special duties of devising ways and means for the financing of the National Bible Institution.

In this connection attention is called to an article in this issue of THE RESTITUTION HERALD by the treasurer announcing his present financial proposition. The entire Conference in session as well as the Board are heartily behind this program. The treasurer was supported by the Executive Board and by the Conference in session regarding the \$1.00 per month share of interest in the N. B. I. work, as perhaps the best financial suggestion to date. So strongly was the Conference behind this program that in addition to all those who had already signed up for same, more than forty others signed from the floor of the Conference.

We cannot urge too strongly that the members of the Church of God who are of earning age will one and all get behind this financial program and conscientiously sustain it. \$1.00 per month is but a tithe of \$10.00. But at the present rate of wages very few make less than \$50.00 per month and most wage earners receive considerably more. \$1.00 per month will average much less than one-fifth of a tithe of the income of the people of the Church of God. This small amount remitted regularly upon the first of each month to the National Bible Institution would give it a financial standing and ability greater than at any time heretofore.

Assist the treasurer in booking at the earliest possible time 1,000 people who have sufficient heart interest in the Bible work of the National Bible Institution to take a \$1.00 share of interest in the N. B. I. program, on the first of each month and then help the treasurer to increase this number to the highest possible point. He is making a wild race to attain the 1,000 mile post by September 30.

### ANNUITY BONDS

*For information regarding advantages of Annuity Bonds over Wills in making final gifts for the furtherance of our Gospel labors, address,*

NATIONAL BIBLE INSTITUTION  
OREGON . . . . . ILLINOIS

## AN EXPLANATION OF SALARIES

IN THE PAST THERE HAVE BEEN a number of criticisms regarding the high salaries which the N. B. I. is supposed to have been paying. So far as the salary of the secretary is concerned, the following explanation may perhaps be of value. \$200.00 per month has been paid for these services since the beginning of the second or third year of N. B. I. activities. In addition to serving the N. B. I. as secretary, your secretary has been serving the local Oregon church as pastor. For this pastoral work the Oregon church has been paying \$75.00 per month. This has left \$125.00 per month which the N. B. I. has paid to the secretary for the work which he has been doing. In order that the facts may stand out more definitely in the future, from now on the N. B. I. will pay the secretary but \$125.00 each month. Whatever he receives beyond that will be income from pastoral labors. This arrangement will make his activities a little more difficult for him, but it will relieve some of the distressed minds throughout the country of the fear that he has been awarded too great a salary by the N. B. I. board.

While on the subject, another matter may well be mentioned again, as some still have a false idea. In addition to paying the N. B. I. treasury about \$75.00 per month for pastoral service, the members of the Oregon church have been paying directly into the N. B. I. around \$200.00 per year. They also have been paying all told into the treasury of the Illinois State Conference around \$400.00 to \$500.00 per year. As always, the Oregon church maintains a separate and distinct organization for itself and in no way profits a cent from the monies contributed to the N. B. I. or to the Illinois State work.

As to salaries other than that of the secretary, the highest is \$1820.00 per year. The fact is that practically every worker in the N. B. I. service is doing more for the income he receives than he would think of doing toward any commercial organization for like income.

## GOLDEN RULE HOME

UNDER THE OVERSIGHT of Sr. Mary Jackson the Golden Rule Home has made definite steps forward throughout the year 1929 - 30. This is one of the most testing departments of the N. B. I. It is the constant effort to make the Golden Rule Home a real true home for those who take membership therein. One of the most trying, though helpful, tasks is to receive each member with his or her personal ideals of home, and with his or her likes and dislikes in home life, and aid each to adapt self to such common ideals and to such common likes as to develop the best possible ideals for a common home. Sr. Jackson, as have her predecessors, has patiently labored to promote such common ideals for the interests of one and all.

At the beginning of the 1929 - 30 year the Home family consisted of five regular members and one member boarder. During the winter another boarding member was

present and two more regular members were added. The former boarding member, Sr. Kilmer, after long illness, was laid away in death. During the winter the Home provided room and board for the six students of the Bible Training Class.

The Home Maintenance fund which was \$9,843.68 at the beginning of the year was increased to \$11,804.12 at its close.

During the past summer a small amount of remodeling was done with a view to improving the rooming accommodations for the members.

The Golden Rule Home has taught us many lessons. We have learned that it is a most noble work to endeavor to provide home life and comforts for any who may be benefited by such provisions. We have also learned that with due patience and forbearance, with but few exceptions, each individual can adapt himself or herself to the comfort and pleasure of others. We have learned that from a financial point of view any person with limited means can secure better accommodations and comforts for life in a well managed home than can be provided by any individual alone in his or her own home, with limited means of support. And more and more we are convinced that every person entering the Golden Rule Home should gladly provide that all of his means should be conveyed to the Home, effective at once or at his death.

## DIVINE GUIDANCE

(Continued from page 724)

that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8.

It is an unfailing source of comfort to "know that all things work together for good to them that love God," who "is able to do exceeding abundantly above all that we ask or think." Rom. 8:28; Eph. 3:20. Truly, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah 17:7.

I append the following beautiful stanzas, by an unknown author.

"Better to me, O Lord my God,  
Than all my faithless fears;  
Thy guiding love hath ever been,  
Through all the changing years.  
The path I dreaded most to tread;  
Thy tenderness hath smoothed.  
And that which seemed fraught with ill,  
Hath truly blessing proved.

"So once more as a little child,  
I clasp Thy hand and say;  
My Father, I no ill will fear,  
For Thou dost guide my way.  
And whatsoe'er Thou dost permit  
Or send, will surely be —  
The wisest, gentlest, safest path,  
To lead at last to Thee."

## HEARD AT OUR GENERAL CONFERENCE

(Continued from page 723)

going to shudder politically, causing an upheaval such as man has never known. The church will stand or fall according to its faith. Faith in Christ alone is going to hold us to that port that will eventually lead us to Him.

— *F. L. Austin, in "The Name That Saves."*

"IN THEE AND IN THY SEED shall all the families of the earth be blessed." In this promise is our hope of eternal life. Given without condition, Israel rested, assured of salvation, thinking they needed to do no service to God. Israel failed to see that faith was required of them as of Abraham, and lost the promises because they did not purify their lives. So will we, for our eternal life is wrapped up in our arising after baptism to live in newness of life until death or the coming of the Redeemer.

Salvation depends on much more than merely belief and baptism. It includes that deeper consecration that will hold Christ and His cause above all else, even above life itself. As a people we have been falling short in this. In many ways we have been robbing God — in tithes and offerings — in our time and our talents.

The Jews lost the promises because they thought they were God's special people and God would shower His blessings upon them regardless of their laxity. And we will fail also if we merely rest upon those promises and fail in our duty to our heavenly Father. If we reign with Christ, we must also suffer with Him.

Brethren of the Church of God, let me exhort you to awake, arise and consecrate yourselves as never before, for Christ is coming very soon. — *Harry A. Sheets, Sunday morning, August 3.*

STEWARDSHIP IS THE METHOD used by many in all great enterprises. Those who carry the responsibilities of others are stewards. The most faithful Steward of all time is our Savior, who said, "Of all thou gavest me I have lost none." He had kept them all — Peter, John, Matthew, the rest of the twelve, one hundred and twenty others. Faithful stewardship indeed!

Do you realize it, brother minister, that all who are under our ministry are a part of our stewardship? that it is our duty to preserve and return to the Father all those He has given us? And if we are not faithful with those who belong to the Father, returning them to Him intact on the great day of reckoning, we will not receive what has been promised us — to reign with Him.

Not only my brother ministers, but every father and mother is a steward. Parents, we are stewards for the Father to the end that we may present to Him those He has given us to bring up in the nurture of the Lord without the loss of one, when He comes to make up His jewels. If we let one stray away, we are responsible; we are not good stewards.

Every individual Christian is also a steward of the per-

sonal things God has given him. If I have only a hand to work for Him, it is all His, for He gave me the strength and ability to perform. If I have talent of any description, I am only the steward of that talent, for He is the Giver of every good gift.

Every one of us, from California to Virginia, from Texas to Ontario, is a steward of one kind or another, and as Christians we cannot live the Christ life truly and be a just steward unless we give the Master His due. If each member of the General Conference, each member of the Illinois Conference would give only a tithe of his possessions, his talents, his time, nothing could stop the forward movement for Christ and His cause.

When the gifts of stewardship are brought in at the last day, if we can return to our Master all He has given us, with increased measure, what rejoicing that will be!

— *F. L. Austin in "Good Stewards," August 2.*

MANY INSTANCES IN THE OLD TESTAMENT indicate that the names given to different places, people and objects had meanings and were named as they were because of a special circumstance. In fact, all Bible names have a meaning, for instance Babel, Bethel, Galeed, Mizpeh, and in many cases these meanings are given in connection with their mention.

Eve named her son, Abel, because she believed that he was the One promised by God, who was to crush the serpent. And in her two sons, Abel and Seth, we have typified the crucified Christ and the resurrected Christ. We could go through the Scriptures and find instance after instance where the names given were typical of the mission or life of the one holding the name.

We see parents giving their children names of certain individuals because of some notable thing or circumstance connected with the one from whom the name is derived. These names often reveal the trend of the parents' thoughts or the object of their admiration. None of us want to bring reproach upon the names given us by our parents, and if we do something that casts a shadow on that name, we try to cover it up.

Most of us gathered here have taken upon ourselves the greatest name of all — the name of Christ. We read how highly God has exalted that name, for He says that at the name of Jesus every knee should bow and every tongue confess His glory. If we would walk worthy of that name, there are certain requirements we must follow. And faith in that name is the saving element.

We who have taken that name upon ourselves will watch ourselves ever more closely that we bring no disrespect upon it, that we bring to it nothing but honor. We will purify our lives each day and strive to imitate the One for whom we are named.

"The Lord our Righteousness" is the old name and God says through the apostle John that to him that overcometh will He give a new name. What that new name will be we do not know, but I pray we may all live so that we will be found worthy of receiving it. — *From "What's in a Name," by Grover Gordon.*

## SOME OF THE INS AND OUTS OF THE FINANCES

IN HIS REPORT to the General Conference the secretary stated that the average amount of contributions year after year for operation, totaled around \$5,000.00. For the year 1929 they were \$5013.12. We cannot trace each dollar of this total but let us endeavor to trace a goodly portion of them. We will first go to the Print Shop and scurry around midst its affairs.

For several years it has been our system to operate the Print Shop strictly on the basis of a commercial shop. That is to say, the Print Shop charges the N. B. I. for work done at the same rate that it would charge for like work performed for any other party. The Print Shop charges the National Bible Institution upwards of \$70.00 per issue for THE RESTITUTION HERALD. The price varies from week to week according as the size of the issue varies or as the difficulty of composition varies. It is the N. B. I. that is publishing THE HERALD and is sending it to the subscribers. The Print Shop merely works for the N. B. I.

In the year 1929 the N. B. I. credited the Print Shop for the printing of THE HERALD \$1666.04 more than the N. B. I. received in subscriptions for THE HERALD. It credited the Print Shop considerably more for printing the Truth Seekers' Quarterly than it received in subscriptions for the Quarterly. It pays the Print Shop for all stationery and printed matter used by the National Bible Institution in all its departments at regular rates which other commercial houses would charge.

The N. B. I. had a deficit last year between the amount received on subscriptions and the amount paid for printing THE RESTITUTION HERALD of

	\$1666.04
In addition to this the National Bible Institution paid for all of the editing, proofreading, book-keeping, correspondence, etc., etc., on THE HERALD, which would total upwards of	1000.00

The deficit on the Quarterly after printing, editing, proofreading, and everything is computed totals perhaps	300.00
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The expense for conducting the Bible Training Class last year was probably upwards of	1000.00
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(The secretary misspoke in his report at the Conference and made this \$1500.00.) Here is a total of

\$3966.04

In addition to the foregoing specific labors there are those of exercising oversight over the various departments of work, corresponding with individuals and churches throughout the land, and the many other things that must necessarily be attended to in any office. These labors much more than consume the remaining \$1100.00 out of the \$5000.00 of contributions. Were it not for the fact that the Print Shop makes a small profit with which part of these expenses are, after all, covered, the \$5000.00 of contributions could not possibly finance the work that is now conducted.

## FROM THE ROOTS TO FRUIT ROOTS—BRANCHES—FLOWERS—FRUIT

By Lydia Railsback

IF ONE SHOULD WALK out into an orchard at a certain time in the spring of the year and behold the beautiful blossoms that the trees were sending forth, I wonder how many would stop to think that those trees had been growing silently year after year. They have been sending their roots down deeper and deeper into the earth and their branches higher and higher into the air that these blossoms and later on the fruit may be produced.

How many times young people, yes, and I fear older ones also, envy a person who has attained some accomplishment, whether it be in music, oratory or any other art. They forget that it takes hours, days, months and even years for them to train for such ability. Their roots have been sent deep in their chosen profession. They have been growing day by day, although those around them are hardly aware of it. While others were sleeping they were burning midnight oil, as it were, to send their branches a little higher. And they are rewarded by producing the beautiful blossoms of their accomplishments. Yes, it takes work, work and hard work to accomplish great things. It is the blossoms that the world sees, and not the tedious labor to produce them.

Just so it is in the Christian life. The blossoms and the fruit do not come first. The roots must be sent down by study and hard work and then they must grow and grow that the branches may shoot upward. If a tree is well rooted it can stand the storms. If the Christian builds on solid foundation, he, too, can weather the storms, for the storms do come to the Christian as truly as they do to the trees and vegetation, though they are of a different nature.

The branches must be sent up to produce the blossoms. Let us call the blossoms such things as kindness, cheerfulness, friendliness, patience, temperance, virtue, love and such like. When these come then the onlooker will know that something has been done. These blossoms will in time grow into fruit just as surely as the blossoms on the tree produce fruit. This is fruit unto holiness.

For one who has been following the ways of sin, the struggle will be somewhat hard. But the harder the wind blows, the deeper the sturdy oak sends his roots into the ground and thereby becomes stronger. The man or woman who is not a better Christian today than he was last week and last year is not living up to his or her privilege. Where there is no growth, decay soon sets in. It takes time, with much patience and hard work, to be a true Christian, but it is worth while. It pays a hundred fold in this life, and in the world to come, life everlasting.

— G —

Look at the last page of this issue, and then don't forget to sign on the dotted line.



A STATEMENT OF  
**ASSETS AND LIABILITIES**  
 OF NATIONAL BIBLE INSTITUTION  
 COMPARED FOR DEC. 31, 1928 and DEC. 31, 1929

	1928		1929	
	Assets	Liabilities	Assets	Liabilities
Capital		21278.94		26132.40
Certificate of Deposit	100.00			
Sec'y Bank Account		1098.31		12.21
Bond Investments	5500.00		7400.00	
Treas. Maint. Fund	380.25		126.38	
Annuity Bonds		1550.00		6250.00
Maintenance Fund		9843.68		11804.12
Mortgage Bonds Payable		12000.00		12000.00
Notes Payable		11600.00		10750.00
Accounts Payable		2403.09		2407.75
Accounts Receivable	3215.63		2954.99	
Notes Receivable	3233.41		5144.16	
Office Fur. & Fix.	1090.20		1071.20	
Store Sundry Inventory	75.00			
Book Inventory	627.00		1706.99	
Farm & Home Inv.	2753.67		2533.67	
Class Room Inv.	28.18		27.68	
Real Estate	31563.01		38063.01	
Ghse Fuel Inv.	25.00			
Ghse Stock Inv.	4707.38		2234.83	
Ghse Supply Inv.	622.74		433.00	
Greenhouse Tools	38.25		38.07	
Greenhouse Insurance	55.31			
Ghse Fur. & Fix.			222.54	
Ghse Deliv. Equip.			686.70	
Ghse Bank Account		59.70		1888.44
Print Shop Inv.	1046.88		585.60	
Print Shop Equip.	4128.56		7976.10	
Print Shop Insurance	41.47			
Home Insurance	68.00			
Home Cash	121.52			
Mail Order Contract	200.00			
Store Fur. & Fix.	212.26			
Fetters Memorial Library			40.00	
	59833.72	59833.72	71244.92	71244.92

**Remarks:** Owing to different changes in office help the above figures were not located in time for use in General Conference.

The apparent overdrawn bank account shows only on our books. \$1788.40 of this consists of salary checks issued to F. A. Stilson and F. L. Austin prior to September, 1929, and which have not yet been cashed. These salaries still remain unpaid.

Both Greenhouse and Print Shop inventories on Dec. 31, 1929, were computed less than on Dec. 31, 1928, though they were undoubtedly of equal value. Like computation would have shown approximately \$3500 more assets on Dec. 31, 1929, on these items and would have shown correspondingly greater profits in these departments.

Also unexpired insurance was not computed on Dec. 31, 1929, though it was on Dec. 31, 1928. A \$200 contract showing in the 1928 column was dropped out of the 1929 column and quite a total of accounts receivable of 1928 were dropped in 1929 as being uncollectable.

Had the computations for the two years been similar the total of assets for Dec. 31, 1929, would have been well over \$75,000, and the capital would have shown a corresponding increase. Even though the assets would be greater than \$71,244.92, they are not in any way depreciated by a conservative figure.

## SOME P'S FROM THE GARDEN OF A LIFE

*By Lottie E. Young*

I HAVE ALWAYS BEEN GREATLY INTERESTED in the heroes of the Old Testament, and find Nehemiah one of the most all-round characters in it. To understand his work we will have to take a backward look to the reign of Solomon, when the twelve tribes were a united nation enjoying their greatest period of prosperity. Next came the divided kingdoms of Israel and Judah. The former lasted about two hundred and fifty years, and then went into captivity, never more to take its place among the nations of earth. Judah existed some one hundred and fifty years longer, then was captured by Nebuchadnezzar, and the majority of its people were sent to Babylon as slaves.

The prophet Jeremiah, however, had told them it was the will of God that after seventy years any who wished would be allowed to return to Jerusalem. And this actually took place as we read in the first chapter of Ezra, when some thousands of the Jews went back to the homeland, and started building the temple. This work was interrupted by the Samaritans, but renewed by the preaching of Haggai and Zechariah. Some years later a second caravan set forth across the sandy desert with Ezra as its leader. But while he did much in a religious sense for the pilgrims, the city of Jerusalem was left without the walls which were so necessary in olden times.

Twelve years more elapse and then we hear of Nehemiah, the son probably of one of the captives who had been sent to Babylon by Nebuchadnezzar. The name, Nehemiah, means, "The Lord comforts," and this book of the Bible is the latest of the historical references to Jewish history, or about 413 B. C. It opens with the statement that Nehemiah, who occupied a very high position at the court of the king of Persia, had been listening to certain Jews who had returned from Jerusalem with a deplorable account of conditions in that city. He immediately conceived the idea of going there in the endeavor to better things, and prayed earnestly for three months that God would show mercy to His people and touch the heart of the Persian monarch so that permission would be granted for him to leave. This was given and Nehemiah set out on his long and perilous journey to become governor of Judea.

The building of the walls was immediately started on his arrival, and, amidst the opposition of enemies both inside and outside the camp, the great task was accomplished in fifty-two days, men of every rank and order working night and day under the direction of Nehemiah. Twelve years were spent here, during which time he brought about order and prosperity. Then he returned to Persia, as he had promised the king he would when his task was finished. But "out of sight, out of mind" seemed to apply to the people at Jerusalem, and during the absence of Nehemiah they became forgetful of their covenant and promises to follow

THE FIRST WORDS PRINTED on the first printing press were, "There was light." The first words flashed over the first telegraph line were, "What God hath wrought."

—Mrs. Clark McClelland.

God. This caused a second journey of this indefatigable man, and once again he employed his time in straightening out matters, finally returning to Persia.

All during this great undertaking P's entered largely into the daily life of Nehemiah; let us look at some of them.

He was a man of Prayer. At the beginning and all through the task he made his prayer unto God for help.

He was a man of Purpose. He knew exactly what he wanted to do.

He was a man with a Plan. He knew how he expected to do the task.

He was a man of Principle. His righteous purpose and plan were not subject to compromise with his heathen neighbors.

He was a man of Practicality. While deeply spiritual, he did not neglect instruments and agencies dictated by common sense.

He was a man of Push. He himself got behind the enterprise and started it up hill.

He was a man of Perseverance. He kept himself and others at the work until it was done in a surprisingly short time of fifty-two days.

He was a man who could Punish. When he saw how the sabbath was being profaned by the buying and selling of goods, he instructed severe measures against the offenders, and when he saw how Jewish women had been given as wives to the heathen, his wrath was very great.

He was a true Patriot, loving and serving his native land with all his heart, even though he may have been born in a foreign country. He was well fixed in Persia and could easily have said, "Why worry about others?"

He was a man of Punctuality. His dealings were on a strictly business basis, and when the time came for him to return to Persia he did so, even though he doubtless wished to remain with those who were in Jerusalem.

He was a Painstaking man. Note the detail in the Bible of his work on the walls which, if as tall as those now around part of Jerusalem, were close to forty feet high and may have been many miles in circumference.

These P's of Nehemiah must enter into the lives of God's children today if they are to accomplish the work He would have them to do. This is good vegetarian diet and if we feed upon it we will become stalwart Christians.

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## LEST WE FORGET

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**I**N READING THE VARIOUS REPORTS, financial and otherwise, in this issue, let's not forget the very next thing to do. If you have found the reading interesting, won't you unite with us in the slogan suggested on the front page? If you feel that the N. B. I. has really accomplished something worth while during the past years, won't you try in every way to adopt the "platform" that will put our slogan into effect?

First, if you are not now a subscriber to THE RESTITUTION HERALD, see our special offer to trial subscribers on

page 736 and take advantage of it at once. Next, if you are not enrolled in the church nearest you, get in touch with those in charge indicating your desire to work with them. They need you and you need them. There is nothing quite so helpful as the opportunity of working with a body of people bound together with one aim toward the same goal. It helps us as individuals in our Christian life to know how others solve their problems and together we can unite in bringing others to serve the Master.

Last, but not least in importance, join our dollar-a-month club. If you are a tither, it's the easiest thing in the world. Your dollar will help us and we will help you. *M. G.*

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## A CONFERENCE SERMON

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**T**HE COUNTRY WHERE PAUL WORKED was composed of Jews of all conditions of life and Gentiles, raised in idolatry, but Paul told these people that there is neither Jew, nor Greek, there is neither bond nor free, for "we are all one in Christ Jesus." That is as much a miracle as the miracle of the creation or the resurrection. And it is just as much a miracle now as it was in the days of Paul. It is a matter of obedience to God. For this miracle of oneness in Christ Jesus can be brought about only through obedience to our heavenly Father even as the Son was obedient to the same Father.

One of the most interesting tests of obedience is found in the story of Naaman with which all are so familiar. We can almost see the courtly retinue that accompanied the great Naaman, so much beloved by his countrymen, now afflicted with that dreaded disease. But all the wealth and power at his command availed naught when he came seeking a cure. Imagine his chagrin and disgust when he heard the directions given by the prophet for his healing! It was so simple a thing that he disdained to even consider it at first.

It is true that no waters of Jordan or any other river could save Naaman and no water in all the world can wash away your sin or mine. But his implicit obedience showed Naaman's faith and effected the cure. So it is with us. Faith accompanied by obedience works the miracle, removes our sin.

Leprosy is so typical of the disease with which we are all afflicted, for its growth is gradual. But when the individual comes to the place where he loathes the sin, he will gladly, eagerly enter the watery grave where he will find cleansing. The same flesh arises, but an individual with a new purpose in life, for he has laid down all the sin of the past and he arises to walk a new life — a child of God. This is just as great a miracle as was the healing of Naaman.

After obedience to our heavenly Father's requirements, we are all one in Christ Jesus. He wants our hearts, our lives, our all. Let's be true to the pledge we make to our Lord, for it will bring joy and happiness today and tomorrow, rulership with Jesus. — *From "Faith and Obedience," by F. E. Siple.*

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

HONOUR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRSTFRUITS OF ALL THINE INCREASE. --- PROVERBS 3:9.

IF THE MASTER WERE TO COME to one of us today, asking for a dollar, who is there among us who would not give his very last cent in order to gratify that request? We would obtain it from some source, whether we had it on hand or not and give it, freely, gladly, willingly. We would sacrifice any desire in order that He might not turn away empty-handed, and be happy in so doing.

The Lord himself will not stand and knock at your door and ask this of you, but one of His servants may, and we want you, as Bereans, and servants of God to give just as willingly as though the Master himself had called.

The work of the General Conference has been sorely crippled for lack of funds. If one thousand people would give only one dollar a month to the work it would go forward as never before. Can we not, fellow-Bereans, show that we are ready to come forward, one and all, to the support of this work?

Hesitate no longer! Mail your dollar to the National Bible Institution, Oregon, Illinois, today. And fear not, though it may be the last dollar you possess, for the Lord who gave it to you once, will return to you the measure, "pressed down, and running over."

### REPORT FOR INDIANA BIBLE SCHOOL

THE INDIANA BIBLE SCHOOL and Conference was held at North Salem, July 8 to 20, inclusive. Although the attendance was not as large as last year the interest shown by the young people was very gratifying and the lessons were practical and instructive.

The juniors were taught by Verna Himmelright, Earl Thayer and Vaughn Long; primary classes by Verna Thayer; young people by Jas. A. Patrick, C. E. Randall and J. H. Anderson; and adults by J. H. Anderson and Jas. A. Patrick.

On Saturday evening two young girls came forward and requested baptism into Christ. May they ever be found faithful and have part in the kingdom when Jesus comes, is our prayer.

The Berean business meeting was held on Wednesday evening, July 16, at 6:30, the president, Sr. Lydia Railsback, presiding.

After the devotional exercises the secretary's report was

read and approved, the treasurer's report read and accepted. Sr. Railsback suggested that the money received during Bible School be turned over to the Conference, since the Bereans and the Conference were two separate organizations. Bro. Floyd Stilson suggested that he couldn't see where it made much difference who received the money, since both organizations were working together. No action was taken on the suggestion.

The report of the literary committee by Sr. Sarah Manual is as follows: Letters sent out, 10; letters received, 2. Articles received, 1. Articles sent in by committee, 2. Articles and Berean reports listed by committee, 13.

The following class reports were given:

Rensselaer: enrollment, 13; average attendance, 10; meetings held, 26.

South Bend: enrollment, 16; average attendance, 13; meetings held, 37.

Plymouth: enrollment, 19; average attendance, 9.

Burr Oak: Seniors --- enrollment, 14; average attendance, 10; meetings held, 29. Adult --- enrollment, 18; average attendance, 12; meetings held, 29. Juniors --- enrollment, 8; average attendance, 6; meetings held, 18.

No report was given for Kokomo, because their class is unorganized.

The following officers were elected: Sr. Pearl Zechiel, pres.; Sr. Lulu Stilson, vice-pres.; Bro. Vaughn Long, secretary; Sr. Martha Senff, treasurer. (Sr. Verna Himmelright was elected vice-president, but resigned in favor of Sr. Lulu Stilson, who had receive the next biggest vote. The resignation was accepted.)

The meeting was closed by repeating the Berean Benediction, Psalms 19:14.

The number of meals served this year were 2171.

Nettie Guge, Sec., pro tem.

THE FOLLOWING is a list of states and the number of contributions each has sent to the Berean Page. This page is conducted for you. Let us hear from you.

Illinois, 9. California, 5. Michigan, 2. Minnesota, 2.  
Indiana, 3. Florida, 1. Louisiana, 1.  
Iowa, 1. Arkansas, 1. Missouri, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### AMOS

*"For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof: because they have sold the righteous for silver, and the needy for a pair of shoes."*

WHO IS THIS THAT SO BOLDLY accuses the people of Israel, and warns them of punishment? Surely the man is beside himself! It was amusing to the hearers when he spoke against Gaza, Syria and Judah, but Israel — that is another matter. And the man, a man of Judah — the sister kingdom. And so poorly dressed — the humblest shepherd clothing! Surely out of place in the gay holiday crowd at Bethel!

But no, he was not out of place, for God sent him, and gave him the words and thoughts to express. It was Amos, come from his native hills of Judah to preach against the sins of Israel. His home was in the village of Tekoa, a few miles south of Jerusalem. He was a herdsman, having charge of sheep and goats which he led from pasture to pasture among the hills. He also at the proper season, was employed in caring for the fruit of the sycamore trees, a coarse food used by the poor.

However, Amos was a thoughtful student of the conditions of that time, and may have traveled about Palestine, and even down into Egypt. While caring for his flock, he often thought of the wrongdoing about him, the wickedness of the slave trade and warfare. But he felt disturbed particularly by conditions in his own land.

The Hebrew nation was divided into two kingdoms. The north had taken the name of Israel, and the south, the name of Judah. Amos was grieved by the sins of his own Judah, but more especially by the outbreaking of more serious sins in the northern kingdom.

The Israelites had become very rich and owned many slaves. But the rich were unkind to the poor. They made them pay enormous taxes, and if they could not pay the land was taken from them, and the poor thrown into prison for debt. If debts were not paid within a given time the man and his family could be sold as slaves.

Thus the rich could build costly homes, give great feasts, and live in a most extravagant way. Moreover, they considered themselves very religious and blessed of God. They made great show of their worship and great sacrifices.

At last Amos left Judah and went up to Bethel where the people were gathered for a feast. And when the people heard him they were interested by his queer way of telling

them about their sins. The Israelites became curious as to what Amos would say next. And we wonder why they did not repent and live differently when he told them of the troubles and punishment to come. The priest tried to stop him but Amos continued to preach at Bethel for some time.

He had many ways of attracting attention. One day he began in a low wailing tone like one in deep sorrow. When the people were quiet and listening he told them what should befall them for their sins. He hoped they would repent, so he changed to words of cheer and encouragement. But the people were not moved. Amos saw no hope, so he ended his sermon with a lamentation as he had begun.

And fifty years later the punishment Amos had prophesied had befallen Israel.

*Think!* Would we have courage to speak as Amos did?

*Who said,* "And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them"?

### SOMETHING TO DO

1. Read Amos.
2. Learn Amos 9:13.
3. Locate Tekoa and Bethel.
4. Name some of the prophecies of Amos.
5. Copy: Amos — shepherd, prophet, preacher, of Judah — come to Israel.

### DEBORAH AND JAEI

DEBORAH WAS THE WIFE of Lapedoth. She was a good, fair judge of Israel. Jael was the wife of Heber, a descendant of the father-in-law of Moses. She killed Sisera when he came into her tent to hide from Barak, the captain of Deborah's army. I like Deborah best. She did not do her work in a traitorous way as Jael did. Deborah did her work outright, but Jael "went around the bush." She pretended she was Sisera's friend. Also Jael broke the rule of hospitality.

Deborah had courage enough to rule the people.

Helen Brown.

The above is a report on one of the late Sunday School lessons, written by a member of the junior girls' class, the "Willing Workers," of the Cedar Falls - Waterloo Sunday School. Write again, Helen.

# With Our Sunday Schools

LESSON IX. — August 31, 1930

## AMOS

The Book of Amos

Devotional Reading: Isaiah 55:1-7

### GOLDEN TEXT

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. — Isaiah 6:8.

#### A STUDY OF THE SUBJECT

**Topic.** Being Called of God for Prophet.

**Basic Truth.** "The secret of the Lord is with them that fear him; and he will shew them his covenant." — Psa. 25:14.

**Outline.** I. A Prophet. II. God Revealeth His Secrets. III. The Necessity of True Prophets. IV. Answering God's Call.

**I. A Prophet.** A prophet is not necessarily one who foretells. God reveals to Moses, Ex. 7:1, 2, that Aaron as prophet for Moses should speak for Moses unto Pharaoh. In such capacity God said, Ex. 4:16, that Aaron should be "thy spokesman unto the people." God's prophets have been those to whom God has revealed himself and who in turn have spoken the revelation unto the people. See Heb. 1:1.

**II. God Revealeth His Secrets.** God made Abraham His prophet, His spokesman, Gen. 20:7. As such He revealed to him, Gen. 12:1, His purposes and promises; Gen. 13:14-18, His purposes to the nation; Gen. 15:9-18, what should take place in a fourth generation; Gen. 17:1-8, His future greatness in national life; Gen. 22:15-19, earth's blessings through Abraham.

God made Moses His prophet, His spokesman and gave to him the laws and statutes for Israel; revealed to him His purposes of another prophet like unto Moses. God called Samuel and revealed to him, 2 Sam. 7:12, the future greatness of David's kingdom. He called John to the Isle of Patmos and made John spokesman to reveal the great times of trouble into which the world is soon to enter. See Book of Revelation. God made His Son Spokesman and through Him, Heb. 1:1, 2, spoke unto us of God's great plan of salvation, of His kingdom in its completed glory, and of the overthrow of sin.

Step by step as the ages have progressed God has revealed His secret purposes to spokesmen who have declared the same to the world.

**III. The Necessity of True Prophets.** Amariah would cause Amos to cower and thus falsify God's instructions. Zedekiah would compel Jeremiah to refrain from truly speaking God's words. Jer. 38:1-6. The Pharisees, the Sadducees, the publicans threatened Christ in order that He would cease being a true Spokesman for God. They afterward nailed Him to the cross because of His undeviating truthfulness and loyalty to the Father. Stephen, Acts 7, was stoned because he was true to the words committed unto him. Daniel, because of his staunch, unflinching truthfulness for God, led Babylon, exalted his own people and stands today as a beacon light to all Christians. Amos, but a shepherd in the hill country, spoke the truth and wavered not. Isaiah and Jeremiah are like examples. Peter upon the day of Pentecost, Acts 2, humbly yet

unflinchingly threw the charge of "wicked hands", v. 23, into the ears of those who had slain the world's Savior.

And what shall we say concerning our Lord and Master? Can we, without dishonor to His name, include Him with the list of noble and true men who through the ages have acclaimed the words of God to a sinful, rebellious, disobedient, wicked line of generations? It is because of such faithful announcement of truth that in the world today shafts of light and life pierce sin's blackness, a blackness like unto midnight.

Nor is this generation any less in need of men of God to speak His Word. True men, unflinching men, men of youth and of vigor, men of old age and of sound judgment, men in the prime of life who can stand with their backs to the wall and in humility, yet bravely, repeat and declare the great life-giving truths of Almighty God.

**IV. Answering God's Call.** Abraham, Moses, David, Amos, Peter, James, John — all are examples of men who severally left their life's occupations at the call of God and stepped forth into an untried, unknown way. It is such characters that, like twinkling stars in midnight's dome, illuminate the otherwise total blackness of this world's night. But God is calling still. No single generation of man but what needs its God-called men and being believers of God's Word we cannot possibly doubt but what God is still calling men who at heart are committed unto Him. There is no young man or young woman who can afford to ignore God's call to service. The world of today needs its Amos, brave and true; needs its Peter, its John, its Stephen, its Paul. These and a thousand others can be found only among the living and true of this generation. Will your school, your class, provide such a spokesman for God? Will you, yourself, respond to God's call?

#### PRACTICAL APPLICATIONS

The call of Amos was in many respects similar to the call of other prophets and righteous men. Amos was called to prophesy and speak against the sins of the Children of Israel. What was their sin?

Name some of the evils today that should be spoken against. What are the better ways of combating the sins of the world? Study ways by which your class can be instrumental in opposing the evils of the present time.

Does God call people for special labors today? Does success always come to the person that answers God's call? Discuss whether or not the calls of God are confined to church work alone, or if they include the leadership of nations and states, and other positions of authority. What will be the result to the individual who fails to obey the call of God?

— C. E. R.

#### SENIOR AND ADULT CLASSES

Amos presents an Israel in the depths of sin. Sin was the national characteristic — bribery, false judgments, oppression of the poor, scorn of upright teachings, hypocrisy in worship and religion, indulgences of luxury and wealth, trampling of home and family relationships. And as the result of her internal degradation, she became a nation of captives to other nations, a nation without power or influence, bowed in shame before her neighbors. All this came upon her centuries after God had covenanted himself to make of Abraham a great nation. Surely Israel's self-centered flesh stubbornness was stronger than God's purpose.

But Amos depicts another Israel — an Israel with restored government, through which she possesses the remnant of Edom and all the heathen called by God's name. And James, in Acts 15, interprets this "possession" of the heathen to be the heathen's seeking after God. Isaiah 55 adds to this picture of Israel by saying "the mountains and hills (the governments large and small) shall break forth into singing and clap their hands" before Israel. Isaiah also explains this radical change from shame to glory. He says it is due to repentance and God's abundant forgiveness, and that repentance and forgiveness are due to the fact that God's Word is absolutely sure to accomplish its purpose.

God's Word, through such men as Isaiah and Amos, calling to repentance and extending forgiveness, is as sure of results as God's rain and sunshine are sure to bring forth crops. — A. K.

#### INTERMEDIATE CLASS

**Topic:** Answering God's Call.

"I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock . . . and said unto me, Go." In these words did Amos tell the people of Israel of his call from God to service. He was a native of Tekoa, south of Jerusalem, and in the rough uplands not far from the Dead Sea, he had cared for his flocks. His life in the desert, alone with God, free to meditate and form decisions, was somewhat similar to that of Moses. His rugged, yet forceful language shows his inclination to simplicity and his dislike of luxury and indulgence.

At first glance one would think that Amos had no opportunity of knowing how the rich were oppressing the poor and that social conditions were exceedingly wicked. But as a wool grower he must have met many men from all nations at the marketplaces and being observant, he realized that God would bring just punishment on Israel for her wickedness. It must have taken courage to face the people with such stern judgments as God put it into his mind to proclaim.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Iowa (Waterloo)	August 23 to 31
Nebraska (Holbrook)	August 23 to 31
Virginia (Maurertown)	August 14 to 24
Nebraska (Omaha)	August 16 to 24
Kansas-Oklahoma (Arkansas City)	August 24 to 31

The new address of Bro. and Sr. Earl Thayer is 729 Plaisance Ave., Rockford, Illinois.

Bro. and Sr. Wm. Austin returned to their home in Des Plaines, Illinois, after spending a week at Oregon.

You can beautify the label on your Herald by paying all arrears on subscription and keeping it paid up. What does your label read?

Robert Edward Jackson was born to Mr. and Mrs. Sidney Jackson at the Presbyterian hospital, Waterloo, Iowa, on August 5, 1930. Congratulations and good wishes from the office.

Sr. M. A. Woodward is again about the house following the attack of sickness which she suffered at the home of her son in Oregon during Conference.

John Paul is the name of the new son who arrived recently at the home of Bro. and Sr. Paul and Helen Overholser of the Lawrenceville, Ohio, church.

## ROCKFORD, ILLINOIS

On Friday night of this week, August 21, Bro. Siple will speak for the Rockford congregation. This will be his last service with the Rockford group before moving to Michigan.

## DIXON, ILLINOIS

Bro. Siple's farewell sermon to the Dixon congregation will be delivered next Sunday morning, August 24. The following week he moves to Grand Rapids, Michigan, to take up the work as pastor of the vigorous young church at that place.

## OREGON

Bro. H. B. Hathaway was called to Vancouver, Wash., several weeks ago by the death of his sister.

Sr. J. C. Wilson of Los Angeles, Calif., is now at home at Lebanon, Oregon, where Bro. Wilson is engaged in the poultry business.

Visitors at the Annual Northwestern Conference were: Bro. and Sr. E. L. McIrvin, Bro. and Sr. Wallace Woolf, Sisters Elsie Galbraith and Garnet Caples of Vancouver; Bro. C. H. Belshaw, Bro. and Sr. Ray Smith and daughters, Clatus and Berdina, and Sisters Minnie Rogers and Louise Sullivan of Eugene, Oregon; Bro. A. W. Darby, Sr. H. B. Cramer and Sr. Grace West of Portland, Oregon; and Sr. Rose Wilson of Los Angeles.

Bro. and Sr. D. H. Hathaway and daughters, Jean, Lucile and Ilene, accompanied by Mr. and Mrs. Jess Hogue and Bro. H. B. Hathaway left Sunday on their annual vacation trip.

## BRO. PATRICK AT CLEVELAND

We have again had the pleasure of having Bro. Jas. A. Patrick, of Ashland, Ohio, with us to occupy the pulpit during the absence of Bro. Lyon, who has been attending the Illinois Conference. The subjects of Bro. Patrick's sermons were as follows: "The Crown of Life" and "Israel in History and Prophecy", both of which proved very interesting to us.

Our Sunday School work seems to be keeping up and we are very much encouraged since we have come into our new church.

We earnestly hope that the work of the Master may continue.

Effie K. Jones, Clerk.

## NORTHWESTERN CONFERENCE

The Northwestern Conference of Oregon and Washington met at Corvallis, Oregon, June 10 to 13. Bro. A. W. Darby, state evangelist, opened the meeting with a five minute talk on "Christian Conduct," followed by Bro. J. C. Wilson who spoke on "Glories of the Kingdom."

On Friday morning Bro. Darby conducted a Bible study, choosing "The Purpose of Creation" for his subject. Bro. Darby was called to Camas, Wash., Friday afternoon where he officiated at the funeral of the late Bro. Geo. Mitchell. Bible study was continued in the afternoon under the supervision of Bro. Wilson.

"Past and Future Dominion Over Creation," "Destiny of the Wicked," "Fall of Adam," and "The Reign of Peace" were subjects chosen by Bro. Wilson for his sermons.

Business meeting was held on Sunday morning. Officers for the coming year are: Pres., J. C. Wilson, Lebanon, Oregon; Vice-pres., Sr. Wallace Woolf, Vancouver, Wash.; Treasurer, Sr. Elsie Galbraith, Vancouver; and Secretary, Gladys Barber, Corvallis, Oregon.

At the afternoon meeting Bro. Darby spoke on "Faith and Prayer". Communion service concluded the meeting. At the evening meeting Bro. Wilson spoke on "The Creation of Man".

We tender our most humble thanks to Almighty God for the many blessings which He has bestowed upon us during the past year and we pray for divine guidance into the paths of righteousness and eternal life.

Gladys Barber, Sec.

## GESIN - RAMSEY

Ernest M. Gesin, son of Bro. and Sr. Chas. Gesin of Oregon, Illinois, and Miss Marymace Ramsey, daughter of Mr. and Mrs. E. J. Ramsey of Clinton, Iowa, were united in marriage, August 17, at three o'clock by Bro. F. L. Austin at the Church of God. Ruth Virginia Gesin was bridesmaid and Gerald Garard, best man. Preceding the ceremony James Rogers gave Shubert's Serenade on the violin, accompanied by his mother at the organ. Leila Mae Siple sang, "Because" and "Oh, Promise Me."

Mrs. Gesin has been surgical supervisor and teacher of student nurses at Dixon Hospital the past year and has endeared herself to all her new acquaintances at Oregon. Ernest is returning to Tucson, where he is studying law at the University of Arizona.

May they ever remain true to their vows and enjoy many years of happiness and usefulness together.

## READ AND ACT

This issue is being mailed to all who are on our mailing list, many of whom are not now subscribers to The Restitution Herald. On the opposite page you will find a most interesting offer — 40¢ for one 3 months new subscription or \$1.00 for three of these new subscriptions.

Some of you are reading our paper for the first time and some of you have been readers in the past but are not at present. Wouldn't you like to receive it each week? We are anxious to add your name to our regular list.

Perhaps you are a subscriber, but have a friend or two to whom you would like to send the paper. Fill in the form at once with remittance and mail to us today.

## TEXAS CONFERENCE

The Texas Conference of the Church of God convened in Mullin, Texas, July 11 to 20. Bro. G. E. Marsh of Los Angeles, Calif., and E. O. Stewart of Sweetwater were the two ministers present. Bro. Marsh delivered the sermon each evening and Bro. Stewart, each morning. They alternated the work with the senior and young people's Bible classes. Sr. Grace Marsh taught the children's Bible class.

Two young men were baptized. They are Leonard Young, Westbrook, Texas, and Joyce Hancock, Rising Star, Texas.

The following officers were elected for the coming year: E. W. Moses, Pres.; Sybil Guthrie, Sec.; Clint Scott, Treas. The other two members of the executive board are W. A. Hall, Sweetwater, and C. Whitley, Riviera.

This was one of the most pleasant, profitable and harmonious conferences that has ever convened in Texas. Great local interest was manifested, and there were large crowds each evening.

The 1931 Conference will convene in Riviera.  
Sybil Guthrie, Sec.

## ILLINOIS CONFERENCE AND BIBLE SCHOOL

The Illinois Conference and Bible School which was held in conjunction with General Conference, July 29 to Aug. 10, was once more a most instructive as well as interesting meeting. We were very glad to welcome many new faces as well as to greet those dear familiar ones who come each year. Words of commendation were heard on every hand in regard to the work of the five different Bible classes as well as the sermons each night, the themes of which seemed to blend into the common thought of the necessity of faithfulness for the Master is coming soon.

The music was especially gratifying this year due to the beautiful organ, the gift of Mr. and Mrs. Frank Rogers to the Oregon church. Mrs. Rogers also secured the services of several very talented musicians who, along with those of our own number, enhanced the value of the meetings.

Our first business session was held on August 8 at 3:15 p. m. Reports of secretary and treasurer were read and approved. The report of the evangelist was given and was followed by the reports of the churches. Eight had replied by filling out the regular blanks and four others were reported verbally. The special problems of several of the churches were considered at length and suggestions were made as to means of furthering the work at these points. The executive board is es-

pecially desirous of advancing Christian growth throughout the state and will welcome any suggestions the brethren wish to offer.

The election of officers for the coming year resulted in the following: Paul C. Johnson, Pres.; Esta Starbuck, Vice-pres.; Mary A. Gesin, Sec.; Anna E. Drew, Treas. The other members of the board are: Leila E. Whitehead, Leland Hanson, Frank Laning and Zenas Murphy.

On Sunday afternoon, August 10, Mrs. Elzora Wiltshire of Savanna, Illinois, was baptized into Christ. May she ever feel a bond of fellowship uniting her to us and to our Savior as she follows where He leads. Her new address is 380 E. Thirty-seventh St., N., Portland, Oregon. She will be glad to hear from you.

Those assembled from the various parts of the state expressed themselves as earnestly desiring that the cause of the Master be advanced as never before in Illinois. Let's all work together to make this a year of spiritual growth among our churches and isolated ones, for the Master is coming soon to require a reckoning from His servants. May we be found zealous in His service. Mary A. Gesin, Sec.

**IN THE FIELD**

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Mark 16:15, 16.

On July 8 the children, Alice Graham and I left home for work in Kentucky, North Carolina, South Carolina, Missouri and Nebraska. That night we preached in Brumfield, Ky.

On July 30 we began a special meeting at Dana, N. C., six miles east of Hendersonville. This meeting closed August 6. We had the largest crowd that ever attended service at this place. Bro. Clyde Ward was baptized.

On August 6 we began a special meeting at Guthrie Grove, S. C. On Sunday, August 10, five hundred people were present to hear a sermon on "The Rich Man and Lazarus." We had to hold the services in the grove as the house would seat only two hundred fifty. Sr. Mabel Edney took the sermon in shorthand. It will be printed. Her father, Bro. J. H. Stepp, Dana, N. C., has charge of this. Write him if you want some copies. Give number desired.

The meeting closed last night. The following persons were baptized as a result of this meeting: Ezekiel Durham and Mrs. Eva Durham, of Piedmont; Geo. Smith, J. C. Martin, Thos. Smith and Miss Cathrine Picklesimer, of Pelzer, S. C.; Paran Guthrie and Otto Morgan, of Williamston, S. C.; Ingle Hix and Miss Hix, of Tacapau, S. C.

This is written from Dana, N. C., August 13. We have meeting here tonight and tomorrow night, then we leave for Blush, Missouri. Tomorrow we are to meet to do some work on the Dana church house and ground.

J. H. Anderson.

**STONE CHURCH**

The "Old Stone Church" in its remodeled and expanded form is among the beautiful churches of the vicinity. The exterior represents a type of architecture of almost mediaeval design. Four inch stone veneer was used on the addition to the front, and this stone very nicely matches the stone of the old solid walls. The new stained glass windows of Gothic type match those of the old building. The cornerstone bears the date and the inscription, "Unto the King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17.

The exterior of the building is in pleasing harmony with the interior. Here are light green tinted, rough plaster walls, and dark walnut stained pulpit, pews, wood-trimming, and paneling. At the left of the portico en-

trance is a reception room. A sliding stained glass partition shuts this off as a separate room, or throws it open for extra seating. The seating capacity of the main auditorium is augmented by a balcony over the reception room.

The pipe-voiced organ is to the north of the pulpit. Here also are the choir chairs. At the south is a fine Schiller grand piano. Beneath the pulpit dais is the baptistry, and directly behind are the steps leading to the dressing rooms in the basement.

A full depth basement affords Sunday School quarters, and a place for social activities. Movable partitions, to which are attached heavy mulberry colored curtains, provide class rooms of ample size. When not in use as separate rooms, the curtains fold against the partitions, and the partitions, on casters, roll against the walls, thus giving use of the whole basement as one room.

It is truly a beautiful church, and it should be an incentive to those who are privileged to use it throughout the year and at conference times to consecrate themselves to a more complete work to God's glory and honor.

**THE RESTITUTION HERALD**

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Oregon, Illinois

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation

**National Bible Institution**

**Oregon, Illinois**

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Go ye

into all

the world,

and preach the

gospel to every

creature.

He that

believeth

and is

baptized

shall be

saved.

Mark

16:15-16.

Cast thy  
bread upon  
the  
waters:  
for thou  
shalt find  
it after  
many  
days.  
Eccl. 11:1.

## OVER THE TOP

## A STEP FORWARD

**T**HE GENERAL CONFERENCE of the Church of God in business session adopted unanimously the plan of securing 1,000 One-dollar-a-month pledges to carry on the work for the coming year. The N. B. I. treasurer was instructed to appoint a committee throughout the United States and Canada to put the plan across.

The following people have already been appointed to put this drive over the top:

*Virginia*, Harry A. Sheets; *Michigan*, A. G. Townsend; *Minnesota*, Mrs. T. M. Savage, Sydney Magaw, Emil Fredlund, John Berry; *Iowa*, Esther Sealine, Mrs. T. J. Ellis, Mrs. A. J. Eychaner, Mrs. W. W. Cooper; *Wisconsin*, Josephine Engebretson; *Indiana*, Mrs. Floyd Stilson, Verna Himmelright; *Nebraska*, Richard LeCrone, Harvey Krogh, Beulah Wilson, E. E. Giesler; *Illinois*, Esta Starbuck, Margaret Lyon, Elizabeth Ford, Bertha Partlow, Elmer Goekler, Walter Wiggins, Gerald Cooper; *Louisiana*, Ruchie Alexander, Ella Siple; *Washington*, Lottie E. Young, A. L. Corbaley, Clarence Lapp; *Oregon*, Mrs. Flora Hogue; *Ohio*, Melville W. Lyon; *Texas*, E. O. Stewart; *California*, Arlen Marsh.

The treasurer asks the committee to start the work immediately. Just as soon as blanks are printed, to register those who wish a dollar-a-month pledge, a supply will be sent out to each committee member.

All individuals subscribing to this dollar-a-month club will be issued a certificate to show that they are members and to remind them that the one dollar is due the first of each month.

It is suggested that the pledges start at once. This is the way you may join. If you have a committee member in your locality see him immediately and he will see that you are properly registered. Don't wait for him to solicit you. If you do not have a committee member in your locality fill out the form in the next column and mail it to the National Bible Institution office at Oregon, Illinois, with your one dollar to cover the first month and from then on upon the first of each following month send in your dollar.

Now, what's it all for? It is to further the Lord's work and we all want a hand in it. A dollar a month is a small pittance to ask, so let us all put our shoulders to the wheel and see that the thousand members are obtained by October 1, 1930. The time is short, but it can be done.

Over forty new members were secured at our business meeting on August 9. We now have approximately 160 members, but we still need 840 more. Let's all respond by return mail and keep the N. B. I. office force so busy recording names that they will be surprised by the speed with which they come.

At the office we are keeping a close record to see which state and local church will first subscribe 100% of the membership. We have several churches well over the 25% mark.

Come one — Come all, and join the Club!

**L. T. Hanson, Treasurer.**

**I**N HIS REPORT for the year the secretary called attention to the fact that following the conference of a year ago but one department head and no regular office helper was left with which to begin the new year. Bro. Stilson who was treasurer, bookkeeper and manager of the greenhouse moved to his home in Indiana. Sr. Leila Mae Siple, who had been stenographer, resigned to attend Northwestern University. Bro. McGraw of the print shop had resigned. The only one familiar with the work of the past was Sr. Jackson of the Golden Rule Home. The necessity of breaking in new help greatly increased the responsibility and labor. As rapidly as possible the positions were filled to the extent advised by other board members.

Each department was brought into full action as quickly as possible and it is felt that each department advanced during the year. From every viewpoint it is felt that the National Bible Institution is stronger now than it was a year ago. However, the secretary was not satisfied with the year's work owing to the fact that so much of reorganization and so much of necessary hesitancy in launching forth made it impossible to realize the efficiency and the results that should have been realized.

For the coming year a step forward has been taken that should eventually result in much increased strength of labor and service. Instead of expecting one man to manage the National Bible Institution both as to business and as to religious thought and action, the board has seen fit to provide that a business manager shall be secured at earliest opportune time, whose duty it shall be to look after the business or commercial features of the work. The secretary has been asked to devote his time exclusively to the religious phase of the work as quickly as the business manager shall have been obtained. Until then the entire responsibility is continued upon the secretary with the exception that the treasurer, L. T. Hanson of Franklin Grove, Illinois, has been instructed to devise ways and means for financing the work. His first step in this direction is the program which he has outlined in the article of the preceding column.

---

### ONE-DOLLAR-A-MONTH CLUB

I want to be one of the one thousand who are interested to the extent of \$1.00 per month in the Gospel work which the National Bible Institution, of Oregon, Illinois, is promoting.

Signed .....

Date .....

City ..... State .....

St. or Rfd. ....

Church .....

Berean Society .....



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, AUGUST 26, 1930

NUMBER 47

## THE N. B. I. AND YOU

By M. W. Lyon

THE CHURCH OF GOD is standing today at the crossroads of opportunity. Now more than ever before must she either go definitely forward or else begin slipping backward. In making plain this fact the recent General Conference was as refreshing as a dash of cold water in the face of a sleepy man. For the Church of God *has* been asleep, to a large extent, as some of the virgins in our Lord's parable. If this crisis can succeed in awaking us to our duty, it will have served a valuable purpose. But it is a challenge which we may either face or run away from.

The Conference in open session approved a systematic financial program which, if carried out, will put the N. B. I. on its feet and put new heart into the office executives. This program, which has been presented in THE HERALD for some weeks past, calls for the enrollment of one thousand people who love their Lord enough to be willing to pledge that they will pay regularly into the work the small sum of one dollar a month. But so far there has not been the proper response on our part. Only about one-tenth of that number had responded up to Conference time. It was an inspiring thing to see nearly forty more stand up in Conference assembled and pledge their dollar-a-month to the work. That's only a good start; we need 860 more. We need them immediately, because the office is up against a stone wall. The work must go on, and there is not money enough coming in to carry it. Therefore we have determined in our hearts that we will, by God's grace, put this thing over by the first day of October!

The secret of success in this plan is *regularity of contributions*. One dollar a month given regularly and faithfully means more than a check for ten dollars or even twenty sent in when one feels like it. It will be something the office can depend upon; they will not need to lie awake nights worrying whether the contributions will be sufficient to meet the bills. It is a well-known business principle that large sales and small profits are better than a few sales with large profits. The great Woolworth tower in New York was built, not with the money of millionaires, but with the

nickels and dimes which everybody was willing to spend freely because they didn't count for much; you and I helped to build that tower with our dimes and nickels. Our great public works are maintained because of the taxes, which everyone has to pay. It is not the occasional scrubbing that wears away the stone upon the doorstep, but the incessant tramping of unnumbered feet.

So can it be with us, if we catch the vision of its possibilities. If every member of the Church of God would make a small *regular* contribution, the work we could do would not only startle *us* by its magnitude, but the world itself would be compelled to sit up and recognize the work we are doing. One contribution, like a lone strand of rope, by itself does not count for so much, but all together they form a mighty arm of strength, and each of the little strands in the rope is equally necessary. Without them, the rope could not exist. Think what a thousand dollars coming into the office every month would mean! Think of the evangelists we could send over this great land carrying the message of life in Christ! It would be the most noteworthy thing the Church of God in our generation has ever done.

We can do it if we will, and easily. That we have not done it before is not because we could not, nor because we did not want to do it, but simply because we have not gotten together on a unified program. We have just neglected it, and said, "Let the other fellow do it. They won't miss my contribution." That's just why I'm writing this message, to convince you that we can accomplish this task, if we, *every one*, get behind it and help.

Our church has many thousands of believers over this broad land; 1000 is a very small number to ask to contribute. There should be ten thousand. And the amount asked of each is surely the least we could do. Twenty-five cents a week! Why, we spend that, and more, on the mere chewing gum and candy and ice cream we buy and never miss it! Out of our incidentals we could save that dollar-a-month for the Lord. Some, of course, who are not working at all,

(Continued on page 744)

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

## GOD-CONSCIOUSNESS

*"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare." — Psalm 75:1.*

HOW MANY PASSAGES, like this one, reveal David's consciousness of God. Unnumbered times David spoke to God as to a present Guest; he was conscious of God's presence, of His power, of His continued concern. "O Lord my God, thou art very great; thou art clothed with honour and majesty," addressed to God, reveals David's realization of Jehovah's majesty; he had experienced His power of authority and His strength of action.

Back to the day when he picked three smooth stones for his sling with which to meet Goliath; back to the hour when king Saul's javelin sped swiftly past his body, harmless to him against whom the towering, angry king had aimed his vengeance: back to these and to life's numerous experiences, David basked in the ever-radiant fact that God's hand and guidance had been with him. He was conscious of God; of His being, of His watch care, of His power, of His manifest love.

Such consciousness was of greatest importance to David's life. It was more than a belief in God. It was an indwelling knowledge of the fact of God's being. By it his whole being was motivated, his whole career was modified. With such consciousness he must, undoubtedly, have adapted his thoughts, his words, his deeds to the wishes and pleasures of that Omniscient Love and Majesty.

Nor has David been alone in this all-important consciousness of God. Moses was prepared for his redeeming of Israel from Egypt by first being made conscious, very conscious of God. The burning bush was truly a miracle, but it was also much more. It was an instrument by which Moses was brought to experience anew the fact of God. He had long and continuously been a believer in God, but at the holy ground he was brought to sense in a new and emphatic manner the One in whom he had believed.

Joshua knew God in fact. His readiness to do God's word and will had paved the way for many an experience of God. He became ever more conscious of Him. He sensed His abiding and surrounding influence and power.

Jonah, Daniel, Jeremiah, experienced God. They became conscious of Him. By faith they approached. Having approached, they sensed; they came to know God.

That galaxy of faith-men, of Hebrews eleven, were men

who were conscious in life's experiences, of the Creator and Preserver of the universe.

Peter, Paul, John, stood out as beacon lights for Christ and God because of their consciousness of the divine. Origen and Luther were conscious of God. They knew Him, they sensed His being.

One of the Christian's most delightful experiences is to come so close and true to God as to experience Him, to know Him. The consciousness that springs from such experience means more to life than perhaps any other thing in life. By it the lion's den, the city of Worms, the day's test or trial are faced with a joy unexplained; the victor's crown is received with a modesty unknown to aspiring human nature.

Fellow-brethren, are you *conscious* of your Savior and of your God? Have you experienced as did Moses, Stephen, John? With Saul of Tarsus have you come to say, "Who art thou, Lord?" Is Jesus *your* OWN SAVIOR? Is God your ever present Helper?

Seek to become conscious of your Maker and of your Savior.

## ALL FOR CHRIST

IF ALL CHRISTIANS WOULD CONSECRATE all their service for Christ, Christianity could but stand the highest possible in this world of ours. After reasoning with the church at Corinth and speaking of the things spiritual in contrast with the things carnal, Paul refers to the Christian, 1 Cor. 3:16, as "the temple of God," and continues by assuming that "the spirit of God dwelleth in you." He next proceeds to show to those Christians that even the greatest of "wisdom of this world" is unto God like foolishness.

As a result of it all, Paul brings out the thought, v. 21, that no one should be boasted of, that this man or that man should not be extolled as leader or as one great; "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Paul, Apollos, Cephas, all of the environments around and about the Christian life are influences upon the Christian's character making him eventually what he is and in whatever fullness or greatness or richness of stature he may develop, he is Christ's. In this the apostle emphasizes that

all of Christianity and of Christian upbuild is for the Master.

It is in this sense that we would like to emphasize what might be called a slogan for the Church of God for 1930-31. It is this: Let us devote every power of Christian effort and of Christian consecration that our *all* may be for Christ.

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## WHERE ART THOU, CHRIST?

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DEEP IN THE GARDEN of the wilderness of temptation when the Savior lifted up His voice to His Father, God was present. Far north in the little town of Nazareth when the joys of the wedding feast were at their height and Jesus turned to His Father for strength and ability, God

was present. Far eastward over the mountains, down upon the tempestuous waters of Galilee, in the midnight hour, when Jesus was awakened by frightened apostles, God was there. Indeed He had been there before the Savior awoke, but the apostles found Him not. Immediately the Savior was awakened, God's attending presence was revealed by Him. Way south in the city of Jerusalem, in the upper room, at a time when the whole city was in holiday festivity and when the majority were seeking the Savior that they might do away with Him, Jesus lifted up His voice in gentle tones and found God present.

"Where art thou, Lord?" He is everywhere present with you and me. He is waiting for us to recognize Him, waiting for us to lean upon Him.

Wherever God's children go, thither God attends and watches, ready, yea, anxious to lead, to strengthen, to uplift.

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## SOME COMMENTS FROM AN INTERESTING BOOK

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By R. H. Judd

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TO THE OBJECTION that astronomers have discovered stars whose light must have been millions of years traveling to this earth, and that consequently these stars must have existed millions of years ago, and therefore the Bible makes a false declaration when it says the universe was created only some six or seven thousand years ago—I reply by asking, "Where does the Bible say so?" "What," says our objector, "Is not that the good old orthodox doctrine of Christians and commentators? Do they not unanimously denounce geologists and astronomers as heretics for asserting the vast antiquity of the earth?"

We shall see presently that no such unanimity of denunciation has ever existed, and that some of the most ancient and learned Christian commentators taught the antiquity of the earth from the Bible, before geology was born. But that is not the question just now. We are not asking, "What does somebody think?" Our question is, "What does the Book say?"

"Well," replies our objector, "Does not the Bible say in the first of Genesis that God created the heavens and the earth in six days, and Adam on the sixth; and are not chronologists agreed that that was not more than seven thousand years ago at the utmost?" If the Bible had said that God had created the heavens and the earth in six days and the end of that period was only seven thousand years ago, it would by no means follow that the beginning of it was only a few hours before that. For every Bible reader knows that the most common use of the word *day*, in Scripture, is to denote, not a period of twenty-four hours, but a period of time which may be of various lengths.

In this very narrative the word, *day*, is used to denote the whole period of six days' work. (Gen. 2:5.) "In the

day the Lord made the earth and the heavens." Does it mean just twenty-four hours there? In the first of Genesis its duration is defined to consist of "the evening and the morning." Before our infidel chronologist finds out the Bible date of creation, he must be able to tell us of what length was the evening which preceded the first morning and with it constituted the first day. God has of set purpose set stumbling blocks for scoffers at the entrance and the exit of the Bible, as a rebuke to pride and vain curiosity. Dan. 12:10; Job 38:4; Col. 2:18. He nowhere says that the first of the six days of Genesis was the *first* day, absolutely, of the earth's existence, and lest anyone should think so from the use of the ordinal adjective *first*, he does not use that word. But while each of the other days is called "day second," "day third," etc., the first of the series is distinguished by the cardinal number "day one," literally, "And evening was and morning was day one." The first day and the last day are hidden from man. But if our objector had read the Bible attentively he would have seen that it does not say God created the heavens and the earth in six days. Before it begins to give any account of the six days' work, it tells us of a previous state of disorder; and going back beyond that again it says, "In (the) beginning (or in former duration, or in past antiquity) God created the heavens and the earth." It is as self-evident that this "beginning" was before the six days' work, as that the world must have existed before it could be adjusted to its present form. How long before the Bible does not say, nor does the objector pretend to know. He must have overlooked the two first verses of the Bible, else he had never made this objection, which is simply a blunder arising

(Continued on page 743)

## THE BOOK OF JONAH

By Lyman Booth

**J**ONAH MEANING, DOVE, the son of Amittai, was born at Gathhepher, a village in Zebulun. Jewish legends represented him as having been the son of the widow of Serepta, whom Elijah restored to life, and the youth whom Elijah sent to anoint Jehu, king of Israel. These legends, if true, mark the age in which he lived. He was the same prophet who was sent to Jeroboam the second to announce the victories which cast a gleam of prosperity over his reign. 2 Kings 14:25. He was contemporary with Hosea and Amos in the prosperous days of Jeroboam the second.

His field of labor was not in his own country, but in the hated city of Nineveh, to which Jonah did not wish to go. And rather than preach salvation to the Ninevites, for whom he had no love, he sought to run away from God and avoid the work God had commissioned him to perform. But God taught him the impossibility of escaping His presence, even in the depths of the sea. This has been the source of offence to many, but there should be no difficulty in believing the narrative of Jonah's experience in this event, for our Lord cited it as a type of His sleep in the tomb.

Jonah seemed to have no sympathy with God's plan to save the heathen city, but God sent him the second time, and through his unwilling preaching the city repented, both the people and the king. God rejoiced to save the prodigal city, but Jonah felt angry and pouted as the son in the parable who staid at home, and who would not go in at the reception held in honor of his prodigal brother. Jonah even prayed unto the Lord and said, "I pray thee, O Lord, was not this my saying when I was yet in my country? therefore I hastened to flee into Tarshish; for I knew thou art a gracious God and full of compassion, slow to anger and plenteous in mercy, and repentest thee of the evil." 3:10. For his narrow, loveless disposition in this case God rebuked him.

What a vast difference is noted between the sulking prophet when overlooking the repentant city of Nineveh, and the solemn picture of Jesus overlooking the unrepentant city of Jerusalem. When He came near, He beheld the city and wept over it. Luke 19:41. Jesus put forth this parable as a rebuke to all people throughout this age who have the rebellious spirit of Jonah. It is a fitting type of the self-righteous brother who had no joy because of the return of the prodigal.

This book is more the nature of a narrative than of a prophecy. Several events recorded therein are of a very extraordinary nature, which fact has led some to treat it as an allegory, while others profanely ridicule it because of the seeming impossibilities. But we should remember that our Lord repeatedly verified the truth of the narrative, and showed that the most wonderful events in it were intended as a type or emblem of His own death, burial and resurrection on the third day. Matt. 12:39-41; 16:4; Luke 11:32.

The knowledge of the power of God, as manifested by the Holy Scriptures, will fully satisfy the humble mind respecting the miracles recorded in the book.

"The fame of Jonah's deliverance appears to have spread among the heathen nations, and the Greeks, who were accustomed to adorn the memory of their heroes, by every remarkable event which they could appropriate, afterwards added to the adventures of Hercules that of having continued three days, without injury, in the belly of a dog, sent against him by Neptune. The fable of Arion and the Dolphin, of which the date is fixed at a time nearly coeval with the period of Jonah, is probably a misrepresentation of particulars recorded in this book." *Grey's Key*. Jonah lived almost as early as the most ancient Greek poets. His impartiality in recording his own sins is peculiar to the sacred writer.

We may look upon the confinement of Jonah three days and nights as a fair type of the nation of Israel. While the process of digestion usually begins almost instantly after food is taken into the stomach, it was not so with Jonah. The sea monster did not digest him any more than it would a stone. So it is with the children of Israel. They have been swallowed by several nations and have been thus for many centuries. Still these nations have not digested the Jew. He remains a Jew the same as always. The whale delivered Jonah on dry land, and the nations will some day disgorge the Jew and land him in the country of his forefathers.

While in his confinement Jonah prayed to God. 2:7. Then "the Lord spake unto the fish and it vomited out Jonah upon dry land." 2:10. The Jews have been praying and lamenting and wailing, and are still looking for their promised Messiah. Jonah confessed that "salvation is of the Lord" (2:10), and Israel will some day confess and will exclaim with joy and exultation when they see Him, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9.

This book may be divided into four sections. First, Jonah was commissioned to proceed to Nineveh, the capital of Assyria. He hastened to Joppa and embarked aboard ship for Tarshish, or Tartessus, of the south coast of Spain. A fierce storm arose and the mariners, at his own request, cast him into the sea. Here a great fish swallowed him and he remained in its belly three days and nights. Ch. 1.

Second, he prays earnestly, and he is cast forth onto dry land. Ch. 2. Third, bidden a second time to go to Nineveh, he dares not disobey, and proclaims his message; "Yet forty days, and Nineveh shall be overthrown." (3:4.) King and people repent. Their penitence is accepted, and the judgment is deferred. Ch. 3. Fourth, disappointed and angry, the prophet sits in a booth of woven boughs outside the city, waiting, in vain, for the judgment he had spoken. The book closes with an exhibition of his penitence, and God's tender mercies. Ch. 4.

This book has always been considered as belonging to the sacred canon by both Jews and Christians, and this is corroborated by the character of the language, and the ac-

curacy of its historical and geographical details. No Jew, however anxious to exalt his hero, would have painted the picture of a prophet of his nation so narrow, so ungracious, so selfish, so intolerant.

Twice our Lord alluded to incidents recorded in this book. In His reply to the Pharisees who had asked Him for a sign from heaven, He gave them a sign from beneath and declared that the swallowing up of Jonah by the sea monster and the restoration of life after apparently certain destruction was a figure of His own resurrection from the grave. Matt. 12:40; 16:4. He also affirmed that the repentant Ninevites shall stand up in judgment and condemn "the children of the kingdom," who had so many privileges and did not improve them as they should.

## THREE POWERFUL WORDS

By Lottie E. Young

THERE IS A PRETTY STORY told of a gentleman who, while driving along a lonely road, heard a childish voice saying over the letters of the alphabet. He stopped to ask the reason for it. The answer was that the little girl was lost and did not quite know how to pray to God for deliverance. So she asked Him to make the letters she was saying into a prayer for help.

The alphabet is not a very interesting thing to consider, but some day when you are walking along a country road, or are tired enough to sit down and rest but not quite weary enough to go to sleep, just take a special letter and see how many Bible words you can think of commencing with it. Take, for instance, "S" with Savior, Salvation, Sacrifice, Sympathy, or "P" with Peace, Purity, Pity, and you will be astonished to find what a list you can make. When thinking of these words, helpful verses may come to mind. Here are three important "G's" from the Bible:

GO. I am a firm believer in the words of the Savior, "Go ye into all the world, and preach the gospel to every creature." I know some say this command was just given to the eleven disciples, but if those to whom they gave the message had not repeated it to others, how would the "utmost parts of the earth" have heard the story of salvation? Some may say, "Are there not enough heathen nearer home than India or China?" Truly, "the fields are white already to harvest" and there are thousands in every so called "Christian" land who have never heard the name of Jesus, but those who object to foreign missions are not generally the ones who minister to home missions.

The ordinary person says, "Why should I leave my home and friends to go and teach the dirty heathen?" Thousands of devoted men and women, since the days of the first missionaries, have answered that question with the words of Paul, "The love of Christ constraineth me." But if we do not cross the ocean are we telling our neighbors and friends the story of the One who died for them?

GET. The thought of many people when any proposition is made to them is, "What do I get out of it?" and the best answer to this is, "Just as much as you put into it." A worldly motto is, "Get all you can and give as little as you have to."

I once knew a very rich man who spent his days squeezing money out of poor folks, and his nights in worrying how best he could accomplish this end. Suddenly there came a time when the words, "Thou foolish one, this night shall thy soul be required of thee," were spoken to him. In the morning he was taking his last sleep, leaving his fortune to be fought over by those who had no love for him.

Contrast this with the Lord Jesus Christ, the Son of the One "who holdeth the wealth of the world in his hands." When He died, He left His peace to His disciples, His clothes to the Roman soldiers, His mother to the apostle John, and a loaned grave was His resting place. And yet, all down the ages millions have given up their lives for love of Him.

GIVE. Money is generally considered the only thing people can give to help along, but how about prayer and sympathy, expressed by word and deed to those in distress? Let us look at the New Testament and see if money was the only thing given: The "poor widow" gave all. Luke 21:4. Zaccheus gave one-half. Luke 19:8. Peter left all. Matt. 19:27. Early disciples gave "possessions and goods." Acts 2:45. Lydia gave Christian use of her home. Acts 16:15. Dorcas gave "good works and almsdeeds." Acts 9:36. Phoebe gave help. Romans 16:1, 2. Paul gave years of missionary toil without a stipulated salary. Acts 20:33-35. The Macedonian churches gave out of their "deep poverty" "according to their power" and "beyond their power." 2 Cor. 8:1-3. The Lord Jesus gave himself. 1 Timothy 2:6. The infinite Father gave His "only begotten Son" for the world. John 3:16.

How much are *we* giving? What are we giving? What is our motive in giving? Do we know the *joy* of giving? As God hath blessed and prospered us, are we giving *freely* and *gladly* to help our local churches. Do we "hold up the hands" of those who have the responsibility of the National Bible Institution? If so, we may hear the Master's, "Well done." "As ye have done it unto the least of these, ye have done it unto me."

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NATIONAL BIBLE INSTITUTION  
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## HEARD AT OUR GENERAL CONFERENCE

WE ARE HOPING FOR GREAT THINGS from our heavenly Father; we are advancing in Christian effort; but it is all through our Lord Jesus Christ. Except for His great work, the world would not progress. There was no other way to save the world than through Christ. He must needs go through all the labor, all the sorrow that He did, that the world might know the Father.

He died for you and me that we might know the Father. He found us under sentence of death. Sin could never lift us from the depths into which it plunged us. But Jesus, our Savior, could and did. "By his stripes we are healed."

Those of you who have come from near and far are going out from this house of God into the world of your associates. As Christians we must go forth in such manner of life that the world may know we love the Lord. Our Savior gave His all, even life itself, to show the world that He loved the Father. What our Savior did proved what He was; what we do proves what we are.

We love to meet here from year to year. Our prayers have ascended to the Father through His well beloved Son. It is time now to arise and go back to our homes, our churches, our various places of labor out in the world. Whatever we accomplish it will be through Jesus Christ our Lord. As you proclaim the gospel, fellow ministers, do not forget to ask the heavenly Father to bless your efforts through our Lord Jesus Christ.

Let us arise to our Christian duty; let us give our all upon the altar of Christian service. And when that victorious Lord and Master shall gather together and crown us all in one glad company, what a gathering that will be!

— "Through Jesus Christ Our Lord," by F. L. Austin in the closing sermon of Conference.

THE STORY OF LOT in the city of Sodom is forty centuries old, but the hopes and aspirations of its people, their sorrows and trials are much the same as ours today. For the foundation of the story, we must go back to Abraham who was told to leave his kindred and follow God's leading. But Abraham's faith was not quite sufficient for the test, for he took with him some of his relatives, among them his nephew, Lot. Not casting any aspersions upon Abraham, we realize that this was contrary to the express request of God, difficult though the compliance may have been. And since every transgression reaps its own reward, Abraham suffered deeply for this disobedience.

In these transgressions and suffering lies a valuable lesson for us today. He that has done wrong must expect to pay the penalty. The results are inevitable. If you choose the wrong, you must suffer and none can escape.

Reviewing Abraham's life, we learn that Lot brought sorrow to him every way that he turned. The war of the kings resulted in the capture of Lot and Abraham had to pay a valuable ransom for his return. In the strife between the herdsmen of Abraham and Lot, we find Abra-

ham again paying for his affection for his nephew and reaping in sorrow. Lot's choice may appear to a good business man as a wise choice, but was it? Lot chose the rich Jordan valley, but he pitched his tent toward Sodom, not taking into consideration the wickedness that surrounded his family on every side, for there was not one righteous man in Sodom. What an awful price Lot paid for a good business investment! We have giants of business today but what dwarfs they are spiritually.

Quite evidently Lot's overweening weakness was the desire for worldly possessions and soon he moved to town. The result we all know only too well — Lot and his family had to flee from the destruction sent by God, leaving behind them the wealth that was so dear to them. Boys and girls, it doesn't pay to pitch your tent toward Sodom. Whether it is for love of money, ease, pleasure or sinful desire, it doesn't pay, for we reap in remorse, pain and tears.

Figuratively speaking, what is your Sodom today? There are three avenues through which appeal is made to carnal man, the lust of the flesh, the lust of the eye, the pride of life. The inroads of sin are made through one of these desires and we must pay the price for our choice. You need not be influenced by your surroundings as was Lot, but you may take your environment with you wherever you go. The Lord is a strong tower and a refuge. In the day of trouble you will be safe in His keeping. — J. W. Williams in "Tenting Toward Sodom."

LOOKING OVER THE FIELD of humanity the Master chose His disciples for the harvest of human souls. He recognized the urgency of the situation, for ripe grain needs action. The Master could look deep into the hearts of men and see their sorrows, their problems, their temptations. We cannot fathom the pity that welled up into His heart as He realized that the harvest was ready but laborers few.

I can almost fancy the Master asking you and me the same question, "Why stand ye idle?" We stand at the eleventh hour of the world's history; we see growing discontent, trouble and turmoil on every hand. As Peter, John and the rest of the twelve were chosen for a definite place in the harvest of souls, so you and I have been placed in the body of Christ for a definite work in God's harvest today.

One prayer should be on the lips of every member of the Church of God — that God will send forth laborers in these perilous times. Do you suppose that God chose you for any reason but that He has work for you to do? On every hand hearts have grown cold, indifferent, apathetic, because in some way or another we have not heeded the call of the Lord of the harvest field.

In times of national disaster all the world springs to close the breach, but these are only carnal needs. The spiritual need is greater and still we sit idly by. Whatever work our Lord will do in this dispensation must needs be done by you and me. And we are disloyal to our Lord if

we do not take advantage of the opportunity right at home.

The Lord of the harvest wants you; He wants me. As we go back to our churches, let us heed His call and reconsecrate ourselves, our all to Him and the reward will be in keeping with the service rendered. — “*The Whitening Harvest*,” by M. W. Lyon.

## VICTORY AWAITS

By Lydia Railsback

IT HAS BEEN SAID that all things come to those who wait. This may be true in many instances, but much depends on how one waits. If the waiting is done in idleness with no thought of helping one's self, the victory may not and probably will not come. But if while waiting, one is striving toward the goal, the results are likely to be entirely different.

A story is told of a boy who had the idea that he was bad and that he never would amount to anything. This had a very bad effect on the boy. One day his teacher said to him, “You can be as good as any boy if you try.” He had never heard such a statement before and it aroused his attention so that he asked whether he really could be a good boy. The answer was, “Yes, you can.” Then the boy resolved that if he could be good, he would be good. And from that hour he was a changed lad. He did what he could.

Every boy and girl, yes, man and woman, might well learn a lesson from this boy. “I can if I will” is a good motto for all to have. Many, many times we do not live up to our privileges, but we can, if we will. Many times good deeds go undone for lack of looking for the opportunities to do them.

Many times kind words are left unsaid for want of a disposition to say them. A kind word often causes the recipient to take new hope and make new resolves. The word the teacher spoke to the boy made him look at himself in an entirely different light. It gave him encouragement; it made him wake up to a realization of what he could be, if he only wanted to put forth the effort.

Many a person who has fallen into the depths of sin might be saved if the right person could say the right thing at the right time. It may be the means of arousing the fallen one to a new sense of duty to himself and to those about him. And so it is, opportunities lie at each one's door, and it pays to seize those opportunities and make use of them.

The Christian's aim should be to serve Jesus. In order to do this one must know something of His life and works. If we will to do this, we can. The “can” and the “will” is the spirit that makes good Christians. They make Christianity a success, not a failure. If Christianity is a success, then victory awaits at the resurrection.

“It pays to serve Jesus; I speak from my heart;

He'll always be with us, if we do our part.

There's naught in this wide world can pleasures afford,

There's peace and contentment in serving the Lord.”

## SOME COMMENTS FROM AN INTERESTING BOOK

(Continued from page 739)

ing from incapacity to read a few verses of Scripture correctly.

But it is replied, “Does not the Bible say in the fourth commandment ‘In six days the Lord made heaven, and earth, and the sea and all that in them is,’ etc? True, but we are speaking just now of a very different work: the work of *creation*. If anyone does not know the difference between *create* and *make*, let him turn to his dictionary, and Webster will inform him that the primary literal meaning of *create* is “to produce; to bring into being, from nothing; to cause to exist.” The example he gives to illustrate his definition is this verse, “In the beginning God *created* the heavens and the earth.” But the primary meaning of *make* is, “to compel; to constrain;” thence, “to form of materials,” and he illustrates the generic difference between these two words by a quotation from Dwight: “God not only *made* but *created*. He not only made the work but the materials.” Both words are as good translations of the Hebrew originals, *bra* and *oshe*, as can be given.

If any of my readers has not a dictionary, he can satisfy himself thoroughly as to the different meanings of these two words and of their equivalents in the original Hebrew by looking at their use in the Bible. Thus he will find *create* applied to the creation of the heavens and the earth in the beginning when there could have been no preexistent materials to make them from, unless we adopt the atheistic absurdity of the eternity of matter — that is to say that “the paving stones made themselves.”

Then it is applied to the production of animal life, v. 21, which is not a product or combination of any lifeless matter, but a direct and constant resistance to the chemical and mechanical laws which govern lifeless matter. “God created great whales, and every living creature that moveth.” Gen. 1:21. Next it is applied to the production of the human race as a species distinct from all other living creatures, not derived from any of them. “God created man in his,” etc.

It is in like manner applied to all God's subsequent bestowals of rational souls, which are directly bestowed by God, and are not in the power of any creature to give. “Thou sendest forth thy Spirit; they are *created*.” “Remember now thy Creator in the days of thy youth.” Psa. 104:30; Eccl. 12:1. In all these instances the use of the word determines its literal meaning to be what Webster defines it: “to bring something out of nothing.”

The metaphorical use of the word is equally expressive of its literal meaning, for it is applied to the production of new dispositions of mind and soul, utterly opposite to those previously existing. “Create in me a clean heart;” which God thus explains, “A new heart will I give you.” Psa. 51:10; Ezek. 36:26.

(To be continued)

## THE N. B. I. AND YOU

(Continued from front page)

could not give even that, but I venture to say that very few of our people could not afford to give a dollar a month. Any one who is working, and drawing a salary or wages ought to be able to do it easily. It may require a sacrifice to some to give a dollar a month. To most of us it will not. But we need to sacrifice. We ourselves need the spiritual benefit that comes only in that way.

The plain facts of the case are these. Ever since the inception of the General Conference organization there has been a shortage of funds. The office has had a continual nightmare of worry through all the years of its operation because the church throughout the country has not cooperated financially. And now the work must either be better supported or some of it will have to be dropped. Bro. Austin has come to the place where he has literally broken under the strain of trying to carry all of the office work when there was not money enough to hire adequate help. Very few of you who read this can realize what he has sacrificed of physical strength, of worry night and day, of unselfish giving of himself body and soul that this, your institution, might be built up into a tower of strength for the Master's cause. (And probably very few know that for two or three years past his salary has been in arrears, and also that of other workers, because there was not money enough to pay it.) The Institution has grown, slowly but steadily, until it is today doing a work of far-reaching benefit to the church everywhere. And much, very much of the credit (so far as earthly credit goes) for the growth that has been made is due to the faithful, untiring efforts of your secretary, F. L. Austin.

Now the worm has turned. The Conference in session heard Bro. Austin say reluctantly but positively that he would not, could not, continue longer carrying the load he has been carrying. He should have been relieved long ago. We should not have been willing to wait until he dropped under the load before recognizing our obligation in the matter and assuming some of it. It is imperative now to employ a business manager, and to do so more money is needed.

It is a standing shame to the Church of God that we have allowed these few to carry the burden alone, that while we have all benefited by the work of the N. B. I., we have not seemed to feel any responsibility financially at all. Brethren, are you willing that this should go on? Are you willing that the workers at Oregon should go right on giving their all to the cause and going unpaid into the bargain, while we at home do nothing to assist them?

And there is still a more serious angle to the question. We are in danger of drying up, and of falling away entirely from the church, if we do not carry the Lord's work upon our hearts individually and personally. If our religion isn't deep enough and big enough to reach into our pocket-books, it hasn't a very strong hold on us, and we are dangerously close to the world. So I for one am glad that the

recent Conference took some definite steps toward righting this great wrong.

Right now Israel is straining every nerve and many of the Jews are mortgaging their futures to build up their cherished homeland in Palestine. One secret of their success is that they always stand together, all for one and one for all. They are sacrificing for an ideal, and an earthly one, at that. Can you and I, of the High Calling do LESS for our great hope in Christ Jesus than Israel after the flesh is doing for theirs? We ought to do far more, for we are looking for the King to come very soon.

This article is entirely unsolicited. No one in the office or anywhere else even knows I am writing it or had any intention of doing so. But I cannot longer remain silent. I feel constrained to appeal to the brotherhood and urge you to gird for action. "The night is already far spent, and the day is at hand." The time has come for the Church of God to awake from her unbusinesslike methods of the past and meet the money question honestly and fairly. Any business run as we have always run our church would go on the rocks in no time.

Israel *had* to give a tenth, at least. God required it of them. Now, because He puts us, His Church, on our honor to support His work, are we going to betray Him in neglecting this matter? It is a serious matter to neglect God's business, as the sleepy virgins learned to their everlasting sorrow. I tell you, brethren, it's a hard thing to say, but I verily believe God will hold us as unfaithful stewards if we fail to respond to this call of need.

Make this a personal matter. It isn't Bro. Austin's job to raise these pledges. It's mine, and yours. It is your Training Class that this money will help educate, your HERALD and Sunday School Quarterly that it will publish, and your church which will be strengthened. The success of this endeavor depends on the multitude of the *small* contributions. The writer has joined this dollar-a-month club, and 140 others with him. It isn't enough. I want you, too.

Let every member of the body of Christ, every one, I say, do his duty now, without putting it off until he forgets it. Snow under the office with an avalanche of pledges that will put new heart and courage into the workers there. Will you, brother, stand with us in support of this great work? Time is limited; haste is important. Sit down and send in your pledge to the treasurer today, or hand it to one of the workers in your locality. Remember, 1000 pledges by October first! Let's go! And may it be said of us, as of God's people in an ancient day of need, "The people had a mind to work."

The inner man is the product of two powers — the power of consciousness (or the power of knowing) and the power of memory. These two powers act in response to stimuli just as the power in a nerve acts in response to the stimuli of heat, pressure, etc. They are constantly forming, and retaining, and building into the fabric of my inner life the thoughts, convictions and emotional reactions that come to me day by day.



# DAILY SCRIPTURE READINGS

## THE WORLD'S DEBT TO REFORMERS

### THE WAY TO LIFE

Sunday, August 31 — Isaiah 55.

*"Seek ye the Lord while he may be found, call ye upon him while he is near." V. 6.*

HOW TRUE IT IS that history repeats itself. One after another, nations have been born, moved forward, reached the pinnacle of their prosperity and then declined. If we study their history we find that wealth and achievement lead to ease and luxury, and eventually to corruption and ruin. Truly, they "spend money for that which is not bread, and . . . labour for that which satisfieth not."

The way to life lies in the opposite direction. God's ways are not man's ways, nor His thoughts, the thoughts of man. The prophet exhorts, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." Then shall the nations "go out with joy, and be led forth with peace."

### JOSIAH'S GOOD REIGN

Monday, September 1 — 2 Kings 22:1-7.

*"And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left."*

IF WE READ THE REST of the chapter we learn that the people had departed a long way from following after the words of the law. Many and devious had been the paths of sin which they had trod, and great was the wrath of the Lord because of it. Who knows but that Josiah, like another, had come into the kingdom for just such a time as this?

Though God would not protect them from the consequences of their great sin, yet He shielded Josiah because he humbled himself before God, and He did not bring this evil upon them during his lifetime.

### JOSIAH'S COVENANT

Tuesday, September 2 — 2 Kings 23:1-3.

*"And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord . . . with all their heart, and all their soul." V. 3.*

IN ALL GREAT UNDERTAKINGS there must be one to take the lead, to organize effort and to bring about desired results. The kingdom of Judah was in direful straits. How far they had fallen in the depths of sin we may learn from the intervening verses. None had the initiative to put into force the words of the newly found book of the law, so long neglected amid dust and disorder, save the boy king. He took upon himself the responsibility of binding the people to a contract with God, for well he knew without that their promises were as empty words. How long did they keep this covenant? 2 Chronicles 36.

### JOSIAH'S REFORMS

Wednesday, September 3 — 2 Kings 23:4-20.

*"And all the houses also of the high places . . . which the kings of Israel had made to provoke the Lord to anger, Josiah took away." V. 19.*

THE VERY FIRST LAW God gave Israel was, "Thou shalt have no other gods before me." And He told them further they were not to make any graven images, nor bow themselves down to serve any likeness of man or animal. The reason for giving this law, He explained to them, was because He was a jealous God and would visit their sins upon their children to the third and fourth generation.

God had chosen Israel to be His own, to show forth His glory to the heathen round about. And He had dealt with them as the tenderest father deals with his own child. God knew that in the worship of idolatry lay all manner of evil, immorality and degradation. And for this reason He sought to jealously guard them against it.

How far they had departed from the worship of Jehovah we learn from this chapter. Notice how thoroughly Josiah sought to stamp out all evidences of their wicked practices.

### JOSIAH AND THE LAW

Thursday, September 4 — 2 Kings 23:21-25.

*"Like unto him was there no king before him, that turned to the Lord with all his heart." V. 25.*

PRECIOUS INDEED TO JOSIAH must have been the book of the law, thought by some to be the book of Deuteronomy, which the high priest found during the work of repairing the temple. Think how neglectful of their duty the priests must have been, they who should have guarded the book and taught its precepts faithfully! Without doubt Josiah had never heard of many of God's requirements until they were read to him from this book. How strange they must have sounded in his ears, as he contemplated the extreme wickedness of the people all about him. If Judah had had more Josiahs, instead of men like Manasseh, she would not have incurred the just judgments of Jehovah.

### JOSIAH'S DEATH

Friday, September 5 — 2 Chronicles 35:20-26.

*"And all Judah and Jerusalem mourned for Josiah." V. 24.*

THE RESULT OF JUDAH'S GREAT SIN of idolatry was moral corruption and ruin, and the judgment of Jehovah, following upon such wickedness, could no longer be averted. But because of Josiah's reverence for God's law and his faithfulness in bringing the people to once more respect that law, God said that He would not bring disaster upon the

nation during Josiah's lifetime. Previous kings and the ones to follow him, had led the people into wickedness. The nation owed a great debt to Josiah for cleansing the land of all evidence of that wickedness. Note the nation-wide mourning at his death.

### LIGHTING THE WAY

Saturday, September 6 — Psalm 119:105-112.

*"Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart." V. 111.*

NOT TO US IS GIVEN the opportunity of being a Josiah to lead a great nation away from the practice of evil, back to the pure worship of God. We may not be great reformers, leaving a record of righteous deeds to be read by each succeeding generation. But to each of us is given a certain measure of influence over those within our own circle. If, as true Christians, we have found the Word of God a lamp for our feet and a light to our pathway, it is our duty to carry that light to others, that they, too, may walk in its counsel and be led by its precepts, bringing honor to our heavenly Father.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." — *M. G.*

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*If you have not already done so, join the Dollar-A-Month Club now. One thousand members are wanted.*

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## THE TREES OF EDEN

*By Charles W. Howe*

THE TRUTH OF THE BIBLE is not always that which appears on the surface. It is often hidden under a covering of figurative language. The true meaning can only be determined by comparing scripture with scripture and letting the Word be its own commentator.

The truth of creation seems to be somewhat hidden beneath the figurative language employed. Ezekiel comments on the trees of Eden in such a way as to be very enlightening. His comment is found in the thirty-first chapter. He speaks of the trees of the garden of Eden as being people. They possess the power of envy and the possibility of being slain with the sword.

Trees, as a figure of people, is not unusual in the Bible. Psa. 69:12; Isa. 44:23; 55:12; 61:3; Judges 9; Ezek. 31 and Dan. 4 are noteworthy examples. So the divine commentary on the trees of Eden shows them to be people who lived contemporarily with Adam and who were still in existence in Ezekiel's day. It also aid us in placing Jesus and His saints as being the trees of life of the future.

In Adam's time the tree of life was the source of God's word of life to man, probably a food of angels who had the words of life for Adam's race. Adam was to pass these on

to the trees of the garden as he dressed and cared for them. Certainly, since the fruit of the righteous is a tree of life, Prov. 11:30, the righteous ones, Jesus and His saints, having become like unto the angels will exercise tree of life functions in the healing of the nations in the future.

The foregoing interpretation of trees helps us to understand Cain's fear lest he should be killed in the land of Nod. Gen. 4:14. It also helps us to understand a figurative serpentine individual allied to a people known as the tree of good and evil, and especially so when we understand what the word "Adam", also translated "man" really means. In Gesenius *Hebrew and English Lexicon* we are informed that the word means, "one red or ruddy," of the race which we call white to distinguish it from colored races. He says that the Arabs used the word to distinguish their race from the black. It helps us to understand certain facts which have seemingly not been in harmony with the Bible to be absolutely in harmony therewith, for example, man's great antiquity on earth and the fact that the colored races cannot be traced to the sons of Noah but are of much greater antiquity.

Let the Bible again be our commentator. From Genesis 10:15-19 we find that Canaan, the one on whom the curse was pronounced, was the father of the Canaanites instead of being the father of the negro, and that his descendants had for their territory the same land occupied by them in Abraham's time. The sons of Ham who settled in Africa were not under the curse, and we know that their descendants all belonged to the white race.

But how could they pass through the flood so as to still be in existence when Ezekiel wrote as indeed they still exist today? Again we appeal to the divine commentator, and we find that Methuselah lived over nine months past the beginning of the flood. This shows that the flood did not cover the entire globe. This is in harmony with the meaning of the word "earth", which is frequently translated "country." Now the flood came, not when Noah was past six hundred years old, as is usually supposed, but in the six hundredth year of Noah's life, the second month and the seventeenth day of the month, Gen. 7:11, or when Noah was just past his five hundred ninety-ninth birthday. Figure it up thus: Methuselah to Lamech equals one hundred eighty-seven years. Gen. 5:25. Lamech to Noah equals one hundred eighty-two years. Gen. 5:28. Noah to flood equals five hundred ninety-nine years. Gen. 7:11. The total is nine hundred sixty-eight years.

Methuselah lived nine hundred sixty-nine years. Gen. 5:27. And so the flood could not have covered the entire globe, or else Methuselah must have been drowned. This shows the possibility that the human trees of the garden should have come down to the post-diluvian days just as Ezekiel indicates.

We have indicated the work of Jesus as the last Adam in the work of pruning the trees of Eden in such a manner as the first Adam could not have done. Under His work even the tree of the knowledge of good and evil will bear only the knowledge of good to the glory of God, and all the trees of the field will clap their hands, indicating their joy.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave.,  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4561 Venice Blvd.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"BE STRONG IN THE LORD, AND IN THE POWER OF HIS MIGHT." — EPHESIANS 6:10.

### FUTURE BEREAN CLASSES

IN REPORTING BIBLE STUDY activities and opportunities for Berean work at Plum River, Illinois, Sr. Alta Mitchell writes as follows:

"As we have a Union Sunday School, we are not engaged in Berean work. However, there are many young people and we are planning to organize some kind of Bible study for Sunday evenings. I fear the Berean book would prove too denominational for the beginning, at least, in a group where so many churches are represented. We would very much appreciate suggestions as to what should be done here in our little country church.

"My sister and I intend to study from the Berean books. I think this study would be very good for new members of the faith, since it could show the fine points of belief of our brothers and sisters.

"I teach the juniors in our Sunday School and they are becoming more and more interesting. Not long ago our discussion led us to a talk about prayer. We spoke of the fact that many people ask God to do this or that. For instance, one may ask Him to send a good rain Monday to save the corn, while another may petition for no rain because of threshing or a trip. Far too many then, when they find their selfish prayers unanswered, take a wrong attitude and, as we expressed it, turn against God. So we reasoned that we will ask what we wish, but say, as Jesus said, 'Nevertheless, not my will, but thine, be done.'"

Where there are real live wide-awake young people, anxious to study the Word of God and search out its precious truths, we feel that there is going to be certain progress forward. We hope that this class may soon find it practical to use the Berean books, for study of them incites deep scriptural research, and brings out individual ideas.

We pray that God may bless the seeds of truth sowed among this group, that it may grow to abundant fruition. We will be anxious to hear from this class in the future and learn of the progress they are making.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." — Exodus 20:12.

### ILLINOIS STATE BEREAN SOCIETY REPORT

THE ILLINOIS STATE BEREAN SOCIETY held its thirty-third annual business meeting at Oregon, August 9, 1930.

The meeting was called to order by the president, Bro. Elmer Goekler. The minutes of the last meeting were read and approved. The treasurer's report was read and accepted. This report showed a balance of more funds in our state treasury than at the end of the previous year. All dues have been paid up to date.

Reports of local societies were read by the secretary. Some of these show an increase in membership, while others show a decrease. Some societies have been divided into adult and junior study classes, with only the junior classes continuing as Bereans. Hence, we have a decreased membership in some localities. Those present from different communities reported personally the progress of the work. The St. Louis society has been discontinued.

A motion was made and seconded that October be again set aside as Self-Denial Month, proceeds of which will be used in relief work. Motion was carried.

We then proceeded to the election of officers, with the result of the election for the coming year as follows: pres., Elmer Goekler, Marshall; first vice-pres., Margaret Lyon, 124 N. Parkside Ave., Chicago; second vice-pres., Gerald Cooper, Ripley; sec., Edna Wood, Marshall; treas., Esta Starbuck, 420 S. Third St., Rockford.

It was decided that the isolated committee should be discontinued as its work is nearly all included in other branches, and very little has been accomplished by this committee in the past. Chairmen of other standing committees are as follows: Junior Home Study, Ednah Cooper, Ripley; Advisory, Anna E. Drew, 629 N. Galena Ave., Dixon; Sunshine, Dorothy W. Lyon, 215 N. First St., Rockford.

Edna Wood, Secretary.

*If you have not already done so, join the Dollar-A-Month Club now. One thousand members are wanted.*

### BEREAN PAGE CONTRIBUTIONS

Illinois, 11. California, 5. Indiana, 3. Michigan, 2. Minnesota, 2. Florida, 1. Louisiana, 1. Arkansas, 1. Missouri, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE BOY KING

*“Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem.”*

IT WAS A GLAD DAY in Jerusalem when the little eight year old boy was crowned king. He was to be trained for great duties, and Hilkiah the high priest became his teacher.

It was Judah's good fortune to have a few years of quiet while the king was growing up. The Assyrian power had weakened, and so the country did not worry about war for a few years.

Josiah quietly developed until his sixteenth year. Then he showed clearly the training he had received. He began to seek after God. At twenty, when Josiah had reached full manhood, according to the Jewish law, his larger activities began.

Many, many of the people still worshiped idols, and did not want to give them up. So it was not an easy task the young king undertook. He began to clear Jerusalem and Judah of the high places, the groves and idols, some of which had existed in the days of Samuel.

Josiah went about the country himself to see that his reforms were carried out. He broke the images in pieces and made dust of them, and scattered the dust upon the graves of those who had worshiped them. Then he gave orders that the temple should be repaired. It was a labor of love to Josiah.

Every nook and corner of the temple was ransacked. In a hidden place where it had lain neglected and forgotten, the priest, Hilkiah, came across the book of the law of God. It was probably a copy of the book known to us as Deuteronomy.

How long it had been there we do not know, but it came forth as if it had been a fresh revelation from God. Hilkiah handed it to the scribe, Shaphan, and he, in turn, came to the king, saying, “Hilkiah the priest hath delivered me a book.”

King Josiah naturally wanted to know the contents of the book. From the opening sentence he was all attention. His face showed both surprise and awe. As the reading continued, and Josiah heard more of the law, which his nation had so thoroughly disregarded, he rent his clothes to express his grief.

When he had heard the book, he at once appointed a committee to investigate the matter and learn what the fate of the nation would be because of disobedience. They went to the prophetess, Huldah, who told them that the nation would some day be destroyed, but not while Josiah lived.

The king was thoroughly aroused. Without delay he called together his priests and Levites, and all the people both great and small, to hear the law read. He wanted to bind the people by a pledge. In this he took the lead. “He stood in his place and made a covenant before Jehovah.” He pledged himself “to keep his commandments, and his testimonies, and his statutes with all his heart and with all his soul.” He asked all the people of Judah and of Benjamin to rise with one accord and give the same promise.

It was not difficult to persuade his nation, for the people loved their king and had confidence in him. Whatever he did, they were very willing to do. The covenant to God became general.

The time was ripe for a great passover, and everything was ready. The king was the leading spirit. He set the priests in their offices and encouraged them in every way. He instructed the Levites, who had carried the ark about in their teachings, to set it in the temple, that it should no more be a burden to their shoulders.

Then the king, the princes, the chief priests, and Levites brought passover offerings and made a great celebration lasting seven days. Josiah saw to it that all was done exactly as the law read.

The country was truly blessed during this good king's reign. And when he was killed in battle by a chance arrow of an Egyptian archer, the whole country was loud in lamentation, and deeply mournful. — *Notes from “The Building of a Nation.”*

*Think!* Are we ruling our own lives as carefully as Josiah ruled his kingdom?

#### SOMETHING TO DO

1. Read 2 Kings 22 and 23.
2. Learn 2 Kings 22:2.
3. Copy: Josiah — wise young king of Judah.

#### INDUSTRIOUS

Work, work! “Work, for the night is coming, when man works no more.”

Idle hands get into mischief, so keep busy at something worth while — something that will bring honor and will help you to climb up rather than down.

Work in God's service and you will never lack employment. Real work is *helpfulness*. Also studious endeavor is building, too.

“We judge ourselves by what we feel capable of doing, while others judge us by what we have done.”

— *Longfellow.*

# With Our Sunday Schools

LESSON X. — September 7, 1930

## JOSIAH

2 Kings 22; 23:1-3, 21-25; 2 Chron. 34 and 35

Devotional Reading: Psalm 119:9-16

### GOLDEN TEXT

Thy word is a lamp unto my feet, and a light unto my path. — Psalm 119:105.

#### A STUDY OF THE SUBJECT

**Topic.** Getting Help From God's Book.

**Basic Truth.** "Thy word is a lamp unto my feet, and a light unto my path." — Psalm 119:105.

**Outline.** I. God's Spoken and Written Words Are Man's Only Sure Instruction. II. Every Reformation Is Based on God's Word. III. God's Word Decries Every Evil, Every Devastating Way of Man. IV. The World Owes All to God's Word.

**I. God's Spoken and Written Words Are Man's Only Sure Instruction.** "At sundry times and in diverse manners" God has spoken to man. Heb. 1:1. He speaks through the heavens, Psa. 19:1, and also through the firmament; "day unto day uttereth speech, and night unto night sheweth knowledge", Psa. 19:2. The rock, all nature as well as the printed book reveal God's word. God's word is everywhere. There is no basic knowledge outside of it.

**II. Every Reformation Is Based on God's Word.** "Wherewithal shall a young man cleanse his way? by taking heed according to thy word." Psa. 119:9. It was not because of the endurance of Josiah's work that it was said of him that there was "no king before him", "neither after him", "that turned to the Lord with all his heart"; rather it was because of his mighty effort to reform Judah. Let all take notice that Josiah based his every effort of reformation upon "thus saith the Lord".

Moses restored Israel and reformed her on the oft-repeated authority, "The Lord said unto Moses." Joshua rebuilt Israel into the land of promise upon the things uttered when, from time to time, "the Lord spake unto Joshua." The judges reformed Israel over and over again in obedience to "Thus saith the Lord God of Israel." Daniel, Isaiah, Paul, all based their restorative labors upon the word of the Lord.

Martin Luther and all of his contemporaries carefully read and listened to God's Word. Then, with hearts strong and true, turned darkness into day, turned the wilderness into a homeland. Queen Victoria and Abraham Lincoln built as they were directed by the voice of heaven.

History knows of no great reformation that was not the outgrowth of obedience to God's Word. The individual is reformed only when he turns to the obedience of the Word of God.

**III. God's Word Decries Every Evil, Every Devastating Way of Man.** Immediately man's transgression was committed in the Garden of Eden God cried out against him, Gen. 3:17-19. The wickedness of man called forth God's command for the flood to destroy, Gen. 6. The confederacy of sin was formed, Gen. 11, and God confounded the speech of the race and scattered the people abroad, v.

8, "upon the face of all the earth." Israel's idolatry time and again caused Israel's captivity. The crime of Jerusalem was perpetrated against the Son of man and the city was overthrown by Romans. Rome's persecution and martyrdom of the disciples of Christ followed, and the dark ages resulted.

What is true of nations is likewise true of individuals. Sin and wickedness is followed by weakness, sorrow and death. Throughout the land the present vicious disobedience to constitution, law and order must, of necessity, be followed by chastening equivalent to the horrible rebelliousness against the righteousness of God and against all decency of man.

The present atheistic and anti-biblical sentiments that are being propagated by old and young, both in high standing and low, must indeed bring over the face of the earth a sweeping devastation from Him who rules in heaven. Indeed Isaiah speaks of the approaching day, 30:20, as the "time of Jacob's trouble." Daniel speaks of it, 9:27, as the abomination of desolation. Jesus announced, Matt. 24:15-29, that, attendant upon Daniel's abomination of desolation, there shall be a time of trouble such as never was. Paul announces that those engaged in this closing revelry, 2 Thess. 2:9, will be "destroyed with the brightness of his coming."

**IV. The World Owes All to God's Word.** God created the earth, the tree, the grass, the bird, the fish, the man, Gen. 1. It was all "good and very good." Just as the bird must fill the air with its warbling song, as the grass and shrub must fill the earth with beautiful bloom and attracting fragrance, as the sunshine and the cloud must paint the horizon with its myriad hues — so man must add effort to effort and fill the earth with noble righteousness of thought and deed. But while earth and sky, plant and bird, were not left to freedom of choice, man was so created and directed as to make him the selector of all the myriad influences and voices around and about him. Whether echoing from the rock, from the dome of heaven, from the seashore or from the printed page, God's word has been the one only voice that has truly led man upward, forward and onward toward the goal of all goals. "Through thy precepts I get understanding," said David in Psa. 119:104.

### THE GOLDEN TEXT

"Thy word is a lamp unto my feet, and a light unto my path." — Psalm 119:105.

Josiah, the boy king, was the best king that Judah had. There was none before nor after that equaled him. He made the Word of God a lamp to his feet, and a light to his path in that he followed the teachings found in the scriptures of his time.

We have more to guide us than Josiah had. We, too, should learn the Word and let it be a lamp to our feet, and a light to our path so

that we may walk in the "strait and narrow way" that leads unto life. — L. A. R.

#### PRACTICAL APPLICATIONS

Our lesson today deals with the young boy Josiah who ascended to the throne of Judah. His father had been a very wicked ruler and the boy had seen the error of his father's way and lived a clean life, thus being in position to be used of God in reforming the nation. What would be the result if all the heads of the nations would use the powers of their office in influencing the people to worship God?

Judah had lost the book of the law of God during the years the temple service had been forsaken. Show how people lose the Bible today through

Carelessness

Indifference

Failure to read

Worldly pleasure

"An individual, as well as a nation may lose the Bible and lose it today as well as in the past." — William Jennings Bryan.

The reading of the law brought about a national reformation. If people will listen to and obey the Word of God it will reform any life. Discuss the effect the gospel has had on heathen people of foreign lands. — C. E. R.

#### INTERMEDIATE CLASS

**Topic:** Getting Help From the Bible.

There are some men in the Bible who are like sign-posts on a road to show us the right way to go. One of them is Josiah, the boy king of the Old Testament. Over which division of the kingdom did he rule? What did he almost immediately set out to do? 2 Chron. 34:1-7. Under wicked kings, the people had lapsed into idolatry and Josiah found plenty to do in wiping it out. In repairing the neglected temple, what did the priest find? v. 14. How did the discovery affect the king? vv. 19-21. What did Huldah, the prophetess tell them would happen because of their idolatry? vv. 24, 25. Did it come upon them during Josiah's reign? Did Josiah assume the responsibility of leading his people aright and of requiring them to live up to the words of the book? Would this book have meant anything to one of the wicked kings? Why was it valuable to Josiah? After wiping out the places of idol worship, he reestablished the observance of the passover and other ordinances of God, in a manner not kept since the days of Samuel. 2 Chron. 35:18.

We, too, have a Guide-book that will be just as valuable to us in determining right from wrong as it was to Josiah, if we will use it. Timothy says that the scriptures are profitable, "for doctrine (teaching), for reproof, for correction, for instruction in righteousness," covering every need of our lives. Let us study this Book more thoroughly than any other, for the rewards resulting from our obedience to its precepts are eternal. — M. G.

# DOINGS AMONG THE CHURCHES

## COMING CONFERENCES

Iowa (Waterloo) August 23 to 31  
 Nebraska (Holbrook) August 23 to 31  
 Kansas-Oklahoma (Arkansas City) August 24 to 31

Sr. M. A. Woodward is spending a couple of weeks resting and enjoying the associations of Golden Rule Home.

Little Billy Nate Andrew is very happy over the arrival of his little sister whom he will call Patricia Norene. And no less happy are his parents, Bro. and Sr. Delos Andrew of the Oregon, Illinois, congregation.

Bro. Austin is now engaged in assisting at the Bible School and Conference at Waterloo, Iowa. We trust these meetings may be very well attended and bring much spiritual good to the churches over the state.

We were grieved to receive news of the recent death of Sr. Sarah A. Hook, mother of Sr. Victor Smith of Bristol, Indiana.

Word comes from Maurertown, Virginia, that they have had a large Bible School and that in many respects it is the best they have ever had. Bro. Marsh assisted Bro. Sheets, which means thorough and interesting Bible instruction. Full report later.

Bro. Merle Bell, son of Bro. and Sr. H. S. Bell of La Crosse, Wisconsin, is leaving soon for Tucson, Arizona, where he will be a student at the university. Bro. Ernest Gesin, of Oregon, Illinois, left for his studies on August 25. Bro. James Rogers, also of Oregon, who expects to attend school there, will leave on September 3.

Bro. J. H. Willey of Plymouth, Indiana, faithful defender of the faith for many, many years, fell asleep in Jesus, August 22. Services were held Monday morning, August 25, by Bro. D. E. VanVactor. Further details will be given in a later issue.

## MINNESOTA FALL CONFERENCE

The Minnesota Fall Conference will be held at Mora, Minnesota, September 19 to 21. Come and enjoy these meetings with us.

Mrs. Thos. M. Savage, Conf. Sec.

## COMMITTEE MEMBERS

Several new names will be added to the list of committeemen for the Dollar-A-Month campaign. John Denchfield is committeeman for St. Cloud, Minnesota.

## NEXT SUNDAY AT ROCKFORD

On Sunday, August 31, Bro. S. J. Lindsay will speak for the Rockford, Illinois, church in the W. C. T. U. Hall at 1904 N. Main St. Sunday School comes at nine-forty-five in the morning. The subject announced for the sermon at eleven o'clock is "Must Christians Believe the Old Testament Miracles?" In the evening at seven-thirty Bro. Lindsay will address the congregation on "The Bible in its Relation to the Nations of Today."

Everyone is invited to attend the study and worship of the day and to partake of the basket dinner at Ingersoll Park after the morning sermon.

## WORD FROM THE SOUTHLAND

Dear Editor: Will you please give me just a little space in your good paper? I want to tell the whole brotherhood what a very splendid conference we had this year away down here in the southland, at Mullin, Texas. We had a profitable time as well as a pleasant one. It is so very good to meet with the dear ones of like precious faith and worship God together, and especially so when we can have such splendid people with us as Bro. Marsh and his lovable family. We hope to have them with us again some time.

How good and pleasant it is for brethren to dwell together in unity. I will close for this time hoping to see a goodly number of you, brothers and sisters, at Riviera, where we have planned to have our state conference next year, D. V. I am your sister in hope of the soon coming of the Prince of Peace.

Mrs. Newton Davis, Harwood, Texas.

## DOLLAR-A-MONTH CLUB

Have you read the article in the last issue of The Herald regarding the Dollar-A-Month campaign? If you have not please look over the issue again and give it careful consideration.

We are asking for one thousand people to subscribe to this club at once. This plan was adopted by the General Conference of the Church of God in business session to finance the work for the year 1930-31. I feel that there are one thousand wage earning brethren who are sufficiently interested in this work to subscribe at once to this club.

We are keeping a record of each state and church and Berean society. I am wondering which one will reach the hundred percent mark first.

I urge one and all to give this your prayerful consideration and assist the committee in putting this plan across.

L. T. Hanson, Treasurer.

## HERALD RECEIPTS

H. S. Bell; Mrs. Helen Shafer; Mrs. J. A. Hutchins; Mrs. F. E. Smith; Mrs. Eunice Weaver; Russell Harmon; M. J. Osborn; Mrs. C. J. Hanson; Maybelle Hanson; Mrs. John Eneberg; Keturah Rogers; Emma Fugate; Mrs. Ethel Weaver; Mrs. Bertha Partlow; Frances W. Williford; Mrs. Fred Martin; Irvin Lathrop; Ida Vogel; Mrs. Annie Trotter; Clint Scott; Fred C. Smith; J. E. Hammond; Edna Gruber; Lucy B. Groat; Mrs. Henry Fox; Mrs. Fannie LeCrone; George F. Scott; Mrs. Lillian Starbuck; Almeda Glotfelty; Mrs. Wm. Densmore; Mrs. Kittie Watt; Mrs. D. Cronbaugh; T. W. Bates; J. Forrest Rankin; C. A. Nokes; Mrs. Sarah Neill; Dora Haggard; J. W. Williams; Esther Sealine; J. J. Snodgrass; John H. Long; Mrs. Myrtle Houser; Dr. C. Hammond; Mrs. Henry Thompson; Louise E. May; Mrs. Otto Momsen; Mrs. G. T. Updike; Mrs. Carrie Anthon; Mrs. P. N. Bennyhoff; Mrs. Marie Truesdale.

## NEWS FROM WASHINGTON

Bro. Clarence Lapp, of the N. B. I. Bible Training Class, took charge of the morning preaching service on August 10 at the Wenatchee Church of God. A nice crowd was in attendance. He used the eleventh chapter of Hebrews as his text. After preaching Bro. Charles and Sr. Ida Lapp sang, "I'll Trust in God."

A number of the Cashmere people attended the meeting also. After church everyone motored to a little park for a picnic dinner.

## MOVING TO GRAND RAPIDS

Bro. Siple and family will leave for their new home at Grand Rapids, Michigan, August 28. Bro. Siple has served the Illinois Conference as State Evangelist for the past fifteen years with the exception of one year when he was employed by the N. B. I. During those years he has grown very close to very many of the brethren over the state, joying with them in their joys and sorrowing with them in their sorrows, who regret the necessity of his moving. As he leaves to take up his new work at Grand Rapids, the prayers of all ascend to the Father that His watchcare and guidance may be over him and the children, and that the cause of the Master may be abundantly blessed in his new field.

## GOOD NEWS FROM MINNESOTA

Bro. John Denchfield, of the N. B. I. Training Class, writes that their Sunday School at St. Cloud is steadily growing in interest and enrollment. In April the number enrolled was 40 and in July it was 69. Morning services at St. Cloud seem to be gradually obtaining a better hold and evening services are being well attended. Bro. Denchfield has supplied at the home church and also at Mora this summer.

## SAMUEL M. WHITE

Samuel M. White, oldest son of John F. and Jane Snodgrass White, was born in Bartholomew County, Indiana, January 4, 1836. He was married to Mary E. Carr, near Kokomo, Indiana, August 17, 1854, and to them nine children were born, of whom three died in infancy, the surviving ones being Mrs. Elizabeth Gallagher, Samuel, Turl and Homer of Nevada, and Mrs. Hattie Gearhart, of Colo.

They came to Iowa in pioneer days, locating on a farm southeast of Nevada in 1864, where they resided till twenty-four years ago, when they retired from active farm life and moved to Nevada, where they have since lived. His wife died on April 11, 1926, after the remarkable record of their having enjoyed seventy-two years of married life.

He became a member of the church in Indiana in early life, having been baptized at that time, and continued a faithful and interested member all his remaining life. The couple were always interested in sacred truth and were familiar figures at the Iowa State Conference for many years.

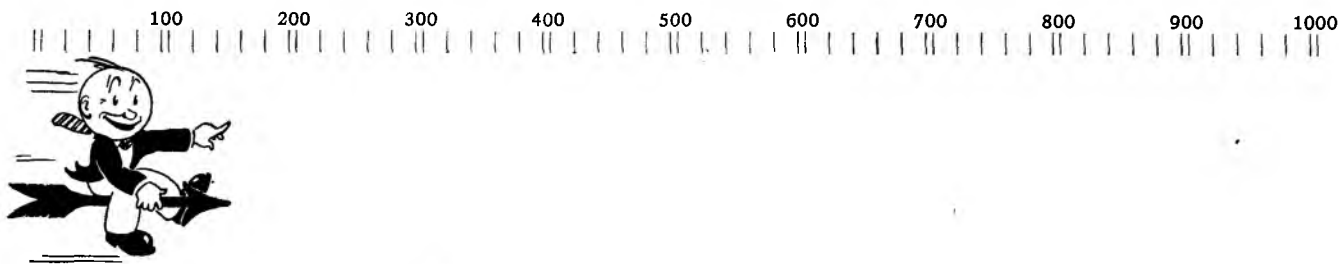
He is survived by his six children, ten grandchildren, thirteen great-grandchildren one great-great-grandchild, his youngest brother, Joe, of Colo, and by many other relatives and friends, who will mourn his departure and treasure the memory of a beloved ancestor.

Funeral services were held at the Nevada home by the writer, August 18, and burial was made in the family lot in the nearby cemetery.

J. W. Williams.

# What's the Goal?

## 1000 Dollar-A-Month Pledges!!



And this rider will have to do some fast traveling to get there on schedule — October 1. There are one hundred fifty-two pledges in to date. Get *your* pledge to the committee member in your locality or mail it to the NATIONAL BIBLE INSTITUTION, Oregon, Illinois. Don't let him loiter. Push him along!

**Everybody Ready.**

**Now, All Together.**

### TRACTS AND BOOKS

**TRACTS**

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

**Name**

**Pages Each Dozen**

The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12
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**BOOKS**

**Name**

**Pages Each Per 6**

Death Reigned from Adam to Moses, paper cover	58	\$0.10	
Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, Ancient Mysteries, George Johnston	116	.50	
W. H. Wilson, board cloth	96	.25	1.25
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
Pine Woods Bible Class, Wilson, board cloth, Emphatic Diaglott, Benjamin Wilson	480	.85	5.00
Neatly bound, and in clear type,			2.50

**THE GOSPEL IN SONG**

A Book of 287 well-printed Gospel Hymns

	Each	Per 10	Per 100
	Postpaid	Postpaid	Not Postpaid
Manila	\$0.40	\$3.60	\$30.00
Flexible Cloth	.45	4.00	33.00
Board Cloth	.50	4.50	40.00

## HIS STRENGTH IS OURS

By Samuel E. Haney

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for the Lord Jehovah is everlasting strength." Isaiah 26:3, 4.*

OUR OMNIPOTENT CREATOR is here conditionally pledging His infallible word to bestow upon His human creatures two things which are vainly sought in this world, namely, permanent peace and strength. But were this proffered peace and strength known to the Christian to be the kind derived from this life and this world there should be no incentive aroused.

Peace of any degree of permanency is an unknown quality these days; yea, it has about reached its lowest ebb. The perplexities incident to this life leave but a vestige of serenity of heart and mind. Luke 21:25, 26. And we who "have tasted the good word of God, and the powers of the world to come," know by experience that a somber condition of mind has a reverse effect of that of peace and tranquillity on the whole organism. A peaceful spirit will bring repose and quietude to the whole nervous and vital system.

We are considering such peace and strength, which the world knows nothing about, the carnal mind being inaccessible to its source. Jesus refers to this peace when He says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

This "perfect peace" should so overwhelm us as to immunize us from trouble, emanating as it does from God, the Source from which nothing but perfection flows.

It is edifying to note some of David's references to this superhuman strength of body, mind and spirit: "I will love thee, O Lord, my strength." Psalms 18:1. "The Lord is the strength of my life; of whom shall I be afraid?" Psalms 27:1. "The Lord will give strength unto his people; the Lord will bless his people with peace." Psalms 29:11. "But the salvation of the righteous is of the Lord; he is their strength in time of trouble." Psalms 37:39. "For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?" Psalms 43:2.

Reader, did you ever get in such a mood? You have been a spiritual giant if you have not. Read the whole chapter and note the result of David's prayer. How his gloomy mood evaporated like mist before the sun! "For I shall yet praise him"! "I will go in the strength of the Lord God." Psalms 71:16. "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Psalms 73:26. Natural versus godly strength is here demonstrated. "They go from strength to strength; every one of them in Zion appeareth before God." Psalms 84:7.

Those who are not thus progressing will have a flimsy chance of "standing" in the very near future. "The way of Jehovah is a stronghold to the upright; but it is a destruction to the workers of iniquity." Prov. 10:29, R. V. God's "way" works two ways, as the proud, brazen, nonchalant world is destined to soon learn to its discomfiture; for God's way is sweet to the obedient, but very bitter to the disobedient. "A wise man is strong; yea, a man of knowledge increaseth strength," Prov. 24:5, as it is written, "but the wise shall understand" — because he is simply on the watch.

Paul uniquely explains the source of the Christian's strength and its affinity, namely, a recognition of one's own weakness. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in (your) weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon you." 2 Cor. 12:9. Then how boldly the apostle declares: "I can do all things through Christ which strengtheneth me."

This is a recognition of Christ's words in John 15:5, "For without me ye can do nothing." Paul's strength was not due to his apostleship, but to his faith. Had we the faith of a Paul we, too, could "do all things," as Jesus said, "If thou canst believe (and this includes us), all things are possible to him that believeth." Mark 9:17-24. Oftentimes our inadequate strength to do things is due to a mixture of doubt (alloy) in our belief.

The prerequisite condition of these superhuman blessings is trust. "Trust in thee" — "Trust ye in the Lord for ever" — continuously, that is, to commit to the care of another *with assurance*; entrust; confide. (Dictionary.) As faith and trust are closely synonymous and inseparably associated, what is true of one must be true of the other. Therefore as the only limit placed upon faith's possibilities being such as we place upon them (God placing none) we, too, should respond with an unlimited trust in God's promises whether they relate to soul, spirit or body. God cannot fail to keep His word wherever it produces faith.

As the battle for everlasting life ends only by death or the return of Jesus for His saints, we must not become discouraged, nor cease pressing toward the mark. For after having attained this essential standard of trust, a still greater task confronts us, that of maintaining our advantageous ground which is really the critical point of our battle to which Paul refers. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Eph. 6:10-13.

This wonderful inspired admonition of Paul's — which has never been more needed than now — will avail us nothing unless we keep our minds stayed on God, and ignore the spirit of the world and the things that are in the world, 1 John 2:15, 17, which appeal to the natural man — the flesh.



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, SEPTEMBER 2, 1930

NUMBER 48

## THE GLORIOUS TRANSLATION

*“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds.” 1 Thessalonians 4:16.*

THE MOST STARTLING, the most incredible transaction, and the most unscientific thing we can conceive of is the bodily translation of the church — the body of Christ. It is thus described: “Caught up to meet the Lord in the air.” 1 Thess. 4:16-18.

The lightning-flash of the glorious advent, dazzling and blinding for a moment, the swift transition of the cloud-chariot, and then “*for ever with the Lord*” — this is the brief description of the ecstatic scene which we call the translation of the church. And every nerve is high tensioned and every hair stands on end, as we see even in part the real dynamics in meaning here!

It is a twofold event, affecting the sainted dead and the saints that are living at the time of the *parousia*, and bringing both into one condition. “*The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them.*” This order and distinction are revealed in several passages where the casual reader might not discover them.

In the story of the raising of Lazarus — that enacted prophecy of the first resurrection — they are distinctly marked. Beautiful miniature of the church is that home in Bethany, whose crowning honor is this, that “Jesus loved Martha and her sister and Lazarus.” Like the body of Christ today, a part living and a part dead — “our friend Lazarus sleepeth” — this household was waiting the coming of the Lord.

But notwithstanding the sickness and dying that were ravaging the home, Jesus “*abode two whole days still in the same place where he was,*” just as He has already remained away from His church nearly two millenniums —

“one day is with the Lord as a thousand years, and a thousand years as one day” — while sickness and mourning and death have been holding sway. Then the advent announcement, for which we also wait, was heard, “Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.”

Such will be the blessed errand on which our Lord will come when the time of His return arrives. “Then Martha, as soon as she saw that Jesus was coming, *went and met him,*” even as the wise virgins will do when He comes again. “But Mary sat still in the house,” like those of the other company, the unwatchful and unguarded ones.

Hear our Savior’s great advent exposition: “I am the resurrection and the life: he that believeth in me (as illustrated by dead Lazarus), though he were (like Lazarus) dead, yet shall he live (by way of the resurrection); and whosoever liveth (is not dead) and (in addition to being alive at the advent) believeth in me, shall never die,” but be translated into the air.

This is not a rhetorical flourish. This double office of Christ, and the corresponding twofold work, exactly match the declaration in the epistle to the Thessalonians. He is “the resurrection” to those who shall be in their graves at the time of His coming; He is “the life” to those who shall be on the earth. To the first class He alludes, when He says, “though he were dead, yet shall he live;” to the second He refers in the saying, “Whosoever liveth and believeth in me shall never die.” Both, in a moment, in the twinkling of an eye, shall be brought into the same condition of glorified corporiety at the sound of the last trumpet.

— *Messiah’s Advocate.*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." — Acts 20:28.*

## PASTORS

IN HIS FINAL FAREWELL to the elders of the church of God at Ephesus, Paul, Acts 20:28-30, revealed several very important truths. One was the great fact that, "with his own blood" Christ "purchased" the church of God. Afterward, in a letter to that same church, by inspiration, Paul, Eph. 5:25-27, assured that Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Not only has Christ purchased the church, and that "with his own blood", but He has purchased it for a definite purpose, namely, that He might "present it to himself" a spotless help meet. All future creation and perfection rests upon Christ. One of His first preparations therefor is to prepare for himself a perfect, unblemished, spotless church.

Over this ever-growing church, whose personnel is changing with every setting sun and with every newborn day, God, by His Spirit intrusts to chosen and appointed elders its welfare and its guardianship. "Take heed therefore unto yourselves," Paul implores, "and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God."

"Overseers"? Yes.

Rulers? Lords? No. Shepherds; feeders; caretakers. As a shepherd notes the pasturage and leads his flocks unto abundant pastures uninfested with poisonous vegetation and guarded against preying wolves, so the elder was, and IS, shepherd of the church in things spiritual, with a view to that day when Christ may present a spotless people unto himself. Some such elders are pastors.

I remember that in my childhood some churches here and there were thus led by certain men who were deeply convicted of duty resting upon them. Nor did it matter how arduous the work of the day or of the week had been, if it was Saturday evening and meetings had been announced, some of those elders, if need be, would work in the field till the latest possible moment, then laying the scythe or the cradle down in the field would walk cross lots

by the shortest route to the house of worship, and would with work-stained clothing earnestly labor to feed and to guide the church with the Word and Spirit of God. Sunday was consecrated for worship. The elder-pastor was again at duty with the church. He then dropped those labors for the week and returned to the field. As elder he worked, without money and without price. The churches grew and prospered under the prayerful, consecrated services of such earnest shepherds.

Times changed. More time must be set aside for research and preparation. Therefore the church must provide a livelihood for such an elder. And so now some elder-pastors, in consideration of a week's wage, arrive at the pulpit Saturday evening as of yore and are again present on Sunday, as of yore, and return homeward Monday, as of yore — to private work, or to the reading of novels, or to pleasure and pastime — of course, always with periods of study intermixed.

Has the pendulum swung to the opposite extreme? Is not that church which provides its pastor life's temporal requirements entitled to the pastor's time and ability for serving its spiritual needs? Is not the shepherd of the church of this day as much obligated to "feed the church of God" as were those of Paul's day?

Brother shepherds, you and I err far more greatly when we accept of full wages and give in return but a portion of our time and strength, than did those fathers who gave all of their services. No church is properly fed spiritual food when fed by a pastor whose whole heart and thought is not in the work.

Feed the church of God which Christ purchased with His own blood.

## REMEMBER THE SLOGAN

OUR SLOGAN FOR THE COMING YEAR is, "All for Christ and for Unity of Christian Fellowship." We hope and pray that all members of the Church of God may help to make it a fact. Christ is all things to us; all of us should be for Him. And, further, think of the beautiful words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" With all lowliness and meekness, let us endeavor "to keep the unity of the Spirit in the bond of peace." — P. C. J.

## THE PROPHET MICAH

*By Lyman Booth*

**T**HIS PROPHET was of the kingdom of Judah. He only makes mention of kings who reigned over that country. Marshah is located in Judah. Josh. 15:44; 2 Chron. 11:8. His name is identical with Micaiah (1 Kings 22) and a contraction of Mi-cajahu, who is like unto Jehovah, and was a native of Moresheth-gath, in the low lying plains of Philistia. Micah 1:14. He is called the Marashite from the supposed place of his nativity, Marasthi, which St. Jerome distinguishes from Mareshah, though he locates both in Judah.

He flourished during the reigns of Jotham, Ahaz and Hezekiah, for a period of fifty-one years. Jerome expressly refers to him, and relates how on one occasion, when in danger of his life on account of his denunciations of the sins of his countrymen, he was saved by an appeal to Michiah the Marashite. He was spared by Hezekiah in spite of his bold testimony against the men of Judah. Jer. 26:8-21, R. V. He was contemporary with Isaiah and Hosea; but it is probable that he began later than they. The date of the third chapter is fixed in Jeremiah to the reign of Hezekiah; but nothing further is known with certainty concerning the time when his predictions were delivered.

He addressed his message to both Judah and Israel. And his book, like those of the other prophets, contains sharp reproofs of sin, awful denunciations of wrath, encouraging promises and predictions concerning Christ and of the establishment and prosperity of His kingdom. It is evident that Micah was acknowledged to be a prophet, and that his prophecy was well known in the time of Jeremiah. Jer. 26:13.

His authority as a prophet and that of his book as a part of Scripture, are twice appealed to, in the New Testament in respect to the place the Messiah should be born. Matt. 2:5; John 7:44. Our Lord used nearly his words concerning the persecutions to which His disciples would be exposed. Compare 7:6 with Matt. 10:35, 36. Others are not yet fulfilled. Besides those just mentioned there are several other quotations from Micah in the New Testament. His style has been greatly admired by the best judges, though sometimes obscured, through consciousness and sudden transitions from one subject to another.

He was a fearless champion of the people's cause, against their civil, social and religious leaders who oppressed, mistreated and wronged the poor in those days. He was always very severe in his charges against the false prophets who caused the people to do wrong, who practiced divination for gain and who prophesied peace or war to the people according to which paid the greater sum. He rebuked dishonest merchants who through false measure and scant weights enriched themselves. For all these oppressions of the people he condensed his ideas of religion and correct morals into this — "to do justly, and to love mercy and

walk humbly with thy God." He was indeed the champion of the people against those who wronged them economically or politically or religiously. What the world needs today is more Micahs to regulate society in general.

He uttered some very strong words of condemnation against Samaria and prophesied its destruction and the captivity which came within his own day. But he had another vision — one of a better day of universal peace and good will. He foresaw coming out of the despised "little town of Bethlèhem" a just Ruler who would be a true Prophet, a perfect Priest, and a righteous King. When the scribes asked where Christ should be born, the answer was found in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to rule in Israel; whose goings forth have been from of old, from everlasting." What joy these words call forth at every Christmas time!

Isaiah said, "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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." Micah in referring to the same time said, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make him afraid."

Such bright visions inspire confidence and hope in Him who hath spoken the words through His holy prophets. They are indeed good tidings of great joy to all people. Then how little is the wonder that when this Prince was born that the angels sang the first Christmas song, "Glory to God in the highest, and on earth, peace, good will toward men." It was the keynote to the gospel which He should afterward preach as the power of God unto the salvation of men.

The prophecies of Micah were probably delivered at various times, but they have been filed into one complete whole in their present form. They are divided into three sections and each begins with the words, "Hear ye," each beginning with denunciations and ending with glowing promises.

Section one includes chapters one to three, and in this threatenings are the prevailing feature. The advent of Jehovah is mentioned in connection with the judgment of the sins of Israel and Judah. And the guilt which made it necessary is described, especially that of the false prophets. In section two, chapters four and five, promises prevail. Restoration is promised of Zion, of its temple and of its people, with a gathering of all nations under the peaceful sovereignty of the blessed Messiah. In section three, chapters six and seven, the sadder tone prevails. In this we find a magnificent dialogue between Jehovah and His people, a justification of His government of the nations, and an assurance that in the midst of judgment He will remember mercy plentifully.

## SOME COMMENTS FROM AN INTERESTING BOOK

By R. H. Judd

(Continued from last week.)

THE HEBREW word, *bra*, has as many derivative meanings as our English word, "create"; as we speak of "creating a peer", "long abstinence creating uneasiness". But these no more change the primitive idea in the one case than the other.

From this word "create", the Bible very plainly distinguishes the words "make" and "form", using them as the complement of the former in many passages which speak of both creation and making. Thus man was both created and made. His life and soul are spoken of as a creation; his body as a formation from the dust. His deputed authority over the earth also implies a primal creation, and subsequent investiture. And so both terms are applied to it.

So the words "make" and "form" are applied to the production of the bodies of animals from preexisting materials, while animal life is ever spoken of as a product of creative power. But, that we may see that these processes are distinct and that the words that express them have distinctive meanings, *the Author of the Bible takes care to use them both* in reference to this very work in such a way that we cannot fail to see that He intends some distinction, unless we suppose He fills the Bible with useless tautologies.

Let us take for instance, "On the seventh day God rested from all his work, which God created and made"; "These are the generations of the heavens and the earth, when they were created; in the day when the Lord God made the earth and the heavens"; "But now saith the Lord that *created* thee, Jacob, and he that *formed* thee, O Israel"; "For thus saith the Lord that *created* the heavens, God himself that *formed* the earth and made it; he established it, he *created* it not in confusion; he *formed* it to be inhabited." Gen. 2:4; Isa. 43:1-7; 54:1, 2.

In all these passages *creation* is clearly distinguished from *formation*. If create and make and form have all the same meaning why use them all in the same verse? These and many similar passages show that the Bible teaches the work of creation — calling things into being — to be previous to and distinct from the work of *making* — forming of materials already created.

Between these two widely different processes — of original creation of the universe and the subsequent preparation of the habitable earth by the six days' work — two intervening periods are indicated by Scripture, both of indefinite length. The first of these is that which intervened between the original creation and the period of disorder indicated in the second verse. The second is that disordered period during which the earth continued without form and void.

That original chaos which some would find in the second verse never had any existence save in the brains of athe-

istic philosophers. It is purely absurd. God never created chaos. Man never saw it. The crystals of the smallest grain of sand, the sporules of the humblest fungus on the rotten tree, the animalcules in the filthiest pool of mud are as orderly in their arrangements, as perfect after their kind and as wisely adapted to their stations as the angels before the throne of God. And as man never saw, so he has no language to describe a state of original disorder. For every word he can use implies a previous state of regularity; as disorder tells of order dissolved; confusion of previous forms melted together. So the poets who have tried to describe chaos have been obliged to represent it as the wreck of a former state.

Both the Bible language and the Bible narrative correspond to the philosophy and philology of the case. For by the use of the substantive verb in the past tense, implying progressive being according to the usual force of the word in Hebrew, we are told literally that "the earth became without form and void." God did not create it so, but by a series of revolutions after it was created it became disordered and empty.

The Holy Spirit takes care to explain this verse in Jeremiah 4:23 as the appropriate symbol of a state reduced to confusion by the calamities of war. Again we see both terms used in Isaiah 34:11, to describe the ruined condition of a once populous country. Finally we are expressly assured that the state of disorder, mentioned in Genesis 1:2, was not the original condition of the state of the earth. Read Isaiah 45:18, where the very same word is used as in Genesis 1:2, "He created it not a waste." The period of the earth's previous existence, in an orderly state or that occupied by catastrophe which disordered its surface, is not recorded. The second period is that of disorder, which must have been of some duration, but no portion of Scripture gives any indication of its length.

If, then, astronomers and geologists assert that the earth was millions or hundreds of millions of years in preparation for its present state, there is not one word in the Bible to contradict that opinion, but on the contrary very many texts which fully and unequivocally imply its truth. God has given us the stars to teach us astronomy, the earth to teach us geology, and the Bible to teach us religion, and neither contradicts the other.

(To be continued)

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## HEAPING UP RICHES

*By Mrs. H. H. Kent*

CONTRARY TO PRESENT-DAY preaching and teaching and to public opinion, there will be few wealthy men in the kingdom of heaven. The love for the dollar has shut out the beauty of truth and love. Those who would be rich pierce themselves through with many sorrows. 1 Tim. 6:10. Most of them see an advantage only to themselves. Finance controls the present world systems, and Mammon is worshiped instead of God.

We read that huge mergers and trusts have now combined all corporations that are of any value in the sight of men. Those who trust to men, think their money is safe in corporations, and employers are asking their men to put all the money that they can spare back into the company "for an investment." But the Bible tells us that Christian masters will give unto their servants that which is just and equal. Col. 4:1. This does not mean a small percent. Many would not be able to hold their jobs in these days if they did not do this.

Money is piling up in our eastern vaults, it is said, and the Bible tells us that their gold will be a witness against them. James tells us that men are heaping up treasures for the last days. Yes, they are piling up one fortune upon another. Everyone who reads this is well aware that a Christian could not do this, for the Bible tells us to remember the poor, Gal. 2:10. Most of God's children are poor in this world's millions.

The world, like Belshazzar of old, is not able to read the language of God and only Christians can understand the trend of the times. Someone has said that Christ always attached some warning when He mentioned riches. But people pay little attention to this advice now and so, the god, called Mammon, increases in prestige and continues to tread upon the souls of men. Our Lord told us so often to "watch" the conditions just before His return, otherwise we might fail to see some of the things that it was intended that we should see. And by letting some of the important things go and not being prepared in our own inner life, we would not be ready and we might thus lose out in receiving an unspotted wedding garment. We would thus fail to get in to the marriage supper of the Lamb.

In the fifth chapter of James we read that one unailing sign of the end is the struggle between labor and the money powers which may be easily recognized now in the present world condition of finance. But while the Christian sees these things, he should take sides with neither. The unemployment situation, it seems, the prophet Zechariah explained, Zech. 8:10, is with us, for every man is against his neighbor, and they are blaming one another for their troubles. The judgments of God will have to come in order that man's pride and haughtiness may be humbled. There is coming a tremendous shaking of all things that are not founded upon the Word of God and as a result, there will be a great leveling of society.

The Bible teaches that the mountains (the high powers that are in authority, including institutions that are not founded upon the Bible) will be brought low. Some may be abolished. The oppressors, those who are to blame for our present conditions, shall be cut off. Psa. 72:4. But we are still in the last stage of Roman rule in which the papacy and priestcraft have largely figured, and which may be blamed, not alone for so much deception in religion, but as well for the selfishness in the financial world. And because money is king, it has been used to ease the guilty conscience.

After investigation, then, we are not surprised that many of our plutocrats who control our finances have also controlled many of our institutions, including our apostate churches. Their consciences were silenced by present-day preachers that were maintained by them, for they chose to have preachers who told fables rather than the truth, just as the Word of God said they would do. So instead of using money for the advancement of God's kingdom and the truth, it has been used to satisfy selfish purposes and the truth has been trampled upon as Isaiah said it would be. Read Isa. 59:14, 15. But the time is near at hand, at last, when those who have obtained money by fraud and have heaped it up will "weep and howl" for their miseries.

It is said that some of our eastern cities have had vaults made that were ordered by our financiers that will stand the most powerful guns and bombs. Some of them have doors weighing several tons which are opened and closed by electricity. Gold is stored there in heavy canvas bags and piled up in great heaps. The fact that money must be so carefully protected these days, shows the desperate conditions that prevail, as well as the great antagonism that exists between the opposing parties.

We know that present conditions cannot continue much longer because of the present distress that is existing in the land. God has been silent these many centuries, but the Bible tells us, "He shall judge the poor of the people; he shall save the children of the needy and break in pieces the oppressor. He shall deliver the needy when he crieth, and the poor that hath no helper . . . and he shall redeem their soul from deceit and violence." Psalm 72:4, 12, 14. The Bible tells us that there will be a time when the horns of the wicked will be cut off. Psalm 75:10.

Who are the ungodly? Psalm 73:12 tells us that they are the ungodly "who prosper in the world and increase in riches." All the prophets who tell of the end of the rich who are ungodly, tell it in bitterness of soul. The end of all our world systems, which will settle the doom of many of the rich, is described by John as they are seen sinking as a millstone, Rev. 18:21, never to rise again. All the double-minded are in Babylon which John saw going down — those who are trying to serve both God and Mammon, which Christ said would be impossible to do. Not until then will the evil power of money be realized. Then all things that were tied by commercialism will be loosed and its sandy foundation will be easily recognized.

Robert Burns said, "Man's inhumanity to man makes countless thousands mourn." What would he have said had he lived in our present evil age when there has been such a great massing of wealth and when there are millions who

are out of employment and when we see great extremes in living, the immensely wealthy and the extremely poor living side by side? Greed, enmity and strife are prevalent everywhere and but few realized to what extent the money powers have controlled everything until now that these trying times are upon us. But God's eyes are upon the ways of men; He seeth their doings. Job 34:21.

The real crisis is here when there is a cry of the poor for bread. It is said that the bread lines in the east are steadily increasing in size and number. It is reported that in New York they have increased from one line to four lines. The unemployment problem is world-wide and it is doubtful if man will be able to solve or remedy it. Millions are unemployed and in severe straits. Men, footsore, are wearily walking over the country seeking for work, and the present attitude toward crime makes the situation worse.

Those who have come out of ecclesiastical Babylon, Rev. 18:4, realize to what extent they have been cheated and deceived, according to the years that they have spent their time, money and strength in it. The financiers have furnished much of the money for priesthood and for apostate Christendom to continue, in order that they might reap the benefit. And they will boldly continue to do so as long as people do not realize that they have been robbed by our present dictators of finance and religion in many of our church systems that are not founded upon God and His Word.

I shall copy a few sentences of a clipping that lies before me. I do not know who wrote it, for no name is given. "It is our modern politico-ecclesiastical system of Roman civilization which is to be judged and condemned before the bar of divine justice. It is our mock Christianity which has become a smoke in the nostril of Jehovah. It is the priests of our modern temples of Mammon who have become leaders of the blind, so that our present social life is falling into the ditch. . . . The hour of destiny is now before us, and in a short time there will not be one stone of our social structure left. The Barbarians are already at the gates of Rome."

Whoever wrote this has explained in few words the true situation, for Roman civilization has permeated all conditions and forms of society. It is from the effects of this that true protestantism is striving to arise. It would seem as if the world is, in these closing days of the gospel dispensation, being swept by a mighty tempest to the great day of the Lord. Many are whirling along the avenues of sin and are drifting rapidly on in the broad way that leads to destruction and the second death.

(To be continued)

"No special prophetic sense is required to perceive that the history of the present century will center largely about the changes that inevitably will take place in the so-called "unchanging" East. What happens in India in the next year or two may well have a profound influence on the whole course of world events."—*An excerpt from The Globe, Toronto.*

## THE ELEVENTH COMMANDMENT

*Extracts From Margaret E. Sangster's Book With  
Comments by M. A. Woodward*

"GOSSIP! It ran through the town like a forest fire, burning everything that stood in its way — even a young man's reputation, and a woman's good name. Some of the gossipers didn't know the facts in the case and didn't care to hear them. Others spread a distorted version of a simple, reasonable occurrence. The few loyal souls were drowned out by the flood of cruel speculation and were looked on with disfavor because of their loyalty. . . .

"Gossip! Unreasoning, unfair, unchristian, it blazed a trail of antagonism and scorn and hatred through the whole of a little community that had once been wrapped in peace. It meant finally, that the deacon sold his home and moved to another county, taking his wife with him.

"'It's not,' the deacon said, in explanation, 'that I don't entirely believe in my wife — and I don't feel any shame either, or any reason for moving away, but life is too short to go on living in an atmosphere of suspicion. I want to go somewhere where the air is clear.'

"Incidentally, the deacon never entered a church again. People in the new town in which he took up residence, wondered if he were an atheist. . . . As for the young minister — he left his pulpit at the end of a month crowded with agony. He did more, he resigned from the ministry. He's selling bonds now for a banking house in a great city — and doing rather well, too. But he doesn't attend church, either."

Perhaps the most deadly of all deadly sins is the sin of gossip. Perhaps there's no anguish so acute as the anguish that is caused by the unkindliness of wagging tongues. Sometimes gossip is the outgrowth of thoughtlessness. Sometimes it is prompted by the stirrings of malice. Sometimes it rises out of the gossiper's desire to say something arresting or clever. Sometimes it is more or less harmless, but no matter how it begins, there is nothing that spreads as fast as gossip, so be careful; for "the tongue can no man tame; it is an unruly evil, full of deadly poison."

There is nothing so fine in the entire Bible on the subject of gossip as the third chapter of James. O, that every consecrated child of God would read that chapter at least once a week until he has learned it by heart, that he might apply the precepts to his life!

I know God would be truly pleased with us if we would find ourselves winning out against the battle of gossip and jealousy. For they are twin sisters who revel in sin, who spoil our choirs, our churches, our neighborhoods, our fellowship, our peace with God and with each other.

"Politeness is to do and say  
The kindest thing in the kindest way."

## CHRIST ENTHRONED

**I**T IS A WONDERFUL EXPERIENCE to be entirely yielded and absorbed in God: the flesh under control. In humility, meekness and divine love, we create and maintain a heaven-like atmosphere for God to tabernacle in and with. This experience is mutual fellowship; the work is mutual cooperation unto perfection.

To seek the Lord with all the heart requires perfect heart contriteness; for strait is the gate and narrow the way and few there be that find it. The Lord sees us on the plane of present attainments; He knows our resisting powers because He knows the heart's attainment. One is just as strong under test, as his heart is firm in faith. The overcoming victory lies in the strength of soul, and soul strength is dependent on the Christ who dwells only in a pure and fully resigned heart.

Have you been overcome under great trial? Do not despair, my brother, my sister; God wants you to know your need; He wants to constantly abide with you. The large, fine oak stood erect until the big storm came, then went down; not sufficiently taprooted was the trouble. It means more to follow after the Spirit than many suppose. Some delight to follow after the flesh and call it after the Spirit.

If you want the power of the Lord's endowment from heaven, covet all good things, but seek nothing but the Lord himself; as you do this in all divine worship looking to the throne, He will increase in you, He will enthrone himself in you; and with Him enthroned you have all of His fulness; but if you seek, even desperately, for anointings or gifts, you are but a beggar asking for luxuries; they may be granted, but you must learn that Christ enthroned is your power in actual testing. It is not good manners to go visiting and then beg, beg, beg for dinner. Visit with Christ, enjoy His presence, His words; the blessings will come at proper times and places. Unless He is constantly enthroned your blessings may prove disappointing. Worship God; away with your doubts, put your trust in the atoning blood; put on Christ. Your failures will reveal your weak points and prove a blessing by bringing all to the Master workman. Rejoice in the Lord, press through, go on.

Many fail because they are so concerned about their shortage that they cease to enjoy the presence of the Lord, thus He becomes dethroned. He enjoys you to the extent that you enjoy Him. He created you for fellowship; be childlike, come with confidence and trust, love the Lord with all your heart and He will freely bestow the needed and helpful blessings. The character of God is divine love: we must approach Him on His plane, without any murmuring, faultfinding, wrath or malice. The prayers of our Lord recorded in the gospels reveal the manner of approaching the Father.

It is essentially needful that you know God and abide in His love; He will look after all the interests of a loving, trusting child.

To have God enthroned it is necessary in all trying con-

ditions to consider what the Lord would have you to do. Heed not the adversary's hindrances, out with the truth, the truth will set you free and God will be enthroned. He is more than all the losses imaginable. To be like Him is to have Him enthroned. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—*Selected from "Gospel Messages" by R. A. Curtis.*

HAVE YOU ADDED YOUR name to the list of those who are going to boost the work of the General Conference along with one Dollar-A-Month each. If you haven't done it, do it now.

## REDS IN THE UNITED STATES

**T**WO EVENTS HAVE OCCURRED during the present week which testify to the growth of the Communist menace in the United States. His Holiness the Pope has issued a statement revealing the dangerous extent of the activities with which his church comes in contact. The Department of Justice has published a report from Washington which indicates the spread of Communist Sunday schools.

To many people these revelations will, and certainly should, come with alarming force. But to those familiar with the aims and methods of the movement which centers in Moscow there is nothing surprising in this news.

The world has, as yet, failed utterly to appreciate the reality of the Communist menace. A Red Government has been in power in Moscow for thirteen years. The early predictions about its inevitable collapse from internal weakness have been utterly confounded. From year to year the Government has grown from strength to strength at home, and become ever more brazen abroad. It is proceeding steadily and relentlessly on the plan of world revolution formulated by Karl Marx about one hundred years ago.

In countries such as Canada and the United States the Communist missionaries, many of whom are paid by Moscow, work on a twofold plan. Their regular proselyting is done among the young. In so-called Communist Sunday schools boys and girls are taught that all the Western system of civilization, including its religions, its moral codes, and its economic system, is an oppressive fraud. They are taught that the system must be entirely destroyed before the Marxian "heaven" is built on earth.

The other part of the plan involves opportunist and direct trouble-making. Wherever there are strikes, unemployment or other conditions in which the Reds can stir up trouble, riots, or clashes with police, there are found skilled agents at work.

No country in the world has so far succeeded in arresting the spread of the Communist movement. This is chiefly because too few of the responsible statesmen have taken the trouble to study the reality of the Communist evil and to make plans to combat it at the roots. Public opinion has hitherto been apathetic.—*Selected by L. S. R.*

# DAILY SCRIPTURE READINGS

## THE RESPONSIBILITY OF THE INDIVIDUAL

### THE YOUNG MAN'S GUIDE

Sunday, September 7 — Psalm 119:9-16.

*"I will delight myself in thy statutes: I will not forget thy word."* V. 16.

**T**OO OFTEN YOUNG FOLKS are apt to think that the Bible is all right for older ones, but too old fashioned for them. They think that they couldn't "advance" nor get any place in the world if they bound themselves to its teachings, and that it's all foolishness to serve God. But here we find David saying that a young man may benefit by taking heed to God's Word; that God's ways and God's laws are best for him.

Remember that the wisest man in all the world said that the fear of the Lord is the beginning of wisdom and only fools despise instruction from God. "My son, if thou wilt receive my words, . . . then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:1, 5.

### JEREMIAH'S VISION

Monday, September 8 — Jeremiah 1:4-10.

*"Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."* V. 7.

JEREMIAH, whose name means, "Jehovah establishes," began his work of proclaiming God's judgments for disobedience and His blessings for obedience when he was a young man of twenty years. His work continued for fifty years, up to the time of his martyrdom. The first king to rule during Jeremiah's time was the good king, Josiah. The succeeding ones merited Jeremiah's rebukes, for they were wicked and led the people off into idolatry and immorality. Jeremiah's life was one long, bitter struggle because he had the courage to speak against rulers and nobles just as God directed him.

### JEREMIAH'S PRAYER

Tuesday, September 9 — Jeremiah 14:7-9.

*"O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee."* V. 7.

BECAUSE OF THEIR IDOLATRY and extreme wickedness, God had sent a disastrous drought and famine upon the land. Jeremiah, "the weeping prophet," was so saddened over the prospect that he interceded over and over with God on their behalf, though he well knew that their punishment was deserved. Five of these appeals are recorded and after each the Lord answered in stern words and declared that though Moses and Samuel stood before Him, yet would it be necessary for Him to refuse to answer their prayers.

For equal wickedness today, God will send just punishment in due time.

### THE NEW COVENANT

Wednesday, September 10 — Jeremiah 31:31-34.

*"They shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more."*

THE MAJORITY OF JEREMIAH'S writings portray in melancholy words the dire distress that should come upon the nation. But here interspersed with the sorrowful side is a beautiful picture of the time when God would forgive their iniquity and remove the punishment. Centuries before God had made a covenant with them, written on tables of stone. This covenant, made through fear, was broken many, many times. The new covenant will be enforced by love and will be written on living hearts, never to be broken.

### JEREMIAH'S SUFFERING

Thursday, September 11 — Jeremiah 38:1-6.

*"Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you."* V. 5.

THE LAST KING OF JUDAH, Zedekiah, did not have sufficient courage to declare to the people that Jeremiah was speaking as God instructed him. Jeremiah had advised the people to surrender to Nebuchadnezzar, which so angered the princes that he was imprisoned in a filthy dungeon, in danger of death from starvation. From this he was rescued by one of the king's eunuchs, and restored to the court of Zedekiah, who continued to consult with Jeremiah but who never acted on his advice. Jeremiah was finally exiled with others after Jerusalem was destroyed, and they settled in lower Egypt. Tradition says he was stoned to death by his fellow countrymen because he persisted in rebuking them for sin and prophesying their punishment.

### JEREMIAH'S LAMENT

Friday, September 12 — Lamentations 1:12-19

*"Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."* V. 12.

THE BOOK OF LAMENTATIONS is filled with mourning over the fall of Jerusalem and the fate of its people. Jeremiah was so wholly devoted to the task God set for him that it filled his whole life. His was a nature so sensitive to the sorrows of his people as to be like unto the Savior himself. But though his life was filled with suffering and abuse because of his faithfulness to duty, after his death, his worth was recognized by the Jews of Jesus' time, who questioned whether Jesus might not be Jeremiah returned to witness against them. Matt. 16:14.



## PERSONAL RESPONSIBILITY

Saturday, September 13 — Romans 14:7-12.

*"For none of us liveth to himself, and no man dieth to himself." V. 7.*

ALL THAT GOD HAD COMMANDED Jeremiah, he failed not to speak even though it meant cruel suffering and death. Others also did God command to speak for Him — Paul, who said, "I have not shunned to declare unto you all the counsel of God" — even Christ, who declared, "As the Father hath taught me, I speak these things."

To each of us today is committed a responsibility to carry God's message to others, to win them to the service of Christ, to escape the just punishment of God upon an ungodly world. Let us not shun the responsibility. — *M. G.*

## LOVE AND FEAR

A STUDY IN CONTRASTS

*By Samuel E. Haney**"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not perfect in love." 1 John 4:18.*

JUST AS THERE ARE DIFFERENT KINDS OF sorrow, there are different kinds of fear, involving both life and death. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10. "Because the gracious gift and calling of God are not to be repented of." Romans 11:29, Diag. But Judas' repentance (sorrow) was superinduced by fear. "And he went and hanged himself." Matt. 27:3-5. Thieves are always sorry when caught red-handed — worldly sorrow — death.

A faithful child of God has no reason to fear his loving heavenly Father, though he ever be apprehensive of unconsciously offending Him. We frequently read in the Authorized Version, "Fear God," when it should read, "Revere God." Note Rotherham's version: "They who revere thee shall see me and rejoice. That for thy word I waited." Psa. 119:74. "Do not become wise in thine own eyes. Revere Yahweh, and avoid evil." Prov. 3:7. "The conclusion of the whole matter — the whole — let us hear, — Toward God be reverent, and his commandments observe, for this concerneth all mankind." Eccl. 12:13. "So shall the sun of righteousness arise to you who revere my name with healing in his wings, — and ye shall come forth and leap for joy like calves from the stall." Mal. 4:2. "Unto all men give honour, unto the brotherhood shew love, unto God give reverence, the king hold in honour." 1 Peter 2:17.

Paul reminds us of that fear which is necessary to our salvation, Eph. 6:5, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." Phil. 2:12, "Wherefore, my beloved, as ye have always

obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Heb. 4:1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

We are cautioned not to fear those through whom the enemy attacks our bodies, devitalizing our strength. Matt. 10:28, Roth., "And be not in fear by reason of them that are killing the body, — and the soul are not able to kill. But fear rather him who is able both soul and body to destroy in gehenna!" Rev. 2:10, A. V., "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life." Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Then there is that subtle, nerve-wracking fear with which we all are more or less familiar. Job refers to it, 2:7 and 3:25. Perhaps it was when his first boil appeared that he became frightened; and when covered with them "from the sole of his foot unto his crown" he cried, "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." The wise man says, Prov. 23:7, "As he thinketh in his heart, so is he." This text is more literal than is generally supposed. A tired, weary one retires. He hears a mosquito buzzing. He imagines the room must be full of them. Can't sleep — for fear. In the morning he discovers — one!

But we are primarily considering the fear that genders torment and that cannot cohabit with "perfect love", its presence evidencing a deficiency of that love which is implanted in the heart by the Holy Spirit. And that also shows there is trouble between the heavenly and the worldly circuits, causing an alternating current, electrically speaking, which keeps the poor victim in a nervous, fearful state. There is but one way to resist all these injurious fears, and that is by steadfastly believing and acting upon God's Word, which is simply expecting Him to do what He promises, thereby treating Him like an honest being.

The sequence of God's promise to Jacob — a typical servant — is of greater importance to Christians, God's sons and daughters, than to the Jews. Read again Rom. 9:22-25; 2 Cor. 6:15-18. "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:15. Paul says, "What shall we (Christians) then say to these things? If God be for us, who can be against us?" "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Isaiah's prophecy (which includes all who, like Nathanael, are "Isarelites indeed") should "cast out fear," and its resultant effect — torment: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee,

Fear not; I will help thee." Isa. 41:10-13. To the nominal Christian these precious promises of God through Isaiah mean nothing more than so many words. But to the live Christian they mean everything God intends them to mean.

David, in the matter of fear, voices the sentiment of many Christians during these perilous times thus: "Many there are, O my God, that vex and oppose me; many imagine that God cannot help me. But thou, the great God of Israel, thou art not impotent. Thou dost on all sides defend me. Thou dost bring me to honor and lift up my head. Often and loudly I have called to Jehovah, and he always sends answer from his temple hill.

"So, with the assurance of his protection in my heart, I laid me down and fell quietly asleep, and slept till the morn a sleep unbroken, for Jehovah sustained me all the time; and in his keeping I fear not the hosts that ring me round. For, though these godless foes of mine long, like wild beasts, to devour me with their cruel teeth, thou canst crush them, as in days gone by. O arise, and help me, then, my God, for thou canst help; and with that help bless not myself alone, but all thy people." Psalm 3, paraphrased.

### "GO, SIN NO MORE"

Heedless, save of the look of compassion  
That dwells in the Savior's eyes;  
Shrinking, trembling, bent in submission  
Awaiting His verdict and mandate wise  
A woman stands.

Fingers of scorn and sneers of derision,  
Contemptuous looks, heads wagging slow,  
Accusing, strident voices, and hissing,  
Threatening tones and mutterings low:  
Death by stoning.

Accused by men! No mercy, no pity  
Is shown by the jostling, maddened throng;  
Each charge more sternly harsh and bitter  
Adds sin upon sin, and wrong upon wrong.  
The Savior stands.

The Savior stands, then slowly turning  
Looks upon all as He hears each charge,  
And stooping down with face warm burning,  
Flushing with shame as the sin's enlarged;  
Writes on slowly.

No word did He speak of censure or anger,  
Yet each felt the force of the silent rebuke,  
The clamoring tongues, the thoughts that still linger  
Are silently quelled by the look of reproof.  
The woman stands.

The woman stands, alone with her Savior,  
Repentant, forgiven, her love now demands  
Purpose and aims in her life to be nobler,  
Ever obeying the loving command,  
"Go, sin no more." — *Louise E. May.*

## ALL NIGHT IN THE DEEP

*"There stood by me this night the angel of God . . . Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."*

NO ONE WHO HAS READ the history of shipwrecks, the suffering on the water, in such cases, will fail to be wonderfully gripped by a profound interest. Though sad is the picture, the interest is stirring and lasting. Many have been the distress cries and sea-signals for help that have never been heard! The story of wild waves and consequent loss of life is horrible, and old. Visions of hope and dreams of despair are wedded when men and women are in a deep sea, shipwrecked. The wail of the storm is terrible, and the waiting in anxious homes for word of safety is nerve-wracking.

We are talking about one who was, with two hundred seventy-five others, in "the deep". A dark night it was. The story ends with two hundred seventy-six souls cast ashore on Malta's rocks. Paul is the man. If you will read and re-read that gripping story, it will lift you, help you, and put more hope into your spirit. It is found in the twenty-seventh and twenty-eighth chapters of Acts.

We may picture a little man walking up and down the heaving deck, as the winds and waves pound the boat! The sailors are alarmed and the soldiers are terror-stricken. But in that very dark and stormy night, Paul, the prisoner, stood forth with visions, hope and courage, and became the commander and comforter of men. His dignity and composure are startling! He had seen an angel!

For fourteen days and nights they had been driven before a raging storm, coming from the northeast, without seeing sun, moon and stars. Fair winds, visible stars and clear skies were much more necessary than they are now. They had no charts. With no quadrant or sextant to find *where* the ship was, when they consulted the heavenly orbs, these folks were in a plight. With no compass to guide, and no chronometer to tell speed, they were in a sad condition.

It has been said that their boat was little better than a canal boat or a scow. In such a ship was Paul, a prisoner. In those October gales he saw an angel. Blessed sight!

When the prisoner needed help and courage in that dark night, God sent an angel that "stood by" Paul that night. What an experience! What a sight! Could Paul ever forget it? Truly, it was worth all of his suffering to see this divine messenger and hear him give orders, courage and help.

Our Gracious Lord knows how to give us comfort at the right time, and when we experience this holy and blessed help, we can labor in the strength of such a visitation a long time. Praise the Lord!

The God of Paul is the same God today. No storm is so terrifying, no night so dark, no waves roll so high, but our God is our hope and strength. Oh, that we could learn to trust Him and *sense* His presence with us in the darkest hours! — *Selected.*

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4707 1-2 St. Elmo Dr.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT." — ECCLESIASTES 9:10.

### A MESSAGE FROM THE PRESIDENT.

**B**EREANS HAVE ESTABLISHED a reputation for accomplishing the things they set out to do. And truly, we may look back upon a record of splendid achievements which have meant much to the progress of the church in years past. This year we have set ourselves a task which is indeed worthy of our steel, and one which will call for the best that is in us, namely, helping the N. B. I. "put over" its campaign for 1000 dollar-a-month contributors.

This cause is such a vital one to the success of our church work that we feel that we cannot let it fail. Therefore the Berean Society is going to back up the General Conference and boost for the pledges until the last pledge is in the office. Bereans, we want your help everywhere, every last one of you. You have never failed us yet, and we know you will not now.

This is the plan. Work through your local societies. Let the president of every local society organize his group for securing pledges. See that every church member in your community is canvassed. Do not limit your work to Bereans alone, but cooperate with the church committee and assist them in every way. If you have not received notice of this campaign from the national secretary be ready when it does come and pick your workers all ready to go.

Watch the Berean Page each week for progress of the campaign. October first is the finish line, and 1000 pledges is the goal. How many will your society turn in?

All ready? Set? Go!

### FAITH AS A GRAIN OF MUSTARD SEED

SOMETIMES AS WE GO THROUGH LIFE we seem to come to a place on the trail where every pathway ahead looks menacing, yet it is futile to turn back. We look up upon mountains of doubt, fear and failure; we look down into valleys of sorrow, dread and despair.

There are times when we set our hand to tasks that appear to be beyond human strength to accomplish, and should we rely on our strength and power alone, we would indeed come to an insurmountable wall.

It is then that faith as a grain of mustard seed will work for us the miracle of removing every mountain, every valley, every stream that we encounter during life's travels. Placing our trust in Jesus Christ, and letting Him guide us

when we know not how to turn, there is no task too large for us to undertake in His Name, no obstacle too great for Him to overcome, and no service great enough to adequately express our gratitude for the love that He has manifested.

Just to let thy Father do what He will;  
Just to know that He is true, and be still;  
Just to follow hour by hour, as He leadeth;  
Just to draw the moment's power, as it needeth;  
Just to trust Him, that is all.  
Then that day will surely be  
Peaceful, whatso'er befall,  
Bright and happy, full and free.

— Author Unknown.

WE WOULD LIKE TO ASK that when sending in pledges, all Bereans write somewhere on them the word, "Berean". In this way those in charge of the work will know to what extent we are willing to cooperate in this great work.

ONE BEREAN made the statement that he would be more than willing to send a dollar to anyone who finds that, after making and paying his pledge, he has not still an ample amount for his daily needs. And surely he would be safe in so saying, for when was anyone ever the worse for having returned unto the Lord a portion of that which he had received?

WE WOULD LIKE TO CALL your attention to a change in the address of our National secretary, Bro. Arlen Marsh. He is located now at 4707 1/2 St. Elmo Drive, Los Angeles, California.

### BEREAN PAGE CONTRIBUTIONS

Remember that this is your page. Aside from your other contributions we want to hear any news of the progress of our Dollar-A-Month campaign. Now is an excellent time to bring your state over the top.

Illinois, 11. California, 5. Indiana, 3. Michigan, 2.  
Minnesota, 2. Florida, 1. Louisiana, 1. Ohio, 1.  
Arkansas, 1. Missouri, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### J E R E M I A H

*"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant."*

JEREMIAH WAS A YOUNG MAN about the same age as King Josiah. He was living quietly in the village of Anathoth, a few miles northeast of Jerusalem. He was of godly parentage and from his childhood had been brought up to hold himself free from the evils that were so common among his countrymen.

Jeremiah had no desire to be a prophet, yet he felt that he must do as God told him. One day the word of the Lord came to Jeremiah saying that before Jeremiah was born God had ordained him to be a prophet unto the nations. Jeremiah replied, "Ah, Lord God! behold I cannot speak: for I am a child." But the Lord said, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Then God told him not to be afraid as He (God) would protect him.

Then the Lord touched his mouth and said, "Behold, I have put my words in thy mouth. He also said that Jeremiah was to prophesy to many nations, not Judah alone, but many nations.

From the first Jeremiah was misunderstood and often hated and sometimes he longed to flee from the whole task and find rest in the wilderness. So long as Josiah reigned no one dared harm the prophet. But when king Josiah died and his weak and cowardly son, Jehoiakim, took his place, Jeremiah's life was in danger. Nevertheless, Jeremiah continued to preach. He talked against the evil of his time even more plainly. In the temple court itself, he told the people that that sacred building should be laid waste like the old tabernacle at Shiloh.

One sad prophecy was that the king of Babylon would take them all captive. However, happy days were promised to follow the captivity.

Many felt that they were suffering because of the sins of their fathers. Now, Jeremiah tells them that in that future day each shall suffer for his own sins.

Again Jeremiah had to recall to the people how shamefully they had broken God's covenant, or agreement, ever since God had brought them out of Egypt. When God led His people out of Egypt and safely through the Red Sea, He gave them His law written on a tablet of stone. They often forgot this law and broke it, although God was very kind to them.

Now, real worship does not come from merely obeying the law, but must come from a desire in the heart to do what is right. So God promised that in the time to come He would make a new agreement with His people, Israel. This new covenant they would not break because He would write His law in their hearts. Then they would love Him and know Him so well that none would have to teach his neighbor.

This time has not yet come to the scattered people of Israel; but we believe the time is rapidly approaching.

Jesus brought the way of grace and truth, but they would not accept Him. However, Christians, who do accept Jesus, are under the law of grace.

David said, "Thy word have I hid in mine heart that I might not sin against thee." God's word found in the Bible teaches us His law; when we study it, and put it into our minds, we are writing it on our hearts. When everyone studies and obeys this law, each one from the least to the greatest will know and love God. In that glorious day the Lord says, "I will forgive their iniquity, and I will remember their sin no more." — *Helps from "Little Learner" and "Junior Teacher's Quarterly."*

*Think!* Could we forget our own personal suffering to help in a great cause like Jeremiah's?

*Who said:* "Delight thyself also in the Lord: and he shall give thee the desires of thy heart"?

#### SOMETHING TO DO

1. Read Jeremiah 14:7-22.
2. Learn Jeremiah 31:30.
3. Draw a map showing Israel and Judah.
4. Copy: Jeremiah — prophet to Judah and all nations. Time of king Josiah.

#### INDUSTRIOUS

Read the story of "The Herald", October 8, 1929.

"Beautiful hands are those that do  
Work that is earnest, brave and true,  
Moment by moment the long day through."

"Each morning sees some task begun,  
Each evening sees it close.  
Something attempted, something done,  
Has earned a night's repose."

# With Our Sunday Schools

LESSON XI. — September 14, 1930

## JEREMIAH

Jeremiah 1:1-10; 14:7-22; 31:27-34

Devotional Reading: Psalm 119:33-40

### GOLDEN TEXT

So then every one of us shall give account of himself to God. — Romans 14:12.

#### A STUDY OF THE SUBJECT

**Topic.** Obedience to God.

**Basic Truth.** "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." — 1 Sam. 15:22; see Heb. 10:6-9.

**Outline.** I. Obedience Required. II. Individual Responsibility.

**I. Obedience Required.** The earth and the heavens are the works of God's hands. His is the possession of supreme Sovereign. No work, be it ever so little, can in itself succeed unless it is uniform to a common plan. God's sovereignty embraces the entire universe. Until the universe in its every detail shall be uniformly and consistently obedient to, and in harmony with God, there can be no complete oneness and harmony. Such complete obedience will characterize the completed and established kingdom of God.

Jeremiah is an outstanding example of required and yielded obedience. It was not his to ask why or how it could be done, nor what should be the result. It was his to listen, to yield, to faithfully pursue. " whatsoever I command thee thou shalt speak" was God's word in 1:7. This God followed by the statement, "Be not afraid of their faces: for I am with thee to deliver thee." Again v. 17, "Be not dismayed at their faces, lest I confound thee before them". And then again to show God's protecting care over Jeremiah, He said, 15:20, "I will make thee unto this people a fenced, brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee."

Startling was the explicit obedience of Jeremiah. No manner of threatening was sufficient to cause him to deviate. No power of man or king embarrassed his obedience. Notice his ending. Neither the bitterness of his own king, Zedekiah, nor the enmity of the king of Babylon were permitted to injure his person. Instead he was by them delivered, and as guardian of the king's daughters, escaped with them to Egypt. Later, according to profane history, he shipped with them to Ireland and in death was laid at rest in a tomb in Terra.

**II. Individual Responsibility.** Obedience is the only thing God requires of man. Though disobedience cannot thwart God in His purposes, nevertheless throughout the whole Bible God reveals how that He holds each individual responsible for his obedience or his disobedience toward Him. Witness the penalty upon Adam for sin; the reward upon Jesus for obedience. Witness the punishment upon Israel when she rebelled; the blessings upon her when she sought the Lord. Witness the many statements of punishment, both temporal and eternal, for sin and wickedness; and the promises of the blessings of life and of righteousness in return for man's obedience to Him.

#### PRACTICAL APPLICATIONS

Jeremiah was one of the grandest and bravest men of Old Testament history. Once he had started to deliver his message and do the work of a prophet, enemies and bitter opposition could not stop him. His life should be an inspiration to every Christian. Did the persecution that he was forced to endure make him a more faithful servant of God?

Would the average Christian be willing to be imprisoned or placed in a dungeon, as was Jeremiah, for the gospel's sake?

Will there be any

- Crime
- Robberies
- Murders
- Wars

when the new covenant is placed in the hearts of all people? — C. E. R.

#### THE GOLDEN TEXT

"Each one of us, therefore, shall give an Account concerning himself to God." — Romans 14:12, Diag.

Jeremiah is called the "Weeping Prophet" and seemingly had more trials than the other prophets. He stands out as an individual more than the others of his time, but through all his trials and misfortunes he remained true to the Father without wavering. Thereby when the time comes to give account to God, his record will be one of service and steadfastness.

Christians can well take an example from Jeremiah, in that they, too, should remain true, no matter what their trials, so they may have a good account to render to God.

— L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** The Call to Repentance.

Jeremiah was called to the difficult work of rebuking sin and predicting coming judgment. His work was doubly difficult because he knew that as far as immediate results were concerned his work would be a failure. God told him that the nation would not hearken nor respond.

But Jeremiah's work was far from being a failure. His pitiless baring of sin, his setting forth of righteousness, and his call to turn from the one to the other, became a part of recorded history and, in that capacity, the spoken Word of God, that never returns to Him void, has been working since the prophet's time until now in the hearts of sinful men, helping to build up a racial consciousness of sin and righteousness. It is a part of Jesus' own complete and perfect wisdom, and, emanating from Him, it will yet yield fruitage. Israel will yet yield to the wisdom spoken through Jeremiah and now centered and perfected in Jesus.

God's call to repentance is not a plea. It

is a command issued to all men, spoken with the authority and the power of Jehovah of the universe back of it. And man will as surely obey it as the planets obey the commands of their Creator. — A. K.

#### INTERMEDIATE CLASS

**Topic:** Being Obedient to God.

The next person to come under our observation is Jeremiah, who is called the prophet of individual religion. Here was another who, like Amos, was sent to warn the people of punishment. His was no pleasant task but one that required faith in God and courage. Name some of the evils that befell Jeremiah. What was the great sin of the people? Jer. 16:11, 12. What was the punishment God decreed should come upon them? Jer. 14:12; 16:13; 25:8-11. Did these things really come to pass? What did God say should result? Jer. 16:21. Who was the last and most wicked king? What happened to him? Give the reference. Upon whom did God place the responsibility for the idolatrous wickedness of His people? Jer. 23:1, 2. It is just as true today that if the leaders are lax in their duty, or inconsistent in their Christian lives, the followers are apt to be the same.

Will the condition which God caused to come upon His people ever be changed? Jer. 31:31-34; 32:37-42. Will they serve the Lord through fear when His new covenant is made with them? Who will be their King in that day? Will there come a time when all will be obedient to God? Let us watch and be ready for that time. — M. G.

#### JUNIOR CLASS

**Topic:** A Prophet for God.

Jeremiah was a prophet called by God to do His work. Jeremiah did not think he could do the work but God said, "I ordained thee a prophet to the nations." He also said, "Be not afraid, for I will care for thee." Therefore Jeremiah was willing to accept.

Jeremiah began his work about 626 B. C. and ended in exile in Egypt when he was an old man, broken by his labors for his country. He was a prophet-statesman like Isaiah. He was a prophet to Judah also. He told them they must change from their wicked ways.

Time and time again God sent messengers to warn the people to turn from wickedness, and in most cases they refused to listen. They even abused and scorned the men God sent. Such was the case of Jeremiah. He was imprisoned; he was scorned; he was exiled and died in Egypt.

But it mattered not to Jeremiah, he remained true to God's command. He deserves a high place in the affection of all the readers of the Old Testament. — V. C. T.

# DOINGS AMONG THE CHURCHES

## FROM HERE AND THERE

Bro. and Sr. Charles Gesin of Oregon, Illinois, departed on Friday evening, August 29, for a vacation trip to Niagara Falls. Their route will take them into the vicinities of several of our churches and of course they will stop whenever possible to get acquainted and to enjoy and benefit from such Christian communion and fellowship.

The pastor of the Los Angeles church, Bro. G. E. Marsh, with Sr. Marsh and Arlen, departed from Rochelle, Illinois, for Los Angeles to resume the work for the Master in that place. May the Lord watch over them and grant a safe and pleasant journey. He expects to be home and ready for work by Sunday, September 7.

The Rockford, Illinois, church enjoyed a very pleasant and profitable day on Sunday, August 31. The attendance and interest were excellent both morning and evening and Bro. Lindsay gave some very timely thoughts which are worthy of the earnest consideration of each one.

The Sunday School was the only part of the usual program at the Oregon church which was carried out last Sunday. Our pastor was ministering to the Iowa brethren assembled in conference at Waterloo. This was the first departure from a full day of services for a considerable time. Now that the irregularities of summer are past we hope to get back to the regular work and keep at it week in and week out.

## FONTHILL, ONTARIO

We arrived home safe and sound from our two weeks' stay at the Oregon conference. We were greeted with a good-sized attendance on our first Sunday's service after our return.

Bro. and Sr. Cedric Pope of Cortland, Illinois, and Mr. and Mrs. Will Olson of De Kalb, Illinois, were welcome visitors at the evening service on August seventeenth. They spent Monday visiting in Fonthill and in sightseeing at the Falls.

Bro. and Sr. Seburn, whose home burned last spring, have bought in St. Catharines, Ontario, and are building a new bungalow. They will be a little farther away, but we hope not too far to come to church services.

We are looking forward to another good Berean class this fall and winter. It will start in the fore part of September after a months' vacation.

Grover Gordon, Pastor.

## FAREWELL GATHERING

On Monday evening, August 25, the members of the Dixon, Illinois, church and their families gathered at the church for a farewell meeting in honor of their pastor, Bro. F. E. Siple, and his family, who are moving to Grand Rapids, Michigan.

A short program and song service was given, after which light refreshments were served in the basement.

All regret the departure of this family and pray that God's blessing and guidance may be with them in their new field of labor.

## GETTING UNDER WAY

Indications are that the committeemen who have been appointed to put the Dollar-A-Month pledge program across the finish line are going to make a showing very soon. You can help them by handing your pledge to the one in your community or by mailing it to the National Bible Institution, Oregon, Illinois.

The number of pledges in to date is 162.

So that you may know who the committeemen are we give the names below:

Virginia, Harry A. Sheets; Michigan, A. G. Townsend; Minnesota, Mrs. T. M. Savage, Sydney Magaw, Emil Fredlund, John Berry, John Denehfield; Iowa, Esther Sealine, Mrs. T. J. Ellis, Mrs. A. J. Eychaner, Mrs. W. W. Cooper; Wisconsin, Josephine Engebretson; Indiana, Mrs. Floyd Stilson, Verna Himmelright; Nebraska, Richard LeCrone, Harvey Krogh, Beulah Wilson, E. E. Giesler; Illinois, Esta Starbuck, Margaret Lyon, Elizabeth Ford, Bertha Partlow, Elmer Gockler, Walter Wiggins, Gerald Cooper; Louisiana, Ruchie Alexander, Ella Siple; Washington, Lottie E. Young, A. L. Corbaley, Clarence Lapp; Oregon, Mrs. Flora Hogue; Ohio, M. W. Lyon; A. J. Hoke, David F. Beck; California, Arlen Marsh; Texas, E. O. Stewart.

## NIAGARA FALLS, NEW YORK

Misses Ruth and Ella O'Neal of Washington, D. C., were recent visitors at the Falls. Bro. and Sr. J. E. Lent entertained the young ladies by taking them on a motor trip up the river and over to Buffalo. Sorry we were away at the time.

Bro. and Sr. Will Halls of the Golden Rule Church at Cleveland, Ohio, gave us a surprise by walking in just as the service was starting on Sunday morning, August 24. Come again; we enjoy surprises like that.

Quite a number of the church people have been away on their summer vacations, but are back now. So we hope to have increased attendance, also to get the Berean class going again.

Grover Gordon, Pastor.

## ROCKFORD, ILLINOIS

Practically a full attendance of the Rockford brethren assembled on Friday night, the twenty-second, for service at their regular place of worship. Bro. Siple spoke to us for the last time before leaving for his new home in Grand Rapids. His sermon dealing with the present-day fulfillment of prophecy through the nation of Israel was of great interest to all.

Immediately after the service a social gathering was held at the Walls home, in the nature of a farewell to Bro. and Sr. Lewis Lindsay and Edward, who are leaving us temporarily, and to Bro. Siple and the girls.

Bro. and Sr. Lindsay have been among our most earnest and dependable workers in the cause of truth and we trust their absence from Rockford may be brief, for we shall miss them.

Bro. Siple has worked with the little group here since he first assisted with its organization, and his faithful service has been deeply appreciated.

Our best wishes attend both these families as they depart. May God's rich blessings follow them to new harvest fields.

## THOMAS GEORGE EMMS

Thomas George Emms was born in Liverpool, England, on September 16, 1852, and died at his home in Niagara Falls, New York, August 22, 1930. He was united in marriage to Ellen Pears in England and to this union were born three sons and two daughters, all of which survive, the wife preceding him in death fifteen years ago. He and his family came to America in the year 1883, and lived for a long time at Geneseo, New York. For the last twenty-seven years he has been a resident of Niagara Falls, being employed by the power company until a few years ago. On September 9, 1917, he was united in marriage to Mrs. Sarah Poole, who is left to mourn his death. Bro. Emms was brought up in the English church, later uniting with the Baptists, and for the past ten years was an active member of the Blessed Hope Church of God.

Funeral services were conducted by the writer, taking for the text 2 Timothy 1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Burial was made in the Oakwood Cemetery, Niagara Falls.

He sleeps, waiting for that blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ. How sweet the rest after the long weeks of suffering.

Grover Gordon.

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." — Apostle Paul in Acts 20:35.

## THE RESTITUTION HERALD

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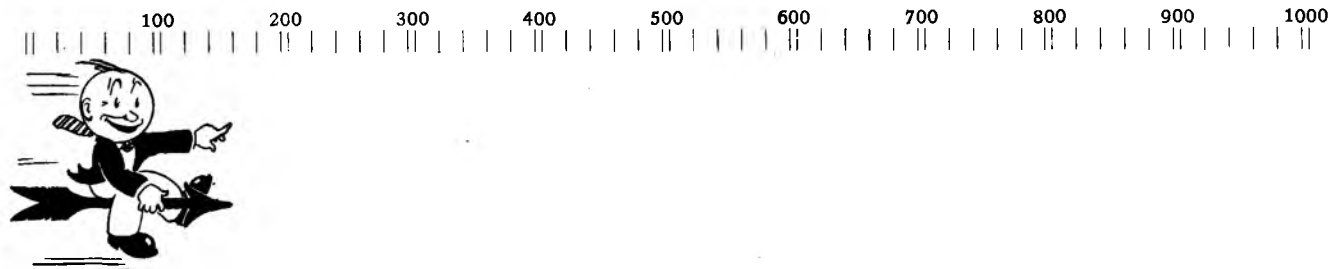
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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

# What's the Goal?

## 1000 Dollar-A-Month Pledges!!



And this rider will have to do some fast traveling to get there on schedule — October 1. There are one hundred fifty-two pledges in to date. Get *your* pledge to the committee member in your locality or mail it to the NATIONAL BIBLE INSTITUTION, Oregon, Illinois. Don't let him loiter. Push him along!

**Everybody Ready.**

**Now, All Together.**

### TRACTS AND BOOKS

**TRACTS**

Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
Shall Never Die	4	.10	.60
The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
What Do the Scriptures Teach? Judd	6	.15	.90
What Must I Do to Be Saved?	4	.10	.60
Hell, What Is It	8	.20	1.25
The Coming of Christ, R. A. Curtis	6	.20	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

**Name**

**Pages Each Dozen**

The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12
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**BOOKS**

Name	Pages	Each	Per 6
Death Reigned from Adam to Moses, paper cover	58	\$0.10	
Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, Ancient Mysteries, George Johnston	116	.50	
W. H. Wilson, board cloth	96	.25	1.25
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
Pine Woods Bible Class, Wilson, board cloth,	480	.85	5.00
Emphatic Diaglott, Benjamin Wilson Neatly bound, and in clear type,			2.50

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Flexible Cloth	.45	4.00	33.00
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# A JOY THAT AWAITS YOU

*By Mary A. Gesin*

**E**VER SINCE I BECAME CONVINCED of the truth of a certain teaching of Scripture I have wanted to tell others about it that they, too, might learn the same truth and benefit by the blessings flowing from it.

We believe that all the laws and ordinances God gave Israel were binding upon her, and that He gave none without reason or forethought. We are also agreed, I believe, that the keeping of these requirements of Jehovah resulted in good for Israel, both materially and spiritually. And likewise their disobedience brought its own suffering and punishment.

Let us look at God's first command, "Thou shalt have no other gods before me." Surely none can deny that this command was spoken for Israel's own good. True, its keeping brought to God glory and honor as a witness before the heathen round about, but it also brought physical as well as spiritual good to Israel herself. And the breaking of that law resulted in the direst distress and degradation that could come upon any people.

In addition to this His first commandment, God gave Israel many laws and admonitions that were devised primarily for her well-being. Not the least among these is the requirement of a tenth of all they possessed for the service of the Lord. The all wise God knew what was best for man then just as He does now.

I am not going to attempt to prove by Scripture that we are under the same law today, for that would be too difficult for me. But let us look at this matter from our own viewpoint. There are many among us who have comfortable incomes, drawing a salary each week or month adequate for all their needs and many luxuries. For these it is a simple thing to write a check for ten, twenty or a hundred dollars for the Lord's work. But it is not for such I am penning these words.

There are some whose incomes are as small as ten dollars a week and perhaps smaller, which must be stretched over and over to meet the bare necessities of life, and even some who handle practically no money at all. It is these that I want to see showered with God's blessing. If you will begin right now to reserve for the cause of the Master a tenth of everything that is yours, if it is money or the product of your labor, no matter how small in value, you will find the nine-tenths going farther than the whole did before.

To many earnest Christians it is a source of real pain not to be able to help when the call comes. But if you will adopt this method you will always have something to give. And remember the poor widow who gave only a mite gave more in the Master's estimation than the rich men who cast in great sums.

Many of you are denied a great share of the joys of life because of insufficient incomes. Why longer deny yourselves the joy of giving to the Lord's work? For it is a real joy, and a real blessing from God follows. Let's prove

the Lord and see if He will not "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Won't you begin right now, today?

## THIS MOMENT

He's helping me now — this moment,  
Though I may not see it or hear.  
Perhaps by a friend far distant,  
Perhaps by a stranger near,  
Perhaps by a spoken message,  
Perhaps by a printed word;  
In ways that I know and know not  
I have the help of the Lord.

He's keeping me now — this moment,  
However I need it most,  
Perhaps by a single angel,  
Perhaps by a mighty host,  
Perhaps by the chain that frets me,  
Or the walls that shut me in;  
In ways that I know and know not  
He keeps me from harm or sin.

He's guiding me now — this moment,  
In pathways easy or hard,  
Perhaps by a door wide open,  
Perhaps by a door fast barred,  
Perhaps by a joy withholden,  
Perhaps by a comrade gay;  
In ways that I know and know not  
He's leading me all the way.

He's using me now — this moment,  
And whether I go or stand,  
Perhaps by a plan accomplished,  
Perhaps when He stays my hand,  
Perhaps by a word in season,  
Perhaps by a silent prayer;  
In ways that I know and know not  
His labor of love I share.

— Annie Johnson Flint.

## ONE-DOLLAR-A-MONTH CLUB

I want to be one of the one thousand who are interested to the extent of \$1.00 per month in the Gospel work which the National Bible Institution, of Oregon, Illinois, is promoting.

Signed .....  
Date .....  
City ..... State .....  
St. or Rfd. ....  
Church .....  
Berean Society .....



# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, SEPTEMBER 9, 1930

NUMBER 49

## Christ Saves the Lost Who Turn to Him

*By Samuel E. Haney*

*"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.*

WHAT WAS IT THAT WAS LOST? The Bible and every person consciously or unconsciously answer, "Continuous, everlasting mortal life and paradise." Sin placed mortal man in a dying state, terminating in extinction. The thought of it being unnatural to die is preposterous to the unenlightened, death having become the common lot of all. But if mortality means that man must necessarily die why the sentence of death on Adam for disobedience? And if Adam possessed immortality (an indestructible condition) why the foolishness of condemning him to destruction? and why the folly of Paul admonishing us, four thousand years later, to "seek for . . . immortality"? Rom. 2:7.

Generally speaking, our text refers to the potential restoration of all, it being God's purpose, through His Son and the Holy Spirit, to restore as many of Adam's posterity to their original state, that is, everlasting life, as will comply with God's premise as the many subjunctive (conditional) texts show. Note this one, 1 Tim. 2:4, "Who will have all men to be saved, and to come unto the knowledge of the truth." Rotherham puts it this way, "Who willeth all men to be saved. And unto a personal knowledge of truth to come." The Diaglott says, "Who desires all men to be saved, and to come to an accurate knowledge of the truth." This text proves how indispensable cooperation is, hence, God, in addressing every one of Adam's posterity regardless of his moral status, says (Isa. 1:18), "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

God has made ample provision for all in the matter of time, incentive and instruction. But how common it is to see people treating frivolously their Creator's proffered gift of everlasting life under such auspicious conditions: turning their backs on Jesus, and walking no more with Him

who, "by the grace of God should taste (such a) death for every man." Heb. 2:9. For such ones, "when the Lord Jesus shall be revealed from heaven with his mighty angels," there is no other way nor time assigned for life beyond this flickering, inherited spark of Adamic life.

Read again, prayerfully, 2 Thess. 1:7-10, the crux of which is, "Everlasting destruction to them that know not God (as their heavenly Father), and that obey not the gospel of our Lord Jesus Christ." Those realizing that they are living in the last days, and what it will mean to be unprepared to meet Jesus will, by ignoring this knowledge, determine their just destiny. On the other hand, those appreciating the momentousness and imminence of the great crisis and, acting accordingly, are averting much trouble, anxiety and care, thus providing for themselves time for thought concerning their trousseau that their wedding garments may be immaculate when He comes. Matt. 22:11, 12.

Our text, as we see, is specifically interlocked with the people (Christians) who become susceptible to God's constraining love, engendering a mutual feeling between the sinner and his Savior, the sinner realizing his lost state and appreciating God's sacrifice in his behalf; and the Savior's solicitude for those becoming His sheep. A few contexts from both Testaments will suffice. David voices the sentiment of the penitent sinner, Psa. 119:176, "I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments." Isaiah's prophecy of the moral status of man at the first advent; and of how the Lord carried our iniquity and its results to the cross (Psa. 103:3), thus nullifying both by His vicarious death, Isa. 53:6, "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

*(Continued on page 777)*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

*To our Readers and the Churches: "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."*

— Editor, quoting from Colossians 1:9.

## PRAYER CHANGES THINGS

AT A RECENT STATE CONFERENCE everything seemed unusually languid and spiritless. In the latter part of the period the leaders called a daily prayer-study conference following breakfast. Not only was prayer studied but prayer was used in those morning hours.

A religious consciousness arose in the programs of the days. On Saturday evening an *old fashioned* prayer and social meeting resulted — one such as had not echoed in those walls for years. Sunday, numbers were telling of the *good conference*, some saying, "This is the best conference we have ever had."

Was it answered prayer? or just a coincidence?

Truly, God hears those who "believe that he is, and that he is a rewarder of them that diligently seek him."

## GOD WITH US

*"Surely Jehovah is in this place; and I knew it not."*

ALL ALONE, so he must have thought, was Jacob when, after the day of lonely journeying, he lay his head upon a pillar of stone for repose. Not so. Soon, in his vision, angels were passing upward and downward upon a ladder whose foot was close and whose top rested against a ledge of heaven. Jehovah appeared above, and began talking with the tired sleeper. Awakened, Jacob was brought to realize for a certainty that God was in that place also, though lonely it was.

This very instructive narrative of Genesis 38:10-15 is filled with truth. For, after all, where is God not? The Psalmist in chapter 139 declares that he is unable to find where He is not present. Everywhere he is known and seen and heard of his God.

"God with us." What depth of meaning in these three simple words. The world's Designer; its Maker; its Preserver; its Consummator: with us! Yes, brother, sister, in truth and in fact. And with knowledge of this basic truth which underlies all Christian accomplishment, with what confidence and constancy should we persevere in Christian service for our God and for His Christ.

## CRIME AND DROUGHT

IT IS SAID BY THOSE who claim to know, statistically, that the annual cost of crime to the United States is more than will be the fearful loss by the season's drought. Great, and properly so, has been the nation's sympathetic response to the drought sufferers. Why does not the nation haste to the rescue of the criminal sufferers?

The drought bleeds the national treasury — so does crime.

The drought robs the individual of his earnings — so does crime.

The drought emaciates the nation's childhood — so does crime.

And in every respect crime hits the hardest, affects more people and its effects last longer.

Drought cannot be controlled — crime can.

Why do not the nation's guardians guard her children against the fearful ravages of crime?

"This know also, that in the last days perilous times shall come.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." — 2 Tim. 3:1, 13.

## WORKERS TOGETHER

THE EFFICIENT MANAGER provides that his co-workers work together in such way as to assist each other in performing that which none can properly perform alone. What would you think of a teamster who, having a team of three horses that could, on a proper evener, properly perform a labor without the over-exertion of any one horse, would decide to hitch but one horse to the load and would compel him to labor continuously to the limit while the rest of the team took it easy? Certainly that one overworked horse would eventually give out. It could be said that when he was used up another could be hitched in his stead. Yes, and soon all would be invalidated, while had all worked together the work would have been better done and all the

horses would have been "fit" for a long time.

Foolish teamster. And yet that is exactly the way by which many of our church services are wrought. Many a willing worker, because that he will do the work rather than to see it lag, is, by the negligence of others who *should be* workers, allowed to work till he "drops in his tracks" while they serve self in business, pleasure, or retiredness, to their heart's content. In this application, it is not the plans of the Leader, however — Christ — but of those who

are pleased to call themselves laborers together with Him.

Many a church and many a religious work has failed because of this very practice. Workers have been allowed to carry the load — together with some who should be *pulling* instead of *riding* — until they literally drop from exhaustion.

Brother, are you a worker, a by-stander, or a rider?

If ye suffer (ENDURE) with Him, ye shall also reign with Him.

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## ALL FOR CHRIST

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TO CHRIST HAS BEEN ASSIGNED by the Creator of the universe the greatest responsibility and the greatest labors of record.

The human family was introduced into the earth four thousand years previous to the existence of Christ. It early chose paths of thought and action divergent from those indicated by instructions of God. Such divergent ways were by God declared to be sin. The natural consequences of these sins, according to the working of the established laws of God, resulted in a curse to the earth; in sorrow, pain, sickness and death to man; in the upheaval of society by selfish, criminal and destructive methods. At the birth of our Savior the results of these sinful methods and activities had so blotted and stained the race of man, had so corroded and injured the earth and its fullness, that all was touched with a greater or lesser degree of anguish and sorrow and hopelessness.

To our Savior was assigned by the Father the great work of saving man and the earth from these conditions. Not only was He to turn man by repentance from his wayward ways back to God, but He was to redeem and lift man out of the slough and despondency and death into which sin had thrown him. Not only was He to uproot the thorn and the briar, but He was to plant the fir tree and the myrtle tree in their stead. Isaiah 55:13. His was to replace the rule and kingdom of man with the rule and kingdom of God. His was to supplant the old earth by the new, in which latter there should be "no more death, neither sorrow, nor crying, . . ." Rev. 21:4; and "no more curse," Rev. 22:3.

He who today is for Christ is for all for which He stands, for all of His saving work, for all of His restoring labor, for all of His crowning accomplishments. To stand for Christ is something more — far more — than merely to stand by and applaud Him or express a hearty approval of Him in His work. It is to lay hold with thought and hand and ability, to further the work for which Christ died, to further the work assigned to Him by His Father, to further the ideals which from the beginning have been those of the Creator and which are destined with an unmistakable certainty for accomplishment.

All for Christ means that all are serving, working, toiling; giving, sacrificing, dying — for the Master.

Therefore, all for Christ means that each will prompt,

aid and assist the others to recognize, engage in, and faithfully perform in service unto the Master.

Let us with increasing devotion, commit ourselves to such service for Him.

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## ALL FOR UNITY OF CHRISTIAN FELLOWSHIP

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THERE CAN BE NO SMACK of denominational exclusiveness in this statement; rather it means to stand together as true companions and true workers in the Christian life. It means to unite in the joys and tasks of the Christian life. It means that each will rise to his or her ability of service and of loyalty in Christian companionship. It means that none will stand by in half-heartedness watching others toiling and sacrificing beyond their strength in their efforts to accomplish for all that which should be accomplished by combined efforts.

*All for Christ and for unity of Christian fellowship*, the slogan which we have asked each one to hold before him for the year 1930 - 31, urges then, that all will seek to recognize those Christian ideals of truth and service and devotion that Christ would have us to perform in His name, and that we will all work together toward their accomplishment. Let us lift the truths contained in this slogan high before our minds and diligently seek to live thereto.

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WHILE CHRISTIANS cannot agree, they can disagree without being disagreeable.— *Rev. S. M. Wales.*

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## REPENTANCE

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THE MEANING OF THE GREEK WORD *metanoia* is, reads a definition in Appendix 111 of the Companion Bible, "A real change of mind and attitude toward sin itself, and the cause of it (not merely the consequences of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action from what is by nature the exact opposite. It occurs twenty-four times, and except Heb. 12:17 is a real 'repentance toward God.' It is associated with the work of the Holy Spirit, and is connected with the remission of sins and the promises of salvation."

# DREAMING OF HOME

By Alice B. Curtis

I dream, I dream, of that blest time,  
 When Christ shall come and reign;  
 And Eden lost, through Adam's fall,  
 Shall bloom on earth again.  
 The tribes of Israel, scattered far,  
 Shall to the homeland go,  
 They, as a vine, shall flourish there,  
 And as the lily grow.

They have their idols cast away,  
 To serve the living God,  
 And to His favor are restored,  
 Who suffered 'neath the rod.  
 The nations shall learn war no more,  
 And dwell in perfect peace;  
 And blest with late and early rains,  
 The earth yields her increase.

The hills and valleys shall rejoice,  
 And laugh in brooks and rills,  
 The trees for gladness clap their hands,  
 And earth with rapture thrills.  
 The land with milk and honey flows,  
 The mountains drop new wine,  
 God's glory comes from out the East,  
 And makes the earth to shine.

And throughout all this fair domain,  
 The river of life flows,  
 While here and there upon its banks,  
 Life's tree in beauty grows.  
 Jerusalem shakes off the dust,  
 Of the long, weary years,  
 And clad in garments beautiful,  
 Fair as a bride appears.

From out of heaven descending comes  
 The New Jerusalem,  
 And over Zion's holy hill,  
 Shines as a beauteous gem.  
 Jeweled foundations, jasper walls,  
 And gates of pearly white  
 Adorn the city of our God,  
 And He will be its light.

His people He will freely love,  
 For them He will provide,  
 And with the fatness of His house,  
 They shall be satisfied.  
 O, hill of God, O mansions fair,  
 May we thy beauties see,  
 As the hart longs for the cool brook,  
 So we, Lord, long for Thee.

# SAVIOR

By F. J. Austin

*"Thou shalt call his name Jesus: for he shall save his people from their sins." — Matthew 1:21.*

**N**O WORD MEANS QUITE SO MUCH as the word Savior when applied to our Lord and Master. Salvation in this sense means everything to man. From Paul we learn that, "By one man sin entered into the world, and death by sin." — Rom. 5:12. Also, "The wages of sin is death." — Rom. 6:23. James adds the fact, James 1:15, "Sin, when it is finished, bringeth forth death."

It is commonly recognized that sin is, in one way or another, responsible for man's sickness, sorrow, anguish, pain and death. To save from sin is to save man from all these consequences of sin. Therefore, again we feel that "Saviour" as applied to our Lord and Master is one of the greatest words to man. For Peter informs us, Acts 4:12, "Neither is there salvation in any other: for there is none other

name under heaven given among men, whereby we must be saved."

Salvation, then, must embrace a series of labors. First it must cause the individual to turn away from sin, for it is evident that there is no way to be saved from sin unless the individual is removed out of it. To be removed completely out of sin is impossible in this age when sin is rampant everywhere. But in the reckoning of God, way has been provided for such removal, even today. To this end Jesus sent His disciples, Mark 16:15, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." The gospel was the good news concerning Jesus and His work. It reveals Him not

only as the Son of God, but as He who saves for God. The hearing of this gospel was made possible to the end that those hearing might be brought to faith in Him whom the gospel so fully declares. For, "Faith cometh by hearing, hearing by the word of God." Rom. 10:17.

So, then, one of the first phases of the Savior's work, unto salvation is to announce God's word and God's purposes so clearly and so convincingly unto man that man can come to have faith, not only in God, but also in God's Son. Throughout the Scriptures this faith is made the basis on which man is to stand and out of which he is to attain unto the realization of all of salvation. Therefore, the apostle again declares, Rom. 1:16, that the gospel of Christ "is the power of God unto salvation to every one that believeth."

Another phase of the Savior's work of salvation is to bring man to turn from the way of sin which man so naturally and universally follows and to pursue the Savior's way of truth and righteousness. This turning or repentance is again imposed upon man as one of the necessary things which he must render in order that he may be a recipient of the Savior's salvation. How clearly this is brought out in Acts 2:38 when Peter, after charging with wickedness, v. 23, those who had "crucified and slain" Him who would save those who called on Him, v. 21, and after they were brought to a belief in Him, v. 37, said, "Repent, and be baptized every one of you in the name of Jesus Christ." "Repent ye therefore," Peter declared to others, Acts 3:19. Following His resurrection the Savior in informing His disciples, assures, Luke 24:46, "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations."

If the Savior is to save you and me, you and I must repent from our former trust and mode of life and turn to the Savior's instructed manner of life.

#### BAPTISM

"He that believeth and is baptized," were the Savior's words, Mark 16:16, "shall be saved." Baptism was by Christ placed with faith as two like steps on the way toward salvation. Therefore, to those who "were pricked in their heart," Acts 2:37, Peter explained, "Repent and be baptized." Before Philip "both men and women" "were baptized" after they "believed" his preaching of Jesus Christ. Saul, the Christian persecutor, coming to believe in Christ, "arose and was baptized." Acts 9:18. Cornelius, a devout, God-fearing Gentile, Acts 10:1, having been taught unto faith, Acts 10:34, was commanded by Peter "to be baptized." V. 48.

Nor was baptism an ordinance, the manner of which was to be selected. The word at that time, and for long centuries thereafter, had but one meaning, namely, "immersion." It was not until thirteen hundred years later that sprinkling was, by the Catholic church, declared to be lawful baptism. Emergency cases of sickness and infancy had, by that church been submitted to sprinkling instead of baptism, but it was not till at the Council of Ravenna that sprinkling came to be legalized baptism. This legality

was not authorized by God or by His Word, but by mere mortal, fallible and uninspired man.

True, there is no possibility that water can in any way or degree cleanse or purge man from sin. But obedience to the Master's word, prompted by true faith in Him and by repentance unto Him, assures one of the remission of sin by Christ's power of forgiveness. His "faith is counted for righteousness." See Rom. 4:5 with 23-25.

Then, too, baptism has a significant meaning. It is the burial of him who has declared himself dead to the ways of sin and who has turned, or repented, toward Christ. Such "are buried with him by baptism into death". Rom. 6:3-5. From such burial they "are risen with him through the faith of the operation of God." — Col. 2:12.

These are first steps unto salvation. The removal of the individual from the ways of sin are necessary steps unto Christianity and Christianity is necessary unto final salvation by Jesus. Jesus is ever the magnet that provides all the strength and labor for lifting man out of the mire of sin and for establishing him in life eternal, but man must turn and volunteer that faith-quality that makes him cling to God's great Magnet.

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"BAD HABITS ARE LIKE a comfortable bed — easy to get into, but hard to get out of."

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### IT WAS NOT MY CHURCH

I THOUGHT MY CHURCH was narrow; that in her service I was denied the joy of *life*. I thought that other folk more fully entered into time's rich gain and found great happiness I knew not of.

But when I stopped to think! Not narrow was my church, but my own selfish heart craved things of fleshly ease.

*It was not my church, it was I!*

I thought my church lacked sociability; that folk both came and went and no one seemed to care in either case. I thought that other places offered so much more joy to strangers.

But then I stopped to think! There was no unsociability about my church; it came to me I'd hurried home without a thought of the strange face.

*It was not my church, it was I!*

I thought my church was *dead*. I wept at that grave thought that she no longer faced a moving generation, with a vital message. My face was wet with weeping! If we could but have a *preacher* come to raise the dead to life and fill my church, how gracious that would be!

But I was startled as I stopped to think that I was weeping all alone and for myself. I found I'd never lost the graveclothes and the napkin still did tightly bind my lips; that no word to lift the lost had ever issued from my heart. I found that I was *dead!*

*It was not my church, it was I!*

— Clinton Wunder in *Christian Advocate*.

## OF THE COURSE OF ABIA

ZACHARIAS, Luke 1:5, was "of the course of Abia."

It is just such little clauses of inspired information, "dry", because apparently unimportant and uninteresting, that are laden with rich gems of truth.

Abia, spelled "Abijah" in 1 Chron. 24:10, was "the eighth" "chief" man "of the sons of Aaron" in "the division" that was by David set "for the governors of the sanctuary, and governors (of the house) of God". 1 Chron. 24. They were "divided by lot". (Compare the lot in Num. 26:55; Josh. 15:1; 16:1; etc.) Man had nothing to say as to whom any particular lot should fall. So the "eighth" "lot came forth to", v. 7, Abijah, v. 10, and he was given charge over the eighth "course", or order, of the priests. These courses served in consecutive turns — the first taking the first week, the second the second, the eighth "course" the eighth week, and so throughout the twenty-four courses.

"These courses, . . . it is but little to be doubted," wrote John Lightfoot in his works, Vol. IV, Page 134, "began their round when the service of the temple did first begin; . . . on the sabbath next after the Feast of Tabernacles." The dedication of the temple as recorded in 2 Chron. 7 occurred at the time of this feast in the month Tisri, approximating our September. Read Lev. 23:34-36. Solomon dismissed the people on the 23rd day of the seventh month, 2 Chron. 7:10, being the day following the last "holy convocation" of the Feast of Tabernacles. Lev. 23:36. But on the occasion of the great feasts, that of Tabernacles and of Passover, the work of the priests was so greatly increased that "all of the priests" were sanctified for service. 2 Chron. 5:11.

The courses numbering their turns from the closing of these feast days, the eighth, or the turn of Abia's course, in which Zacharias served, would come in the end of November. Numbering the second time from the close of the Passover Feast, the turn of Zacharias would come about the junction of our May-June.

It was therefore either at our November-December or our May-June that Zacharias was serving in the temple when the angel stood at the right of the Altar of Incense and informed him of the hearing of his long-time prayer, and assured him of a son. John Lightfoot, quoted above, assures that it was at our May-June service that Zacharias received this information, and that therefore John the Baptist was born the following February-March.

PAUL, IN OPENING HIS ADDRESS to the people of Athens, had occasion to say: "Men of Athens, I perceive that you are in every respect remarkably religious," Wey. But even the inimitable preacher Paul discovered but few who were susceptible to Christianity. It is the same today, that is, it is the easiest thing in the world to be religious, but the most difficult thing to practice Christianity. — S. E. H.

## THE LORD SAID UNTO MY LORD

"David therefore calleth him Lord, how is he then his son?" — Luke 20:44.

A LETTER FROM TACOMA, WASHINGTON, asks that a few words be published in explanation of Luke 20:40-44. The scribes had been endeavoring to trap Jesus in His sayings. He had answered them well. They therefore "durst not ask him any question at all." The Savior then propounded to these confused scribes the question, "How say they that Christ is David's son?" The query was one that they themselves could readily explain had they not previously entrapped themselves by their endeavor to catch Him.

It was God's Word that David quoted when he said, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." That Jesus intended this to be understood as speaking of Himself cannot be questioned. That Jesus quoted David as speaking the word of Jehovah is also beyond question. That is, David said that Jehovah spoke unto David's Lord, that is, unto Christ. Nor did the scribes deny this excepting as they might deny that the message referred to Jesus of Nazareth. Christ's query put forth unto the scribes could but have brought self-conviction upon them.

They were well aware that in accordance with their rules of reckoning, Jesus himself was of the family of David. He was born in the city of David at the time when the descendants of David assembled for special taxation at Bethlehem. The gospel of Luke evidently treats of Christ as the Son of man, while John treats of Him as the Son of God. In citing Christ as the Son of man, Luke in his genealogy traces Christ through Joseph back to David. But Luke records Joseph as being the son of Heli, Luke 3:34, while Joseph was begotten by Jacob, Matt. 1:16, and as such Joseph was the son of Jacob. The Companion Bible comments upon these scriptures by saying, "He could be the legal son of Heli, therefore, only by marriage with Heli's daughter (Mary) and be reckoned so according to the law. It does not say in Luke 3:23 that Heli 'begat' Joseph."

There is no question but that David's son was by the Father made David's Lord. The Savior's puzzling question to the scribes was a puzzle only because of their attitude toward Him.

## QUESTIONS ??

LIFE IS ONE LONG SERIES of questions. Everybody asks them — the infant, the youth, the parent; the apprentice, the boss, the customer. We learn by asking questions. Then there are questions national and civic; public and private. Each demands a particular answer. But there is one question which only one answer can satisfy. Here it is: *Have you paid your subscription?* An affirmative answer, or *your check*, will paint smiles on the face of the exchequer.

## P A T H F I N D E R

THE *Christian Herald* gives us, editorially, the following beautiful thoughts:

“And the Lord went before them by day in a pillar of cloud to lead them in the way and by night in a pillar of fire to give them light. He took not away the pillar of cloud by day nor the pillar of fire by night.”

“‘He took not away!’ God is still the great pathfinder. He has gone the route ahead of us even as He pioneered the trail for Israel. He has cached the supplies. He has stored our light and heat in the locked chambers of earth; and always as is the need of man, so shall man’s discoveries be. We gather our loaves as the Children of Bondage took manna from the ground. We weep on the long trail, but joy comes in the morning. We sorrow, but not as those who are without hope. We grope in our darkness, but always the Light shines on ahead. We die, but He has opened the way out of the grave.

“Years ago I fished all day through an Oregon stream. I climbed its gorge and whipped its ripples; skirted its pools and waded its cascades. I saw the sun rise upon it and move across a sapphire sky. I went forward until twilight came in purple splendor. My basket was full and my casting arm was heavy. My limbs were weary and my stomach was empty. I braced my aching back against a great rock and, resting there, searched the shoulder of the range above me. My friend had gone ahead. I had reached what I believed to be the appointed place, but I dared not leave the river until I saw his promised sign. The shadows came and lengthened and still I watched and waited. Then when misgivings had seized me, I heard his voice and caught the twinkle of his fire.

“Across the darkness of the years, the highest torch ever touched by immortal flame shines down across the path of man. To all who have toiled and striven the voice of the Pathfinder who went on ahead calls over the night, ‘I am the way. Come with Me.’”

## H O W I S T H E D O L L A R - A - M O N T H C O M I N G ?

THIS IS A QUERY from one of the committee in Nebraska. She has been on the job visiting those in her vicinity and sending in pledges. Since last report, Sr. Wilson, thirty-one Dollar-A-Month pledges have been sent in. This includes twelve sent in by one person for which she herself will stand good.

This Dollar-A-Month Club can easily become one of immense strength for carrying forward the labors of the N. B. I. in its gospel efforts. Especially would it seem that isolated ones who are lending little or no cooperating help with local churches would find this an opportune way for assisting in the work. If our mailing file is any criterion to go by, the isolated members alone, if all would join this club, would more than round out the number.

## O B E D I E N C E

WEIGH THE FOLLOWING EXPRESSION on obedience:

By Montaigne: The first law that ever God gave to man was a law of pure obedience: it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion.

Carlyle: Obedience is our universal duty and destiny; wherein whoso will not bend must break; too early and too thoroughly we cannot be trained to know that “would”, in this world of ours, is a mere zero to “should”, and for most part as the smallest of fractions even to “shall”.

Henry Giles: No principle is more noble as there is none more holy, than that of a true obedience.

Shakespeare: Let them obey that know to rule.

## D E C L A R E S S T A G E S E T F O R E N D O F W O R L D

THE ST. LOUIS *Globe Democrat*, of August 30, reports an address given the evening before at the roof garden of the St. Louis Gospel Center of that city, by Captain Reginal Wallis of Dublin, Ireland, on “Signs of the Times.” For more than one reason the things reported will be of interest to readers of THE RESTITUTION HERALD, some of which are as follows:

“The Bible lays emphasis on the fact that the Lord is to return to the earth. His return is mentioned fifteen hundred times in the Old Testament, and three hundred seven times in the New Testament. God’s clock is the Jew. The foretellings of God’s word concerning a revival of the Jewish national spirit is being fulfilled before our eyes. All the preparations of Zionism as well as the remarkable change of attitude on the part of Jewry toward Christianity and the revival of the Jewish Sanhedrin to investigate the facts concerning the crucifixion of Jesus of Nazareth, all these things are significant that the ‘times of the Gentiles’ are rapidly running out.

“God gave us nearly twenty centuries ago an accurate photograph of the world today, the divine description of ‘the last days’. The lack of stability in the world, dynasties founded hundred of years ago overthrown and swept away in the great war; bolshevism and chaos threatening even democratic governments; financial crises, apostate protestantism, all the false cults of today foretold in the word of God — the stage all set for the great, final drama of Christendom.”

The world is being awakened to recognize some of God’s prophetic portrayals of man’s work. In God’s own right time and way His mighty power will be resumed and given to His Son. All the mighty engines of wrath and venom of man will not stay His hand nor delay His processes. God’s word will be victorious.

# DAILY SCRIPTURE READINGS

## HE THAT WORKETH RIGHTEOUSNESS IS ACCEPTABLE TO GOD

### THE OMNIPRESENT GOD

Sunday, September 14 — Psalm 139 :7-12.

*"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" — V. 7.*

**A**FTER CITING SEVERAL POSSIBLE expediencies, David is assured that Jehovah is ever with him wherever he may be. He is convinced that Thou, O Lord, "hast searched me, and know me." He is certain that God knoweth him when and whither he is sitting, when he rises and even knows his thoughts. He is sure that the Father compasses his path and that He is acquainted with all his ways. David was conscious of God's presence at all times.

### JONAH'S CALL

Monday, September 15 — Jonah 1:1-3.

*"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." — V. 2.*

IT WAS "THE WORD OF THE LORD", Jehovah, that came unto Jonah and it is the word of the Lord that is quoted in v. 2. That Jonah recognized the word as being from Jehovah is throughout the book in evidence. Nowhere does Jonah question this word.

God called Jonah for a definite purpose. It was not Jonah's to question that purpose. The history of the human race is conclusive in the fact that it is not man's right to question the purpose of his Creator. Jonah was called to a given task. He was definitely assigned. There was no misunderstanding upon his part. He well understood the commission and he well understood the power of Jehovah to enable him unto its faithful performance.

### JONAH'S FLIGHT

Tuesday, September 16 — Jonah 1:4-10.

*"But Jonah rose up to flee unto Tarshish from the presence of the Lord." — V. 3.*

HE MIGHT ESCAPE THE OBSERVATION and the purposes of man, but when Jonah undertook to flee from the presence of the Lord, he was soon made to understand that Jehovah was ever present. Though man sees not and usually knows not, still our God is ever present, willing and ready to help whomsoever will turn to Him in acceptance of His blessing. Jonah in his flight soon learned what David had come thoroughly to understand when he said, Psa. 139:8-10, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I . . . dwell in the uttermost parts of the sea; even there shall thy hand lead me."

### JONAH'S PRAYER

Wednesday, September 17 — Jonah 2:1-10.

*"Then Jonah prayed unto the Lord his God out of the fish's belly." — V. 1.*

IN ENDEAVORING TO FLEE from Jehovah, Jonah took refuge in the sea, but after he was engulfed therein and after he was imprisoned in its depths, even within the fish, Jonah, in his miraculous position, realized anew that God was present with him and that His ear was even then receptive of Jonah's prayer. Again the psalmist reveals the wonderful weakness of man when he says, Psa. 107:27, 28, that when men are at their wit's end "then they cry unto the Lord in their troubles, and he bringeth them out of their distresses." It was not until Jonah was without strength that he at his wit's end returned his heart to Jehovah.

Would that men today would learn and would turn to Jehovah out of their happiness rather than out of their distresses.

### JONAH'S PREACHING

Thursday, September 18 — Jonah 3:1-10.

*"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." — V. 2.*

GOD ALWAYS HAS A MESSAGE for His messenger. No messenger is true to his God if he garbles the message or if he supplants it with one of his own. No matter how displeasing to Jonah God's message might have been, he was held responsible, not for doing as he would like to do, but for doing as he was bidden. The word that he was to preach was God's word.

Nor are preachers today less responsible. To garble the gospel, to falsify inspired writ or to supplant it with man's word, places the preacher in the position of a false prophet.

### JONAH'S COMPLAINT

Friday, September 19 — Jonah 4:1-5.

*"And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." — V. 2.*

HIS COMPLAINT WAS NOT of the mercy and kindness of God, but of such mercy and such kindness as a result of Nineveh's repentance when Jonah had declared to her, the anger of God because of Nineveh's evil. Such mercy revealed God's tender forgiveness. It pictured Him as anything but a God of revenge.

### JONAH'S LESSON

Saturday, September 20 — Jonah 4:6-11.

*Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I*



*spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle.*— VV. 10, 11.

SURELY MIRACLES WILL NEVER CEASE. Jonah's miraculous salvation from the sea, Nineveh's miraculous repentance and reception of mercy were still insufficient to give Jonah a peaceful mind. The large gourd of a night was received only as a personal pleasure. The cut worm of the morning only renewed Jonah's wrath. His own person was affected. Through it all Jonah was taught the lesson that it is man's selfishness and weakness that brings devastation and ruin upon him and that it is man's repentance and his faithfulness to God that is sufficient to bring forth God's everlasting mercy and kindness. Not only was the lesson for Jonah personally, but for Nineveh, for America, for all generations to the end that they might come to know of the lovingkindness of God that is everlasting.

“ONE DOLLAR FOR THE Dollar-A-Month Club. Am praying the thousand mark will be reached. Feel that I can't let THE RESTITUTION HERALD stop coming, there are so many helpful and encouraging things in it.”

“Mrs. J. G.” Texas.

## A QUESTION

By Lyman Booth

SINCE SOME RECENT WRITERS have made the statement that the waters of the flood covered only a small portion of the earth's surface, I want to ask a question or two.

Why did God tell Noah to build an ark for the saving of his family and himself, and a host of other living things? Why did God have Noah work and slave for one hundred twenty years to build the big boat when it would have been much easier for Noah to have moved his belongings over into dry territory? This would have saved him a great deal of arduous labor and many years of valuable time which he might have employed in other useful pursuits.

I will venture the assertion that Noah never learned that the deluge was on only a very small portion of the earth's surface, or if he did he must have been seriously disappointed. Those people who were fortunate enough to be living in dry territory would have laughed at him and, perhaps, would have called him an “Old idiot”, for doing as he did, when, if he had gone over onto their side of the fence, he could have avoided all that work and worry.

If the theory of these writers be true, God must have known exactly the extent and fury of the impending storm, and He could have given Noah warning when and where to find safety and a dry spot. Why build such a large boat for so short a voyage? Modern shipbuilders would have declared it an unprofitable venture. I want a scriptural answer, not a modern up-to-date, fancy theory.

## CHRIST SAVES THE LOST WHO TURN TO HIM

(Continued from front page)

Ezekiel 34:11 shows us how the “sheep” class responds to heavenly love, and God's solicitude: “For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out.” Matthew 1:20, 21, “But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” John 3:17, “For God sent not his Son into the world to condemn the world; but that the world through him might (permission, possibility) be saved.” John 10:10, “I am come that they (sheep) might have life, and that they might have it more abundantly” — superhuman life; embryo immortality. 1 Tim. 1:15, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.” Pitiably is the one who doesn't realize this to be a fact according to the flesh — natural man. Rom. 7:14-25.

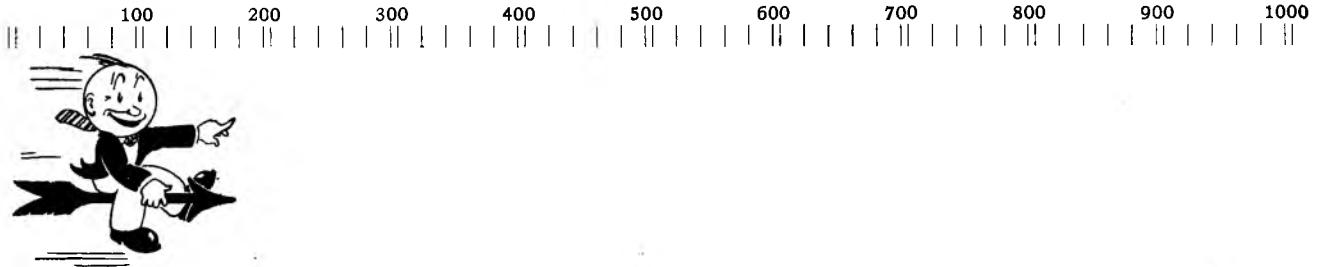
Those responding during the Christian era have been the “meek of the earth”, having “hearing ears and seeing eyes,” which answers Isaiah's query, “Who has believed our report? and to whom is the arm of the Lord revealed?” In a special way the meek have been the only people who have been susceptible to God's care, guidance and protection. “The meek will he guide in judgment, and the meek will he teach his way. Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth.” Psa. 25:9; 76:8, 9. God brought His people out of Egyptian bondage by the meekest man in all the earth. Numbers 12:3.

No one who reveres and obeys God needs to feel unfortunate that he is living in these last days. Rather, it is a gracious privilege to have a propitious opportunity of escaping the sting of death (1 Thess. 4:13-18; 1 Cor. 15:51-58), and to enjoy the privilege of taking part in the sequence, that is, the restoration of paradise which God, in His own due time and way, will bring about — a perfected people on a perfected earth. “And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And, “The whole earth is (shall be) at rest, and is (shall be) quiet: they (shall) break forth into singing.” Rev. 21:3, 4; Isa. 14:7.

What a “Prize”! Glory to God! Let us take time to STOP, LOOK and LISTEN! The goal is now above the horizon!

# What's the Goal?

## 1000 Dollar-A-Month Pledges!!



He's getting under motion — took 31 jumps since last report. \* \* \* Reached 181 last Friday, September 5. \* \* Fine. \* \* Now, help him quicken his speed — push him across the line ahead of time. \* \* Punch up your local committeeman to quick action. \* \* Be 1 of 1000 who'll take \$1 or more of interest per month in furthering the Gospel work of *Our N. B. I.* \* \* Keep him going. \* \* Help by your 1. \* \* Mail to local committeeman or to National Bible Institution, Oregon, Illinois.

**Everybody!**

**Sign!**

**Solicit!**

**Watch!**

### TRACTS AND BOOKS

TRACTS			
Name	Pages	Dozen	100
The Reasons Why	2	\$0.05	\$0.30
Essential Truths	1	.05	.30
God's Promises, by Anna E. Drew	2	.05	.30
The Resurrection, by S. J. Lindsay	2	.05	.30
Obedience	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
Who Owns the Wool?	4	.05	.30
The Coming of Christ, S. J. Lindsay	2	.05	.30
What Is a Christian, J. W. Williams	4	.10	.60
Where Do We Go When We Die?	4	.10	.60
Immortality of the Human Soul	4	.10	.60
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The Voice of Prophecy	4	.10	.60
Immortality	4	.10	.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60
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What Must I do to Be Saved?	4	.10	.60
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The Rich Man and Lazarus, F. E. Siple	8	.20	1.25
A Few Thoughts	8	.20	1.25
Baptism, S. J. Lindsay	8	.20	1.50

Name	Pages	Each	Dozen	100
God, R. H. Judd	16	.04	.30	1.75
The First Resurrection, Wm. Leask	20	.05	.40	3.00
A Letter to a Friend	32	.10	1.00	8.00
Where Are the Dead?	36	.05	.50	4.00

Name	Pages	Each	Dozen
The Resurrection, J. L. Wince (For cost of Postage)	32	.03	.12

BOOKS			
Name	Pages	Each	Per 6
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Sin, A. H. Zilmer, paper covers	84	.25	
Destiny of Russia and Signs of the Times, W. H. Wilson, board cloth	96	.25	\$1.25
Book of Revelation Made Easy to Understand, Ancient Mysteries, George Johnston	116	.50	
W. H. Wilson, board cloth	96	.25	1.25
Christ in the Old Testament, R. H. Judd, paper	88	.40	
The Way of Life Eternal, Lyman Booth, paper	88	.40	
Student's Text Book, Wilson, board cloth	200	.45	2.60
The Visitor, Boice, paper	212	.50	
The Mystery of Iniquity, Booth, paper	220	.75	
Pine Woods Bible Class, Wilson, board cloth, Emphatic Diaglott, Benjamin Wilson	480	.85	5.00
Neatly bound, and in clear type,			2.50

THE GOSPEL IN SONG			
A Book of 287 well-printed Gospel Hymns			
	Each	Per 10	Per 100
	Postpaid	Postpaid	Not Postpaid
Manila	\$0.40	\$3.60	\$30.00
Flexible Cloth	.45	4.00	33.00
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Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4707 1-2 St. Elmo Dr.  
Los Angeles, California

Berean Relief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"IF ANY MAN WILL COME AFTER ME, LET . . . . HIM TAKE UP HIS CROSS, AND FOLLOW ME."

### AN "IF" FOR BEREANS

WITH ALL DUE APOLOGIES

**I**F YOU CAN GIVE a portion of your substance  
To send the Truth to those who've never heard;  
If you can make a pledge, and when you've made it,  
Stand fast and never fail to keep your word;  
If you've the nerve to face a healthy hunger  
And smile because you do it in His name;  
If you can wear your clothes when they are shabby  
And never feel discouragement or shame;

If you can still the voice that's ever urging  
Indulgence in small luxuries each day;  
If you can turn your eyes away from Sodom  
To guide your feet along the narrow way;  
If you can say deep in your hearts, "I'm willing  
To live for Christ and serve no other one,"  
You'll be surprised to find that dollar waiting  
Before another month has half begun.

And then if you can show to those about you  
How simply one can save ten little dimes,  
And tell them how, when put into God's service,  
They come back multiplied a dozen times;  
If you can give a little explanation  
About the work that's going on, and why  
We each are putting forth a mighty effort  
To bring more funds into the N. B. I.;

If you can only forfeit one day's pleasure  
To lay your dollar at the Master's feet;  
If you can cut the loaf a little thinner  
And find that sacrifice is truly sweet;  
If you can give, and not regret the giving,  
Ask not, nor look for, man's acclaim  
You've touched the magic spring that starts you living—  
You're a Berean worthy of the name.

### ONE DOLLAR A MONTH

FROM THE TIME OF THEIR CREATION, the Bereans have set an example of organization for the church. The national work with the seniors and the needy has long accomplished

that which should more properly have been done by the church as a whole. Churches have sprung up as the results of Berean enterprise in isolated localities.

It now devolves upon us to add our voluntary labor by answering the call of the National Bible Institution for one thousand persons to pledge one dollar a month to the General Conference. One dollar — a small sum in itself, but one thousand dollar bills a month will defray all the expenses of the N. B. I. and leave enough for financing growth. One dollar a month — twenty-five cents a week — three and one half cents a day — is not this small sacrifice worth while when the fact is considered that the Christ for whom we work "was once offered to bear the sins of many" — of us?  
Arlen Marsh.

### A FAREWELL

IN DIXON, after our regular Berean class on Wednesday, August 20, the Senior Bereans went to the home of Arleen and Dale Reis, where a surprise party was given in honor of our president, Marjorie Siple, who was soon to leave for Grand Rapids, Michigan.

Games were the diversion of the evening. Refreshments were served and the young people departed for their homes wishing Marjorie good luck in her new home.

Arlen Marsh of Los Angeles, California, Donald Schrock of Spring Valley, Illinois, Edythe and Millard Webster of Chicago, were the guests of the evening.

### ELECTION OF NEW OFFICERS

OWING TO THE REMOVAL of our president, Marjorie Siple, and our vice-president, Mildred Siple, to Grand Rapids, the class elected other officers to fill their places until January first. Alice Myers is now president, and Dale Reis is vice-president.

Elizabeth Ford, Sec. and Treas.

### BEREAN PAGE CONTRIBUTIONS

Illinois, 13.	California, 6.	Minnesota, 2.	Indiana, 3.
Michigan, 2.	Florida, 1.	Louisiana, 1.	Ohio, 1.
	Arkansas, 1,	Missouri, 1.	



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JONAH

*"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."*

JONAH WAS A HEBREW and lived near Nazareth. One day God told Jonah to go to Nineveh, a wicked city of Assyria, and warn the people there that God would destroy them if they did not turn from their wicked ways.

But Jonah tried to flee from the presence of the Lord and went into a ship sailing for Tarshish.

Then God caused a mighty storm over the sea, and all the sailors were terribly frightened. They cast lots to determine who was to blame for the storm, and the lot fell upon Jonah. He explained the situation to them and said the sea would be calm again if they threw him into the water.

This they did, and the sea became calm. Nor was Jonah drowned. God prepared a great fish which swallowed Jonah, and he remained in it three days and three nights.

By the end of that time Jonah realized his mistake — his disobedience, and that it was impossible to flee from God. He was now willing to do as God commanded, and prayed that God would give him another chance.

And so the word of Jehovah came to Jonah a second time bidding him go to Nineveh to warn the people. And this time Jonah went right to Nineveh and as he walked through the streets cried, "Yet forty days and Nineveh shall be overthrown." Again and again he cried this warning. And he really wanted God to come with vengeance and destroy all the people.

However, much to his chagrin and surprise, the people repented of their evil ways and turned to the Lord. The king proclaimed a fast, and they put on sackcloth from the greatest to the least.

When "God saw their works, that they turned from their evil way," He "repented of the evil which he said he would do unto them; and he did it not." He was glad to have them desire to do right.

But Jonah was disappointed, and disgusted, that after all his prophesying God was not going to punish these people. He forgot the thousands of good and innocent people and children living in Nineveh.

Instead of rejoicing at his success, he complained to the Lord, and went up out of the city, made himself a booth, and sat down to see what would become of the city.

Jonah needed a lesson in compassion or pity, so God taught him a very impressive one. It was very warm where Jonah sat, so God caused a gourd to grow very quick-

ly and large enough to protect Jonah with its shade.

But the next day a worm ate the vine and it withered, and the sun beat upon Jonah until he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live."

Then God explained to Jonah that he had pity for a gourd which he had neither made nor caused to grow, but had no pity for the human beings which were far more important.

Jonah had put himself and his preaching ahead of the real purpose of his message.

*Think!* Are we trying to impress people with our own importance, or thinking of their greater benefit?

#### SOMETHING TO DO

1. Read all the book of Jonah.
2. Learn Matthew 12:40.
3. Locate Nazareth, Tarshish, Nineveh.
4. Copy: Jonah — Hebrew missionary to Nineveh — Obedience, God's mercy.

#### NATURE FACT

16. The Psalmist illustrated man's brief life by grass and flowers. Psalm 103:15.
17. What flowers does Christ use as an example of divine care?

#### INDUSTRIOUS — HELPFUL

"Help one another," the snowflakes said,  
As they cuddled down in their fleecy bed.  
"One of us here would not be felt,  
One of us here would quickly melt;  
But I'll help you, and you help me,  
And then what a splendid drift there'll be."

#### PLANTS OF THE BIBLE

##### COCKLE

COCKLE, IN JOB 31:40, refers to an offensive wild plant found among grain and in the borders of fields.

##### CHESTNUT TREE

CHESTNUT TREE should be plane tree in Genesis 30:37 and Ezek. 31:8, as the chestnut was not found in Palestine.

# With Our Sunday Schools

LESSON XII. — September 21, 1930

## JONAH

The Book of Jonah

Devotional Reading: Psalm 139:7-12

### GOLDEN TEXT

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.  
— Acts 10:34, 35.

### A STUDY OF THE SUBJECT

**Topic.** What Is True Patriotism.

**Basic Truth.** God "hath made of one blood all nations of men for to dwell on all the face of the earth." — Acts 17:26.

**Outline.** I. Things That Are True. II. Patriotism. III. Patriotism and World Brotherhood.

**I. Things That Are True.** The compass is true only when it points without deviation toward the pole. Only such a compass is reliable for explorer or mariner. When the needle is deviated toward another object, it is not acting the part of a compass. It is false.

God is the only true center toward which man can justly point. Every deviation therefrom and every added degree of deviation reveals man's lack of truth.

**II. Patriotism.** Patriotism is love for one's country and service unto its best interests. The best interest of any country is that which holds it most nearly and exalts it most highly in God's way. Every nation is a nation of God's making. Everyone is dear in His sight. Patriotism that is worthy of the name aims to bring one's country nearest to God. Every patriot that deviates to some interest, be it personal or otherwise, is as untrue as is the needle deviated from its true direction.

**III. Patriotism and World Brotherhood.** Jonah's patriotism appears to have been first for self, afterward for Jerusalem, but little for others. There are hundreds of millions of Jonahs today. When patriotism becomes true, each patriot squarely faces and serves Christ, the King; then, and not till then, will the world enjoy the grand advantages of world brotherhood. Read Isa. 2:3, 4; Micah 4:2-4; Psa. 72:7, 8.

### PRACTICAL APPLICATIONS

**Jonah's Call:** Jonah was called by God to go to Nineveh to warn the people of coming judgment. There comes a time in the life of a nation and also in the life of an individual when their sin comes to the full and God can no longer endure and tolerate it. Would Nineveh have been destroyed had they not repented of their sins? What will happen to people of today who fail or refuse to repent of their sins?

**Jonah's Disobedience:** Why did Jonah disobey? Does God punish all disobedience? Does it ever pay to disobey God? The teacher should discuss some of the different characters of the Bible who have disobeyed God and the judgment that followed.

**Jonah's Repentance:**

Repentance is necessary.

Man's ways are not God's ways.

Man cannot walk contrary to God and still be His disciple.

Agreement with God is for man's own good.

God Rebukes and Punishes:

A person can never get away from God.

Our ways are always open to His eyes.

God is interested in the salvation of all nations. — C. E. R.

### THE GOLDEN TEXT

"I perceive in Truth That God is not a respecter of persons, but in Every Nation, he who fears him and works Righteousness is acceptable to him." — Acts 10:34, 35, Diag.

The inhabitants of Nineveh were Assyrians; Jonah was a Jew. This accounts for Jonah's not wanting to go to them to give God's warning. But he learned his lesson by the chastisement which he received at the hands of the Father. So he went to Nineveh with the given message.

The Assyrians who repented and turned to God were just as dear to Him as was Jonah, and Jonah could not change that fact by his stubbornness. Peter was also taught by God that other nationalities were accepted by God in the case of Cornelius and the vision on the housetop. These two cases give proof to our golden text. — L. A. R.

### SENIOR AND ADULT CLASSES

**Topic:** Jonah and Jesus.

Many times must Jesus have meditated on the story of Jonah to discover its hidden treasure concerning Israel's Christ and His kingdom. And as He meditated, He caught the vision of Israel's Christ carrying God's message of righteousness and His call to repentance to the Ninevites of the world. He saw the nations repenting even as the Ninevites repented at Jonah's preaching. He saw also that as Jonah was three days and three nights in the whale's belly before he was a tool mete for Jehovah's purpose, so the Christ must be three days and three nights in the heart of the earth before He would be mete for Jehovah's purpose of blessing the nations.

As Jesus looked forward to these three days and three nights, and to the scorn and hatred of man that would place Him in the grave, thoughts of bitterness and rebellion came to Him (for He was tempted, drawn away toward the flesh even as we are). But immediately His "hearing" ear heard God's rebuke of Jonah's petty, narrow nationalism, and his failure to sense the beauty and the glory of the work done through him. And hearing, Jesus went steadily and confidently toward the shame and suffering that was to be heaped upon Him.

The story of Jonah is an integral part of the full wisdom of the Christ. It made its contribution to the development of the Saviorhood that was in Him when the angels said there "is born this day in the city of David a Saviour which is Christ the Lord." — A. K.

### INTERMEDIATE CLASS

**Topic:** What Is True Patriotism?

The book of Jonah is a short one, consisting only of four chapters, but there are many strange happenings condensed within that small space. Read it and tell briefly the story contained in it. The story intended to be drawn from it is that of true patriotism. Jonah was rebuked by God because he was stubborn and did not want to go to the city of Nineveh and warn the people there of impending doom if they did not forsake their wicked ways. Jonah was undoubtedly a selfish man, grieving because God caused the vine which sheltered him to be withered by the sun. But he did not sorrow because the wicked inhabitants of Nineveh were to be punished and he even pouted because the Lord decided not to destroy them. He didn't know much about the golden rule, did he?

Study the thought of the golden text and discuss it in class. We are apt to look up to those who have social honor or high worldly position. Is that a true standard? What is the standard by which God judges? A true Christian patriot loves all people alike and he is just as anxious for them to learn of God and to love and serve Him as he is desirous of his own people doing so. — M. G.

### JUNIOR CLASS

**Topic:** The First Foreign Missionary.

Everyone knows the story of Jonah. He was a prophet also, but at first he tried to disobey God. God had told him to go to Nineveh. Instead he tried to sail to Tarshish. You all know the result. He was thrown overboard, swallowed by the whale and remained there three days and nights. He was then cast upon shore, glad and willing to go to Nineveh.

Jonah is the first foreign missionary. For the first time in the Old Testament a prophet was sent to the Gentile world. All the other prophets were sent to Israel or Judah.

The people of Nineveh gladly repented, when Jonah had warned them that unless they repented God would destroy their city. They at once turned from their wickedness and God did not burn their city.

The Book of Jonah is a good illustration of the everlasting mercy of God for all His people, and His care for them. It is what makes this little book one of the most precious in literature. — V. C. T.

## DOINGS AMONG THE CHURCHES

### DOLLAR-A-MONTH CLUB

The report of the progress of the Dollar-A-Month Club will be found on page 778. If you are at all interested, look at it, and then if you haven't added your pledge yet send it in as soon as you can.

Sr. Sarah Austin, of Manistee, Michigan, who has just undergone an operation for appendicitis, was recovering nicely at last report. This is a hard experience for one approaching the age of eighty. Our prayers are with her.

Bro. and Sr. W. J. Landry, of Hammond, Louisiana, announce the birth of Reta June, on August 30. May Reta be one of those whose godly labors in the new earth will witness of her Christian loyalty through her mortal life.

Miss Beulah Wilson, of Holbrook, Nebraska, with whom so many formed pleasing acquaintance at the recent General Conference, should, during the school year, be addressed at 915 W. 27th St., Kearney, Nebraska.

Bro. F. E. Siple is now located at 50 Cherryvale, S. W., Grand Rapids, Michigan.

### BRO. HATCH GOES TO RIPLEY

Bro. Paul Hatch will be the speaker for the Ripley (Illinois) church on September 13 and 14. Preaching services are to be held on Saturday night and twice on Sunday. Let all in that vicinity be on hand to receive the earnest messages which Bro. Hatch has to give.

He will remain in that neighborhood during the following week and will speak again on September 20 and 21.

### GOLDEN WEDDING ANNIVERSARY

Greetings and congratulations were joyously meted out to Bro. and Sr. Charles Story, of Holbrook, Nebraska, on the occasion of their Golden wedding anniversary on September 1. A large number assembled at the church, when the news was announced to Bro. and Sr. Story of the purpose of the assembly. A program of music and reading was followed by a time of social exchanges and a beautiful dinner was served in their honor. The children were all home for the event: Mr. and Mrs. Clay, of Eldora, Iowa; Mrs. Cooper, of Arapahoe; Mr. and Mrs. Clyde Story and family, of Bartley; Mr. and Mrs. Guy Story and family, of Holbrook; A. G. Cooper, of Imperial.

P. S. — The Restitution Herald sends greetings and congratulations to the bridal couple as they begin their second half century.

### BRO. CONNER BEGINS AT DIXON

On Sunday, September 14, Bro. L. E. Conner will begin his work with the Dixon church. The brethren here feel that they have been very fortunate in securing Bro. Conner and wife to labor with them in God's work, and trust that God will be with them in all they undertake.

Sunday School convenes at 9:45, sermon at 11 o'clock and also at 7:30 in the evening. After the morning service there will be a basket dinner in the basement.

Those not having services of their own are invited to meet with us. — (Unsigned)

### WATCH!

A caution to the wise is sufficient: We just received an order for tracts for which three dollars were said to be enclosed, but, by oversight, the envelope had never been sealed. The order reached us — but no three dollars.

### VIRGINIA

The 1930 Bible School was the best that we ever had. Everything looked very discouraging until the day we started. The heat wave broke and we had cool weather throughout. Our own people attended in goodly numbers and also a large number from other local churches. Several of the latter stated that they were planning to attend every day next year. They didn't know until this year the nature and value of our Bible lessons. We certainly are pleased to find that our efforts are proving of value, not only to our own people, but to others as well.

Our thanks go out to Bro. Marsh for his fine work. He gave us many excellent lessons and inspiring sermons. Many words of praise have reached our ears. Again, Bro. Marsh, we thank you.

The closing service gave us our crowning joy. Two most excellent young men came forward and made their requests for baptism. These two were Lacey and Francis Compton, Manassas, Virginia. This united another family in Christ — a family that practices high Christian ideals; a family that have implicit faith in the promises of the living God. We baptized these boys the next day in the waters of the Shenandoah River. Our prayer is that they may now walk in that newness of life that will eventually lead them to the banks of "the River of Life" that flows through the paradise of God.

We thank God for the fine Bible School He gave us. We pray that the lessons covered will bear fruit to His Glory. It is our desire to have even a better school next year.

Harry A. Sheets, Sec.

### FROM ILLINOIS TO MICHIGAN

The closing days of our Illinois work were filled with a number of pleasant and touching experiences that will long be remembered. Following our last service with the Rockford group on Friday night, August 22, a social period was held at the Walls' home which we enjoyed very much. Then on Sunday, the 24th, our farewell service was held with the Dixon church. That night we spoke to a large audience of the union services in the Presbyterian church. On Monday night the Dixon church gave a splendid program in the auditorium and then we retired to the basement for a parting social hour together. Our most fervent prayers rise to the Father for the welfare of the work there.

On the 28th we motored to Michigan, spending a day visiting relatives and friends in and near Adrian, where the children's grandmother, Mother Smith, lives, and then on Saturday we "Dodged" to Grand Rapids, where we are now endeavoring to get settled into our new home and new work. On the first Sunday the Sunday School attendance was 123, the morning church service 50 and the evening service 30.

There is a wonderful opportunity before the Grand Rapids church, and we ask you to pray the Father to guide us in our labors here.

F. E. Siple.

### HILLSBORO, MISSOURI

The Morse Mill, Missouri, church will hold their next meeting on September 20 and 21. Bro. Conner has served this church monthly for the past year.

At the July meeting two were baptized: Mrs. James Wilson of Belgrade and Earl Logan of St. Louis.

Because most of the members are living so far from the church, there has not been a very large attendance, but those who have been permitted to hear Bro. Conner's splendid sermons surely feel that they have been lifted to a higher plane of thinking and living. That God may give him strength to continue in this work is our prayer. May Williams.

### WITH NEBRASKA BRETHREN

It was our privilege to meet with the Church of God brethren at Omaha for their conference, August 17 to 24. Bible study classes were conducted in the afternoons, and each evening a sermon was given. Elder Adams conducted most of the Bible lessons, being assisted by Sr. Titus of Mitchell, South Dakota. It was our privilege to hear Bros. Richard Le-Crone and Harvey Krogh speak, both members of the Bible training class. We were, indeed, glad to hear them, and trust that they will both continue in the work under the guiding hand of God. We were sorry not to have had opportunity to hear Sisters Lucille Le-Crone and Dorothy Krogh speak, but heard a number testify very favorably of their work. A number of new acquaintances were made which will call to our memory many times the merits of our meeting together in the Lord's vineyard.

On Saturday, August 23rd, we left the Omaha Conference to be with the Holbrook Conference. This was our sixth time to meet together with the Holbrook people, and we can honestly say it was enjoyed most of all. Bros. Anderson and Giesler were also present and we were indeed glad to get acquainted with them and hear their messages. Here, for eight days, services were conducted three times daily, with above average attendance in the mornings and afternoons, and a full house each evening. Without a pastor, the Holbrook brethren are forging ahead. Regular Sunday School and Berean work is carried on, and a Willing Workers' organization is active.

At Holbrook, too, it was our privilege to meet a number of brethren for the first time, people who will long be remembered. About eight years ago Sr. Cecil Larrington of McCook, Nebraska, was a member of a circuit letter that we were on, and finally we met at the Holbrook Conference.

Four came out to serve the Lord, as a result of these meetings, and were baptized by Bro. Anderson. May God's care be ever upon them, and may they be found worthy of eternal life when Christ returns, is our prayer.

Sydney E. Magaw.

### REPORT FOR AUGUST

Bible lessons and sermons: Dana, N. C., 11; Guthrie Grove, S. C., 9; Blush Mo., 7; Holbrook, Nebr., 16. Baptisms: 15.

At Blush, Missouri, we had the pleasure of working with Bro. Lindsay. At Holbrook, Nebraska, it was a pleasure to work with Bros. Magaw and Giesler. We had good crowds and good interest in all these meetings.

J. H. Anderson.

**SOUTHWESTERN NEBRASKA CONFERENCE**

The annual Conference of the Church of God was held at Holbrook, Nebraska. August 23 to 31, inclusive.

Ministers in attendance were Bros. J. H. Anderson, of Indiana, Sydney Magaw, of Minnesota, and E. E. Giesler, of Nebraska.

All enjoyed the visit of Bro. Marsh. He with his wife and son stopped for a short time enroute to their home in California.

The attendance was good throughout the series of meetings and we feel that the time was pleasantly and profitably spent.

On Sunday afternoon Bro. Anderson baptized Kenneth Hornaday, Mrs. Nettie Baumgardner, Mrs. Ruth Wilson and Miss Ruby Stephenson. We are glad to welcome these newly baptized ones and pray that the Lord will keep them ever faithful.

**NAGLE - ROMINE GROSH - STILSON**

On August 30, 1930, at the home of the bride's parents, Mr. and Mrs. Lewis Romine, South Bend, Indiana, Mr. Howard Nagle of South Bend, and Miss June Romine, of the same city, were united in marriage.

On August 31, 1930, at the home of the bride's parents, Mr. and Mrs. F. A. Stilson, five miles north of Plymouth, Indiana, in close proximity to the North Salem church, Mr. Glenn Grosh, of South Bend, and Miss Eva Stilson were united in marriage.

Between pots and bouquets of beautiful flowers, emblems of love, purity and tenderness, and in the presence of the families and friends of the contracting parties these estimable young people publicly declared their love and affection for each other and entered into new and sacred relationships in life. Golden opportunities and bright prospects lie before them, and the best wishes and prayers of their many friends are that they may be able to utilize those opportunities to their success and continued happiness in life.

L. E. Conner.

**JOSPEH H. WILLEY**

Joseph H. Willey died at his home in Plymouth, Indiana, on the evening of August 22, 1930, after an illness of several months. He was born in Porter County, Indiana, on November 23, 1840, one of a family of six sons and five daughters.

His early life was spent on the home farm. At the age of twenty-one he enlisted in the army, August 10, 1862, from which service he was honorably discharged on July 1, 1865.

On October 1, 1863 he was united in marriage to Eliza Sigler at Wheeler, Indiana. To this union were born three sons, Daniel S., who passed away several years ago; Clarence Victor, of Chicago, and Walter L. of Seattle, Washington.

Following the Civil War he was engaged in mercantile business at Rensselaer for twenty-six years. He then took up commercial traveling in which line he continued until disability overtook him. On July 5, 1895 Mrs. Willey died.

On January 2, 1900, he was united in marriage to Miss Phebe C. Thompson of Plymouth. The marriage took place in Spokane, Washington, and they left immediately for Australia, where they remained for two years. After returning to this country much of their time was spent in various cities where business called them. Since retiring his home has been in Plymouth. Mrs. Willey passed away in December, 1928.

Surviving him are his two sons, Clarence Victor and Walter L., and one sister, Mrs. Alie Porter, who has spent several months in

carefully and tenderly caring for him. There are also several grandchildren, besides nephews and nieces.

Since early in life Bro. Willey has been one of the outstanding figures in the Church of God, both in Indiana and in the nation. He was active in the organization of a General Conference of the Church of God at Philadelphia, in November, 1888, becoming president either at that organization meeting or a year later at Chicago. He always used his influence to further, to the best of his judgment, every effort looking to the advancement of the church unto greater and truer Christian attainment and service.

For several years Bro. Willey was feeble with age.

Funeral services were held at Plymouth, August 26, by Bro. VanVactor, after which interment was made at Rensselaer.

**HERALD RECEIPTS**

Herald Receipts will be given next week.

**THE RESTITUTION HERALD**  
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**National Bible Institution**

**Oregon, Illinois**

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*Cast thy  
bread upon  
the  
waters:  
for thou  
shalt find  
it after  
many  
days.*

*Eccl. 11:1.*

*Go ye  
into all  
the world,  
and preach the  
gospel to every  
creature.  
He that  
believeth  
and is  
baptized  
shall be  
saved.  
Mark  
16:15-16.*

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# THE BOOK OF NAHUM

*By Lyman Booth*

**N**AHUM, THE ELKOSHITE, was a native of Elkosh, a little village in Galilee, or, according to some commentators, identical with Alkosh, about thirty miles north of Mosul. His name means "consolation". It is supposed by some that he prophesied after the captivity of the ten tribes, and between the two invasions of Sennacherib, whom Hezekiah had bribed with the treasures of the temple. Others contend that he prophesied at a period considerably later, during the reigns of Manasseh, Amon and Josiah. His prophecies relate almost entirely about the destruction of Nineveh and of the Assyrian Empire, of which the cutting off of Sennacherib's army was an earnest; and its primary intent seems to have been the encouragement of the pious Jews, amidst the troubles occasioned by that invasion.

It does not appear that this short prophecy is referred to in the New Testament; yet it certainly formed a part of that volume which Christ and His apostles called "the scriptures," "the oracles of God". No other prediction is contained in it but the destruction of Nineveh; that vast and populous city, whose walls were one hundred feet high and wide enough to accommodate three chariots abreast upon them, and it was fortified with fifteen hundred towers, two hundred feet high. So totally, indeed, was this proud city destroyed, that not a vestige of it remained to be seen in the second century after Christ. There was not a sign to be seen of the spot where it stood. Its situation has been a matter of doubt for centuries. Jonah's was a remarkable prophecy and was remarkably fulfilled. It affords an unmistakable evidence of the inspiration of Nahum, also a striking lesson of humility to human pride and arrogance.

It was, without doubt, the best built and the strongest fortified city in the world. Its inhabitants relied upon the mighty walls for protection from all invasions, and yet how easily it fell before the invading foe. It affords abundant proof that nothing man can build is abiding when once God's breath is blown upon it. Though it boasted of its greatness and though it was the pride of the Assyrians, yet it has passed entirely out of sight and lies buried beneath the dust of centuries with nothing to show where it stood. Discoveries within recent years claim that it lies under one hundred feet of soil.

Whatever Nahum's precise date was he comes forward as a consoler from God, foretelling the death of Sennacherib and the overthrow of Assyria. His book is mainly a sequel to the book of Jonah, for Jonah had previously warned Nineveh of impending punishments, which God remitted on its act of repentance. Nahum repeats the warnings. His message is devoted mainly to one theme. He had but very little to say about Israel.

Those writers who identify Elkosh with Alkosh on the Tigris, consider Nahum to have been a son of an Israelite captive, contending that he could not have described the doom of Nineveh in language so vivid if he had not drawn

the scenes from personal observation. They hold that this feature points to Assyria as the country from which he prophesied.

In spite of the warnings of Jonah, Nineveh had fallen back into its old sins of brutal violence and bloodshed, with blasphemy and hostility to God. Nahum pronounced its sentence. Its destruction was near, and would be swift and complete. There are three direct predictions in the book. First, that of coming judgment from which Nineveh could not escape (chapter 1). Second, the certain fall of the great city with a vivid picture of the siege and sack of the city, aided by the sudden inundation of the Tigris (chapter 2). Third, its utter destruction and desolation (chapter 3). This, a desolation so complete that Nineveh passed entirely from view, and the mighty Alexander could have marched his conquering army over it and "not have known that a world-empire lay buried beneath his feet"; nor was the city ever seen till in modern times when the pick and shovel in the hands of laborers guided by Botta, Layard and others revealed to the world the wreck of its former splendor, thus adding another external evidence to the truth of God's words through His prophet Nahum.

In the second chapter and the fourth verse we find these words, "The chariot shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like lightnings." We believe this is a very good description of the automobile. We know of no system of transportation that so nearly fits the picture. At one time men said the railroads were the fulfillment of this prophecy. Later the credit was given to the street cars; and now it is generally admitted that the auto exactly tallies with the description. With their glaring and flaming headlights they certainly "seem like torches." Too often do they "jostle one against another" with disastrous results, both in the destruction of the machine and the loss of life. The business districts of cities often become so congested with them that a pedestrian cannot cross the street in safety. Shall we consider this the fulfillment of Nahum's vision or shall we look for another, and still more speedy method of travel? While it is not very probable that there will be, yet it is not altogether impossible. We can only await its coming.

## ONE-DOLLAR-A-MONTH CLUB

I want to be one of the one thousand who are interested to the extent of \$1.00 per month in the Gospel work which the National Bible Institution, of Oregon, Illinois, is promoting.

Signed .....

Date .....

City ..... State .....

St. or Rfd. ....

Church .....

Berean Society .....



BEREAN NUMBER

# THE RESTITUTION HERALD

VOLUME 19

OREGON, ILLINOIS, SEPTEMBER 16, 1930

NUMBER 50

*“We Stand for Unity, Truth and  
Righteousness.”*

To those who are ever striving to attain a perfect unity of Christian workers in the Church of God, remembering that “Charity never faileth”; to those who untiringly search the Word of God for new light, keeping the Gospel banner floating high that all may see; to those whose faith so gained is manifested in every kindly word and upright action; in short, to those who have made our Berean slogan a living thing rather than mere idle words, we dedicate this issue.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

THE RESTITUTION HERALD is this week edited by the National Berean Society. A large report of Berean work is being given and it is hoped that all HERALD readers will not only come to a larger and better understanding of Berean activities, but will, as a result of these reports and articles, be inspired to greater effort.

## WALKING IN THE LIGHT

RECENTLY I WAS AWAKENED at three o'clock in the morning and climbed reluctantly from a comfortable bed to begin a rather lengthy journey. It was hard to leave that warm bed to begin a journey at the coolest as well as the darkest part of the morning. Why not wait until later to start? Perhaps, if left to my own will, I would have gone to sleep again, only to awaken later in the day much chagrined, and not a little ashamed, to find that I had overslept and that it was now too late to reach our destination before darkness should overtake us. But, happily, at the insistence of the other members of the party, I arose, and together we made the early start which enabled us to reach our destination before the sun set in the west.

Travelers frequently make such early starts in order that they may take full advantage of the light provided by God; for it is much easier to steer a direct course over unfamiliar roads by daylight than by the best artificial lights.

Christ recognized this fact and applied it to the spiritual as well as to the carnal welfare of man. In John 12:35, 36, we read, "Then Jesus saith unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

And going to the forty-sixth verse we find Him making this statement: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

The National Bereans might well be likened unto a traveler's bureau whose duty it is to supply to tourists all sorts of information, such as knowledge concerning points which the party may wish to visit as well as assistance and suggestions concerning routes and modes of travel. Such bureaus greatly assist carnal travelers.

The purpose of the Berean organization is to assist the spiritual traveler in much the same way. It is its purpose

to present the Light unto such travelers that they may not be as "he that walketh in darkness" and "knoweth not whither he goeth." The chief work of the Bereans is by and for the young people, with an aim to assist them in getting an early start in Christianity, in order that they may "walk while they have light," and make as much progress as possible along the Christian road toward God, "lest darkness come upon" them.

If you have not such assistance in your community, why not organize a Berean class now? The National Bereans will be glad to assist you in every way possible. Let's get an early start and "walk while we have the light."

— J. R. L.

## PLEASING SELF OR GOD

*"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.*

HOW WELL WE ARE BROUGHT to realize this truth as we let our minds travel back to early childhood, where the first seeds of the principle were grounded. We can all recall instances where, in the beginning, we realized well enough the folly of a thing. So great was our desire, however, and so long and strenuously did we dwell upon the points in its favor, that at length the thing began to seem quite plausible. Objections gradually receded into the background and were pushed aside as unimportant. Thus in one way or another sprang up the initial stages of selfishness, deceit, falsehood, envy and hatred.

As we grow older this tendency increases. Very few sins are committed but the doer can find some motive to excuse his guilt — to himself. Every callous lawbreaker once felt qualms of conscience until he gradually overbalanced the scales of justice in his own mind in order to vindicate his actions.

There is a diversity of wrongs. One man kills another. Some one else could have directed the footsteps of those about him toward life and immortality — and did not. No doubt either could justify his actions.

There is a way that seemeth right unto a man, but, fellow-Bereans, let us weigh carefully every word and action. Let us not look at things from an oblique angle that gives the most agreeable point of view. The thing that you are about to do may seem perfectly right in itself, but as you

travel toward some goal along life's pathway, watch carefully that the course you pursue in reaching it does not cause you to throw distorted shadows over the lives of others. Every problem arising in our lives has a right and wrong solution. Consider each one to the best of your abil-

ity, then, in humbleness and prayer, take it to our Lord and Master.

So may each member of our Berean body come each day nearer to that standard which is set for us in Christ Jesus.

—M. J. L.

## THE FIRST COMMANDMENT WITH PROMISE

By H. A. Sheets

*“Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise.” — Ephesians 6:1, 2.*

THE APOSTLE PAUL here commands children to *obey* parents and proves his authority by quoting from the law. From this fact it is clear that “honour” includes obedience. Paul commands obedience to parents; the old law commanded the same. This proves the greatness of the command. The Old and New Covenants are agreed upon this command the same as they are in unity on the command, “Thou shalt not kill.”

In the ten commandments, as found in Exodus twenty and Deuteronomy five, we find God gave the commandment, “Honour thy father and mother,” before He gave the commandments, “Thou shalt not kill,” “Thou shalt not commit adultery.” We feel that murder and adultery are very hideous crimes, yet we laugh about disobedience to parents. God dignified honoring of parents by giving commandment regarding that before He did regarding murder and adultery.

In the old law murder was punished by death. Likewise, “He that curseth his father, or his mother, shall surely be put to death.” Exodus 21:17. Dishonoring of parents was a capital crime under the law given by God. Can we then treat it lightly?

Jesus condemned the scribes and Pharisees because they dishonored their parents: “But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.” Matt. 15:3-9. Jesus said that He spoke not His own words but the words of Him who sent Him. It was God who said that the scribes and Pharisees

worshiped Him in vain because they annulled the commandment to honor father and mother. We worship God in vain, too, if we neglect the “first commandment with promise.”

Disobedience to parents is a sin of the last days. “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, . . . having a form of godliness, but denying the power thereof: from such turn away.” 2 Timothy 3:1-5.

Young people, if you would enter into eternal life, obey your parents. You may think of many circumstances under which you could feel more than justified in disobeying father or mother, but remember God gave the commandment without any exceptions. We can think of many reasons for not loving people, yet God says, “Love your enemies,” “do good to them that despitefully use you.” We could think of situations where we might feel justified in killing a person (in self-defense, for instance), yet the commandment of God is: “Thou shalt not kill,” and the commandment is given without any exception. The writer feels that the law of obedience to parents is given without exception. It is an absolute requirement.

Since God requires honor to parents as an essential requirement, can you, parents, in justice to your children, tolerate disobedience? Obedience is an acquired attribute. You must require it from earliest childhood. You jeopardize a child's eternal life if you do not require it.

We find that many these days do not hesitate to advise children to disobey father and mother, thus causing them to disobey God. Shall we stand guiltless in the eyes of God if we commit this crime? Listen to the solemn warning of Jesus: “But whoso shall offend one these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” Matt. 18:6. The words of Jesus are true.

May God help us to comprehend the greatness of the command, “Honour thy father and mother,” and may we remember it is “the first commandment with promise.”

## BEREAN ORGANIZATION

*By M. W. Lyon*

THE NATIONAL BEREAN SOCIETY was organized in 1914, uniting for the first time in one organization the scattered state and local societies then existing. Strangely enough, the first meeting took place in the old stone church at Oregon, Illinois, which is now the national headquarters not only for Bereans but for the General Conference of the church. The slogan adopted by that early working body is significant, "We stand for unity, truth and righteousness." And this Berean organization became the first permanent step toward unity among the disunited groups throughout the country known as the Churches of God.

Seven years later the first General Conference came into being at Waterloo, Iowa. The sentiment toward unity in the church which made this gathering possible was undoubtedly due in large part to the work of the Bereans in those seven years. They taught the church the gospel of organization. It has been a long, painful process, and there is a long way yet to go. Berean work has a definite place in church life, and its work is indispensable. That work is to train the young people in Christian faith and methods so that in later years they will find their places in the church as efficient, faithful workmen for the Master.

This is done through organized class work in local societies. Here Bereans learn how to work together with others. They become familiar with parliamentary proceedings in the conduct of meetings. They are trained in systematic giving through the regular payment of dues. Through leading the lesson in turn they gain valuable lessons in leadership, and learn to think on their feet. This is only made possible by the existence of the *organized* local society. And many a thriving church today had its initial impetus in a well organized Berean society. Bereans can and should point the way to organization everywhere in the church. In their own localities they can encourage better working methods in their local churches, and also work together with their state and national organizations so that some day the whole church may become united in one great harmonious, working body and speak with one united voice to the world the great scriptural truths for which we stand.

No organization is an end in itself; it is but a means to an end. If it does not function to the desired end, or if it is not utilized, it defeats its own purpose, and becomes an encumbrance. You have a National Berean organization which exists for the sole purpose of helping you do better Christian service. If you do not use it, it is valueless to you. We want you to make use of freely every department of the Berean work. If you are isolated, we will encourage you with letters, or will help you with difficult Bible questions by mail. If you know of any needing financial help write the Relief Committee. Whenever there is a baptism, report it accurately to THE HERALD with correct address, and letters of welcome will be sent to the new member. Les-

son books, children's story books, Berean constitutions, and many good tracts and other literature can be obtained from headquarters, Oregon, Illinois. If you wish to know where there are societies, or who the officers of any organization are, or almost any kind of information, you can get it from the national secretary, who has it all down in his little book. So use your Berean organization; it is always ready and anxious to help you. Organize yourself, organize your work; and then work your organization for all its worth.

## WITNESSES TO JESUS AS THE SON OF GOD

*By Norman John McLeod*

WHEN JESUS WAS TRANSFIGURED on the mount there were two who appeared with Him, Moses and Elijah. These two witnessed of His Sonship as proclaimed by the voice from the cloud. What was the significance of all this? Who were these two witnesses?

Moses was the leader of the children of Israel through one of the most critical periods of their history — the formative period. He helped to organize a slave-minded people into a semblance of a nation with God as their King, himself as their earthly ruler. In this position he gave to Israel the law of God. So closely is the name of Moses connected with the law, therefore, that his name and personality have become symbolic of it. Moses stood at the head of a line of men called "judges", who ruled Israel as God's representatives. At the other end of the line we see Samuel standing as the indication of a new order. He was the last of the line of judges, and the first of the new line of "prophets." There had been many prophets in Israel before, but not of the type who followed Samuel's lead. They were to stand at the king's elbow to instruct him in the way of God and judge his acts.

Elijah was the most outstanding of all the figures of the prophets. He carried God's messages to the corrupt court of the king in spite of all dangers. Even though he did run away once and wish to die, he finally triumphed. This last point was witnessed by the fact that he lived so righteous a life that God took him. He therefore becomes the symbol of the prophets. So we have Moses, the law; and Elijah, the prophets, witnessing to the rightfulness of Jesus' claims as the Messiah. What does all this mean?

We probably will never be called upon to witness to wicked rulers of Jesus, nor will we be called upon to bring fire down from heaven from God to demonstrate His great power. But there is that witness which we can bear daily to His (Jesus') Sonship: charity at home and abroad for the failings of others. For we are told by James that Elijah had passions like our own. If he, with those same failings with which we are beset, could become one of the great witnesses of the transfiguration, may not we in our own small way bear just as important a witness, and so take a part in the greater glory than the transfiguration?

## IS BEREAN WORK PRACTICAL?

By Anna E. Drew

ANY PHASE OF ACTIVITY, whether commercial or religious, to be practical, must accomplish some useful end. The primary purpose of Berean work in the mind of its founders, was to interest the young people in a systematic study of the Bible and to provide a training that would help toward greater service in the cause of Christ. If such a purpose may be termed practical, then Berean work is certainly a practical work.

Let us consider the conditions that existed some thirty years ago when this work was started. Our people were scattered, many families isolated: a few points had church buildings and were maintaining Sunday Schools, with occasional preaching service, perhaps a series of meetings once or twice a year; others, having no church building, were renting halls, or holding Bible classes weekly or semi-monthly in the homes. Very few were blessed with leaders capable of holding weekly service, as speakers.

It was about this time that we began to hold yearly meetings in northern Illinois. We learned that where no Sunday Schools were held, the young people in the families of our faith, were attending other Sunday Schools and churches, or none at all. Very few young people attended these first gatherings, and these manifested little interest in the services, preferring to go shopping or sight-seeing, during the day services, at least. It appealed to the older ones that something should be done to interest them, a work that would reach the isolated as well as those at points having congregations, or we would have no one to fill the places of the older ones in the church. At this time, we knew of no such work among our people as a state, but a year or two later learned that Iowa had a work for their young people and at their suggestion we adopted their name, Bereans.

Our first work was to prepare an outline for study and get in touch with the young people throughout the state. In the latter, we found parents willing to cooperate, being so grateful that something was being done to interest their children, whom they were so anxious to have believe and accept the Truth. The response from the young people to whom we wrote was most encouraging. Societies were formed in localities having congregations, Home Circle classes, including parents as well as children in some of the isolated families; and for other isolated ones, a correspondence class provided. Our annual gatherings soon showed a better attendance of young people willing to take an active part, many deciding for Christ at these meetings. When our first Bible School was opened at Oregon, all those from a distance were from Berean classes. As notices and reports of the work were published in our church paper, many letters came from other states asking for the study outlines and plan of work, the isolated asking to unite with us that it might bring them in closer touch with those of like precious faith, mothers asking for the help in teaching their

children in the home. As the interest grew, other states took up the work, and finally the National work was organized. You who have heard the reports today of its various committees, know something of the work being carried on at the present time.

We could relate many instances, during these years of Berean work, that would prove its usefulness: of those who have come to the knowledge of and obedience to the Gospel, through Berean study and the personal help of class members, having never heard a sermon preached until baptized; of classes organized where but one or two young people had confidence enough in themselves to stand up and read a text of Scripture (on visiting them a year later, we found a band of active workers, willing to lead, as well as read, with the testimonies from young and older ones that the Berean work had done more for them than all other services); of the words of thankfulness from the many isolated, with the frequent expression, "I do not feel so lonely now"; from the interest aroused through class study, calls came for preaching service, from points our ministers had never before visited, and thus an opening was made for the Gospel to be preached in new fields.

Preaching services, Sunday Schools, Bible Schools and Berean work each has its part in the upbuilding of the church and the Berean work is not least in importance.

As we listen to our junior Bereans, who so faithfully attend their weekly meetings in Dixon, as they so ably review the lesson of the evening, our hearts are made to rejoice, that should the Lord delay His coming, our little church will not have to close its doors, for these young people will be fitted to hold aloft the banner of Truth as the older ones have to lay it down.

Is Berean work practical? We believe sincerely, IT IS!

"WHEN THE OUTLOOK is dark, try the uplook."

### WHY NOT?

I wish that everyone could to conference sometime go,  
It fills you full of pep and makes your knowledge grow.  
The friends you meet are fine,  
And you have a splendid time,  
And it brings you close to Jesus, friends, I know.

It makes you feel more strongly that the world is near its end  
And if you want eternal life, we must toward Jesus tend.  
Let the worldly pleasures go,  
And close to Jesus grow,  
And let's be watching, waiting for our Savior to descend.

Let us each lend a helping hand to someone every day,  
Be kind and good and Christ-like along life's stony way,  
So when our Savior dear  
Comes we all shall hear  
That we may reign with Him on earth for aye.

—Ethel P. Stadden, Cleveland, Ohio, Society.

## CRITICISMS ON OUR BEREAN BOOK

By Frances Byers

THE WORD "CRITICISM" does not necessarily mean the condemnation of a word, thought, or statement. A criticism may be the highest form of praise. It may just be the critic's way of calling specific attention to some particular point of view. Whatever the criticisms contained in the following paper appear to be, there is no offence meant.

The addition of the Berean book to the study of the Word of God has been, without a doubt, a very great step in the right direction, and with the cooperation and contributions of each and every Berean member in the respective circles, the Berean book itself should be a great success. It takes work and effort to make anything a success.

We had word from the Rensselaer Berean class that they had no criticisms; only praise for the book. They report a good interest shown in the work and use of the book.

One of the criticisms of the South Bend Bereans was that there was too much repetition. Too many of the same references were used over and over in different lessons, making the lessons seem rather monotonous. Probably this could be avoided by making each lesson on one specific subject and the next one on an entirely different subject. And then occasionally go back to the subjects that border so closely to each other. But in spite of this fact, we do not readily grasp the meaning of things that we only hear once in a lifetime; and the Bible tells us that the Scriptures are given by inspiration of God and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. If we are going to be able to present the Scriptures to the world in this manner, they must be definitely stamped upon our minds. What better way may they be thus stamped upon our minds than by repetition?

However, there is one title that the South Bend Berean class would change. How about the rest of you? This title is under Lesson 49: "Contrasts of Christianity." Do we not all agree that there is only one Christianity? There are many sects and religions, but there is only one Christianity. One cannot contrast something that does not exist. Therefore, we suggest the title, "Contrasts of Religion."

The following comments are the direct words of Sr. Lydia Railsback:

"The Bereans still have some of the problems they had at the beginning; that is, new members are constantly coming in year after year who have not had the previous year's work. This has been especially true in South Bend this year; but that is no fault of the books or of anyone, for to bring new ones into the fold is one of our objects in Berean work.

"Book No. I 'took' very nicely in South Bend, but Book No. II has been severely criticized by some of our young people for its seeming monotony. So many lessons seemed to overlap each other, but I noticed that when the older

class had these same lessons they went into them much more deeply and thereby did away with the monotony.

"A number of our class this year had not had the first book and so were not familiar with first principles, but that was not the fault of the book. A series of books is fine when one can go through from the beginning, but starting in the middle of the series does not work so well. Yet how can it be avoided? We cannot start a new member by himself in a separate class.

"One or two of our members felt that we were wresting the Scriptures to suit our own ideas, although we tried not to do such a thing. However, those same ones were not willing to put any time on the lessons before coming to class. This again is not the fault of the book, but it is a problem that I presume each class must work out for itself.

"Then, again, some do not like the positive statements so well as they do questions, and I wonder myself if a positive statement requires the thought that a question requires. True, there are a few questions at the close of each lesson, but to me they seem like a repetition rather than something which brings out the real thought of the lesson."

Following the reading of the above paper at the National Berean Conference, a short discussion brought out various ideas from Bereans present. A brief resume results somewhat as follows:

The books are well written and show an immeasurable amount of work on the part of the committee in charge. Although one or two suggested that some of the references used seemed to lack in application to the subject in hand, it was stated by the Book Committee that it had made an earnest effort to rightly divide the Word and had honestly tried not to wrest the meaning of any text used.

A suggestion of monotony in Book II was noticed by some; but others suggested that the way the leaders handled the lesson might accentuate or overcome this difficulty.

It was generally conceded that a more earnest study of the lesson by each student before class time was a greater need than any change in book arrangement, the present graded system of study being by far the most desirable for the average class.

An informal vote showed the majority of Bereans to be in favor of the question method of Book I rather than the statement method of Book II. However, it is noticeable that the ones who favored Book II were those who had had years of experience in leading Bible classes.

It was stated by Bro. Austin near the close of the discussion that he considered Book II the finest study book our people had ever published, and that he believed that any trouble the Bereans might have in its use came, not from the book itself, but from their system of leadership. To this assertion there came a chorus of "amens" from Bereans who are interested in really growing classes. It was earnestly advocated that, where it is the object of the class to educate uninformed ones into the intelligent use of the Bible, a single leader be appointed who can hold the interest of the Class.

— Mrs. G. E. Marsh.

## RELIEF WORK

THE NATIONAL BEREAN RELIEF DEPARTMENT is one of the many good departments that belong to the Berean Society. The purpose of it is to find our worthy people in the church who are in need of assistance, and to help them. It is supported by free will offerings from those who realize that it is a worthy cause.

The funds donated are used to help support the aged, given to families where groceries, fuel, clothing, money for rent, medicine, and other necessities are needed.

The work is varied and reaches out into many homes in the different states. It is done with as little publicity as possible. Names and addresses of those receiving help are not given out, thus using the Golden Rule.

A special effort is made to find our aged ones who are past the years when they can make their living, and give them the care they need to make them comfortable. Possibly through no fault of their own they haven't provided for the later years of their lives.

Following are a few expressions from letters received, which are similar to many others, showing how the work is being appreciated by those who help to support it:

"I think this is surely a very wonderful work and I am sure you are to be commended for your splendid service in this department." "Hope those who haven't done anything for your relief work will wake up and lend a helping hand." "Please accept my good wishes for the work which you are doing in such a beautiful spirit for the Master." "I surely think you are carrying on a needed work in the right spirit, and in the right way." "Yours is a noble work and every member of the Church of God should esteem it a privilege, as well as a duty, to assist you in this worthy cause in God's service." "Money enclosed to help those who are out of coal and who need relief. I know what it means to be out of funds and I think only those really and truly sympathize with the needy ones." "Your work is wonderful, relieving as you do the terrible suspense of those not knowing where the next month's rent is coming from, or the next meal." "I believe Jesus Christ put the second commandment — 'And thy neighbour as thyself' — on a par with His command to love the Giver of All first."

This letter is one of appreciation of help received: "We surely would have suffered if it had not been for the dear brethren, but with the help they have given us it has furnished us a place to live now for two years and kept us warm and from going hungry; furnished us medicine and good warm clothing. Without this aid we could not have had a home to stay in." And another: "Your letter with check enclosed received. May Christ's blessings be yours for being the means of helping us in these times of need." All other help given is just as gratefully received.

This work is one of love and Christian fellowship and brings happiness to both the one who helps to carry it on by his financial help and the one who receives assistance and the assurance that someone cares.

Mrs. Orpha Sanford, Chairman National Berean Relief, 5424 Race Ave., Chicago, Illinois.

## INTERCESSION

By Madeline Gardiner

"It is Christ . . . who is even at the right hand of God, who also maketh intercession for us." — Romans 8:34.  
 "The accuser of our brethren is cast down, which accused them before our God day and night." — Revelation 12:10.

A COMPARISON OF THE PRECEDING VERSES presents to our minds a startling spectacle. Two persons are appearing at the throne of God, but for contrary purposes. The object of the one is to hold up, magnify, and point out to the Father our every sin and shortcoming. The other has chosen to intercede on our behalf.

By searching our hearts and lives, we know there is much for which we may be justly accused. It is not necessary for the enemy to misconstrue our thoughts, words, and deeds in order to find ample reason for the Father to cast us off completely. But our blessed Redeemer, because of His great heart of love, has compassion on us in our weakness and frailty. "He knoweth our frame; he remembereth that we are dust."

After considering the above, each one of us would do well to ask himself the question: Which side am I on? Is it Christ or satan whose cause I am assisting? Whether we like to think so or not, moment by moment we are aligning ourselves behind one or the other of these great captains, by the attitude we take toward our fellow-Christians. It is so much easier to condemn our associates for the little things we find amiss in their lives than it is to lift them by prayer to the Throne of Grace for forgiveness. Are we because of our spiritual weakness, pursuing the easier course; or have we sufficient of the love of God in our hearts to be able, though always loathing sin, to sincerely intercede for him who has failed in the face of temptation?

It means much to everyone of us when we have fallen before some stubborn, besetting sin, to know that we have an Advocate with the Father, Jesus Christ the righteous, pleading our cause in a strength which we do not possess. But do we ever stop to realize the assistance we could render each other in our Christian walk were we to emulate His example? Let us pray that the spirit of intercession be laid upon our hearts. For rich blessings are in store for those who will, in this way also, follow in their Master's footsteps.

### BEREAN PAGE CONTRIBUTIONS

THIS ISSUE SWELLS the number of states contributing. Illinois still leads, however.

Illinois, 16; California, 9; Indiana, 6; Ohio, 3; Nebraska, 2; Minnesota, 2; Michigan, 2; Florida, 1; Louisiana, 1; Arkansas, 1; Missouri, 1; Virginia, 1; New York, 1; Texas, 1.

# LET YOUR LIGHT SO SHINE

By Carol Wilson

*“Ye are the light of the world. A city that is set on an hill cannot be hid.” Matthew 5:14.*

DO WE AS A CHURCH AND AS BEREANS realize fully the significance of these words? We are a part of that light. Does our light so shine before men, that they may see our good works, and glorify our Father which is in heaven?

Those of us who went to the conference at Oregon came home with many new thoughts—shall we say, with our lamps trimmed? Now let us give to others who were not so fortunate the advantages of that newly-trimmed light. Perhaps we can so hold it that another’s pathway may be brightened. The best way to serve our Master is to serve our fellow-man—to show him the way in which we rejoice.

Those of us who were not fortunate enough to attend Bible School at Oregon can still keep our lights trimmed and may see the way. In John 8:12, Jesus says, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” Let us, then, be true followers of Jesus; then we shall be a part of that greater light.

Bereans, here is a wonderful opportunity for us. Every day we associate with folks of our own ages who have none of the light. Can we recognize a chance for service and share our light? “And now abideth faith, hope, charity, these three; but the greatest of these is charity” What gives a better opportunity for showing charity than sharing our light in true Christian service?

# THE DOLLAR-A-MONTH TREE

THE GENERAL CONFERENCE PLANTED a little seed. It grew. The plant isn’t very large because as yet there are only a few who water and fertilize it, but it is growing bigger.

It is a very unusual plant. There is no limit to the proportions to which it can grow and it is certain that for every additional one who comes to care for and nourish it, there will be a new sprout. They say that if a Berean class contributes one hundred percent to its care, a new branch will burst into blossoms.

It is not merely ornamental. Even as a small plant it bears fruit. As it grows larger its branches become laden with a fruit that is spiritual food for all who have cared for it. You need not even reap the harvest. It is sent to you by means least expected. One thing is necessary. It must be cared for regularly. No matter how sturdy and luxuriant it grows to be, if there is one who ceases to send his dollar-a-month to nourish it, one part will surely wither away.

Are you one who is helping to keep this tree alive and growing? If not, join the Dollar-A-Month Club. Mail your first dollar to the N. B. I. today.

# WORKING FOR GREATER EFFICIENCY

By Sybil Guthrie

THERE IS MUCH THAT YOU CAN DO to aid the National Berean treasurer in performing her duties more effectively. Surely the useful character of this work makes it of enough importance to call your attention to a few points wherein you can assist.

The officers of each society should assume the responsibility of collecting dues on time and mailing the proper amount to the National treasury on the first of January and the first of July of each year.

Please state specifically for whom your dues are sent, whether from an isolated society or a state society. Don’t forget to state also the number of members whose dues are included. Explain the fact if your check is sent as a donation.

The fee for isolated members is one dollar per year, to be sent directly to the National treasurer. The fee for an isolated society is one-half of the dues paid in by its members, providing that such dues do not exceed ten cents a month per member. Dues for societies having a state organization are to be sent by the local secretary to the state secretary, who will send state dues to the National treasurer.

Promptness and clearness will aid much in furthering this work.

Everyone will do well to study the above comments of our National treasurer until they are impressed on his mind. We have in Sr. Guthrie a very willing and capable worker, but try not to make her work more difficult and less effective by your carelessness and neglect. Let us all cooperate to make this year the best in Berean History.

“IT IS A SAD RELIGION that is never strong except when its owner is sick.”

# ONE-DOLLAR-A-MONTH CLUB

I want to be one of the one thousand who are interested to the extent of \$1.00 per month in the Gospel work which the National Bible Institution, of Oregon, Illinois, is promoting.

Signed .....  
Date .....  
City ..... State .....  
St. or Rfd. ....  
Church .....  
Berean Society .....



# REPORT OF NATIONAL BEREAN CONFERENCE

## EXECUTIVE BOARD MEETING

August 4, 1930

THE EXECUTIVE BOARD was called to order by the President at 7:55 a. m., August 4, 1930. Nine members were present. Elmer Goekler offered introductory prayer.

The need for accurate and prompt reports was considered. It was decided that the ruling asking all isolated members outside an organized state to affiliate with the National Society and all isolated members within such a state to affiliate with the state society should be taken merely as a request. It was thought advisable to abrogate the ruling forcing recognition of only one society in each church or community.

Adjourned at 8:25 a. m.

(Signed) Arlen Marsh, Secretary.

## ANNUAL CONFERENCE

August 4, 1930

The seventeenth annual conference of the National Berean Society was opened at 8:30 a. m., August 4, 1930, with a devotional service led by F. E. Siple. The President called the business session to order at 8:45 a. m.

The minutes of the Board meeting of April 30, 1929, were read and approved. The minutes of the annual conference of August 5, 1929, were read, omitting the constitutional action taken, and accepted. The minutes of the Board meetings of August 5, 6, and 8, 1929, were read and accepted with two reservations. The minutes of the Board meeting of April 22, 1930, were read and approved. The Secretary reported 8 affiliated local societies, 4 of which affiliated during the year; 4 affiliated state societies, 1 of which affiliated during the year; 1 local society disbanded during the year; and, exclusive of Texas, 533 members of the National Berean Society. The report was approved.

The Treasurer's report was read and action ordered deferred. Total receipts of \$180.20, expenditures of \$9.93, and a balance on hand of \$170.27 were reported.

The Publishing Committee reported 1 senior and 1 junior lesson book in process of construction; report approved.

The Sales Committee reported receipts of \$133.54, expenditures of \$6.82, \$116.00 remitted to the Treasurer, and a balance on hand of \$10.72; report approved.

The Editor reported 38 articles, 13 communications, and 41 reports received for publication with a total of 109; report approved. A request for articles of about 250 words was made.

The Senior Social Correspondence Committee reported 10 members, 180 on the correspondence list, 744 letters written, 296 received, exclusive of the work of three members; report approved. The Junior Committee reported 22 members, 605 on the correspondence list, 398 letters written and 231 received; report approved.

The Senior Home Study Committee had no report. The Junior Committee reported 2 members, 20 students, 1 class, 80 letters written and 50 received, and 24 lesson books distributed; report approved.

The Relief Committee's report was read and approved. 17 families and 54 individuals had been helped, material assistance had been given 96 times, 195 letters had been written and 252 received, receipts came to \$1323.16 and expenditures to \$833.95, and the balance on hand was \$489.21.

Adjourned at 10:20 a. m.

Bible classes were held, 10:30 a. m. to 12:00 noon.

The afternoon session was called to order by the President at 1:15. From 1:15 to 2:00, an open forum for the discussion of Berean organization was presided over by Arlen Marsh. At 2:00, a paper by Anna Drew, "Is Berean Class Work Practical?" was read by Leila Whitehead, with a following open forum over which she presided. At 2:40, a paper by Frances Byers, "How Can We Improve the Lesson Books?" was read by Mrs. G. E. Marsh, with an open forum over which she presided following.

A 3:10, the meeting was recessed to 3:15. Prayer was offered by Elmer Goekler.

No formal report was given by the Colportage Committee, but F. E. Siple declared that nothing had been done.

Illinois reported 8 societies, 13 classes, 178 members, and 42 articles sent to the Editor. Indiana reported 4 societies, 5 classes, 92 members, and 2 articles sent to the Editor. Iowa reported 4 societies, 2 of which paid no dues; 4 classes; 112 members; and 1 article sent to the Editor. Michigan reported 1 society, 6 classes, 36 members, an average attendance of 50 to 60, and 10 articles sent to the Editor.

Isolated societies affiliated with the National Society reported as follows:

Blair, Nebraska; 12 members, 1 class. Cleveland, Ohio; 11 members, 2 classes. Fonthill, Ontario; 15 members, 1 class. Holbrook, Nebraska; 12 members, 1 class. Los Angeles, California; 28 members, 2 classes. Niagara Falls, New York; 14 members, 1 class. No reports were sent by Hector, Minnesota, or Sweetwater, Texas.

It was moved that the Secretary telegraph to Mrs. Lydia Railsback the regrets of the Conference over her absence and its appreciation of her past services. Seconded and carried.

Discussion in regard to societies and individuals in arrears in their dues was made.

It was moved, seconded, and carried that the papers of the afternoon be published and that the Secretary write a resume of the informal discussion over which he had presided and publish it.

F. L. Austin suggested that the Bereans take over an entire issue of THE RESTITUTION HERALD. Moved, seconded, and carried that the suggestion be adopted. Extended dis-

cussion of the project followed. Moved, seconded, and carried that a committee of two be appointed to aid the Berean Editor in her work on the edition.

Moved and seconded that the rule forcing recognition of only one society in each church or community be rescinded. Carried.

Discussion was made as to whether or not officers and voters who do not pay dues should be allowed to remain in their capacities. Further discussion concerning the fact that isolated members are required to pay dues regularly while isolated societies are not, followed.

Moved, seconded, and carried that the meeting be recessed and reconvene in the basement of the church. The recess followed. The meeting was called to order in the basement.

M. W. Lyon was nominated for president. Moved, seconded, and carried that the nominations be closed and that he be declared unanimously elected.

Nomination and balloting for first vice-president follow: Earl Thayer, 17; Elmer Goekler, 11. Earl Thayer was declared elected first vice-president.

Nominations and balloting for second vice-president follow: Grover Gordon, 20; Gerald Cooper, 10. Grover Gordon was declared elected second vice-president.

Arlen Marsh was nominated for secretary. Moved, seconded, and carried that the nominations be closed and that he be declared unanimously elected.

Miss Sybil Guthrie and Mrs. Ethel Johnson were nominated for treasurer. Voting resulted as follows: Sybil Guthrie, 17; Ethel Johnson, 11. Miss Sybil Guthrie was declared elected treasurer.

Moved, seconded, and carried that a vote of thanks be extended to Arlen Marsh for his services as Secretary.

The benediction was pronounced by F. E. Siple. Adjourned at 5:20 p. m.

(Signed) Arlen Marsh, Secretary.

#### EXECUTIVE BOARD MEETING

August 4, 1930

The Executive Board was called to order by the president at 5:21 p. m., August 4, 1930, with 8 members present. Richard LeCrone and Arlen Marsh were appointed to assist the Editor in her work on the special Berean edition of THE RESTITUTION HERALD. Adjourned until 6:00 at 5:28 p. m.

(Signed) Arlen Marsh, Secretary.

#### EXECUTIVE BOARD MEETING

August 4, 1930

The Executive Board was called to order by the president at 6:03 p. m., August 4, 1930, with 9 members present. Discussion of the senior lesson books, of the type of leadership in Berean classes, and of the Publishing Committee and its work followed; also of the junior lesson books and the Sales Committee. Committee appointments were made as follows:

Editor, Miss Margaret J. Lyon.

Senior Social Correspondence, Mrs. Lilian Raiton.

Junior Social Correspondence, Miss Dorothy Magaw.

Relief, Mrs. Orpha Sanford.

Discussion of Relief Committee followed. Adjourned, at 7:00 p. m. to 8:30 a. m., August 5, 1930.

(Signed) Arlen Marsh, Secretary.

#### EXECUTIVE BOARD MEETING

August 5, 1930

The Executive Board was called to order by the President at 8:35 a. m., August 5, 1930, with 9 members present. Mrs. E. C. Railsback was appointed chairman of the Senior Home Study Committee, with Mrs. Fannie LeCrone as alternate. Further committee appointments follow: Junior Home Study, Miss Lucille LeCrone; Sales, Mrs. Ethel Johnson.

Discussion concerning the Sales Committee's work and accounts followed; also a discussion of the possibility of having the lessons published by the National Bible Institution. Moved, seconded, and carried that the officers of the National Berean Society confer with those of the National Bible Institution as to the possibility of eventually having the lesson books published by the General Conference. Adjourned, at 9:40 a. m.

(Signed) Arlen Marsh, Secretary.

#### EXECUTIVE BOARD MEETING

August 8, 1930

A joint meeting of the Executive Boards of the National Berean Society and the National Bible Institution was called to order by G. E. Marsh, President of the General Conference, at 6:10 p. m., August 8, 1930. 8 members of the Board of the National Berean Society were present, 3 members of the General Conference Board, and 3 visitors.

It was the opinion of most that Berean literature would best be published by the National Bible Institution. The objections that this would give the Bereans too little to do to continue their work, and that the N. B. I. imprint on lesson books would alienate those Bereans outside the church and those opposed to the N. B. I. were made. It was suggested that the Book Committee be composed of members interested in Berean work, that the constitutions of both organizations would have to be revised, and that the National Bible Institution would assume full responsibility for the publication of the books if the plan were adopted. It was suggested that the Senior Home Study and Social Correspondence Committees and the Relief Committee be turned over from the National Bereans to the General Conference. Objection made to the transference of the Relief Committee that much of the Committee's work is done by and for Bereans. It was moved, seconded, and carried that "as a joint Board we consider the matter of the National Bible Institution's publishing of Berean literature in harmony with the discussion of the evening."

Adjourned, at 7:25 p. m.

(Signed) Arlen Marsh, Secretary.

#### EXECUTIVE BOARD MEETING

August 9, 1930

The Executive Board was called to order by the President at 6:10 p. m., August 9, 1930, with 8 present. Prayer

was offered by F. E. Siple. The minutes of the Board meetings of August 4, 5, and 8, 1930, were read and approved.

Discussion of the junior lesson books followed. It was suggested that a senior book on the Kingdom, to be numbered Senior Book 3, be prepared for publication immediately.

F. E. Siple was appointed chairman of the Publishing Committee with Grover Gordon and Mrs. Verna C. Thayer as assistants.

The President declared that the transfer of the publication of lesson books from the Berean Society to the General Conference should take place by January 1, 1931. Opposition was made that the Bereans opposed to the N. B. I. would drop the work if this was done. It was decided to take no definite action for a year.

Moved, seconded, and carried that the preparation of stationery be left to the President.

It was decided that both individuals and societies should be encouraged to take out pledges of one dollar a month to the National Bible Institution. Society presidents were to act as a committee to help encourage Bereans to take out such pledges.

Adjourned, at 7:16 p. m.

(Signed) Arlen Marsh, Secretary.

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OFFICERS OF NATIONAL BEREAN SOCIETY

President: Melville W. Lyon, 14317 Darley Ave., Cleveland, Ohio; First Vice-president: Earl Thayer, 729 Plaisance Ave., Rockford, Illinois; Second Vice-president: Grover Gordon, Fonthill, Ontario, Canada; Secretary: Arlen Marsh, 4707½ St. Elmo Drive, Los Angeles, California; Treasurer: Sybil Guthrie, Mullin, Texas.

STATE ORGANIZATIONS

ILLINOIS

President, Elmer Goekler, Marshall; Secretary, Edna Wood, Marshall; Treasurer, Mrs. Harold Starbuck, 430 S. Third St., Rockford.

Oregon: 25 senior members; 18 junior members; Cecil Smead, Sec.

Dixon: 12 senior members; 12 junior members; Elizabeth Ford, Sec., 305 E. Fellows St.

Marshall: 25 senior members; Edith Hendrix, Sec., Martinsville.

Chicago: 11 senior members; Florence Daehler, Sec., 6 N. Lotus Ave.

Lanark: 4 senior members; Mrs. Almeda Glotfelty, Sec.

Ripley: 22 senior members; 14 junior members; Mrs. Geo. Nell, Sec., Rushville.

Rockford: 17 senior members; 7 junior members; Harold Starbuck, Sec., 420 S. Third St.

INDIANA

President, Mrs. Pearl Zechiel, Culver; Secretary, Vaughn Long, Rt. 3, Hartford City; Treasurer, Mrs. Martha Senff, Bremen.

South Bend: 16 senior members; Frances Byers, Sec.

Burr Oak: 32 senior members; Henry Byron, Sec., Argos: 8 junior members; Almida LaMunion, Sec., Culver.

Rensselaer: 13 senior members; Mrs. Clarence Wood, Sec.

Plymouth: 19 senior members; Cora Underwood, Sec.

IOWA

President, R. S. Jackson, Waterloo; Secretary, Mrs. Arnold Sealine, Stanhope; Treasurer, Mrs. J. L. Harland, 601 First St., Cedar Falls.

Stanhope: 10 senior members; 9 junior members; Mrs. Elmer Berggren, Sec.

Koszta: 15 senior members; 18 junior members; Wilma Cronbaugh, Sec., Belle Plaine.

Waterloo-Cedar Falls: 14 senior members; Ferne Moore, Sec., 200 Norwood St., Waterloo; 6 junior members; Virginia Phillips, Sec.

Gladbrook: 10 senior members; Mae Oaks, Sec.

MICHIGAN

President, Mrs. Ada Simpson, Grandville; Secretary, Fred Brough, Grand Rapids; Treasurer, Lawrence Bridgam, Grand Rapids.

ISOLATED LOCAL SOCIETIES

Blair, Nebraska: 12 members; President, Clara Krogh, Blair; Secretary, Doris White, Bennington.

Cleveland, Ohio: 11 members; President, Wm. J. Halls, 742 E. 126th St.; Secretary, Melville W. Lyon, 14317 Darley Ave.

Fonthill, Ontario: 15 members; President, David Elliot; Secretary, Inez L. Gordon.

Holbrook, Nebraska: 12 members; President, Beulah Wilson; Secretary, Forest Long, Cambridge.

Los Angeles: 30 members; President, G. Eldred Marsh, 4707½ St. Elmo Drive; Secretary, A. Leonard Brady, 128 W. Ave. 45.

Niagara Falls, New York: 14 members; President, Mrs. Elsie Moore, 1641 Weston Ave.; Secretary, Mrs. Grace Lent, 2005 Lockport St.

ISOLATED BEREAN MEMBERS

Mr. and Mrs. John E. Miller, Troy, Illinois; Mrs. Mittie Chandler, Burbank, Oklahoma; Mrs. Bertha Logan; Mrs. Fannie LeCrone, Helena, Oklahoma; Miss Iola Martin, Rt. 1, Box 99, Gannett, Idaho; Miss Ida Vogel, 4318 Olive St., St. Louis, Missouri; Mr. and Mrs. M. W. Perrine, Haines City, Florida; R. H. Judd, 111 Milverton Blvd., Toronto, Canada; Mr. and Mrs. B. F. Cook, San Francisco, California, 1045 Lake St.

We feel sure that the above list is far from complete. If you are a Berean and your name is not included among the list of isolated Bereans, or if you belong to a society which is not listed will you not get in touch with our National Secretary immediately? It is only with full cooperation from all that our organization can render its best service.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### REVIEW

*"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: what is man, that thou art mindful of him? and the son of man that thou visitest him?"*

#### SOMETHING TO DO

1. Read the Daily Home Readings of the Quarterly.
2. Read Psalm 8:1-9 and Hebrews 11.
3. Copy the following if you have not already done so:
  1. Abraham — faith — friend of God.
  2. Jacob — supplanter — prince.
  3. Moses — leader.
  4. Deborah — woman judge.
  5. Ruth — Moabitess — a great grandmother of David.
  6. Hannah — Mother of Samuel.
  7. Saul — First king of Israel.
  8. David and Jonathan — close friends.
    - David — second king of Israel.
    - Jonathan — Saul's son.
  9. Amos — shepherd of Judah.
  10. Josiah — Eight year old king of Judah.
  11. Jeremiah — suffering prophet to Judah and all nations.
  12. Jonah — Hebrew missionary to Nineveh.

Fit the above characters to the proper quotations below:

1. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend." Isa. 41:8.
2. "But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1:7.
3. "And they ran and fetched him thence: and when he stood among the people he was higher than any of the people from his shoulders and upward." 1 Sam. 10:23.
4. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." Isaiah 65:9.
5. "And he said unto them, I am an Hebrew: and I fear the Lord, the God of heaven, which hath made the sea and the dry land." Jonah 1:9.
6. "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:15.
7. "My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies; because I rejoice in thy salvation." 1 Sam. 2:1.

8. "And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." 2 Kings 22:2.

9. "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel." Judges 5:7.

10. "Then Jonathan and David made a covenant; because he loved him as his own soul." 1 Sam. 18:3.

11. "Thy people shall be my people, and thy God my God." Ruth 1:16.

12. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3.

### BE NOT OVERCOME OF EVIL

*By Verna Himmelright*

AARON BURR, A SON OF A MINISTER, received his education at Princeton University. This story is told of his life there: One evening soon after his arrival, a group of fellow students came into his room and found him reading a Bible which his mother had given him. They laughed at him when they saw what he was doing; students there, they said, did not use that Book, and saying nothing in defense he put it aside and went with them. It is said that that was the last time he attempted to read the Bible. He reached a crisis in his life that night and he made a wrong decision.

His subsequent life bears testimony of this fact. We can recall the duel in which Hamilton was killed, the accusation of treason and the trial which perhaps would have resulted in conviction and sentence had not political influence interfered, and last, his burial in Princeton — in a cemetery where space is very valuable and much in demand. Yet Aaron Burr has a large inclosure because, so great is the ignominy, that no one desires to lie in the sleep of death near him.

He had the right start. His was a Christian home and the right foundation was laid. How different might his life have been had he continued his study and worship instead of being led away by those who had no respect for the Bible. He was at one time vice-president of the United States, and were he deserving, we would honor him as we honor Lincoln who depended upon God to guide him as leader of a nation. Burr gave up the best there is in life — a faith that will keep us true.

"Be not overcome of evil, but overcome evil with good."

# With Our Sunday Schools

LESSON XIII. — September 28, 1930

## REVIEW:

### THE GREATNESS OF THE GOD-FEARING

Psalm 8

Devotional Reading: Psalm 8

#### GOLDEN TEXT

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

— Psalm 111:10

**Lesson I.** Gen. 12:1-5; 13:1-12; Heb. 11:7-12.

**Topic.** A Man Who Found Friendship With God.

**Summary.** Of all human characters of all time, Abram stands out as the one of most illustrious faith. Faith at work is seen everywhere in his career. His faith was by God reckoned to him for righteousness. In the righteous purposes of his heart, led by his unwavering faith, Abraham is an outstanding friend of God in all matters of life.

**Lesson II.** Gen. 25:19-34; 28:18-22; 29:18-20; 33:1-18.

**Topic.** Learning From Experience.

**Summary.** Jacob's initial faith toward God was rewarded not only by the birthright, but by added faith. Step by step throughout life, experience by experience, Jacob came to know God as few others. His God-approved birthright had come to be of greatest value to him. The continuance of that birthright unto future ages still holds much for Jacob and those heirs with him of the same promise.

**Lesson III.** Exodus 3:1-12.

**Topic.** Leader, Liberator and Lawgiver.

**Summary.** Not merely for the passing of the Red Sea or of the River Jordan, was Moses leader, liberator and lawgiver; but for the passing of a nation from one dispensation to that of another did Moses stand out as a mountain peak from the midst of his fellows. His was to take a people already molded in certain fixed habits of life and thought and to educate, train, lead and govern them unto a nation of a new and different mold. His was to lead that nation unto obedience to an unseen God, to inoculate a lustful, carnal people that they would take root in the very words of God and develop unto a nation like unto their majestic SOVEREIGN. Faith was the one basic principle that, like a foundation stone, supported Moses in his leadership and in his accomplishments.

**Lesson IV.** Judges 4:1-10.

**Topic.** Woman's Influence in Community and National Affairs.

**Summary.** Deborah stands forth as the leader of leaders of her day. Her greatness towered above all others about her. Because she was loyal to God, her greatness was for the upbuilding of the nation. She delivered Israel from Canaanitish bondage and greatly aided in federating the tribes into one nation of strength. From Gen. 1 the Bible cites and extols woman for the extensive influence which

God has placed upon her. Both biblical and profane history reveal woman's greatness. Her influence should ever be encouraged as she labors in her God-given field of the world's responsibilities.

**Lesson V.** Ruth 1:6-22.

**Topic.** The Way to World Brotherhood.

**Summary.** Naomi and Ruth, though of different races, were through marriage brought into family relationship. Their true loyalty to each other was attested when she who worshiped a false god turned therefrom to unite with her who worshiped the true God. The richness of meaning in this act is the better appreciated when one realizes that she who worshiped the true God had her life injected with great grief. Nevertheless, Ruth clung to Naomi and her God.

**Lesson VI.** 1 Sam. 1:9-18, 24-28; 2:19.

**Topic.** The Value of a Godly Home.

**Summary.** Hannah is a conspicuous example of the confidence and trust which a mother should place in Jehovah, and a prominent example of the gifts which a mother can most profitably make unto God. Samuel stands forth as a beacon light illustrative of great beneficial advantages resulting unto him from a godly home.

The home should labor to benefit two periods of time, the present or current period and the eternal ages. Every home of today is inseparably connected with the completed work of God in the age to come. That future glory will be possible only as a result of the homes and lives of the present ages.

**Lesson VII.** 1 Sam. 9:15-17, 25-27; 10:1; 19:9-11; 31:1-4.

**Topic.** Success, Failure.

**Summary.** Saul stands out as one who, after God had given him great possibilities, did not appreciate them and made failure of his life. David, receiving like possibilities, faithfully submitted himself to the guidings of God. These God-given possibilities and guidings turned Saul's failure into David's success. The two are examples of how God "removeth kings, and setteth up kings", Dan. 2:21, not because of the greatness or littleness of the individual, but because of the attitude toward the God of heaven and earth by the individual. The individual in himself is as nothing before God.

**Lesson VIII.** 1 Sam. 18:14; 20:14-17, 32-34, 41, 42; 2 Sam. 1:25-27.

**Topic.** The Friend Who Does Not Fail.

**Summary.** David's true conduct toward God attracted the admiration of Jonathan, which was the basis of an unchanging friendship. To be true to God or fellow men, one first must be true to self. The poet has well said,

"To thine own self be true . . .

Thou canst not then be false to any man."

David was true to himself; he was true to his God. It was therefore evident to Jonathan that he would be true to him, Jonathan; true to his father, Saul; true to all. Also David discovered like truth in Jonathan. Upon such foundation their eternal friendship was based.

No friend can be unfailing who is not true to himself and to his God. Well did Shakespeare say, "False face must hide what the false heart doth know." And a false heart necessitates a false face to follow.

**Lesson IX.** Amos 1:1; 7:10-15. 2:11, 12; 3:7, 8.

**Topic.** Being Called of God for a Prophet.

**Summary.** Leaving the sheep in the care of Him from whom his call came, Amos journeyed to Amaziah, the false prophet, and faithfully revealed God's chiding words to Israel. Not on his previous preparation, his parentage, or his standing in life, did Amos base his right to speak for God; but upon the fact that his Maker had called him to a labor. Well did Amos illustrate the necessity of living true to God. It was God's word and only God's that could warn the people of threatened calamities.

What Amos was to the house of Israel, God's spokesmen today may be to the church. On all sides the church is surrounded and many times permeated with a wickedness second to none. The church stands in need of many brave, true, energetic spokesmen, loyal to Him who calls.

**Lesson X.** 2 Kings 21:1-8; 23:1-3, 21-25.

**Topic.** Getting Help From God's Book.

**Summary.** Josiah, in following God, recovered Israel to a position and status before God never before known. As the mariner watching his compass, sails storm and calm through midnight blackness and arrives safely at port, so Josiah followed the word of the Lord through some of Judah's darkest hours and attained that which none other before or since attained.

God's Word is the North Star to all travelers by night, is the sun to all travelers by day. It is the mariner's compass, the surveyor's stake, the builder's plummet, the mechanic's level. It is square and compass to all who seek truth and righteousness.

# DOINGS AMONG THE CHURCHES

## RALLY DAY

All over the land Sunday Schools are again preparing for Rally Day. This has proven to be a great time, not only for the reawakening of old stand-bys but also for the gathering in of many new and prospective servants of our Lord. We cannot too strongly urge that every Sunday School and every church appoint Sunday, October 5, or Sunday, October 12, for

### RALLY DAY

and that earnest canvass and solicitation be made to reinterest former attendants and enlist new members.

One day last week Bro. and Sr. Wm. Hanson of Grand Rapids, Michigan, stopped at The Herald office and a few other places in Oregon for brief calls. They spent the night with Bro. and Sr. Leland Hanson at Franklin Grove and departed for home the next day. They had been spending a few days at Bro. Hanson's old home near Lebanon, Illinois.

We were much affected on the 11th inst., to hear from Bro. E. W. Moses of Houston, Texas, that he was at Tracy, Lyon County, Minnesota, where Sr. Moses is very low suffering from one of man's terrible disease afflictions.

Having received no help at the Rochester Clinic, and Sr. Moses being too weak to endure a return trip home, they, with their daughter, are stopping at their old Minnesota home vicinity.

Our daily prayer is that God's grace shall be daily meted out to Sr. Moses.

Since returning from a visit with her daughter and family in Minnesota, Sr. Cordelia Gray of our faithful Lanark, Illinois, group, has been ill for three or four weeks. A card or letter would help cheer her.

We have been mailing certificates to all who have pledged to the Dollar-A-Month Club. If you do not receive yours, please let us know. Be sure to send full and correct address with all names.

Bro. and Sr. H. S. Lasher of Deerfield, Florida, who have been engaged in northern Michigan for the summer season, have turned their auto toward the homeland. They contemplate visiting the churches at Cleveland and Niagara Falls, enroute.

Homecoming for the Hillisburg (Indiana) church has been postponed until the fourth Sunday of September. Bro. Anderson will be with us and possibly other ministers.

## ILLINOIS APPOINTMENTS

Bro. Paul Hatch will be with the Ripley church again next Sunday, September 21. On the following Saturday and Sunday he will, the Lord willing, speak for the brethren at the Salem church, near Marshall and Martinsville.

On September 21, Bro. Paul C. Johnson expects to be with the Plum River church, near Mt. Carroll and Lanark.

## SUNDAY SCHOOL QUARTERLIES

The new Sunday School Quarterlies will soon be mailed. Check up on your needs and write this office at once.

## WORD FROM GRAND RAPIDS

The work is moving along nicely here. On the 7th, Bro. Siple's second Sunday, the Sunday School numbered 138, fifteen better than the week before.

A splendid picnic was held at Garfield Park, on Sept. 6, for the Sunday School. Bros. Harold Simpson, Lynn Slocum and Arlie Townsend are experts in carrying out games for the various ages, and real substantial prizes were given.

Over the week end of Sept 6 to 8 the church enjoyed the presence of Bro. and Sr. Chas. Gesin of Oregon, Illinois.

On the night of Monday, the 8th, the brethren assembled in mass to help Bro. Siple and the girls warm up their new home at 50 Cheryvale, S. W., and a very pleasant evening was enjoyed.

## THE VALUE OF ONE DOLLAR

One Dollar spent for dinner lasts five hours.

One Dollar spent for a necktie lasts three months.

One Dollar spent towards a hat lasts six months.

One Dollar spent for a theater ticket lasts two hours.

One Dollar spent for gasoline lasts ninety miles.

One Dollar spent for cigars lasts three days.

One Dollar INVESTED in Christian Service lasts for life AND PAYS DIVIDENDS UNTO IMMORTALITY THROUGHOUT FUTURE AGES.

## HOME AGAIN

Bro. Gesin and myself returned last week from a vacation trip of about ten days' duration. While the chief objective was seeing the Falls, yet greater pleasure was found in our brief visit at three of our churches. The first Sunday was spent with the Cleveland, Ohio, folks, who are steadily advancing toward Christian ideals under the leadership of one of our foremost young ministers, Bro. M. W. Lyon. The mid-week was enjoyed very much with Bro. and Sr. Grover Gordon, who have endeared themselves to the Fonthill, Ontario, brethren, and with many whose names have long been familiar to us. The next Sunday we spent at Grand Rapids, Michigan, where we were privileged to cement several new friendships recently formed. We found Bro. Siple nicely located and beginning work in his new field with zeal and enthusiasm.

At all points visited a very real Christian hospitality was shown us, and we were made to feel as members of one large family of brothers and sisters. May God's blessing follow all who truly give themselves to His cause until our Elder Brother returns. — M. G.

## LOS ANGELES

Sr. Mary Calkins of 434 E. Josephine St., Lynwood, celebrated the eighty-fourth anniversary of her birth on Sunday, August 31. She is still a very active woman, interested in the promotion of the truth, and radiating joy and happiness to those around her.

On August 8th another son was born to Bro. and Sr. Howard Moore of 1347 Lincoln St., Red Bluff. He is to be known as Jerrold Allen. Master Dean is reported to be feeling quite important since he has become "big brother."

Bro. G. E. Marsh and family returned to Los Angeles on September 2, to take up their work for another year. He gave a very interesting report of the work of the National Bible Institution and the wonderful spirit manifested in all deliberations.

Bro. J. E. Hammond, having been a visitor to the General Conference for the first time, reported being very favorably impressed.

Bro. Arlen Marsh explained the new financial plan and received some new pledges. We truly hope that the brotherhood generally will appreciate this opportunity of promoting the Gospel work and will rally to the support of our leaders. There are very few who cannot give one dollar per month to this important phase of God's work.

## LIST OF COMMITTEEMEN

A new name added to the list of committeemen for the Dollar-A-Month Club pledges is that of Ruby Chaplin for Kansas.

Virginia, Harry A. Sheets; Michigan, A. G. Townsend; Minnesota, Mrs. T. M. Savage, Sydney Magaw, Emil Fredlund, John Berry, John Denchfield; Iowa, Esther Sealing, Mrs. T. J. Ellis, Mrs. A. J. Eychaner, Mrs. W. W. Cooper; Wisconsin, Josephine Engebretson; Indiana, Mrs. Floyd Stilson, Verna Himmelright; Nebraska, Richard LeCrone, Harvey Krogh, Beulah Wilson, E. E. Giesler; Illinois, Esta Starbuck, Margaret Lyon, Elizabeth Ford, Bertha Partlow, Elmer Goekler, Walter Wiggins, Gerald Cooper; Louisiana, Ruchie Alexander, Ella Siple; Washington, Lottie E. Young, A. L. Corbaley, Clarence Lapp; Oregon, Mrs. Flora Hogue; Ohio, M. W. Lyon; A. J. Hoke, David F. Beck; California, Arlen Marsh; Texas, E. O. Stewart.

New pledges to the Dollar-A-Month Club received since the last issue of The Herald number 48, bringing the total of pledges to date to 239. These new pledges, classified according to states, are as follows:

Illinois	12	Kansas	2
Ohio	9	Indiana	1
California	8	Louisiana	1
Iowa	6	Pennsylvania	1
Nebraska	6	Texas	1
	South Dakota	1	

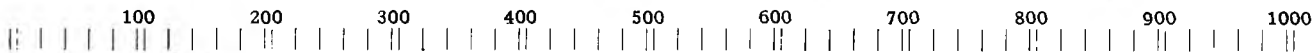
## FROM TWO OF OUR PLEDGERS

"We are enclosing \$1.00 each to help wherever needed in the Lord's work. We love our dear faith, and will spare a little of our living in order to help in the great work you are trying to do. . . We cannot promise any great amount on account of our age and poor health. We hope every need will be met.

"May the blessing of our good Father be with you all."

# What's the Goal?

## 1000 Dollar-A-Month Pledges!!



The little rider took a little bit bigger jump last week. He moved 48 notches closer to the goal. He is now 239 jumps from the starting point. It's a long ways yet to go, but he's gaining speed. Ought to have lots of pep for this week's race. Let's all of us help push him along. He's scheduled to reach the goal by October 1. All together now, committeemen, individuals, all. Let's go!

**Everybody!**

**Sign!**

**Solicit!**

**Watch!**

### MINNESOTA FALL CONFERENCE

The Minnesota Fall Conference will be held at Mora next week end, September 19 to 21.

### GOLDEN WEDDING ANNIVERSARY

A beautiful announcement of the Golden Wedding Anniversary of Bro. and Sr. Myron D. Newell, of Blair, Nebraska, on Sunday, September the seventh, was recently received by The Herald. Announcement of this was by oversight omitted from last week's Herald.

We all join in wishing to Bro. and Sr. Newell rich blessings from the Father, and many days of loving companionship.

### MRS. ELLA H. WYMAN

Sr. Ella H. Wyman was born in Windsor, Illinois, November 17, 1857. She, with her family, moved to Minneapolis, Minnesota, in 1884, and to Los Angeles, California, in 1918. She was baptized by Bro. O. J. Allard in 1919.

She served as secretary of the Los Angeles church for seven years and was a faithful and devout worker in the cause of truth. She was held in high esteem by the church as well as by her neighbors.

Realizing that her health was failing, she moved from Los Angeles to Santa Monica ten months ago to be near her son, where she died on September 3.

She is survived by a sister in Galva, Illinois, Sr. Lillie H. Willis; her son, Alton E. Wyman of Santa Monica, California, and a daughter, Mrs. Ethel Brownlee, of Des Moines, Iowa.

She was laid to rest in the Hollywood cemetery beside Mr. Wyman, who had preceded her in death three and a half years, to await the glad awakening morning when all the faithful will be called forth to life eternal.

### A REQUEST OF THE HERALD

"We have a request to make, and that is for you to publish in the paper as you did last year what The Restitution Herald advocates, as we like to give or send our papers away, and think they might do more good if that is in the paper.

"Your brother and sister in Christ,  
"Mr. and Mrs. B. F. Cook,  
"1045 Lake St., San Francisco, Calif."

Answer: Gladly do we comply with your request. This, or some other paragraph is sometimes lifted to make room for other copy, but it is the intent to carry this paragraph practically all of the time. — Editor.

Aunt Mary Renner of Golden Rule Home is spending a couple of weeks visiting her son and family, E. T. Renner, of Chicago.

### HERALD RECEIPTS

Samuel L. Burke; Jacob Christensen; Mrs. Rush L. DeNise; Mrs. L. C. Anthon; M. V. Brantley; F. E. Siple; Hattie A. Gearhart; Mrs. John Guthrie; A. J. Eychaner; A. Seitz; Mrs. Julia Mead; E. A. Titus; Mrs. R. P. Story; Mrs. Guy Lewis; Mrs. Alice Johnson; W. E. Story; Miss Beulah Wilson; Miss Carol Wilson; Samuel Osborne; Mrs. Mae Mick; Mrs. Ella Rose; Mrs. Ansley Whitehead; Mrs. J. R. Bull; Mrs. Lily Jackson; Mrs. Myrtle Oliver; Mrs. F. Moran; Flora E. Hogue; Miss Esther Anderson; Joseph Fletcher; Lydia A. Railsback; G. A. Driskill; Mrs. Wm. Hanson; Wm. Huffer; Mrs. Lucy Robinson; Mrs. Mary Williams; Mrs. A. J. Chaplin; Miss Alma Hall; Mrs. Mary Allard; James A. Patrick; Ida Renner Shepherd; Edna Hobart.

### BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list. Please give your denomination, also mention The Restitution Herald.

The Layman Company,  
730 Rush St., Chicago, Illinois.

### THE RESTITUTION HERALD Published by NATIONAL BIBLE INSTITUTION Oregon, Illinois

Subscription Rates. — 51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy. Free.

The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

# BEREAN PUBLICATIONS

By Verna C. Thayer

*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2 Timothy 2:15.*

THERE IS ONLY ONE SOURCE from which we may learn of God's plan concerning salvation; only one place to which we can go for instruction as to how to receive this salvation: that is “The Bible.” God's Word must be studied before we can thoroughly understand what He wishes us to do. Here one difficulty now arises: “How am I going to study the Bible in the most efficient way, in order for me to know what is God's plan for me?”

With this thought in mind, a systematic plan of study has been devised by the Bereans. Realizing the importance of training “up a child in the way he should go: and when he is old, he will not depart from it,” Prov. 22:6, a series of Berean books for children has been planned. When a child has completed this series, he is supposed to have gained the fundamental truths of the Bible, and is then ready to take up the second series, which enables him to see the more spiritual truths of the Bible. Both of these series are now under publication.

Of the senior series, two books, “The Gospel Plan” and “Life and Immortality” have been published; also the third and fourth books are being compiled. Hours and hours, yes, days and days, of very hard labor were spent upon these books by our most able writers in order that *you* might have a systematic course of study.

If you are not familiar with these books perhaps a word of explanation about them should be given. We will take up “The Gospel Plan,” which is book No. 1, and should be studied first. What would be of more benefit to you than the discussion of “How to Study Your Berean Lesson”? This comes first in the book, followed by “How to Lead a Berean Class.” The first part of the book deals with “Gospel Requirements.” Under this topic we find lessons on “Why Faith Comes First,” “Essentials of Faith,” “Do You Believe in God?” etc. The last part deals on “Gospel Rewards,” a very fit ending for “Gospel Requirements.” Under “Gospel Rewards” we find lessons like these: “The Prize of Immortality,” “Joint Heirs With Christ,” etc. Now, honestly, can you think of a more interesting list of subjects to study? I feel sure you will be anxious to start studying this book at once, whether you have a class or are isolated.

After finishing “The Gospel Plan” start at once to study book No. 2, “Life and Immortality.” Have you ever been asked these questions: “Who are the angels?”; “What is the greatest sin?”; “Define, the Father, the Son, the Holy Spirit?”; “Is the Holy Spirit a Person?”; “Is Christ Creator?”? How do you explain, “I and my Fa-

ther are one”, “How Christ came down from heaven”, “How Christ was before His birth”? How hard it has been for you to give a good logical answer! But if you make a complete study of the book, “Life and Immortality”, you will be able to answer these questions as well as many others. Books No. 3 and No. 4 will be equally as interesting when they are completed.

Do you have a child or children in your home? If you have I'm sure you'll be interested in our work for children. Only one book has been published in this series, but book No. 2 will be on the press in a short time. “The Children's Bible Story and Study Book” will assist you in teaching your children the truths of the Bible. It deals largely with “God's Promises,” as an underlying theme. It contains twenty-five Bible stories such as “God”, “God Makes Man”, “The Garden of Eden” and “Noah and the Ark”. On each of these stories is given two lessons. All of these stories are written in simple child language and can be placed in the hands of a child to read and study. Mothers, it will make you an excellent book to teach your children as bedtime stories, etc.

Book No. 2, “The Children of Israel,” will contain many interesting things for children to study and do. Yes, there is something for you to do each day of the week, and we feel sure you will want one as soon as they are published. Book No. 3 is also being gotten ready.

All children's books have been written for children, in simple child language, and in such a way that children will like to read and study them.

Other publications can be had such as Junior Berean Book No. 3, which contains lessons on “Representative Characters of the Bible.” If you have not studied the book, juniors, do so at once. Have you read, “Jesus the Light of the World”? You'll like that, too.

Whether you are a Berean or not, order one or all of these books, and after carefully studying them, whether young or old, you will be able to say, “I have studied to show myself approved unto God: a workman that needeth not to be ashamed, and am now more able to rightly divide the Word of God.” Send all orders to National Berean Society, Oregon, Illinois.

Anyone desiring any of the above listed lesson books or any information in regard to the same may obtain it by writing to the National Berean Society, Oregon, Illinois. We also have a number of tracts on hand that may be had for distribution.



# THE RESTITUTION HERALD

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## THE MILLENNIUM

*By the Editor*

**T**HE MILLENNIUM IS A SUBJECT OF GRANDEUR. Being a combination of many separate and distinct subjects, it is one of deep interest, rich meaning and beautiful picture. A satisfactory understanding of it must of necessity include an understanding of its component subjects.

The term originates properly from a study of the twentieth chapter of Revelation, "These shall live and reign with Christ a thousand years." The word "millennium" means "thousand" and the subject as a Bible subject usually refers to the thousand years' reign of Christ.

Before one can enter into the riches and the beauty of this Bible theme, he must stop to analyze the meaning of Christ's reign for a thousand years. The words used in Rev. 20:4, 6 at once suggest Christ to be at that time King. As such, He is the Head of a nation, a kingdom.

In order to enter into the study of this phase of the millennium it is desired to first take up a brief study of the  
**NATION ISRAEL.**

Israel was God's "holy nation", His "peculiar treasure." Ex. 19:5, 6. As such Israel is the only nation of history that has been favored with laws truly God-given. Her national laws were designed and compiled, not by mortal being nor any combination of mortals, but by Jehovah himself. Soon after the giving of the laws on Mt. Sinai, Ex. 20 to 24, God led His "peculiar treasure" across the River Jordan into the Promised Land, Gen. 12:7, driving out before the face of that people the evil and corrupted nations that were previously established there.

Blessings of heaven above and blessings of earth were showered upon and thrown round about that holy nation; errors were forgiven, weaknesses were strengthened, and failures were corrected by the God of Israel until Israel as a nation stood out in the days of David and Solomon as a nation of grand prosperity, of rich opportunity, of wondrous guidance by Heaven.

But dark days were ahead. The sins of idolatry and rebelliousness gradually crept into the heart of the nation. In chastisement from God they were to be subjected to the tyranny of other nations. Babylon and her successors were

to foul their already sin-stained hands by their misdeeds upon this people of Zion.

Before the days arrived for this punishment to be exercised, some of the spokesmen of God were given words of prophetic instruction. Jeremiah wrote, 23:5-8, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"

That the "righteous Branch" here spoken of is Jesus the Christ is probably doubted by none. The "offspring," or offshoot, that is, branch from the roots of David, Rev. 22:16, is undoubtedly the same Branch as that mentioned by Jeremiah in 23:5 where the word "Branch" signifies a branch from the root, not a branch from the head or trunk of the tree. But this Branch was not born till some six hundred years later. When He was born the angel of God was the spokesman who announced for the Father, Luke 1:31-33, that, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever."

As David's throne was nothing other than a throne over Israel, therefore, the throne of this Jesus must likewise be a throne over that nation. But it specifically states, verse 33, that "he shall reign over the house of Jacob for ever." Now Jacob was he whose name was afterward changed to Israel. This word of the angel then is in full agreement with the Prophet's word in Jer. 23:5, 6.

Jeremiah continues in verses 7 and 8 by saying, "They shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of . . . all countries whither I had driven them; and they shall dwell in their own land." The prophet here tells how that God's plans and purposes looked forward to a time of regathering Israel from the countries of the earth;

*(Continued on page 807)*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March 1879.

F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

## WORSHIP

“O sing unto the LORD a new song:  
Sing unto the LORD, all the earth.  
Sing unto the LORD, bless His name;  
Shew forth His salvation from day to day.  
Declare His glory among the heathen,  
His wonders among all people.

For the LORD is great, and greatly to be praised:  
He is to be feared above all gods.  
For all the gods of the nations are idols:  
But the Lord made the heavens.  
Honour and majesty are before Him:  
Strength and beauty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people,  
Give unto the LORD the glory due unto His name:  
Bring an offering, and come into His courts.  
O worship the LORD in the beauty of holiness:  
Fear before Him, all the earth.”

— *Psalm 96:1-9, C. B.*

“O come, let us worship and bow down: let us kneel  
before the LORD our maker.” — *Psalm 95:6.*

THE MEANING of the word “worship” is “to do reverence or homage to anyone by kneeling or prostrating one’s self before him.” Formerly the outward act was largely looked upon as the act of worship. The Orientals used to prostrate themselves with their faces to the earth. It was a demonstration of humility before God.

Evidently the mere fact of outward prostration is not the thought of worship. Rather, the fact of humbling one’s self in mind, in heart, is the truth that should be brought out.

Worship in its true sense is for the benefit of the worshiper. It is to bring the worshiper in humbleness of mind and in humbleness of attitude before the mind and word of Him who is our Maker and our Guide. No individual can possibly be as well off when he ignores his God or his Lord and Master, and exalts his own thought and judgment and program of life above those of his Creator.

Man’s own nature is novel. It seems necessary that it should be. It is perhaps well illustrated by the little lad of four or five years who, having a new experience of activity,

at once imagines himself of real importance and with shoulders thrown back and face uplifted he questions whether he is not some boy of extraordinary importance.

So with man! Having been given the exercise of will power with a privilege of selecting along many lines as to his activities, man soon becomes self-confident, bordering on self-esteem and perhaps arrogance. How many times this is seen in the individual who comes into possession of God’s land or of God’s gold or of God’s oil wells; how many such at once presume to show their superiority by their manner of life and by their attitudes before others.

### THE NEED OF WORSHIP

WORSHIP, TRUE WORSHIP, is a necessity to the best interest of man in order to humble his very being before his Father and to reduce him to the level of his fellow men. It is man’s salvation. It holds him in his proper place. It is a necessity that man should thus humiliate himself. It is his only true way of progress, his only true manner of real advancement.

True, the worship of God helps God, not directly, but it helps nevertheless. That person who truly worships the Father sets an example to his companions. It encourages them also to worship Jehovah. And as the race learns to worship God, God’s plans and purposes for man come to be the more fully and largely carried out. Thus God is aided; His work is assisted.

There are so many ways for worship. It is well to bend the knee and bow the head. The attitude itself is significant of homage to the Father. Even kings used to require of their subjects that they should bow and sometimes kneel in the presence of royalty. It shows by physical position one’s recognition of his superior.

But bowed head or prostrate form is no worship to the God of heaven if the heart and mind are not holding Him in true reverence. Words are a manifestation of one’s worship. The language one uses, the manner in which the words are used — these all indicate one’s feeling and attitude toward his Maker. Therefore, prayer is recognized frequently as worship. And such should always be the case. A prayer should ever be an act of worship even though it sometimes may be in the form of a request. It should always point to Jehovah as being revered.

But, do not words which are spoken other than in prayer also signify one’s attitude toward our Father? What about jesting language, when in story or in conversation the name of Jehovah is jestingly mentioned? Is not this the very re-

verse of worship? Does not the individual thus engaged truly signify that in heart he is worshiping Jehovah merely at certain short intervals of his life?

He who worships Jehovah only in the moments of religious service is a poor worshiper indeed. For he who is truly humble before his Creator should be humble during the hours of his work in the field, in the merchant house, at all times. He, then, who merely uses words in the hour of prayer for worship is in danger of lacking true worship, unless it be that his language before his fellow men at all times verifies his humility before his Father, his reverence to the Father and his honor of the Father.

#### OPPORTUNITIES FOR WORSHIP

Song affords one of the greatest opportunities for worship. The Psalmist has illustrated so abundantly the value of song in this respect. It enables the individual to shout out his heart feeling in praise and in glad acclaim, but all in reverence and in honor of the Father.

Would that our religious service could more fully em-

phasize this opportunity! Would that song, which affords a means of expressing one's reverence to God, were rendered in a manner to more completely praise the Father! And not only should songs thus be rendered when in religious gatherings, but the same song, having the same words, should never be rendered in a light or unworshipful attitude of mind or heart.

At sunrise or sunset, at midday or midnight, in hours of toil or hours of recreation, he who really and truly adores His God and God's Son, our Savior, will be unable to desecrate the divine names or to lightly or jestingly refer to the Father or the Savior in word or act or influence before his fellow men.

The true worshiper, he who worships "in spirit and in truth", will be a worshiper throughout all wakeful hours and even in his slumbers.

"O come, let us worship and bow down:

Let us kneel before the LORD our maker."

— Psalm 95:6, C. B.

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## THE GREATEST NEED OF MAN

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**O**UR MOST PRECIOUS EARTHLY POSSESSION is life. No sacrifice is too great to make where a life is at stake. Happiness, liberty, companionship and love, all these are precious things that we all strive to attain, but they at once become worthless and disappear when life is taken away.

Even more so is this the case with eternal life. It is of far more importance to us than the life that now is. Nothing in our whole lifetime concerns us so vitally as it. Nothing can be of higher significance. Examining the pages of sacred writ, we find this to be the case there also. Eternal life is the ever-present topic of the Scripture from beginning to end. It is the mighty purpose of the kingdom of God. It forms the motive of our Savior's coming, as He says, "I am come that they might have life . . . that whosoever believeth in him should . . . have everlasting life . . . that believing, ye might have life through his name . . . the gift of God is eternal life through Jesus Christ our Lord." John 10:10; 3:16; 20:31; Rom. 6:23.

Of all the critical needs of man as we find him today, the greatest is life itself. We build up mighty fortunes, great trade empires, attain what seems the highest measure of success, only to find that death is ready to cut us down. And where is the profit of all our toil? Life it was that was lost to man in the Garden of Eden (Gen. 2:17; Rom. 6:23). And life it is that Jesus came to restore (Luke 19:10; John 10:27, 28). Thus the religion of Jesus Christ fits perfectly the needs of the human race. It is ideally adapted to man as we find ourselves, because it promises LIFE.

We might, then, ask the question, What is life eternal?

The Psalmist has evidently answered in Psa. 21:4, "length of days for ever and ever." Whether the experience of those days be blissful or wretched, whether they be spent in fellowship with God or out of fellowship with Him, does not affect the question. Eternal life is not mere happiness, or companionship with God, or glory, or peace, or joy. It is more than those, and the very basis of them. For what were all the bliss of the Kingdom, the physical perfection, the glory, without the *life* with which to enjoy them?

So we see it is life itself which is the substance of the Christian's promised reward, an endless existence in which to enjoy the blessings of God. For example, "This is the promise that he hath promised us, even eternal life" (1 John 2:25). "Lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12). "In hope of eternal life, which God . . . promised before the world began" (Titus 1:2). Then, in Rev. 22, we read of the "water of life," the "tree of life" and the "book of life," each of these suggesting the nature of the promised inheritance.

In this light our Savior assumes a glory and a majesty never possible otherwise, for He at once becomes our Life-giver, thus, "I am the resurrection and the life" (John 11:25); "Christ, who is our life" (Col. 3:4). Not merely our eternal welfare, but verily, our eternal being is thus dependent on Him. Without Him we perish, and lose our being. We must accept Him as our Life-giver, or perish, for God "gave his only begotten Son, that whosoever believeth in him should *not* perish, but have everlasting life," — *M. W. Lyon in "Golden Rule News."*

## PROHIBITION AN ADVENTURE IN FREEDOM

IN THE FIRST PLACE, prohibition is not an end, but a means; we do not prohibit for the sake of forbidding, but that through the prohibition we may win out to an enlarged liberty. There is a magnificent expression in the Bible. "So speak ye and so do as those who shall be judged by the law of liberty."

The law of liberty! All law is prohibition, but all law is the way into larger liberty. This truth is often emphasized in the Bible: "I will walk at liberty, for I seek thy precepts." "Where the Spirit of the Lord is, there is liberty." "The glorious liberty of the children of God." "Stand fast therefore in the liberty wherewith Christ hath made us free." The law of God, which contains many a prohibition, is for the purpose of setting us free. By obedience to the highest we become free from slavery to the lowest. Two natures are struggling for the mastery within us. It is only by repressing and absolutely forbidding the lower nature that we become free to let the higher nature have its way.

Thus, in the long struggle in behalf of the slaves, a struggle to free the slaves from bondage, it was necessary to get a prohibition of slavery written into the Constitution before the slaves could be free. The end sought was not the prohibition written in the laws, but the setting free of four million human beings, held in slavery against their rightful liberty to life and the pursuit of happiness. The cases are exactly similar between the anti-slavery cause and prohibition. In both the struggle is against a slavery that goes back as far as human history; in both we are seeking to release energies held dormant because of that slavery.

Our prohibition struggle is against a form of slavery the oldest and the most terrible in the world. Chattel slavery binds only men's bodies, but alcohol enslaves men, body and soul. It is strange to hear men speaking as if the only slavery was bondage to *strong drink, distilled* spirits. They speak of *innocent* beer and wine. They do not want the saloon back; they ask only for light wine and beer, apparently unconscious that the most terrible intemperance of the past was all of it due to wine or beer or both.

Assyria and Egypt were ruined because of beer drunkenness; Greece and Rome and Persia because of wine drunkenness. All the saturnalia of crime that marked the last days of the Roman Empire were but the accompaniments of wine drinking. The reason that all the drunkenness of the ancient world from that of Father Noah down was due to fermented drinks only, was because the process of distillation was not discovered until about one thousand years after Christ, when it was discovered by the Arabs.

Let us consider several ways in which our prohibition laws are actually bringing now, and will in the future even more strongly bring, a larger liberty.

First. The operation of prohibition is bringing a freedom from poverty which is itself a form of slavery. Everyone marvels at the prosperity of the United States. Doubt-

less it has many causes, but few stop to remark that the sudden leap forward in prosperity began with the closing of the saloons. It was impossible that the huge amount formerly spent on liquor (two and a half billion), when released, even if only in part, should now show an immediate gain when spent for food and clothing, and automobiles, and radios and houses and lots and travel. The testimony of our school teachers is unequivocal in this respect. Schools, where formerly there had to be a fund to provide shoes and clothes and books and even luncheons, now testify that the children come fed and clothed.

Second. The operation of the prohibition law is bringing a freedom from disease. There has been a lowering of the infant death rate — that sure barometer of social progress — throughout the country, that has resulted in the saving of thousands of lives yearly. There was an immediate decrease in regard to tuberculosis, a fall in the death rate from cirrhosis of the liver. The only exceptions to the last fact are in New York and Maryland, two states that openly flaunt the Eighteenth Amendment. Throughout the country there comes a report of increasing health as the consumption of liquor is decreased. We may look forward for fifty years to get the full result in a healthier, stronger, better race. In fact all Europe, and to a lesser degree America, had been alcoholized, and the results cannot be apparent for several generations. — *Mrs. Helen Barrett Montgomery.*

## BLESSINGS

Each flickering light and shadow  
On the checkered pathway of life,  
The hopes and fears, the smiles and tears,  
The woes, the turmoil and strife,  
Are blessings to God's children:  
Just a part of His wondrous plan,  
To develop the good that is in us,  
And make true the better man.

Poor heart! you are counting your sorrows,  
And your faith is hidden by doubt,  
You will never know God's blessings  
'Till the clouds turn wrong side out:  
Then search for pearls in your tear drops,  
And in purposes grand and true,  
The glow and warmth of the ruby,  
And your faith in Him renew.

And prize above pearls and rubies,  
Or the lustre of opal's sheen,  
The brilliant glitter of diamonds,  
Or the wealth of an Eastern queen,  
The mystic power that surrounds your life,  
The purposes grand and true,  
That come with each well-fought battle,  
And each day your faith renew.

— *Louise E. May.*

## MAN SHALL NOT LIVE BY BREAD ALONE

By Samuel E. Haney

*"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."*

— Romans 14:17.

JESUS, IN THIS CHAPTER, ADMONISHES His disciples to avoid contemning and condemning one another. For such conduct often engenders offense, which being sinful, tends to self-condemnation of both offender and offended and in the final analysis, means death. "And sin when it is finished bringeth forth death." James.

"Meat and drink" ("eating and drinking", Diag.) are essentials for the sustenance of body and life; and in our text they appertain particularly to life under the regime of the "prince ('ruler', Diag.) of the power of the air," Eph. 2:2. In a secondary sense the text refers to "things" in general of this world, which to the "new creature" are obsolete and dangerous as Paul explains in 2 Cor. 5:17; Rom. 6:21, 22, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."

To the average professing Christian "eating and drinking" and everything else that is gratifying to the "old man", are paramount, Paul to the contrary notwithstanding. "Knowing this, that our old man is crucified with him (presumably so by many), that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin." Rom. 6:6, 7.

To the new creature who has thus been symbolically crucified with Christ there has taken place in heart and mind a complete antithetical revolution. His aspiration for all things which he once idolized, has become diverted to things spiritual, invisible; his affection has been transferred to "things above, not on things on the earth." Col. 3:2. In a word, he has obeyed Paul's admonition: "No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh" . . . "for all of you who had yourselves baptized into Christ have taken on the character of Christ." Rom. 13:14; Gal. 3:27, Moffat.

Thus we see that man's natural propensities, which tend to evil, must be voluntarily abandoned that he may be submerged and swayed by a power from on high, causing "all things new" to harmonize with the new creature's likes and dislikes. Jesus' remarks to His disciples are in harmony with this thought, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26. The Lord here is not referring to that impoverished spark of

life derived from Adam, but to that Life which flows from the "Vine," the Christ: "I am . . . the life."

Jesus immortalizes this truth by saying, "The flesh profiteth nothing" — kingdomward. Hence He commands us to seek first the kingdom of God and His righteousness; "and all these things shall be added unto you" — the obtainment made possible. Matt. 6:33. But, as fractious children, we are naturally inclined to get the cart before the horse: our natural eclipsing our spiritual vision.

Note a few excerpts preceding this thirty-third verse: "No man can serve two masters (Babylon and the kingdom of God within him): for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." A definite stand must be made to win the crown of life. Note Joshua 24:15 and Luke 17:21. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than raiment?" "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these . . . O ye of little faith." God requires us — a "holy nation" (1 Peter 2:9) — to be different in character and sentiment from the Gentiles. Matt. 6:32. This word "Gentiles" is translated "nations" — supposedly Christian — by modern versions.

The latter clause of our text informs us what the kingdom of God really is, namely, "righteousness and peace and joy in the Holy Spirit" — the Christian's spiritual Utopia "within you"; "God's ROYAL MAJESTY among us," Diag.; a condition that is exemplified by Paul who did the work of twenty men and suffered proportionately, yet, always rejoicing when most of us would be whelmed by despair. But listen to the old warrior, Phil. 2:17, 18, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy, and rejoice with me." We are at fault if we do not rejoice regardless of circumstances.

Paul's benediction is a foretaste of the kingdom of God. "Rejoice in the Lord always. I will say it again, rejoice. Let your forbearance be known to everyone; the Lord is at hand. Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasseth all our dreams, keep guard over your hearts and minds in Christ Jesus." Phil. 4:4-7, Moffat. To all who are thus enjoying the kingdom of God Peter exhorts, "You never knew Him, but you love Him; for the moment you do not see Him, but you believe in Him, and you will thrill with an unspeakable and glorious joy to obtain the outcome of your faith in the salvation of your souls." 1 Peter 1:8, 9, Moffat.

This is the outcome of having access to that indispensable "meat" that the unregenerate world knows not of. John 4:32.

## HEAPING UP RICHES

By Mrs. H. H. Kent

SOMEONE HAS TRUTHFULLY SAID that the mass of our wealth will putrify upon those who have it and its weight will crush their souls, if they do not lend it to the cleanness of Christ's consecration. Recently some books telling of our present conditions of poverty and riches and exposing some conditions in our higher institutions of learning came to the writer's attention. We are not surprised at the immensity of our present crisis, when we learn the conditions that are existing and that have brought on the present critical period.

It is indeed startling to realize the deplorable conditions among some of the poor in industrial cities where capitalists have made so much of their money. On the other hand, it is not surprising then to learn that many of our present institutions are largely supported and enlarged by donations from the capitalist class. These donations come mainly through their share-holdings and investments in corporations. Those names of millionaires, as they appear upon the boards of our institutions and apostate churches, are also those who head our banking and financial systems, railroads, public utilities, etc. Thus, the use of the names of our financiers as trustees of our institutions gives them prestige.

In fact, most of our present economic system forms a kind of "interlocking directorate", the term used by the author of the book above referred to, which system is founded, not upon the truth in God's Word but upon finance. The entire system is seen by John the Revelator, as it goes down and sinks as a millstone. Of course, this only includes those who are not founded upon the Word of God.

Furthermore, the writer also mentions that the most alarming feature of it is that, through fear of the financiers, teachers and preachers in Babylon have become tools of those who are financing them, thus taking away freedom of action and speech, which is so necessary for those who would proclaim the truth. Are we surprised, then, under these conditions, to find them worldly, very modern (conformed to the times which the Bible tells us not to be, Rom. 12:1, 2; James 4:4), and teaching fables and traditions, when their hands are tied to the money powers as they seem to be?

The lamentable feature of it is that one of the churches which is supposed to hold the royal banner of truth above all else, should be completely enveloped into this system and held fast there by the jaws of Mammon. Such a condition has so completely commercialized many of our ecclesiastical systems that most of them have become mere amusement centers, from which the fear of God has long vanished.

It is not the writer's intention to take any side in the present industrial struggle between capitalism and labor, but only show it as it appears from a Bible standpoint. We are told in Jer. 50:14 to spare no arrows but to shoot at

Babylon. Are we doing it? Christians should be faithful to their trust in giving out the gospel and in being faithful watchmen to give warning of impending danger. Read Ezek. 33:1-14. Hence it is our duty to expose evil, and because we have seen the evil results of the above mentioned condition becoming more and more evident, we rejoice because we see the collapse of this entire structure, so magnificent to human eyes, is close at hand. Many will be crushed in the final crash.

And now, before closing, in order to make the world situation, especially from the Russian standpoint, a little clearer to the mind, let us look at conditions there, for Russia is looming up in these evil days. It looks as if Russia, at a tremendous sacrifice of the truth, is making a desperate effort to get on her feet financially, and to be restored to her former place of power among the nations. *The Literary Digest* tells us that American capitalists are trembling as they watch Russia. The capitalists are financing news agencies to watch the situation in Russia. We regret that Russia did not take into consideration the important factor of building up the right foundation as she made the gigantic struggle to get on her feet financially.

Some years back, Russia was controlled by an aristocracy of autocratic power, and in order to give the common people a chance, this power had to be overthrown. Under the former rulers, there was great oppression of the poor, but now the poor have been enabled to have a better chance. Common labor is cheap there, the working man receiving much less than he does in America. This cheap labor is threatening our trade, for Russia can ship her raw products to us cheaper than they can be produced here. Hence she also threatens our labor problem and adds to our unemployment situation.

That is mainly why the capitalists fear her, and well they might, for when the crash comes in America, as it undoubtedly will very soon, it may exceed what has been wrought in Russia. European countries seem to be welcoming the products such as wheat, lumber, etc., raised by Russia at the present low prices, for since Russia has thrown off the depression caused by the oppression of the poor brought about by aristocratic power and rule there, the common people have had a better chance from a financial standpoint.

How we regret the extremes to which they have gone in the stand they have taken against the blessed Word of God! But can we blame them altogether when we stop to think that Romanism and priestcraft had such great power there for many centuries? When they awoke to the great deception that had been carried on for so many centuries by the priests who had held the people in their power, they were so angered and so completely disgusted with all religion that they went to great extremes against all religion. And it may all be because they had never had a real taste of the blessed truths of God's Word. But they will have to suffer greatly for the evil that they have promulgated.

In 1907 Leo Tolstoi said that if there were another Napoleonic or world war, it would be followed by anarchy. He saw the oppression of the people there and did much to relieve the common people, but, no doubt, he also saw what

it would lead to if the common people were given their personal liberties. And so, following such a war, we are now facing such conditions, which have brought on the great unrest mentioned in Daniel 12:4, many running to and fro.

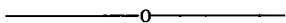
The Prophet Jeremiah tells us of the great evil of Bolshevism which originated in Russia and which will become world-wide, shaking the "powers that be", those that are in authority now, in order that the way may be opened for the establishment of God's kingdom, for which we have been so long waiting.

The present systems, not founded upon the Word of God, will fail because they have no power to keep down the influence of anarchy, which is bound to appear when the common people see the wide-spread corruption. We have had so many dictators of finance, religion, etc., savoring of the Papacy from which they have been handed down.

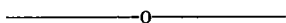
God's ways are always free and the Christians' relations with their fellow men should be uplifting and helpful. The thought of taking advantage of others' handicaps, as our apostate systems have done, should be repulsive to us. The truth of God is free; we receive in proportion as we desire and ask. But to commercialize the truth, as has been done on so great a scale, shows to what extent men have been under the evil influence of Satan.

The struggle for bread is upon us, but the Bible says that neither the silver nor the gold of the rich will be able to deliver them. The most severe judgment is that which comes to the wicked who have stopped their ears to the cry of the poor for bread and the necessities of life. Read James 5:1-6 and Isa. 2:18-20. In Weymouth's translation of the last part of the fourth verse, in the above reference to James it says, "The outcries of those who have been your reapers have entered into the ears of the Lord of the armies of Heaven."

Should the Lord tarry, we may soon see great, sudden and sweeping changes. Everything that is not founded upon the Word of God will be shaken, the condition that the Bible tells us is the situation just before Christ comes to earth again.



"THE LIGHT THAT SHINES farthest shines brightest nearest home."



## THE MILLENNIUM

*(Continued from front page)*

that it shall be under that regathered condition that the Branch of David is to rule over them. This regathering of Israel is mentioned many times throughout the Bible.

Israel is still God's "peculiar treasure". Its throne is still the throne of David. That "he whose right it is," Ezek. 21:25-27, is Jesus the Christ is seen by reading again Luke 1:32, "The Lord God shall give unto him the throne of his father David." But the Savior has never occupied that throne. Again and again in the Bible it is promised

to Him. But nowhere in Scripture is He to occupy that throne until He shall come again. Matt. 25:31 reads, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Not until He comes again will He sit upon His throne.

The day of His throne is to be a day of regeneration. He told His apostles, Matt. 19:28, "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The picture here is of Christ upon His throne and instead of the several patriarchal leaders sitting over respective tribes, the twelve apostles are to sit upon twelve thrones, judging respectively those twelve tribes of Israel. It is to be a time of "regeneration". Regeneration shall not have been accomplished but shall then progress.

That throne is the only throne which the Scripture assigns to our Savior. None other has God ever given Him so far as it is revealed to us. True, today the Savior sits upon the Father's throne at the Father's right hand, "until I make thy foes thy footstool," Acts 2:34; Heb. 1:13. But the throne of David has been given of God to His Son our Savior. And the time for occupying that throne is not until after He shall have come again to earth.

Revelation 20:4-6 reveals some of the work of the Savior on His throne. He is to reign for a thousand years. Israel shall then have been regathered; her people will be unified and regenerated; her country will be restored; her natural environments will be established beyond all former expectations. These things will result from the millennium reign.

Amos the prophet speaks of this in 9:11-15, as follows: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The millennium, then, as it pertains to Christ's kingdom, pertains to Israel, the nation, the kingdom. From all countries of the earth whither Israel has been scattered, Jehovah assures that her people will be regathered and that her kingdom will be reestablished with Christ as King of kings and Lord of lords. He who was despised and rejected of men will then be exalted above every king. That nation which is despised and downtrodden of the ages will be revived and renewed; her blessings will be the blessings of Jerusalem newly built and newly glorified by the presence and the power of Him who is the Branch of David, the Son of God.

## THE BOOK OF HABAKKUK

By Lyman Booth

“CLOSE EMBRACE” is the definition of the name Habakkuk, which would seem as if it might have been bestowed upon a dearly beloved child. We know but very little of the prophet himself, but from the musical directions found in chapter 3:1-19 it has been conjectured that he was a Levite. It is quite probable that he prophesied sometime during the reigns of Josiah and Jehoahaz, just before the invasion of Nebuchadnezzar. He did not accompany the captives, but, like Jeremiah, lamented the iniquities of his country in the midst of its ruins.

There are some absurd and contradictory legends concerning this prophet, unworthy of notice except that they show how little dependence can be given such witnesses. Some claim that he was the son of the Shunamitish woman, whom Elisha restored to life. Others say he was the one feeding Daniel in the den of lions just before the return of the Jews from Babylon.

Bishop Newton said of him, “Habakkuk stands high in the class of Hebrew poets. The beautiful connection between the parts of this prophecy in its diction, imagery, spirit and sublimity, cannot be too much admired.” In the New Testament he is repeatedly quoted as an inspired writer. Compare ch. 1:1-5 with Acts 13:40, 41 and ch. 2 with Rom. 1:17; Gal. 3:11; Heb. 10:37, 38. His predictions concerning the devastation made by the Chaldeans and the judgment to be inflicted on them are generally considered as including the temporary success and final ruin of the oppressors and corrupters of the church, and the final and universal prevalence of true religion throughout the world.

Nahum foretold the destruction of the Assyrians who carried the ten tribes into captivity. Habakkuk foretold the judgment that should come to the Chaldeans who completed the captivity of the remaining tribes. The prophet begins by complaining of the wickedness of his people after which he predicts the Chaldean invasion and its terrible effects. He bewails the wickedness of the invaders and gives encouragement to God's people; and then proceeds to denounce judgments on his enemies. He concludes with the highest strains of poetry concerning the ancient wonders and miracles that the Lord had wrought for Israel, in order to excite confidence and joy in Him even in the face of approaching calamities.

It was this prophet's lot to sustain hope and to teach patience under very difficult circumstances while writing after the great reformation in the days of Josiah. Sincere repentance and earnest turning to God, the removal of high places, the great national fast had not brought the removal of the scourge of invasion which threatened Judah.

The whole book is a colloquial recital between Habakkuk and Jehovah. In the first chapter he speaks to God and asks how long the Most High will suffer His own people to endure the fierceness of the Chaldean tyranny. In the second chapter he stands upon his watch and waits for the an-

swer; and while he is told that “the just shall live by faith,” he is assured that the Chaldean scourge shall be removed and the oppressor shall perish. In chapter three the prophet utters a prayer which introduces the hymn of faith, recounting the miraculous deliverance of old as proof of future deliverance. He closes with the vision of God's enemies prostrate, but faith exultant in the God of salvation.

To this prophet belongs the distinction of having furnished the keynote to Paul's preaching. We hear him quoting it to the Romans, the Galatians, the Hebrews and also in the Acts, “The just shall live by faith.” See Rom. 1:17; Gal. 3:11; Heb. 10:38; Acts 13:41. While it was not given to the prophet to know all that God had in store for Israel, yet he was assured that the one thing most needed for him to know was that he should wait patiently in hope. There was that much of comfort and cheer in the answer, “The just shall live by faith.”

It ought to be a joy to us all that a faith which is clouded with partial ignorance may yet be a faith which Christ will accept. He that knows and accepts Him as Brother, Friend, Master, Savior, in whom he receives pardon, and cleansing which he so much needs and earnestly desires, may have great misconception and error clinging to him, and may see only “through a glass darkly,” but still Christ will accept him, because his faith has been constant and unswerving.

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## JOSIAH

By Emma C. Railsback

OUR ATTENTION IS FREQUENTLY called to the fact that the prophets foretold what King Cyrus would do for God's people Israel, but the fact is seldom noticed that over three hundred years before King Josiah's time, a man of God from Judah was sent to the wicked King Jeroboam in Bethel to tell him that a child should be born unto the house of David, Josiah, by name. He should punish Israel, the ten tribes, for her wickedness by slaying the priests that Jeroboam had chosen from the lowest of the people, and offering them upon the altar at which Jeroboam was then offering sacrifices to the golden calf and also digging up the bones from the sepulchre and offering them upon this altar in Bethel.

This prophecy, and also the punishment of the man of God for disobedience to God's command in going back and eating and drinking with the prophet who lied to him, as found in 1 Kings 13, contain a very important lesson for us not to listen to those claiming to be God's messengers when they speak contrary to God's Word. The exact fulfillment of the prophecy to Jeroboam was carried out by King Josiah, as recorded in 2 Kings 23:15-20.

Many inspiring lessons may be gained from the study of Josiah as a righteous character after we have gotten a thorough knowledge of the historical facts.



# DAILY SCRIPTURE READINGS

## WHAT DO I OWE TO MY HOME?

### HOME LIFE OF THE ISRAELITES

Sunday, September 28 — Deuteronomy 6

*“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” — V. 7.*

THE NEW QUARTER'S LESSONS deal with representative men and women of the New Testament and the readings for the week lead up to the first lesson, Zacharias and Elisabeth. They were considered typical of parents as God would have them be, according to His standard of requirement for Israel. If the Israelites had hearkened to the Lord as He exhorted them to obedience in this chapter neither they nor their children would have fallen into the great sin that they did, nor would they have suffered so deeply because of it. They never would have reached the condition they did in the time of Josiah when the book of the law was found, containing words of Jehovah that many of them had never before heard.

### NAMING THE CHILD

Monday, September 29 — Luke 1:57-66

*“And all they that heard them laid them up in their hearts, saying, What manner of child shall this be.” — V. 66*

TO GET THE FULL SIGNIFICANCE one must read the whole of Luke 1, where we learn that several miracles accompanied the birth of John the Baptist. First, the event itself was a miracle; it was announced by an angel; Zacharias was struck dumb because he questioned God's power and his speech was restored when the child was eight days old. No doubt the faith of Zacharias was complete now that all had been accomplished even as the angel had foretold. The joy promised by God, verse 14, was just beginning to be realized by these parents.

### THE CHILD'S TASK

Tuesday, September 30 — Luke 1:76-80

*“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.” — V. 76.*

THIS CHILD WAS NO ORDINARY ONE, for his was a special mission. Verse 66 says, “The hand of the Lord was with him”; and verse 80 says that he grew and waxed strong in spirit. Surely the parents had much to do in the guiding and training of the one who was to prepare the way of the Lord. Had they been negligent of their duty, John the Baptist might have failed to fulfill the words of prophecy. But because they were faithful, many were given “knowledge of salvation” and their feet were guided in the “way of peace”.

Do you think parents have the same duty and the same opportunity today?

### HEALTH IN THE HOME

Wednesday, October 1 — John 4:46-54

*“So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.” — V. 53.*

IN MANY OF THE TEACHINGS of Scripture, we find that the realization of a promised blessing comes with faith in the promise. In other words, God has many blessings which He desires to shower upon His obedient children, if only they ask for them “in faith believing.” God is ready and waiting to bless us even above our desires or expectations. Perhaps health may be one of these. Let us not overlook the words of verse 50, “And the man believed the word that Jesus had spoken unto him.”

### CHRISTIAN NURTURE

Thursday, October 2 — 2 Timothy 1:1-6

*“I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice.” — VV. 3, 5.*

IN CONSIDERING THE SUBJECT, “What do I owe to my home?” we are apt to dwell on the child's duty to his parents, but Paul here emphasizes the point that the parents of Timothy had much to do in forming the admirable character he grew to be. His grandmother and his mother, both were women of faith and from a child they had taught Timothy the same faith. 2 Tim. 3:14, 15. And the joy that Paul felt in his “son in the faith” reflected unto the hearts of these two bringing joy to them as well, a joy that was eternal.

### PROVIDING FOR THE HOME

Friday, October 3 — 1 Timothy 5:1-8

*“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” — V. 8.*

THE TWO LETTERS OF PAUL to Timothy contain many wise counsels and instructions as to the conduct of Christians, both in the church and in the home. In the sixth chapter, Paul warns against heaping up wealth, but he also declares that it is man's duty to be diligent and careful that his family may not suffer. Real wealth is found not in riches that are for but a moment, but in good deeds and loving service. Paul tells Timothy to charge his flock that they lay up in store “a good foundation against the time to come.” This “store” is available to all, even to us today.

# What's the Goal?

## 1000 Dollar-A-Month Pledges!!

100 200 300 400 500 600 700 800 900 1000



The little rider only took twenty-six jumps last week. He is now at post No. 265. Don't let him get discouraged, Folks! There are only eight more days to make the goal. It must be that a lot of you are conserving your energy to help push him past the tape at the last minute. All together now! One, two, three! There he goes!

**Everybody! Sign! Solicit! Watch!**

### HOME RELATIONSHIPS

Saturday, October 4 — Ephesians 6:1-9

*“Knowing that whatsoever good any man doeth, the same shall he receive of the Lord.” — V. 8.*

THESE VERSES INCLUDE the duty of children to parents, parents to children, servants to masters, and masters to servants. In all our relationships if we observe the golden rule, doing unto others as we would that they should do to us, we will not fall short of the standard Jesus holds before our eyes.

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.” — *M. G.*

### LOVE

THE WORLD IS NOT A PLAYGROUND; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is *how better we can live*. What makes a man a good cricketer? Practice! . . . What makes a man a good linguist? a good stenographer? Practice! Nothing else . . . and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fibre, nor beauty of spiritual growth.

Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character, the Christlike nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice. — *Henry Drummond in “The Greatest Thing in the World.”*

### OUR BIBLE SCHOOL LESSONS

*By Elizabeth Ford*

*(This is a short synopsis of the lessons given by Bro. Siple to the Junior Young People's Class.)*

THE TRUTHS LEARNED FROM THE STUDY of the topic, “Jesus Is Coming,” were based on the following outline:

- I. Why?
  - A. To raise the dead — reunion.
    1. Any number of references can be found on this subject. 1 Thess. 4:16-18 and 1 Cor. 15:22, 23 show that Jesus is coming to raise the dead who will be reunited with those who are alive and remain.
  - B. To restore God's paradise.
    1. Isa. 35:1, 2 describes the condition of the earth when Jesus comes, for it will truly be a Paradise.
  - C. To give health to man.
    1. Isa. 35:5 and Rev. 21:4 tell of the lack of sorrow and pain in the coming kingdom.
  - D. To abolish death.
    1. 1 Cor. 15:52-55 tell of the abolition of death by the second coming of our Savior.
- II. When?
  - A. Joel 2:10, 11 says that the sun and the moon shall be darkened and the day of the Lord is great and terrible.

Many more references pertaining to each topic could be found but space does not permit the use of them.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4707 1-2 St. Elmo Dr.  
Los Angeles, California

Berean Relief Committee. Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

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"NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE; BUT THE GREATEST OF THESE IS CHARITY." — 1 CORINTHIANS 13:13.

### ARE YOU A CHRISTIAN? AM I?

THAT IS A BIG QUESTION, and there are many, many things to be considered before anyone can judge for himself. Faith must come first; but as we know from James 2:17, "Even so faith, if it hath not works, is dead, being alone." There are two things required of a Christian, but how many things come under "works"!

It is not enough that we go to church on Sunday, although we may be conscientious in our reverence, and prayerfully repentant of our wrongdoings. It is not enough that we read our Bible daily, no matter how diligently we may search the Scriptures. It is not enough that we give money for the poor, however willingly the offering may be made, or how earnest our desire to help. Although these works, and many others, are essential to being a Christian, there is yet something else that ranks high in importance, and which must not be lacking if we would be true Christians. However well we may do our daily work, it is not complete — and neither are we — if we do not maintain a Christian spirit.

There are many of us who sincerely believe that we are doing our best as Christian people, yet who are daily doing wrongs that can never be completely righted, or leaving undone things that might have blest our lives, and others. How many times our thoughtless criticism or unkind words turn someone's happiness to bitterness and discouragement! Or perhaps we hear some doubtful gossip, and pass it on with an unkind remark or addition. We are so often "too tired" to be cheerful, when a little cheer is the most necessary thing in the world, at the moment; and we are so apt to condemn when encouragement in the right way might have turned someone to Christ.

How many heartaches we might save if we would think, before we act, "What would Christ do? Am I doing this in the spirit that He would approve?"

Christ had no need of telling what kind of man He was. He was perfect. His very life proclaimed the fact. He lived His goodness, and it showed itself in His every act, His every spoken word.

Can we do better than to take Christ for our Example? We, too, should live our religion. If we are the Christians that He wants us to be, there will be no need of our telling

it, either. Our lives will tell it to the world.

Jeanne Lyon, Alabama.

### AT CLEVELAND, OHIO

AT THE SEMI-ANNUAL election of officers held on September 5, the following officers were elected for the Cleveland Society for the coming six months: Pres., Herbert W. Stadden; Vice-pres., Harvey Rhoden; Sec., M. W. Lyon; Treas., J. O. Conrad; Pianist, Mrs. Mattie Agard.

The Cleveland society voted to take one share in the Dollar-A-Month Campaign, paying it out of the Berean treasury. A more aggressive program is planned for the coming year, to enlarge the society and make it more interesting. A program committee has been appointed to plan each program and advertise the meetings. Also a membership committee will scout around to bring in new members for the society. The social side is to be emphasized more strongly this year, and everyone is hoping for a season of splendid Berean activity.

M. W. Lyon.

### AND GLADBROOK, IOWA

AT THE LAST meeting of the Gladbrook society the following officers were elected: Pres., Wilbur Williams; Vice-pres., Walter Williams; Sec. and Treas., Gail Allard.

WE PRAY THAT richest blessings be bestowed upon those taking the leadership not only in these two groups but in every Berean class.

As we start this month with new officers, new zeal and enthusiasm, let us so continue during the other eleven months. You will be well repaid if you can say, as you review your term of office, "I have done my best and the Lord has abundantly blessed my efforts." Let us make this a banner year!

### BEREAN PAGE CONTRIBUTIONS

Illinois, 16; California, 9; Indiana, 6; Ohio, 4; Nebraska, 2; Minnesota, 2; Michigan, 2; Florida, 1; Louisiana, 1; Arkansas, 1; Missouri, 1; Virginia, 1; New York 1; Texas, 1; Alabama, 1.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### ZACHARIAS AND ELISABETH

*"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way."*

"ZACHARIAS" WAS THE NAME of a man who lived almost two thousand years ago. He was a good man, and a priest of God. In the city of Jerusalem he would go into the great white temple and burn sweet-smelling things in front of the altar, and when he saw the smoke go up, he prayed to God for the people.

Elisabeth was the wife of Zacharias. She was a good woman and loved God, doing everything she thought God wanted her to do. Elisabeth had always wanted a baby boy, but none had ever come to them.

One day Zacharias put on the long robes that the priest wore and went into the holy room of the temple. He stood before the large altar made of cedar-wood, all covered over with gold. As Zacharias prayed before this altar, people waited on the outside. They were praying too. They were waiting for Zacharias to tell them what God wanted them to hear.

All of a sudden Zacharias lifted up his eyes and saw — what do you suppose? He saw an angel standing there, right next to the golden altar. Zacharias was afraid when he saw the angel, although he had done nothing to cause fear. The angel told him that he and his wife were to have a son who should grow up to be a very good and brave man, doing the Lord's work. And Zacharias was very glad that at last the desire of their hearts was to be realized.

But Zacharias began to wonder in his heart, and said, "How can this happen? I am an old man, and my wife, Elisabeth, is old, and we have never had any children yet. How can I know this?"

The angel answered, "I am Gabriel, that stand in the presence of God, for I was sent to speak unto thee and to bring thee these good tidings. And, behold, thou shalt be silent and not able to speak until the day when these things shall come to pass, because thou believest not my words."

As the angel departed, Zacharias tried to speak to him, but he could not say a word. And when he came out to the waiting people he could not speak to them either. He kept making signs to them, but he was dumb. So the people said to one another: "What has happened to Zacharias? What special word did God say to him? We wish he could tell us." But he could not tell them. So they went home, still wondering.

Before a year was over a baby boy was born to Elisa-

beth. And when her friends and relatives heard about the good news, they were very glad and came to tell her how happy they were for her. She was good and kind and they loved her, and knew how badly she had wanted this baby.

When the baby was eight days old the time came to name it. Everyone said, "We must call him Zacharias after his father." But Elisabeth said, "No, we must call him John." They were all surprised and said, "Why should we call him John? There is no one in the family with that name."

So they went to Zacharias and asked him by signs what the name of the baby boy should be. Then Zacharias made motions that he wanted to write. So they brought him a writing tablet and he wrote on it, "His name is John."

And as the angel had said, from that minute Zacharias could speak again. He could do more than merely speak — he could prophesy. He praised God, and also said John would be a great man and prepare the way for the Lord who would save their people.

Elisabeth and Zacharias took good care of John and brought him up to be a great man of God. He never drank wine or strong drink, and he never ate rich food, but lived in the desert country and ate simple, plain food. — From *Boys and Girls of the Bible*.

#### SOMETHING TO DO

1. Read Luke 3:1-18.
2. Draw a map, showing Jerusalem and Bethlehem.
3. Learn Luke 3:3.
4. Copy — Zacharias and Elisabeth — parents of John the Baptist. John — cousin of Jesus.

#### "PRAYER PERFECT"

"Dear Lord! Kind Lord! Gracious Lord! I pray  
 Thou wilt look on all I love,  
 Tenderly today.  
 Weed their hearts of weariness  
 Scatter every care  
 Down a wake of angel-wings  
 Winnowing the air.  
 Bring unto the sorrowing  
 All release from pain,  
 Let the lips of laughter  
 Overflow again;  
 And with all the needy  
 O divide, I pray,  
 This vast treasure of content  
 That is mine today."

— James Whitcomb Riley.

# With Our Sunday Schools

LESSON I. — October 5, 1930

## ZACHARIAS AND ELISABETH

Luke 1:5-80

Devotional Reading: Psalm 122

### GOLDEN TEXT

And they were both righteous before God, walking in all the commandments of the Lord blameless. — Luke 1:6.

#### A STUDY OF THE SUBJECT

**Topic.** What I Owe to My Home.

**Basic Truth.** "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke 1:6.

**Outline.** I. A Pious Jewish Home. II. A Christian Home.

**I. A Pious Jewish Home.** The record is very specific that both Zacharias and Elisabeth were "righteous before God," in that they were "walking in all the commandments and ordinances of the Lord." Not only did such living make them technically righteous before God, but it made them righteous in their personal developments. This is the assigned reason why God was able to bestow upon them the blessing which He had in store. It made Zacharias susceptible of the angel's visit at the right hand of the altar of incense, v. 11, where Zacharias was at the time righteously performing the ordinances of the Lord. Without such righteousness Zacharias could well have been unaware of the angel's presence. It made him to sense and understand the angel's words. Cf. Acts 22:9. The whole witnesses again how that God's blessings are available to the righteous.

**II. A Christian Home.** What Zacharias and Elisabeth were to their Jewish home, that and much more should the follower of Christ be today to his Christian home. Being righteous before God the evidently long-repeated prayer of Zacharias for offspring, though apparently unheard and denied throughout years, was now in miraculous manner to be granted. See v. 13. The seeming listlessness of God to Zacharias' earnest petition did not deter him from persevering in his righteousness before God. It was this persevering righteousness that brought his home and his son unmeasured joy and blessing from the Father.

#### PRACTICAL APPLICATIONS

**Christian Parents:** The husband and wife in our lesson today were both godly. A child's greatest heritage is godly parents. Point out the advantages to children in having Christian parents; the disadvantage in having ungodly parents.

**Same faith:** These parents were of the same faith. Did the fact of their having the same faith help them in living the Christian life? Is it ever advisable to marry a person of another faith? If so, when and under what circumstances? Discuss fully the advisability of marrying one of the same faith.

**Children:** The child, John, grew and waxed strong in Spirit. His heritage in birth and his Christian training are reflected in his life.

Prov. 22:6. Does training in early life usually determine the character of a person in later life? If so, to what extent are parents responsible for the character of the child in later years? Teachers of adult classes should use all of their might in emphasizing the value of home training. Teachers of younger classes should stress obedience. Eph. 6:1-4; Col. 3:20-21. — C. E. R.

#### THE GOLDEN TEXT

**"And they were both righteous in the sight of God, walking in all the Commandments and Institutions of the Lord blameless." — Luke 1:6, Diag.**

Belief is the foundation of righteousness. "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

The name, Zacharias, is the Greek form of Zachariah, and means "Jehovah has remembered." Truly God did remember this couple for John was born long after they were past middle life.

To walk blameless before God should be the aim of every Christian. Zacharias was struck dumb for unbelief. Let us emulate the good qualities of this couple and not Zacharias' unbelief. It is the good that counts in God's sight and He is the One whom we should strive to please. — L. A. R.

#### SENIOR AND ADULT CLASSES

**Topic:** Israel's Law and the Christ.

The Jewish law system connotes pride, and self-righteousness, and hypocrisy. All these flourished parallel with the law's enforcement in Israel. Nevertheless the Jewish law made its contribution to the development of the Christ, the Savior of the world. Under its restraint and guidance such men and women as Zacharias and Elizabeth were developed, men and women righteous before God, walking in all the commandments and ordinances of the Lord blameless.

It was through such men and women that God shaped the Christ and His power to save. They were not saved men and women, for no man can come to the Father except through Jesus, and knowledge of the fatherhood of God is the essence of salvation. But they were among the many forces that God generated by His spoken word, all of which finally converged into and produced the Son of man who was and is the Son of God, the Savior of those through whom God worked to produce Him, and the Savior of the world. — A. K.

#### INTERMEDIATE CLASS

**Topic:** What I Owe to My Home.

The lessons of the new quarter are taken

from the lives of some of the men and women of the New Testament. Lesson one concerns Zacharias and Elizabeth. Who were they? Relate the unusual happenings before and after the birth of their son. What do these incidents show? Give a brief sketch of the life of John the Baptist. What sort of people were his parents? Was he an honor to them?

The Jewish people regarded the duty of respect to home and parents second only to respect to God. Throughout the Old and New Testaments we find many commands of God pertaining to this, and long life was promised for obedience. Read Ex. 20:12; Lev. 19:3; Prov. 10:1; Eph. 6:1-3; 2 Tim. 1:3-5; 3:14, 15. One of the causes for the wickedness on every hand today is disrespect to parents, beginning in little things, and growing until it gets beyond bounds. If you have Christian parents, you have a blessing that cannot be estimated in dollars and cents, and you have a duty to those parents. How many parents are ridiculed today because they stand for certain principles which their children utterly disregard. The children are thus bringing dishonor to their parents and at the same time disaster to themselves.

May you, dear young Christian friends, never fail to appreciate the value of a Christian home and contribute your share of honor to the ones who make this home what it is.

— M. G.

#### JUNIOR CLASS

**Topic:** Faithful Workers for God.

Last quarter we studied important people of the Old Testament. This quarter we study important people of the New Testament. We will try to find out what there was in their lives that made them important. The first persons we will study are Zacharias and Elizabeth. Zacharias was a priest who worked in the temple. He had to burn the incense. Elizabeth was his good wife.

One day as Zacharias was working in the temple an angel appeared to him and said, "You are to have a baby boy born to you and Elizabeth." As both were old it was hard for Zacharias to believe this could be true, and because he did not believe the angel said, "You will not be able to talk until this baby is born." The angel also told Zacharias to name the baby, John. On the very day the baby came, Zacharias could talk again. And how pleased they were to have this dear little boy. But best of all, the angel had told them that when this boy grew to be a man, he would be a preacher to teach people of Jesus.

Our fathers and mothers love us just the same as Zacharias and Elizabeth loved their child, and how glad they are when we are good and try to please Jesus. — V. C. T.

# DOINGS AMONG THE CHURCHES

## RALLY DAY

October is the month of Rally Day for Sunday Schools and churches. The 5th and 12th are two Sundays that are much assigned for this purpose. Every church and Sunday School will experience much benefit from a careful, thorough preparation for, and observance of, Rally Day Sunday. Everyone should work heartily to arouse former workers and to enlist and enthruse new workers for the Master.

The following night letter was received by the Herald:

"The Grand Rapids Church and Sunday School challenge all other churches and Sunday Schools for Rally Day attendance. We suggest all churches send The Herald a report of attendance at Sunday School, also at morning and evening sermon on Rally Sunday. Let's have each Sunday School produce its best possible Rally Day attendance."  
(Signed) "The Grand Rapids Church."

Let's challenge the Grand Rapids Church and Sunday School to the greatest percentage of increase for Rally Day attendance. What do you say, Grand Rapids?

Please notify us at once if your quarterlies do not arrive O. K. Be careful to give full and correct names and addresses. Also state if a change has been made in your Sunday School officers.

We again call attention of all those who can attend that Bro. Paul Hatch expects to be at the Salem church, near Marshall and Martinsville, Illinois, next Saturday night and Sunday, September 27 and 28. Give Bro. Hatch a warm reception and a good hearing.

On August 19 Sr. Curdella A. Gray of Lanark, Illinois, was stricken with paralysis of the left side, arm and leg rendered helpless; but speech not affected. Her sisters have been caring for her. On September 8, her daughter, Sr. Bessie Gray, came from Montana, to remain for the winter and help care for her mother. Sr. Gray is improving slowly.

## ATTENTION MICHIGAN

The fall session of the Michigan State Conference will be held at Dutton from the evening of October 17 to the evening of October 19, inclusive. Bro. Jas. A. Patrick of Ashland, Ohio, will be in charge of these meetings. Pot-luck meals. This is your Conference. Come and help make it a success.  
Leon Pixley, Pres.

## IOWA QUARTERLY CONFERENCE

The Iowa Conference Board has decided to hold Quarterly Conferences during the coming conference year. The first will be held at Lake View at the Pleasant Prairie church, between Lake View and Sac City, September 27 and 28, with services Saturday afternoon and night and three times on Sunday. Probably different leaders will conduct the services. We hope a number from outlying points will come. The brethren there say they will accommodate all who will come. So let us have a rousing meeting.  
J. W. Williams.

## THE REASON

Several have written in asking us why they did not receive a copy of The Herald dated, August 12. We omit one issue each year and that was the one omitted this year, as was noted on this page of the issue of August 5. So, that's the reason!

In the race for Dollar-A-Month Pledges, there is a tie between Ohio and Louisiana for the past week. Twenty-six new pledges were received since September 15, two of which are from organizations: Golden Rule Berean Society of Cleveland, Ohio, and the Arkansas City, Kansas, Sunday School. The following states have these to their credit for the past week:

Ohio	4	Louisiana	4
Iowa	3	Illinois	3
Minnesota	2	Kansas	2
Michigan	1	Colorado	1
Indiana	1	Missouri	1
Virginia	1	Washington	1

It must be that California and Nebraska, two of our leading states, are resting up for the final dash. Look out for them next week!

Your certificate as member of the Dollar-A-Month Club is your receipt showing that your \$1 has been received at this office. In cases where the year has been paid for in advance, you will find it thus noted on back of certificate. Let us know of any errors on our part. We are always glad to make correction.

## ACTIVITIES AT GRAND RAPIDS MICHIGAN

The Sunday School and church attendance on September 14 showed an increase again, especially the Sunday night attendance, which pleased the pastor very much.

On Monday night a very inspiring meeting of teachers and officers of the Sunday School was held. Plans are being made for development during the coming quarter, and we are looking for real results. A more energetic group of workers we have never seen.

A "canning bee" was staged at the pastor's home on the sixteenth, with results almost unbelievable, which ought to help in facing a hard winter.

Sr. Brough is home from the hospital now with a bright new baby girl, and both are doing well.

The choir is getting well tuned up, and rendering some good music. Also special individual numbers are enjoyed from time to time.  
F. E. Siple, Pastor.

## OBEDIENT IN BAPTISM

On September 4, Sr. Reynolds, who is the eldest daughter of Bro. Wm. Keyser, was obedient to the gospel of Christ. She came more than ninety miles to be obedient to this commandment of our Master. She was baptized in the clear waters of Clark's Creek, and that evening the members met together for the purpose of attending to the ordinances, and extending to Sr. Reynolds the right hand of fellowship.

May she ever be faithful to the covenant she has entered into with the Lord, and be instrumental in winning others into the way of eternal life, is our prayer.  
A. L. Corbaley.

## FONTHILL AND NIAGARA FALLS

Bro. and Sr. Sam Boyer and Bro. and Sr. Harry Sheets of Virginia were visiting in this vicinity for a few days. Bro. Sheets gave a very interesting sermon at the Fonthill church on September 4.

Bro. J. E. Lent of Fonthill had the misfortune to fall from the roof of his house. He was preparing to paint the roof and while adjusting the ladder, the rope broke. He escaped without any bones being broken, although there were several painful bruises.

Sr. E. A. Gordon, who has been spending the summer at Fonthill with her son, Grover Gordon, left here Saturday evening for her home in Holbrook, Nebraska. She will stop in Iowa and other points enroute to visit relatives.  
Grover Gordon, Pastor.

## THE ANNUAL HOMECOMING Hillisburg (Indiana) Church

On Sunday, September 28, the Hillisburg Church of God will have their annual homecoming. There will be preaching at 11:00 a. m., and 7:00 p. m. There will be dinner for all, then service in the afternoon.  
J. H. Anderson.

## SPECIAL MEETING AT PLEASANT VIEW

On September 30 we shall, the Lord willing, begin a special meeting with the Pleasant View church, Hedrick, Warren County, Indiana. This meeting will continue over the first Sunday in October.  
J. H. Anderson.

## MOORE - LANGDON

Bro. Kenneth Moore and Miss Elizabeth Langdon of Ransomville, N. Y., were united in marriage at the Blessed Hope Church of God, Niagara Falls, on September 2. Mr. Linford Moore, cousin of the groom, sang, "O Promise Me," after which the wedding march was played by Mrs. Linford Moore. The bridal couple came to the altar attended by Miss Ruth Moore and Jennings Burmaster, where the words were spoken by Pastor Grover Gordon which made them husband and wife. The church was well filled with friends and relatives. After the ceremony the party autoed to the home of the bride where supper was prepared.

The bride and groom left that evening for a short trip through Michigan with the usual farewell greetings. May God guide them on their journey of life together.  
Grover Gordon, Pastor.

## REPORT OF CONFERENCE Arkansas City, Kansas

The report of our Conference is a little late in getting in this time, but we will say we had a fine meeting. While not as large as in previous years, it was filled with plenty of the right kind of spiritual food, for the church especially. From the very start we worked under handicaps. First, a case of infantile paralysis had developed in the city, and all children from one to fifteen years old were quarantined and could not attend any public gathering for three weeks. So that kept all

our hoped-for junior Bible class away, beside many of the parents. Then we had expected Bro. L. H. Shelton of Driggs, Arkansas, to be here to assist Bros. Drabenstott and Vaughn Long, but he failed to put in an appearance. He had written in care of general delivery here, and the letter was not received until after the conference. Illness had kept him at home.

Bro. Long and Drabenstott did excellent work all through the week, and their sermons to the church people certainly were timely. The Scripture teaches against all kind of worldliness, card playing, dancing, marrying out of the faith, subjects that are so much omitted and few ministers today deal with, and yet these very things are sapping the vitality out of our churches and taking all the religious fervor out of both old and young who indulge in these things. These young brethren fearlessly attacked these strongholds of Satan, realizing that they must not shun to declare the whole counsel of God.

Much pleasure was added to our meeting by having with us Sr. Mary Smith of Ohio, Bro. Clayton Long and Miss Vesta Carrol of Hartford City, Indiana, who accompanied Bros. Drabenstott and Long and assisted with the conference while here. We hope they may all come again.

At the business meeting on Saturday the following officers were elected for the coming year: Geo. Waters, President; Laurence Chaplin, Vice-president; Dora Morgan, Secretary; E. W. Fisk, Advisory; Vernon Chaplin, Treasurer.

The question was raised as to whether the yearly meetings should be called a conference or be known as "The Annual Meeting of the Church of God of the Abrahamic Faith of Kansas and Oklahoma." A unanimous vote favored the change, as these gatherings at this place do not consist of any organized churches but just the scattered members who are not able to hire a minister to come to them. Dues are paid into a general fund to hire able ministers to come here once a year to break the bread of life and meet with those of like precious faith to gather strength to press on until Jesus comes. One good brother said this year, "I just thought I would not try to come this year, but I could not stay away." With tears he said, "I am glad I came." When you hear others say the same thing and see the work done here since these annual meetings started, we feel they have not been in vain. Four other visitors were with us the last Sunday of the conference, Bro. O. J. Allard of Gladbrook, Iowa, his niece, Miss Allard, also Srs. Taylor and Starbuck, sisters-in-law to Bro. Allard, who were going with him to California for the winter. We were glad to meet them and enjoyed the little while they were with us. Bro. Allard had been here several times before, but we were pleased to meet him again.

Dora Morgan, Sec.

### IOWA

The Churches of God in Christ Jesus of Iowa met for the forty-third annual conference at the camp grounds in Waterloo, from August 23 to 31. As usual the crowd was small at first but was enlarged to a good number at the closing of the week, which always adds interest. We were indeed glad for the large number of young folks and their interest in the work.

The ministers were Bros. J. W. Williams, F. L. Austin, E. O. Stewart and Chas. W. Howe. The Bible class teachers were: adult class, Alta King; advanced young people, E. O. Stewart; young people, F. L. Austin; junior, J. W. Williams; primary, Adelle Howe supplied by Lillian King and Beulah Fish. Bro. O. J. Allard contributed to the open session period.

The music was in charge of Srs. Kiger and J. M. Prime.

The daily schedule was: morning devotion at 7:15; prayer service at 8:15; business meeting at 9:00; Bible classes, 10:15; sermon, 2:00 p. m.; Bible classes, 3:15; open session, 4:00; social meeting, 7:00; sermon, 8:00.

As usual the Bereans took charge of the services on Thursday with the young folks' program in the afternoon and a very interesting Berean sermon by Bro. Williams on "The Bible and How to Study It."

Friday brought the event of election of officers, the results of which were as follows: Our faithful president, H. S. Hunt, was re-elected. Chas. W. Howe, Vice-pres.; Mayme Jones, Rec. Sec.; Esther Sealine, Cor. Sec.; Florence Allard, Treas.

The report was made that the title to the camp grounds has been cleared.

It was decided that Bro. Williams should be our evangelist for another year. He has done much good in the state and we are glad he is able to continue his services here.

Plans were made to hold quarterly conferences at different places for a couple of days, thus renewing the interest of conference work oftener. Let us be ready to attend these meetings as much as possible, going from each one with renewed effort, looking forward to the annual conference next year, when we urge the members throughout the state and others to attend.

On Sunday afternoon we gathered at the water's edge where Edward, the youngest son of Bro. and Sr. Anton Sealine, was buried in baptism by Bro. Williams after which communion service was held.

We regret the absence of Sr. Edna Allard from conference this year due to her weakened physical condition. The conference extend their sincere sympathy and trust that she may find comfort and strength in the promises revealed in Scripture. In your prayers, remember her.

We were glad to have with us a number from out of the state: Srs. Lillian King, Alma Hall, Jennie Stowe, Dr and Mrs. J. M. Prime and Ann Patrice of Nebraska., Sr. Stewart and daughters, Carmen and Violet of Texas, Sr. Eva Stearns and son, Clifford.

Esther Sealine, Cor. Sec.

### SR. E. W. MOSES

Following an illness of nearly a year the death of Mrs. E. W. Moses of Houston, Texas, occurred on Wednesday, September 17, 1930, at Tracy, Minnesota. Sr. Moses, after having had everything done for her that medical talent in her home environs knew to do, was, by Bro. Moses, taken in early August to the Mayo Hospital at Rochester, Minnesota. Following a thorough examination of several days, the authorities announced that they knew nothing that could be done more than to give comfort to the rapidly weakening patient. Being too weak to be moved back to Texas, she was taken to the town where Bro. Moses lived from a boy until a few years ago, and where a number of the Moses family abide.

Pauline Bang was born in Denmark, August 3, 1864. At the age of twenty-seven she moved to Minden, Nebraska. Later she moved to Houston, Texas, thence to Sioux City, Iowa, where she and Bro. E. W. Moses became acquainted and were united in marriage, February 22, 1907. After a time they located in Houston, Texas.

Besides her husband and three step-children — Clarence, Blanche and Lois, and Bro. Moses' mother, Mrs. Mary Moses, there remain to mourn her death one sister, Christina, and one brother, Lawrence, both of Denmark; two brothers, Otto and Jasper and one sister, Mrs. Marion Anderson, all of Houston, Texas; and

one brother, Michael of Minden, Nebraska.

Sr. Moses lived an exemplary Christian life. Her noble and kindly ways were attested by her step-children when they said that an own mother could not have been more kindly. Her last days were welcomed in the home of Mr. and Mrs. Donaldson of Tracy, the brother-in-law and sister of Bro. Moses, where she received every attention and comfort that loving hearts could provide.

As in the strength of life so in the weakening days, her thoughts were ever on God's rich and wonderful promises.

Following funeral services in the funeral home where many assembled in deep respect, and listened attentively to words by Bro. F. L. Austin, she was laid away in the family lot in the Tracy cemetery, to await the awakening voice of Him whom she loved so much — Jesus, who is the Resurrection and the Life.

### MRS. ALMINA HEWITT

Mrs. Almina Hewitt passed away at Doyle Sanitarium, Grand Rapids, Michigan, September 3, 1930. Sr. Hewitt had suffered a stroke of paralysis several years ago which left her an invalid. A few days previous to her death she suffered another stroke from which she never regained consciousness.

Sr. Hewitt was baptized in 1914 by Bro. C. C. Maple, and became an active member of the Dutton church. She leaves her husband, Benjamin Hewitt, who is also an invalid, and two sisters to mourn her death.

Funeral services were conducted by Elder Corson of Grandville. She sleeps, waiting for that blessed hope, and the glorious appearing of our Lord and Savior, Jesus Christ.

### SYSTEMATIC GIVING

I am glad to know that a few more have responded to the monthly pledge call. I think that systematic giving is the only way in which we can carry on the great work which has been started by the N. B. I.

We read in 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." If all who work would lay aside a tenth of their income, when the call came for pledges to help with the great work of preaching the gospel, and giving meat in due season to the household of faith, the money would be on hand to send in.

I trust that none will overlook giving as the Lord prospers.

Hanna Barber.

### THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## SOME COMMENTS FROM AN INTERESTING BOOK

By R. H. Judd

(Continued from issue of September 2)

THIS IS NO NEW INTERPRETATION evoked to meet the necessities of modern science. The Jewish rabbis and those of the early Christian fathers who gave any attention to criticism are explicit regarding these distinctions. The doctrine of the creation of the world only six or seven thousand years ago is a production of monkish ignorance of the original language of the Bible. But Clemens of Alexandria, Chrysostom, and Gregory Nazianzen, after Justin Martyr, teach the existence of an indefinite period between the *creation* and the *formation* of all things.

Basil and Origen account for the existence of light before the sun, by alleging that the sun existed, but that the chaotic atmosphere prevented its rays from being visible till the first day, and its light till the third. Horsley, Edward King, Jennings, Baxter and many others who wrote during the last two centuries, but before the period of geological discovery, explained the second verse substantially as did Bishop Patrick, a hundred and fifty years ago — "How long all things continued in confusion we are not told. It might have been, for anything that is revealed, a very great while."

Some persons, however, have supposed that the chaos of the second verse succeeded immediately the creation of the first, and that the six days' work in like manner followed that instantaneously, or at least after a very brief interval, because record of these cycles are connected by the word "and". But the slightest reflection will show that "and" cannot of itself be any measure of time, its use being merely to indicate sequence and connection. When used historically it nearly always implies an interval of time. The descent of Jacob and his children into Egypt is connected with the record of their deaths in the very next verse by this word "and", which thus includes nearly a lifetime of a generation.

That event, again, is connected with a change of dynasty in Egypt, and the oppression and multiplication of the Israelites there, recorded in the next verse, by the same word, *vai*, "and"; while the period over which it reaches was over two hundred years. Chapters 6, 11 and 24 of Genesis begin with the same particle, yet there is no sequence. Even fifteen hundred years ago, before geology was dreamed of as a science, several of the early fathers pointed this out. It could not then have been invented for the purpose of meeting geological difficulty. A very great time therefore may have elapsed between the events of the first and second verses, and between the second and third verses of Genesis one.

This distinction between "created" and "made" is put forward by no mean scholars. We have already mentioned some of the older ones. Among the more recent are (beside those already mentioned), Cardinal Wiseman, A. Mc-

Caul, D. D., Robert Patterson, Rev. Geo. R. Northgraves, and I believe Dr. Buckland. Dr. McCaul says, "*Bara* is never predicated of any created being, angel or man, but exclusively appropriated to God, and God alone is called, *Bore*, 'Creator.' Creation is therefore, according to the Hebrew, a Divine act — something that can be performed by God alone."

In corroboration of the thought regarding creation, we may note the following interesting facts concerning "the heavens and the earth," which show us how precise Moses is in his use of language. Some suppose that the first verse describes the materials created, out of which the heavens and earth were subsequently formed. But this is simply to put in the verse what is not there. "Heaven and earth" never mean materials, and if they did, that meaning would not agree with the context. The connecting "and" of the second verse shows that the earth of the second verse is that earth spoken of in the first verse, not the materials. The first question then is what Moses intended by the "heavens", for the word is plural and has no singular in the Hebrew. That something different from the firmament is intended is plain from the order of the narrative.

It is not said that God *made* the earth and the heavens, but "of old, in former duration, God *created* the heavens and the earth." Then it is related that earth became waste and void; darkness was upon the face of the deep; the Spirit of God moved upon the face of the waters. Then God said, "Let there be light."

On the second day God *made* the firmament. The heavens of the first verse were created in former duration, the heavens of the seventh and eighth verses (wherein the fowl of the air — or heaven — fly) were *made* on the second day. The difference of time proves a difference of subjects, just as there is a difference between the "earth" of the first verse, which means the whole terraqueous world, and the "earth" of the tenth verse, which is only the dry land.

This difference of the "heavens" of the first verse and the "firmament" is strongly marked in the fourth verse of the second chapter — "These are the generations of the heavens and the earth when they were *created*, in the day when the Lord God *made* the earth and the heavens." In the first half reference is made to the primitive *creation*, and therefore the order of the first verse is preserved. In the latter half the reference is clearly to the six days' work of preparing the *earth* for the habitation of man. Hence in the whole history of the six days' work the heavens, at which we so marvel, is scarcely touched upon, for the *earth*, not astronomy, is the subject.

In later scriptures God more than once calls attention to the wonders of the heavens above us. This conversion of terms therefore must be intentional, as the phrase "heaven and earth" is in Scripture a standing formula, but the invention "earth and heavens" occurs only once in the Bible (Psa. 148:13). The first expression "heavens and earth" comprehends all created things, the universe; the second takes in only the earth and that portion of the universe immediately connected with it.

(To be continued)



# THE RESTITUTION HERALD

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## RISEN WITH CHRIST

By Emma C. Railsback

*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." — Colossians 3:1, 2.*

WHAT DOES THE APOSTLE MEAN by, "If ye then be risen with Christ", and what are the "things above," that those risen with Christ are exhorted to seek after?

In Romans 6:4 Paul says, "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

In Colossians 2:12 the same thought is expressed in very similar language. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

These and other texts indicate clearly that being raised with Christ refers to being raised from the watery grave, or baptism—the typical death, burial and resurrection. "For ye are dead," says Paul, "and your life is hid with Christ in God." The Christian has died a figurative death. He is thenceforth to reckon himself dead indeed unto sin. Rom. 6:11. While still having the mortal, sinful nature, often being overcome by its weaknesses, yet he is to crucify the lusts of the flesh daily, must not let them reign in his mortal body. All the while his faith in Christ is reckoned unto him for righteousness. If he sins, he has an Advocate with the Father, and he can come boldly unto the throne of grace and find forgiveness.

"In Christ Jesus;" "Christ in you;" "baptized into Christ;" "risen with Christ"—these are all expressions referring to those who have heard, believed and obeyed the gospel of the kingdom of God, who have thus experienced the water birth stressed by Christ to Nicodemus (John 3:5) and are thereby begotten by God through the truth to the spiritual life. James 1:18. All such are exhorted to grow in grace and knowledge, to seek those things which are above, where Christ sitteth on the right hand of God.

Notice that the word is in the plural number—"things". What are "the things" which are above, for which the Christian must seek?

Our *life* is hid with Christ in God, Colossians 3:3, and when Christ who is our Life shall appear, then shall we also appear with Him in glory. So then *Life* spelled with a capital—the immortal Life—is the first thing for which we should seek.

Next we should seek the *adoption*, Romans 8:23, adopted heirs of God and joint heirs with Christ, Romans 8:15-17; Galatians 3:29; *glory, honor*, Romans 2:7, 10; *peace*, Psalm 29:11; *power*, Revelation 2:26; and *authority*, Luke 19:17.

"Rejoice and be exceeding glad," said Jesus, "for great is your reward in heaven." Matthew 5:12. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12.

The fact that the Christian is exhorted to seek after all these blessings is proof that he does not have them while in the begotten state. On the other hand, he is informed that he will be persecuted for righteousness' sake, Matthew 5:12, and that it is through much tribulation he shall enter the kingdom of God, Acts 14:22; that he must suffer with Christ if he is to reign with Him, Romans 8:17. For if the Captain of his salvation was made perfect through suffering, Hebrews 2:10, so must he endure chastening. Hebrews 12:6.

But when the time comes for the Christian to be raised, not from the figurative watery grave, but from the grave where the dead know not anything, Ecclesiastes 9:5, where there is no work, nor device, nor knowledge, nor wisdom, where there is no remembrance of God, Psalm 6:5, where the dead praise not the Lord, Psalm 115:17, and all man's thoughts have perished, Psalm 146:4, he will then be born

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# EDITORIAL

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F. L. AUSTIN, Editor.

MARY A. GESIN, Assistant Editor.

## A TABERNACLE PSALM

1. The Lord hear thee in the day of trouble;  
The name of the God of Jacob defend thee;
2. Send thee help from the sanctuary,  
And strengthen thee out of Zion;
3. Remember all thy offerings,  
And accept thy burnt sacrifice; Selah.
4. Grant thee according to thine own heart,  
And fulfill all thy counsel.
5. We will rejoice in thy salvation,  
And in the name of our God we will set up  
*our* banners:  
The Lord fulfil all thy petitions.
6. Now know I that the Lord saveth His Anointed;  
He will hear Him from His holy heaven  
With the saving strength of His right hand.
7. Some *trust* in chariots, and some in horses:  
But we will remember the name of the LORD  
our God.
8. They are brought down and fallen:  
But we are risen, and stand upright.
9. Save, LORD:  
Let the king hear us when we call.

— Psalm 20.

### ACCEPT THY BURNT SACRIFICE

THE MARGIN OF THIS QUOTATION from Psalm 20:3 reads: "Hebrew, turned to ashes." So read different commentators. A burnt sacrifice was always required when one approached God for atonement. It was named "burnt sacrifice" even before it was offered; that is to say, it was prepared for burning. But no sacrifice thus offered to the Father could be said to be accepted of Him unless He himself turned it to ashes with His own fire. This was the manner of God's acceptance.

"THERE CAME A FIRE out from before the LORD, and consumed from the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." — Lev. 9:24.

The shouting of the people was because God had accepted the first burnt offering offered by Aaron as priest.

God accepted it by sending forth fire for its burning.

No sacrifice offered by fire kindled by man has ever been accepted by God so far as the writer can glean from Scripture.

NADAB AND ABIHU put incense in the censer and "offered strange fire before the LORD." As a result of this Moses tells us in the following verse, Lev. 10:2, that "there went out fire from the LORD, and devoured them, and they died before the LORD."

The fire for the burning of incense was to be fire taken from the coals of God's own lighting. All fires lighted by man were "strange fire before the LORD." All such were an offence unto Him.

OUR FIRST RECORD of God's acceptance by fire, and of God's rejection by lack of fire is given to us in the fourth chapter of Genesis. While our English version does not at first reveal this fact to the reader, yet, in connection with other references, it is even there to be seen by the careful reader. "And the LORD had respect unto Abel and his offering: but unto Cain and his offering he had not respect." — Gen. 4:4, 5. God accepted Abel's offering by sending fire with which to turn it to ashes. He did not accept Cain's offering. Therefore Cain's offering remained unburned.

"THEN THE ANGEL of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes."

It was the acceptance by God of Gideon's offering for the sins which Israel had committed in the land. Judges 6:20-21 recites to us how the people were given evidence that God had accepted their repentance. He sent forth fire, thus respecting their offering.

"THEN THE FIRE OF THE LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." It is a reciting in 1 Kings 18:37-40 of how God accepted the burnt offering made by Elijah in the presence of all the prophets of Baal. There were none, either friends or foes, who could

question Jehovah's acceptance and approval of Elijah and his offering. God turned all to ashes.

THE NEW TEMPLE was built. Its day of dedication was present. The altars were spread with their offerings. No fire was there because in the doings of Israel they had lost the fire of the Lord. Therefore Solomon, the king, committed all to his God, and as the prayer of dedication and consecration to Jehovah came to a close, God accepted not only the offering, but the new temple and its furnishings, and the people who presented themselves before Him. 2 Chron. 7:1: "The fire came down from heaven, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house."

God accepted Solomon's temple by turning the burnt offering of dedication to ashes. It was reduced to naught, removed entirely from man, became worthless to him, was entirely accepted by the Father.

IT IS THE WORLD'S great atonement. The executors are filled with malice. But the Offering is by Itself consecrated to the Father. That Offering is Christ. To be accepted of God, God must turn it to ashes. And so He did, even to the ashes of death. As an offering made by malicious hands He was not accepted, but as an offering made by a heart's deep gift — "Thy will, not mine, be done." His was the offering for the atonement of the world. That it was truly accepted by the Father is further attested in that He was afterward received into the Holy of Holies.

IT IS THE DAY OF PENTECOST. Hearts true and brave had been gathered in prayer in an upper room. Suddenly tongues of fire came forth as it were from the Lord. No man kindled those apparent flames. No human hand aided there more than did human hand aid in the firing of Abel's offering, or of that of Elijah, or of that of the new temple. It was indeed from the Lord. But they were under the new covenant. It did not turn them to ashes that might be blown about by the winds; but, through the power of God's Holy Spirit upon them, their old nature was reckoned dead before God, and they were enraptured with the Holy Spirit of God, and received of the Father and His Son as evidently and convincingly to onlookers as was Levi in Lev. 9:24, as was Gideon, Judges 6:20-21, or as was Israel under the glory of the radiating Shekinah that glowed forth from the midst of the camp.

HAS FIRE FROM THE LORD accepted your life unto the Father? Has God's Spirit touched you and perfected your offering to your God? Upon this anniversary of Israel's day of atonement, have you, brother, sister, evidence in your life that the great atonement for man has been accepted especially in your behalf?

Remember, no strange fire is acceptable to God.

OUR TIMES ARE WORTHY of careful study by all who have espoused the cause of Christ. It is high time that the Christian should set himself on guard that Our Times do not deflect his services from Our Cause.

## THE TREES OF LIFE

*By Charles W. Howe*

THE SCRIPTURES quite frequently refer to people figuratively as though they were trees. Nebuchadnezzar is spoken of in Daniel four as a tree which was cut down and his stump bound about with an iron band. In Judges nine the different trees seek a king over them. Finally the bramble, identified as Abimelech, is selected as king. In Ezekiel thirty-one the trees of Eden, "which were in the Garden of God," are spoken of in a figurative sense. It may take some speculation to identify the trees of life and of the knowledge of good and evil in the past, but there should be no difficulty as to the identity of the trees of life which shall be in the future Garden of God.

In Psalms 1:3 we read of the righteous man, "And he shall be like a tree planted by the rivers of waters, which bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Will you please notice the simplicity of the description and that of the trees of life as recorded in Ezek. 47:12 and Rev. 22:1-2?

In each description the trees are planted by a river, the leaf is non-fading, and in each case the tree bears fruit. The non-fading leaves of the trees of life are for the healing of the nations. Jesus' work, according to Isaiah 61:3, was for the purpose that certain ones "might be called trees of righteousness, the planting of the Lord, that he might be glorified." Can't you see that, figuratively speaking, the trees of life of the future must be the ones who now wander not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful; those who delight in the law of the Lord and meditate thereon day and night? Psalm 1.

In Proverbs 11:30 we read: "The fruit of the righteous is a tree of life." In other words, the righteous bring forth tree of life fruits. This helps also in identifying the future trees of life. In fact, the righteous bring forth tree of life fruits now, not all of them, but those pertaining to this age,

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## THE CREATOR OF ALL THINGS

By E. O. Stewart

**A**GNOSTICS NEITHER AFFIRM nor deny the existence of a supreme being, but atheists boldly deny the existence of a being superior to man. "The fool hath said in his heart, There is no God." Psa. 14:1.

If the Bible is true then the atheist is what the Bible terms a fool. If the Bible is not true, no atheist can possibly account for the existence of himself, or anything else.

As life is apparent in everything animate, we wish to ask the atheist if there was ever a time when active life did not exist? If there was a time when life did not exist, how did it come to exist? You are forced to either say life has always existed, or give a reason for its existence. If life always existed, was it active or inactive? If it existed in an inactive state, by what means did it become active? If in an active state, did it exist in activity without an organism? If in an organism who, or what, was the first great organism?

Right here the atheist must cease his foolish speculation, turn his eyes heavenward and exclaim, "When I consider thy heavens the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Psa. 8:3, 5.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and divinity, so that *they are without excuse.*" Rom. 1:20.

Without excuse for what? For believing there is no God. Why? "For the heavens declare the glory of God, and the firmament sheweth his handiwork." As man cannot create even one grain of sand, the fact that the sand is here is positive proof of a higher power than man.

An inactive piece of wood remains inactive until it is moved by some active power. Inactive life could never become active without an active power to set it in motion. Therefore, inactive life did not exist first, and then by mere chance become active. An organism full of life, intelligence and activity, One who was able to speak and it was done, command and it stood fast, was behind it all.

To that Being let us ascribe all praise, honor and glory. To Him let us make our wants known, for He cares for us, and He is a very present help in time of trouble. May we develop more and more the spirit of prayer and praise to Him who gives us richly all things to enjoy. May we learn to confide in Him by asking Him to guide us in the way of understanding. Not so much in what we commonly call deeper truth, but in that simple, trusting, child-like faith by which we may know Him better, may we develop that wonderful spirit of brotherly kindness and love which should characterize the life of every professor of Christ.

## LIFE'S IDEAL

By Lydia Railsback

**M**OST PERSONS, IF NOT ALL, have a standard of living. Even the hardened criminal seems to sense a difference between a right standard and no standard at all. Many times the act that one person thinks is right, is in the opinion of another all wrong. People differ widely as to what is right and what is wrong and no doubt they often differ because of their different viewpoints. But after all, a standard has been set by the One who sees things from every angle and from every viewpoint.

This standard is given in Matthew 6:24-28. They are the words of our Savior and part of the Sermon on the Mount. Any standard set by Him is good enough for the poorest of humanity as well as for those who think they belong to the upper class. Christ says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

"Love is a service so deep that self is forgotten." If we truly love God, our service to Him will be of the highest type. Self will be put in the background and all thought of trying to serve the world will be relegated to the past.

When we look about us and note the care given to the birds of the air and the flowers of the field, it makes us realize more and more that there is a God in heaven who cares for all things. This God in heaven is Our Father and He is just as able and willing to care for His children as He is to care for the birds and the flowers.

True, "They toil not, neither do they spin," but man because of sin, must eat bread by the sweat of his face. This in no sense prevents God from caring for us, if we put our trust in Him.

I often think of Brother David Halstead, one of the pioneers of our faith. He spent his life in preaching the gospel when ministers received but little pay, so that when age came on he was not blessed with much of this world's goods. But more than once I have heard him quote Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

In his older days, Brother Halstead practically lived by this promise, and though he had but little, he was well cared for. He had that perfect confidence and trust in the Father that he needed really to "take no thought for the morrow," for the morrow took care of itself.

If all Christians could set their standard so high, and then live up to their ideals in a way pleasing to God, there would be no thought of wanting to serve two masters. This is the Christian's privilege. We can, but do we live up to it?

"BLESSED ARE THE POOR." Nobody ever has a nervous breakdown as the result of following a plow or pushing a spade. — S. E. H.

## THESE THINGS SHALL BE ADDED UNTO YOU

By Samuel E. Haney

*"Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." — Matthew 6:34.*

INASMUCH AS OUR TEXT is the conclusion of a portion of the greatest sermon ever preached, the "therefore" retrospectively the whole chapter, it should be both well and wise to note other scholars' versions. The Diaglott says, "Be not anxious, then, about the morrow; for the morrow will claim anxiety for itself. Sufficient for each day is its own trouble." Moffatt puts it this way, "So do not be troubled about tomorrow; tomorrow will take care of itself. The day's own trouble is quite enough for the day."

Reader, have you ever stopped to think that man is the only animal that worries? and that in the aggregate ninety percent of his troubles is caused by grieving over past mistakes and by anticipating imaginary horrors? And are you aware of the effect different moods exert over the whole body, particularly the organs? Physical suffering is not always the result of physical sin. Body is often compelled to reap what mind has sown. Diseased thoughts and moods sow the seeds for a diseased body. It is an established fact of meto-physical pathology that continued hate produces disease of the kidneys; jealousy disturbs the heart beats; envy affects the liver and spleen; melancholia affects the brain cells; anxiety wastes the nerve substance and depraved thoughts cause deterioration of the entire body. To think noble thoughts, to think kind and pleasant thoughts, to keep envy and malice and hate out from the mind — all these exert a valuable mental influence that reacts wonderfully in keeping the body in fine health.

Luke 21 :25, 26 is being fulfilled, that is, "distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth, etc." While this prophecy refers to the effect of its fulfillment upon unregenerate man — the world — many enlightened Christians allow themselves to be susceptible to this deteriorating mental malady, which in time becomes a habit, chronic. Thus they unconsciously suffer the common lot of the world, namely, "a certain looking for of judgment, and fiery indignation, etc." Heb. 10 :27.

During these last days there are three major sources from which the Christians' troubles, which cause a constant impairment of the whole nervous and vital system, emanate. First: Their persistence in following habits which in former years were harmless, but are now made virus by contamination with the ever-increasing sin. Second: Their determination, despite God's Word to the contrary, not to abandon self-will and its aspirations, when obedience would pave the way to escape the prevalent antichrist influence of the world. Third: The pernicious habit of delving into the

future — the imaginary troubles of "the morrow".

This nerve wracking folly can be avoided by living in the "now". We can no more live in the past or future than we can change the temperature of the sun. Did you make a mistake yesterday? Forget it! Or, better still, change its spiritual effect from a liability to an asset. Definitely commit the morrow to God. Then persistently deny yourself the privilege of thinking about it. You can then clearly concentrate on the events of *now*, the only time to which you may lay claim. A summary: To keep pace with the world in its present death throes is to gravitate toward insanity, criminality, a miserable death and a Christless grave. Those not putting their knowledge of God's Word to practical use are making a much worse bargain than did Esau.

My friend, a Sunday School superintendent, gets a practical lesson on faith. Having lost about all he had financially, he thought he had more trouble than any man in town. Unable to sleep he went out for a walk. Meeting a friend he poured out his tale of woe. But his friend was on the same mission, namely, seeking solace by moonlight. A recital of his troubles caused my friend to lose sight of his misfortune which, in comparison, was childish. After consoling his friend he returned home, and seating himself at the piano, he aroused the family, his wife thinking he had gone insane when he sang,

"So, amid the conflict, whether great or small,  
Do not be discouraged, God is over all,  
Count your many blessings, angels will attend,  
Help and comfort give you to your journey's end.

"Count your blessings, name them one by one,  
Count your blessings, see what God hath done,  
Count your blessings, name them one by one,  
Count your many blessings, see what God hath done."

The writer, after going through more trouble than is the common lot of man, can say with St. James, "My brethren, count it all joy when ye fall into divers temptations (trials)". And were it possible, he would not exchange the inexplicable spiritual and physical blessings — coming by way of the Book of books — as a result of his fiery trials for a ton of diamonds.

So, dear weary and oppressed souls, remember that "the day's own trouble is quite enough for the day." Tomorrow we may be caught up together with the sleeping saints in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

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"WHATSOEVER THINGS YE DESIRE, when ye pray, believe that ye receive them, and ye shall have them."

Desire — Believe — Have. — *S. L. Krebs.*

—————o—————  
IT IS INTERESTING to know that the world's stock of diamonds is forty-two tons. But the "crown of glory" to which Peter refers in 1 Peter 5 :4 will outshine all these glittering gems, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." — *S. E. H.*

# DAILY SCRIPTURE READINGS

## EXAMPLES OF MOTHERHOOD

### THE SOURCE OF STRENGTH

Sunday, October 5 — Psalm 37:3-9.

*“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.” — V. 5.*

IN THESE FEW VERSES is found the secret of the life of many mothers of Scripture. And this secret is open to all, even to mothers of our time. *Trust, delight, commit, rest, cease* — all these express the commands of God with respect to His children. And what joyful commands they are and how easy of fulfillment!

If our greatest “delight” is found in the Lord, He will give us the desires of our hearts. Let us not forget that if we come in faith believing, we shall receive.

### A THOUGHTFUL MOTHER

Monday, October 6 — Luke 2:15-20.

*“But Mary kept all these things, and pondered them in her heart.” — V. 19.*

THE WORDS OF THIS CHAPTER in Luke bring before our vision a marvelous picture. First we see a company of angels, their voices growing fainter and fainter in the distance, who had joined in a song of praise to God. Then the shepherds, recovering from their fright and awe, took their way in haste to the little town to find the Babe, telling the glad news to all whom they should meet. But Mary, the mother of the newborn Savior, quietly meditated on the wonders that had come to pass. The results of her thoughtfulness and silent homage to the Father were no doubt evident in the gradually unfolding life of her Son.

*“In quietness and confidence shall be your strength.”* Isaiah 30:15.

### A DISCERNING MOTHER

Tuesday, October 7 — John 2:1-5.

*“His mother saith unto the servants, Whatsoever he saith unto you, do it.” — V. 5.*

TO UNDERSTAND THE STATUS of relationship between the Savior of the world and His mother, we must do much thoughtful reading between the lines. Mary’s habit of life, that of calmly accepting God’s promises and quietly acting upon them, led her to realize that in her Son lay power that was held by no other. She saw a need and knew that He could fill it. And she transmitted her confidence to the servants by telling them to obey Him implicitly.

### A FAITHFUL MOTHER

Wednesday, October 8 — John 19:23-27

*“Now there stood by the cross of Jesus his mother.”*

SO LITTLE IS TOLD of the mother of Jesus that we are apt to overlook the wonderful character that was hers. The Father would not have chosen her to be the mother of His

Son had she not been just what she was — thoughtful, discerning, reverent, and faithful. All these attributes we know she possessed, if actions are any judge of character.

As mothers, we may learn many lessons from the mother of our Savior, chief among them being faith in God. She accepted without hesitation the duty that God placed before her. Filled with highest honor though it was, yet it carried with it many a heartache and sorrow. Her quiet acceptance of and confidence in God’s word have been an inspiration to many mothers since her day.

### THE MOTHER OF MOSES

Thursday, October 9 — Exodus 2:1-10.

*“And she took for him an ark . . . and put the child therein; and she laid it in the flags by the river’s bank.” — V. 3.*

SEVERAL MOTHERS are chosen for the readings of the week, each one making an appeal and giving us food for thought in a different way. The mother of Moses, belonging to the tribe of Levi, perhaps had a little more of faith in God than did other Jewish mothers around her. She could not submit to the cruel edict of Pharaoh but believed that somehow God would watch over her son. Imagine the faith it took to take the baby, whom she had hidden for three months, and place him where she did!

Now, as then, God never fails to reward faith in Him, wherever it is found.

### A GODLY MOTHER

Friday, October 10 — Proverbs 31:26-31.

*“She openeth her mouth with wisdom; and in her tongue is the law of kindness.” — V. 26.*

THE WORDS OF THE WISEST MAN here recorded are very similar to those of writers of the New Testament. Solomon says that the beauty of a woman is her charity, faith, compassion and loving counsel. Peter likens a “meek and quiet” spirit to an ornament of great beauty, whose value cannot be measured in the sight of God. 1 Peter 3:4. To woman is conceded the possession of the finer qualities of character and to her is given the infinitely blessed opportunity of passing them on to her children.

Remembering that our children are imitators, let us ever be mindful of the characteristics we develop as the years go by.

### A PERSISTENT MOTHER

Saturday, October 11 — Matthew 15:21-28.

*“Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.”*

IN THINKING OVER the problems of mothers in general, and those of my own in particular which are no doubt

quite similar to yours in many respects, the thought comes to me that as the years come and go, we desire so many things for our children. And I wonder if our greatest desire for them, too often, is that they shall succeed, as the world counts success, in their chosen professions. That is fine, of course, but how much finer if we would desire above all that they succeed in the greatest profession in the world — Christianity.

Let us bend every effort in that direction, interceding with the Father, daily and hourly, that our children may grow to love the Savior and bring honor to His name above all others. — *M. G.*

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## TREES OF LIFE

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(Continued from page 819)

For the tree of life brought forth twelve fruits, Rev. 22:2, and the fruits are borne in the proper season. Psalm 1. "He bringeth forth his fruit in his season." How may we know who are bearing tree of life fruits? "By their fruits ye shall know them." A righteous man is known by the nine fruits of the Spirit. Now is the season to bear these fruits; other fruits must wait until the kingdom age.

Galatians 5:22 is an enumeration of the fruits of the Spirit. *Love* is the first named and the most essential. It is an evidence of the indwelling Spirit of God, for God is love. One cannot teach the love of God to others without showing that Godlike love himself. These fruits are tree of life fruits because they are necessary in showing the way of life to sinful men. Therefore love is necessary and so is *joy* also, for who would respond to a message of life from one who showed no joy in his religion?

*Peace* is necessary in representing that One, who is the Prince of Peace. *Longsuffering* on our part shows the long-suffering of God who can forgive unto seventy times seven. *Gentleness* shows the kind, loving touch which caused even little children to cling to Jesus.

*Goodness* gives us the idea of godlikeness or the opposite of sinful. One cannot teach sinners the way of life and continually indulge in sin. *Faith* is necessary, for without faith it is impossible to please God. *Meekness* is the opposite of arrogance or haughtiness. We must be meek to teach others meekness, for "the meek shall inherit the earth."

When I think of *temperance*, this definition of Bro. Eychaner invariably comes to my mind: "Temperance is the moderate use of all good things and the absolute abstinence from all things injurious." This is the kind of temperance we should teach and practice as bearers of the tree of life fruit to the world about us.

But how about the other three fruits necessary to make up the twelve? Their season is in the future age and pertains to the work of ruling with Christ and bringing the way of life more perfectly to a needy world. Proverbs 3:18 refers to *wisdom* as a tree of life to them that lay hold on her. Perfect wisdom will be needed by the rulers of the

kingdom of God. Jesus and His saints shall not lack the wisdom necessary to their task. Perfect wisdom will be necessary to the perfect reign which shall bring in perfect righteousness.

We read that Jesus will rule with righteousness and equity, John 11:4, and so *justice* must be another fruit of that age. But just a knowledge of justice is not sufficient. The *power* necessary to put the ideas of justice into execution must be had to accomplish the desired result as life-givers in the age to come. With wisdom, justice and power added to the nine fruits of the Spirit we have the twelve fruits which the trees of life shall bring forth in their proper seasons.

"His leaf also shall not wither." Psalm 1:3. "And the leaves thereof were for the healing of the nations." Ezek. 47:12. That ever-green leaves stand for immortality can be seen from Paul's allusion to the unfading wreath. 1 Cor. 9:25. That is the meaning of the incorruptible crown. See also 1 Peter 5:4. The leaf of immortality passes from the immortalized rulers of the kingdom to the mortal nations through the evangelizing work of that age, through the consequent learning of righteousness by the nations, and the consequent gift of eternal life to them.

But we need not wait until the kingdom is established to act in the capacity of a tree of life. "The fruit of the righteous is a tree of life." And so if one is showing forth fruits of righteousness, the fruits of the Spirit, he may be sure that he is even now acting as a tree of life agent. The tree of life work must be partly by word of mouth but must also be by proper life. We know that actions often speak louder than words. To the end, then, that we may properly act in tree of life capacity, let us not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. Let us rather delight in the law of the Lord and meditate thereon continually.

May we ever put our trust in Him who was anointed to preach glad tidings (Isa. 61:3) and do other wondrous works, that men may be called trees of righteousness, the planting of the Lord.

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AN EX-PRESIDENT ON RELIGION—The tremendous importance of religion in our daily life is attested by ex-President Coolidge in a special message to *The Christian Herald* on the occasion of the nineteen hundredth anniversary of Pentecost, June eighth.

The whole fabric of society rests upon religion, he writes, and continues:

"I do not see any method of improving our social and economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success."

—Selected by M. A. W.

## SOME COMMENTS FROM AN INTERESTING BOOK

By R. H. Judd

(Continued from last week)

THE OBJECT OF THE HISTORIAN is first to assert that God is the Creator of *all* things, invisible as well as visible; then to narrate the manner in which the earth was prepared for man, by the *same* almighty Being, so as to leave no room for the eternity of matter, nor yet for two creators, one of whom made the high and holy spiritual world, the other the lower, and material world.

Just here let me remark that to my mind there is far too much of scoffing at what is termed "materialism." Who is going to draw the line between what is material and what is not material? Scientists will not attempt the task. Besides, when God made this earth a fit habitation for man was not His wonderful power exhibited in the making of everything beautiful in its time?

A writer recently sent me his tract entitled, "Where Are the Dead?" in which he scoffs at materialism, and says, "Man's body is only a shell." I wonder if he has been a father of a family, and if he thought the loving, clinging arms, the bright, shining eyes, and the graceful form growing into womanhood was not that of his daughter, but only the shell in which his daughter lived, that he had never yet looked upon her, or ever seen the mother who gave her birth?

One's heart goes out in pity to the man who, failing to see the wonders of God's wonderful world, speaks slightingly of "the things that are made," speaking of them as "gross materialism" and pins his faith on something the Bible never speaks of, and he himself has never seen and never will see. God Almighty makes the boast that He made man and placed him on the earth, but if our orthodox friend is right no man has ever yet been seen. That this is not overdrawn can be verified by a quotation from the well known Rev. Dr. R. A. Torrey, "What we see when we see one another is not our essential self, but the house we live in." In fact, according to him, we never do see one another.

We come now to the objection that the Bible represents God as creating light before the sun, which is supposed to be an absurdity, though not necessarily so, and as creating sun, moon and stars only two days before Adam. This is the only astronomical objection to the Bible account of creation which has any foundation of Scripture statement to rest upon. But we shall soon see here also that infidels have not done themselves the justice of reading the Bible carefully.

I have already corrected the confusion of ideas which confounds the two different and distinct words *create* and *make*, so as to make them both mean the same thing. God *created* the heavens, as well as the earth, *in the beginning*, a period of such remote antiquity that in Bible language it stands next to eternity. The sun and moon then came into being. Through what changes they passed, or when they

were endowed with the power of giving light to the universe, the Bible does not say.

The comparative insignificant place allotted to the stars in this narrative of this earth's formation, corresponds with the strictest propriety to the nature of the discourse, which is not an account of the system of the universe, but of the process of the preparation of the *earth* for the abode of *man*. Compared with the influences of "the two great light bearers," those of the stars are very insignificant; since the sun sheds more light and heat in one day on the earth than all the fixed stars have done since the creation of Adam. Neither here nor elsewhere does Moses say they were *created* at this time, but in all the subsequent references he uses other words, such as "prepared"; "divided"; "made"; "appointed"; "made for ruling"; "gave"; a studied omission. (To be continued)

P. S. — The comments here in this portion are not all gleaned from one book, but I have endeavored to keep as closely as possible to the style of the writers, and therefore do not wish to be held responsible for every detail of expression. The next will be a consideration of light and darkness. The exact choice of language in this brief but wonderful narrative almost makes one feel as did some of the Jews of old, that GOD himself penned this opening chapter of His wonderful Word. R. H. J.

## THE POTTER'S HAND

To the potter's house I went down one day,  
And watched him while molding the vessel of clay;  
And many a wonderful lesson I drew,  
As I noted the process the clay went through.

For lo! by and by a delicate vase,  
Of wonderful beauty and exquisite grace;  
Was it once the vile clay? Ah, yes, yet how strange,  
The potter had wrought so marvelous a change!

Not a trace of the earth, nor a mark of the clay;  
The fires of the furnace have burned them away.  
Wondrous skill of the potter — the praise is his due,  
In whose hands to perfection and beauty it grew.

Trampled and broken, down-trodden and rolled,  
To render it plastic and fit for the mold;  
How like to the clay that is human, I thought,  
When in heavenly hands to perfection it's brought;

For self must be cast as dust at His feet,  
Before it is ready for service, made meet;  
And pride must be broken, self-will must be lost —  
All laid on the altar, whatever the cost.

Thus to souls lying still, content in God's hand,  
That do not His power of working withstand,  
They are molded and fitted, a treasure to hold,  
Vile clay now transformed into purest of gold.

— M. T. Clarkson.



## THE MILLENNIUM

*By the Editor*

THE OPENING OF THE MILLENNIUM may very properly be referred to as the beginning of that era when, following the present era of human rule of earth's affairs, God returns the earth to the blessings of His own authority. Already it has been two and a half millenniums since the Father granted humans the privilege of endeavoring to regulate and govern their own personal and inter-related problems and programs. For a thousand years and more Jehovah offered to build and guide His chosen people, Abraham's seed, and to endow them with blessings of peace and prosperity and strength — blessings consequent to Heaven's wise and righteous rule. And, through and by Israel, those blessings were with equal graciousness proffered and assured to any and all who should recognize and conform to God's revealed leadings.

But Israel wanted to be like other nations. 1 Sam. 8:5. All nations disliked to curb the lusts and greedy appetites of the flesh and to limit and confine their ambitions and actions to the restrictions outlined by their Maker. All craved a freedom, without limit, in which to exercise the human will, invent new ways, and execute all regardless of consequences. Accordingly, God overturned the throne of Israel's "profane wicked prince," and assured that his kingdom and power *shall not be*, "until he come whose right it is, and I will give it *him*." Ezek. 21:25-27; Jer. 52:1-3. Besides withdrawing His blessings from Israel He punished her by allowing Babylon to gain a Gentile sovereignty over Jerusalem which should continue in one form or another till "the God of heaven (shall) set up a kingdom, which shall never be destroyed." Dan. 2:31-44, 45; Jer. 52:4.

That *rightful One* to reign over the "set up kingdom," is the One of whom God's angel said, Luke 1:32, 33, "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." And the *time* for Him to be exalted to that throne is when *the Son of man comes with power and great glory*. Luke 21:27; Matt. 24:30; 19:28; Rev. 19:7-16. This will inaugurate the grand new era referred to on page 801.

### THE QUEEN

JUST AS THERE WILL BE NO Millennial reign of Christ without His first returning and entering upon His God-given throne to regather and reestablish Israel, so will there be no Millennium without Christ first glorifying with His own glory those now being garnered out for His gold-becked queen. Psa. 45:9. In her is a second subject in the subdivision of the Millennium — one of transcendent interest and importance to all who today are pressing "toward the mark for the prize of the high calling (or, calling on high) of God in Christ Jesus." Phil. 2:14.

He who would gather from Scripture the clearest and

best understanding of salvation as provided by God, the clearest and best understanding of the reign of Christ and the resultant new heavens and new earth, must distinguish well and carefully between Christ's church people and their relation to and standing before Him, and His kingdom people and their relation to and standing before Him. Just because Christ trains and perfects those of both groups is no reason for anyone to assume that all are to be in the same relation to Him, or are to stand equally before Him. In fact, the opposite is the truth.

The church people, which are "to be fashioned like unto his glorious body," will, from the moment they are called "with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. 4:16, be unexpressibly nearer to Christ in position, in relation, in nature, in glory, in power, in standing, than do ever the kingdom people have any prospect or remote opportunity of being. Their different positions may well be illustrated by the differing position of the tribe of the Levites that was "given" to Aaron for service and for atonement, Num. 8:19, and the position of the twelve tribes whose people must not so much as touch the tabernacle of God.

Just as those were made for all time separate and distinct in relation and standing, before the high priest of the old covenant, so will the church and the nation-group be made and remain separate and distinct before the High Priest of the new covenant — both during the Millennium and for all time.

God willing, let us, in a future article, consider some of the "exceeding great and precious promises" of Scripture relating to the church — especially as they pertain to the Millennium.

## STEP BY STEP

ONE WHO CARRIES A LANTERN ON a country road at night sees only one step before him. If he takes that one step, he carries the lantern forward and thus makes another step plain. At length he reaches his destination in safety, without once going into darkness. The whole has been made light for him, though only a single step of it at a time.

This illustrates the usual method of God's guidance. His Word is represented as a lamp unto the feet. It is a lamp — not a blazing sun, not even a lighthouse, but a plain, common lamp or lantern which one can carry about in the hand. It is a lamp "unto the feet" — not throwing beams afar, not illuminating a hemisphere, but shining only on the one little bit of dusty road on which the pilgrim's feet are walking.

The duty for the moment is always clear, and that is all with which we need to concern ourselves, for when we have accomplished the little that is clear, we shall carry the light on and it will shine upon the next moment's step.

"Keep Thou my feet: I do not ask to see

The distant scene — one step enough for me."

—J. R. Miller.

## THE MOST IMPORTANT ELEMENT IN YOUR CHURCH

By Mary A. Gesin

ALL OVER THE LAND churches and Sunday Schools are arousing themselves, breaking forth into fervor, taking on added interests and enthusiasms. Vacation days are over; young and old are settling down to school and work; new avenues of opportunity are opening up before us. New acquaintances are being formed in every phase of life, because of the ever restless current of humanity, moving here and there.

The generous minded person cannot help but admit that the real interest in life is found in the youth with its enthusiasm, its adaptability and its vision. True, the years bring experience and added wisdom, but sad to say, they also bring to some of us bitterness, or a settled resignation that is death to new plans or hopes. Age likes to walk in the same old paths; youth loves the new ways of approach.

To me the word "youth" has always had a distinct appeal, and young people and children seem to hold a very important place in life. Their deductions, though sometimes very short-sighted, are really quite important with respect to their future. How well we all remember some apparently unimportant or trivial circumstance in our own childhood that permanently affected our entire outlook upon life. Realizing this, we must admit that to youth belongs the very best that is in us of wisdom, judgment and loving counsel.

Recently I was deeply impressed upon visiting one of our churches, as I saw scores of young folks, from two to sixteen years of age, assembled in their respective classes. The parents of many of these were not members of the church. And the interest that the teachers took in these pupils was amazing. For they seemed to realize that here was the "timber" for the future church. In a few short years at best, we middle-aged folks will be laying down our tools. And who is there to take our places if these children are not taught the way of life and trained to live the truths of God's Book that are so dear to us?

The problem of the churches today is a far different one than it was half a century ago. Today we face opposition from atheistic propaganda and competition from social pleasures that are alarming. The world seems to combine in an attempt to empty the pews of our churches and fill the places of amusement. Statistics tell us that a quarter of a million have dropped from Sunday School and church attendance since 1922! Is there something wrong with our methods, our way of approach to the youth, or our interest in them? Every worth while profession in life is daily demanding better and better preparation, and surely the profession of Christianity is more important than any of these!

Rally Day is almost here. As we contemplate the problems of our respective churches and Sunday Schools, let us realize that they are worthy of our very best thought. The

Father's business deserves the most consecrated leaders, the workers best adapted to its needs, much more so than does any commercial enterprise. The successful business man does not neglect an important branch of his work, thinking that effort put upon another branch will offset the neglect, nor does he consign it to half-hearted, indifferent people. Let us as Christians be just as far-sighted.

Let us make the children, and their parents as well, see that our greatest interest is in them, to teach them the gospel of Jesus Christ; that we are laboring to help them better their lives, not merely to build up our churches. Jesus came that we might have life and "have it more abundantly," and He means it for us today as much as ever He did two thousand years ago. How much easier it is to develop the plastic minds of childhood and youth into adult lives of honor and service to the Master than to attempt to transform them later.

Let's rally round our youth! Can there be anything more important and more inspiring in life?

## THE MIDDLE WAY

ARISTOTLE SAID: "There is a . . . guide to excellence which may save many detours and delays; it is the middle way, *the Golden Mean*. The qualities of character can be arranged in triads, in each of which the first and last qualities will be extremes and vices, and the middle quality a virtue or an excellence. So, between rashness and cowardice is courage; between stinginess and extravagance is liberality; between sloth and greed is ambition; between humility and pride is modesty; between quarrelsomeness and flattery is friendship . . . 'Right,' then in ethics or conduct, is not different from right in mathematics or engineering; it means correct, fit, what works best for the best result."

## RISEN WITH CHRIST

(Continued from front page)

of the Spirit, John 3:5. He will have the immortal, incorruptible life, 1 Corinthians 15:54, and be equal unto the angels and cannot die any more. Luke 20:35, 36. He will then obtain those things which are now above, for which the apostle has exhorted him to seek.

O happy thought, O glorious day, to be risen indeed with Christ and to be able to say, "O death, where is thy sting? O grave, where is thy victory?"

Then the Lord Jesus will have appeared to judge the living and the dead, 2 Timothy 4:1, and will have established His kingdom on the throne of David. Luke 1:32. Then those "risen with Christ," will be able to sing, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Revelation 5:9, 10.

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

M. W. Lyon, President  
14317 Darley Ave  
Cleveland, Ohio

Miss Sybil Guthrie, Treasurer  
Mullin, Texas

Arlen Marsh, Secretary  
4707 1-2 St. Elmo Dr.  
Los Angeles, California

Berean Belief Committee, Mrs. Orpha Sanford, 5424 Race Ave., Chicago, Illinois

For Berean Literature address, "The National Berean Society," Oregon, Illinois

"HE THAT GIVETH UNTO THE POOR SHALL NOT LACK." — PROVERBS 28:27.

### SELF-DENIAL MONTH

HERE IT HAS BEEN nearly a year since most of us practiced self-denial for the benefit of others less fortunate than ourselves. Don't you think it is time we did something about it? It is. The solution and opportunity of this self-denial comes — as has been the custom — during the month of October. The way we can accomplish this high ideal is to deny ourselves of all unnecessary luxuries that we are in the habit of buying, such as ice cream, shows, pleasure trips and many other similar things, for just this one month.

All money that we save in this manner should be turned over at the end of the month to our local treasurers, who will in turn send it to the state treasurer, Sr. Esta Starbuck, 420 S. Third St., Rockford, Illinois. In case you have no local Berean society you should send your money direct to the state treasurer. The total amount sent in will all be given to the Relief Committee of the National Berean Society for any kind of relief work needed among the unfortunate of our church.

Let's make this year's self-denial month a real, genuine affair. You will profit by doing such.

Elmer Goekler, Illinois State Berean President.

### THE LITTLE THINGS OF LIFE

"THERE IS NO ACTION so slight but it may be done to a great purpose, and ennobled therefore; nor is there any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God. Hence George Herbert:

'A servant with this clause  
Makes drudgery divine;  
Who sweeps a room, as for Thy laws,  
Makes that and the action fine.'

"We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is also true of His Revelation.

We use it most reverently when most habitually; our insolence is in ever acting without reference to it; our true honoring it is in its universal application." — From *True and Beautiful*, by John Ruskin.

THIS IS THE ISSUE with which our little rider on page 831 was to reach his goal. If you have not heeded the call and become a member of the Dollar-A-Month Club, do not think that it is too late to join. Send in your pledge immediately, and urge your friends to send in their pledges also. With those who are at the head of the General Conference bearing a load under which they are almost ready to break, sacrificing more than you or I will ever know, it is little enough that we should be ready to give the small amount of one dollar a month to help relieve the heavy burden of worry for those who are doing work of which we are not capable and to push forward the Gospel work.

### HOLBROOK, NEBRASKA, SOCIETY

THE BEREAN CLASS of Holbrook, Nebraska, met on August 27 and elected the following officers for the coming year:

President, Roscoe Story, Holbrook; Vice-president, Forrest Long, Cambridge; Secretary and Treasurer, Leona Lathrop, Cambridge.

### CHICAGO, ILLINOIS

ON FRIDAY NIGHT, September 19, the Chicago Berean Society met at 124 N. Parkside Ave. Plans for the coming year were discussed and the following officers elected:

President, Margaret Lyon, 124 N. Parkside Ave.; Vice-president, Leila Mae Siple, 124 N. Parkside Ave.; Secretary, Grace Laning, 4833 N. Keystone Ave.; Treasurer, Beatrice Stillson, 3612 McLean Ave.

### BEREAN PAGE CONTRIBUTIONS

Illinois, 17; California, 9; Indiana, 6; Ohio, 4; Nebraska, 3; Minnesota, 2; Michigan, 2; Florida, 1; Louisiana, 1; Arkansas, 1; Missouri, 1; Virginia, 1; New York, 1; Texas, 1; Alabama, 1.



## THE CHILDREN'S PAGE



PREPARED BY LOIS HUNT

### MARY, THE MOTHER OF JESUS

*"But Mary kept all these things, and pondered them in her heart."*

MARY IS THE NAME of a beautiful maiden who lived in a little town, Nazareth. She was not only beautiful, but she was very wise and very good. She loved God and prayed to God very often.

One day when she had been praying she lifted up her eyes and what do you think she saw? An angel; the very same one that had come to Zacharias! When Mary saw the angel she was much surprised and just a little afraid, for she did not know what the angel wanted of her.

The angel said to her: "Fear not Mary, for thou hast found favor with God. And, behold, thou shalt . . . bring forth a son and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David . . . and of his kingdom there shall be no end."

Then Mary bowed herself low before the angel and said: "I am the servant maid of God; let it be with me as He wills." Then the angel left her and went back to heaven.

Mary thought for a long time of the little Son that was to be born to her and the more she thought the happier she grew. All the people in the whole land had been waiting for years and years and hundreds of years for a great man of God. He was to be the greatest Man of God that there ever was or ever could be. He was going to tell people all about God, and show people what kind of a person God was like. He was to be just like God himself, living on earth. So when the angel said to Mary that her Son should be called the "Son of the Highest," Mary knew that her baby boy would be the great man of God for whom everyone had been waiting.

A little while after this, Mary was married to a man named Joseph. Later they went to Bethlehem to pay their taxes, and while there the baby Jesus was born. Shepherds and wise men came to pay honor to the newborn Babe. And Mary pondered over the many things that were said and done.

The next picture of Mary and Jesus shows Jesus twelve years old, and Mary anxiously hunting for Him in Jerusalem. She was so concerned about what had happened to Him, and so relieved when she found Him in the temple.

The next picture was when Jesus was grown, and they attended a wedding. The supply of wine was so low, and the host was bothered about it. Mary went to Jesus and

said. "They have no wine." And she told the servants to do whatever Jesus told them to do.

In accordance with His request six large stone water-pots were filled with water and Jesus changed the water into wine.

Mary undoubtedly realized His gift of power. And they must have been close to one another in thoughts. When Jesus was upon the cross He thought of His mother's welfare. In His agony He saw Mary standing by His cross. (How her heart must have ached!) He said to Mary, "Woman, behold thy son!" And to His beloved John, "Behold thy mother!" And John took Mary to live in his home.

#### SOMETHING TO DO

1. Locate Nazareth and Bethlehem.
2. Read Luke 1:46-56.
3. Memorize Luke 2:48.
4. Copy: Mary, Mother of Jesus. Gabriel, Angel Messenger. Joseph, Mary's Husband.

#### PEACEFUL

I have a little temper;  
 'Tis like my pony gray —  
 Unless I watch it closely  
 It tries to get away;

And rear and kick and trample  
 On all who near it stand;  
 And so I try to curb it,  
 And hold it well in hand.

No use to use a snaffle;  
 I keep a tight curb-rein,  
 And speak to it quite gently —  
 Yet sometimes all in vain.

It is so much the stronger  
 It gets away from me,  
 But I will be its master  
 Some day, as you shall see!  
 — *Caro Atherton Dugan.*

Who said: "This is the day the Lord hath made; we will rejoice and be glad in it"?

# With Our Sunday Schools

LESSON II. — October 12, 1930

## MARY, THE MOTHER OF JESUS

Luke 2:15-19; John 2:1-5; 19:25-27

Devotional Reading: Psalm 67

### GOLDEN TEXT

But Mary kept all these things, and pondered them in her heart. — Luke 2:19.

#### A STUDY OF THE SUBJECT

**Topic.** Example of Motherhood.

**Outline.** I. A Mother's Influence. II. What We Owe Our Mothers. III. A Mother's Wealth.

**I. A Mother's Influence.** While it is unfair to cite a divinely prepared and directed mother for an example, yet it is not unfair to recall how that even such a mother was made capable and rich in her motherhood because of early recognition of and obedience to God. Her influence upon and power of leadership over her child were made possible by her earlier life. Though Gabriel's announcement to Mary, Luke 1:28, troubled her, v. 29, yet the angel's promise, v. 30, was responded to by Mary's inquiry of faith, v. 34. Zacharias, because of his age, v. 18, doubted Gabriel's promise to him, v. 13, causing dumbness. But though Mary's youth and unmarried state caused inquiry, yet it was the inquiry of faith. Gabriel's reply, v. 35, brought forth the humility of faith, v. 38, "behold the handmaid of the Lord; be it unto me according to thy word." Thus the early life of this mother was permeated and surrounded by the humility of faith.

At once she arose, v. 39, and journeyed to a city in the hill country of Judah. She visited Elisabeth, v. 40, and received her benediction, v. 42. Thus was Mary strengthened in magnifying the Lord, v. 46, and in praising Him for the great things of His might, v. 49. She doubted nothing, believed all and thus fashioned and shapened and strengthened herself in the way of Heaven.

Even though some might feel to say that Jesus was reared under specially God-imposed influences, yet none can say but that much of that influence was radiated through the Savior's mother and to all human appearance influence that naturally welled forth. Nor was that influence limited to her Son. Through Him it has come down to all Christendom and upon the whole world. Its limitations are defined only by the limitations of eternity.

But in her joy and gladness Mary declared, Luke 1:50, that "his mercy" is likewise "on them that fear him from generation to generation." Her declaration in its truth extended to every would-be mother of all times. Her satisfaction and joy and devotion to God were exemplary to every generation. Would that all could comprehend God's watchcare of love, could endear themselves to Him by the endearment of such humility that they could pour forth the "Hymn of Mary," Luke 1:46-55, from the depths of glad and buoyant hearts.

**II. What We Owe Our Mothers.** George Herbert is quoted by The System Bible Study as having said, "One good mother is worth

one hundred schoolmasters." This being true, we owe our mothers one hundred times as much as we do a schoolmaster. Hers is the management of the child's first university. She it is who conducts the first Round Table in the life of the child. A good mother is the first to discuss with the child the problems of the hour and the possibilities of the future. Her heart of love and her life of devotion which speak out in unmistakable accent declare her real worth. What we owe to her is beautifully told by Kipling in the lines —

"If I were hanged on the highest hill,  
I know whose love would follow me still;  
If I were drowned in the deepest sea,  
I know whose tears would come down to me;  
If I were damned body and soul,  
I know whose prayers would make me whole.  
Mother O' mine! Mother O' mine!"

Of Solomon it was said, Cant. 3:11, that he was crowned "with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his house." God's inspired Word has not forgotten to indicate something of the worth of a mother's hand. To mother, Solomon owed more than tongue can tell.

As "a mother's love changes never", we owe her our love to the end.

We owe her truth and loyalty when she is old. Prov. 23:22. We owe her reverence for the rules with which she trained us. Prov. 1:8. We owe her respect and admiration lest we slander our own mother's son. Psa. 50:20. We owe her service equal to that which John regarded his due. John 19:27.

**III. A Mother's Wealth.** Not that which fills the purse, but that which fills the heart and overflows into the lap of the world is the designation of true wealth. In this respect perhaps motherhood has been by God exalted almost above every other class of humans. The wealth that accrued to Hannah in the person of her son, Samuel; the wealth that accrued to Elisabeth in the life of her son, John the Baptist; the wealth that accrued to Mary as mother of Jesus: all were respectively greater than the physical wealth of all kings—kings political or kings financial.

Motherhood affords a wealth indescribable, unmeasurable, unspeakable.

"Search the long annals of proud Rome and Greece,

The tombs of war, the chronicles of peace,  
Ransack the old and modern rolls of fame,  
To fit the brightest splendor on a name,  
The name above all other names is Mother."

She who voluntarily denies herself of that wealth denies herself of some of heaven's richest blessings, of some of life's happiest moments as well as of greatest service to her Maker and to her fellow beings.

#### SENIOR AND ADULT CLASSES

**Topic:** Mary's Assurance.

Soon after the angel had told Mary that she would give birth to a child who should be the Son of God, Mary spoke of the angel's promise as though it were already fact. With deep insight she sang of the far-reaching results of that birth as though they were facts—God hath shewed strength, God hath scattered the proud, hath put down the mighty, hath exalted them of low degree, hath filled, hath turned away, hath holpen His servant Israel.

With what assurance, then, may we after the birth of Jesus and after His tangible life among men, demonstrating His power and wisdom say that God HATH done what He willed to do through Jesus when He said to Abraham, "In thee and thy seed shall all the families of the earth be blessed," and to Isaiah, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

But how meagerly and fearfully we enter into that assurance. — A. K.

#### JUNIOR CLASS

**Topic:** Jesus' Mother.

If some one should ask us whom we love most of all, we would no doubt answer, "Mother". Mother does so, so many nice things for us every day. No wonder we love her!

Mary was the mother of Jesus. She was a very good mother, too. We are sure of this or God would not have chosen her to be the mother of Baby Jesus. Mary loved her baby just as our mothers love us. When the shepherds and the wise men came to see her Babe and told her the wonderful things they had heard about Him, she kept all these things in her heart. Of course it pleased her. Mary knew her Son would do very great things. We know this by what she said to Him at the marriage feast where Jesus turned water into wine. She went to Jesus and said, "They have no wine." There is something about it that makes us believe she knew that He was able to supply the wine.

Jesus loved His mother as much as, or more if possible, than she loved Him. One of the last thoughts He had as He hung on the cross was of His mother. He asked John to take care of her, which shows He loved her and wished to have her well cared for. Our mothers love us, and we should love our mothers. How can you show your mother that you love her?

"Who taught my infant lips to pray,  
And love God's Holy Book each day,  
And walk in wisdom's pleasant way?  
My mother." — V. C. T.

# DOINGS AMONG THE CHURCHES

## WITH THE RIPLEY CHURCH

Meetings with the Ripley (Illinois) church were conducted from the evening of September 13 to September 21. On the fourteenth no meeting was held in the morning because of heavy rains. A small crowd was out in the evening. From Tuesday evening to the close on Sunday, the twenty-first, meetings were held in the Methodist church because of extensive alterations being made in our own church. The Church of God united with the Methodists in studying the Sunday School lesson on the Sunday we met with them. A goodly portion of attendance was noted among our own people and several others each evening. For this we are truly thankful to our heavenly Father for the opportunity of addressing them on scriptural subjects. Paul M. Hatch.

At this writing it looks as though there may be eight members in the Bible Training Class when it opens on Monday morning, October 6.

Aunt Mary Renner was gladly welcomed by the Golden Rule Home family as she returned Sunday from a visit of two or three weeks at the home of her son and his family, Mr. and Mrs. Edwin Renner of Chicago.

Word has been received of the death of Sr. Mary Alexander, of Hammond, Louisiana, which occurred on October 24. Our deepest sympathy goes out to the children left to mourn the loss of a devoted Christian mother. May they find the comfort that she so often sought and found in years past.

Sr. M. A. Woodward, who has been at Golden Rule Home for several weeks, convalescing after her sickness in August last, returned on Sunday to 5439 Ohio St., Chicago, where she is at home with her son, F. L. Austin, and his wife and Sr. Leila Whitehead.

Bro. Wesley Cooper and son, Gerald, of Ripley, Illinois, left Oregon Monday morning after having made tentative plans for conducting rooming and boarding accommodations for the Bible Training Class. Bro. Cooper's family is interested in providing this accommodation at cost. They expect to return on Saturday, October 4, ready for work. Bro. Cooper will remain at Ripley where he is in business.

## QUARTERLY MEETING IN THE FAR WEST

The quarterly meeting of the Northwestern Conference of Oregon and Washington was held August 30 and 31 at Felida, Washington.

Bro. Wilson opened the meeting with a talk on Faith. A Bible study from Hebrews 2 was conducted by Bro. Wilson. Bro. A. W. Darby spoke on "Glories of the Kingdom."

On Sunday a basket dinner, prepared by the Felida sisters, was enjoyed by all.

Contrast of the priesthood of Israel with that of the Melchizedec order was the topic of the afternoon meeting. The Lord's Supper concluded this service. Bro. Wilson spoke on "The Four Beasts of Ezekiel One", concluding the meeting.

We are glad to report that our conferences are well attended and that the ministers have provided us with much food for thought. We are truly thankful to Almighty God for the privilege of meeting together and reasoning together. Gladys Barber, Sec.

## A THOUSAND ONE DOLLAR PLEDGES

Just a word about our thousand pledges. We originally set our date for October 1, to reach our goal, but as the campaign is just getting nicely under way and the goal has not been reached, the time will be extended. We hope because we did not reach our goal by October 1 no one will become discouraged, but will get behind the effort as soon as possible.

The N. B. I. Board has planned their work for the year, but it will be impossible for them to carry it out as it should be unless they have the proper financial support from the brotherhood at large.

We have now received almost 300 pledges. This is doing well for the short time we have been working. I feel sure we have more than 1000 members among our brotherhood who will contribute one dollar a month to this work—The Lord's Work. There are many who are isolated from any local church, who do not have any financial obligation to keep up a local work. These would find themselves so much more a part of the work at large if they contributed regularly to this effort. It is this constant, regular giving that makes us all feel a share in the work. Push ONE—Push ALL. We can soon realize our goal.

L. T. Hanson, Treasurer.

During the past week fourteen new pledges have been received for our Dollar-A-Month Club. One of these is from a faithful little group in Wisconsin, the Graytown Ladies Aid. Several loyal supporters are contributing from two to five dollars per month, and one has taken twelve pledges per month. In pushing the little rider along the track, we have counted these as only one each. So that although the number of names received to date is 279, yet the total amount pledged per month is \$323.00.

The following states have added to their credit during the past week:

Wisconsin	5	Nebraska	1
Wyoming	2	Texas	1
Oregon	1	Ohio	1
California	1	Washington	1
Illinois			1

## GRAND RAPIDS

The largest attendance for the season was present on September 21, with a Sunday School of 170 and a morning church attendance of 68.

The steady increase in attendance and in spirit of love and cooperation are an inspiration to all.

The choir is doing splendid work, and many compliments were heard on the music of the twenty-first.

Several "canning bees" were staged the past week for putting up fruit and vegetables for different families, which shows a wonderful spirit on the part of the people.

October 5 is to be Rally Day, and the opening day of a three-month Sunday School contest. We pray that God may direct us so that these efforts may all be to the honor and glory of the name of His Son.

The church and the pastor enjoyed an unexpected visit from Bro. and Sr. P. N. Benn, of Dayton, Ohio, on September 21. We are always very glad to have our brothers and sisters drop in.

F. E. Siple,

## ELLIOT SILVER ANNIVERSARY

At Fonthill, Ontario

On Wednesday, September 17, the Church of God held a supper in the basement of the church, in honor of their elder and his wife, Mr. and Mrs. C. B. Elliott who have enjoyed twenty-five years of wedded life. It was a complete surprise to them as they had been invited to the Gordon home for the evening, but instead they were driven to the church where about fifty people were waiting for them.

After the appetites of all were satisfied, Margaret Shute read an account of the wedding which took place twenty-five years ago. Then Mrs. Lillian Railton gave two enjoyable readings. The rest of the evening was spent socially.

The church presented the Elliotts with a four piece silver tea service, with hearty congratulations and best wishes for many more anniversaries.

Bro. and Sr. Elliott's home has always been sort of headquarters for the visiting or temporary ministers of the church while they are in or around Fonthill. In fact, every one who goes there is made to feel at home and welcome.

May the Father in heaven bless them as they start on their second twenty-five years together.

Grover Gordon.

## LING - CROSS

On Saturday afternoon, September 27, at the home of Mr. and Mrs. Joseph H. Williams of Rochelle, Illinois, the marriage of Mr. William Ling of Rochelle and of Mrs. Nellie Cross of Oregon was quietly solemnized by Rev. F. L. Austin.

Following the service the newly married couple drove into Chicago to the home of Mr. and Mrs. Lawrence Clemmons, Mrs. Clemmons being a daughter of the groom. From thence they expected to motor to the home of Mr. and Mrs. Clarence Cross at Berlin, Wisconsin, Mr. Cross being a son of the bride. Their trip will take them from thence to Minneapolis and to points in Iowa where friends and relatives will be visited. Mr. and Mrs. Ling expect to be at home to their many friends at 815 Fourth Ave., Rochelle, Illinois, after October tenth.

Though the name of Mr. Ling is not familiar to Herald readers, we are very glad to announce that he is a man of high Christian ideals and of honorable repute. Herald readers are all familiar with the name of Sr. Cross. The Oregon church is glad that she is not locating so far distant as to prohibit her from continuing her cooperation in its labors, and that she will again henceforth have the joys of home and of assistance in all Christian ideals and efforts.

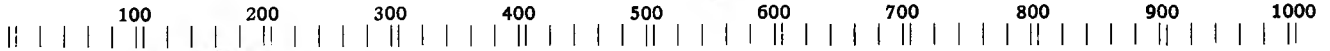
The best wishes of many friends will go out unto these good people—and prayers for God's richest blessings.

## HERALD RECEIPTS

F. E. Wilson; Lou M. Lyon; Ellen Reisener; Mrs. Elizabeth Frier; Mary M. Garton; C. W. Dean; W. H. Kludt; Mrs. A. P. Leamon; H. F. Adams; John A. Dickinson; Mrs. S. J. Whitten; Mrs. C. L. McCallister; Florence Hanson; A. L. Corbaley; Curtis Rankin; Mabel H. Netts; Andy Reed; Thomas Davis,

# What's the Goal?

## 1000 Dollar-A-Month Pledges!!



Though his heart is much disappointed at not being able to reach the goal by October first as desired — and as was very important — yet his face is as hopeful as ever. He says he is going to **KEEP GOING TILL THE GOAL IS REACHED!**

There are 279 members to the Club, pledging \$323.00 per month.

Help him to arrive soon. Every pledge helps *one*.

**Everybody!**

**Sign!**

**Solicit!**

**Watch!**

### THE BOOK OF ZEPHANIAH

*By Lyman Booth*

**T**HE NAME, "ZEPHANIAH," means "Hidden by Jehovah," or, "Jehovah hides." Zephaniah was a great grandson of Hezekiah. He prophesied "in the days of Josiah, the son of Amon, king of Judah." We may fix the date of his prophecy about 630 B. C., before the destruction of Nineveh, which took place 625 B. C. At the close of Josiah's reign the worship of God had greatly declined and it was about that time that Zephaniah prophesied.

He was contemporary with Jeremiah in the first years of that prophet; and often used the same language. He severely reproved the wickedness of the Jews, and predicted the Chaldean invasion and its fatal effects: he exhorted the nations to repent and seek the Lord as the only method of escaping ruin, both personal and national. He foretold various judgments that were coming on those nations which inflicted or rejoiced over the miseries of the Jews. These predictions entirely accord with many of the predictions which we have already examined. And it is certain that this prophecy formed a part of the sacred Scriptures and were referred to as such by our Lord and His apostles, though no specific quotation is made from it in the New Testament.

Josiah attempted a partial reformation in the twelfth year of his reign, and, while it was in process, many paid but little attention to the worship of Jehovah and were still

addicted to Baalism and "the worship of the host of heaven on the housetops." (1:4, 5.) This idolatry Zephaniah denounced and followed up his words with judgments wherein he threatened Philistia, Moab, Ammon, Ethiopia and Nineveh. He concluded with a special reproof to Jerusalem and a promise of restoration to glory in the latter days.

This prophecy may be divided into three parts. In the first division, the prophet denounces idolatry and pronounces judgments (chapter 1). In the second, he calls on the surrounding nations to repent if they would escape judgment, and mingles his appeal with stern announcements (21:1 and 3:7). In the third, he promises to Zion a day of restoration when the judgment of wicked nations is overpast (3:8-20).

### THE RESTITUTION HERALD

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**NATIONAL BIBLE INSTITUTION**  
 Oregon, Illinois

THE RESTITUTION HERALD advocates: The soon coming of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final destruction of the wicked, 2 Thess. 1:9; the restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church being joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13 the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

# OUR TIMES AND OUR CAUSE

WHEN I SAY, "OUR CAUSE," I refer to the cause which we have espoused, God's every-day and eternal truths which, put into daily use, fit us to be recipients of God's hand for guidance and prosperity in His outlined paths which lead into the broad and spacious gardens of His eternal future. This cause is defiantly opposed by the ever increasing vileness of the ways of maddened man. Vicious crime against the individual, the home, the state, the Creator and Ruler of all, is everywhere rampant. Our cause transcends every other cause known to man. In vital importance, for today and for the eternal tomorrow, it towers far beyond all other causes combined.

By "Our Times" I refer to the times in which we are living, the morning, so to speak, of a day, the noon-day heat of which is certain to be most unbearable. That the time of trouble of which our Savior spoke, Matt. 24:21, will be a day in which, in addition to terrible world and national judgments, individual Christianity will also be tested to the core is the warning voice of Scripture. Already, while yet the dawn is scarcely broken, Christianity is showing its tests.

Our Times reveal crime's financial stronghold on the throats of governments, industry, labor — everything. Press reports seem to indicate that much of the laboring man's wage, of the profits from stated lines of business, of the taxes for the maintenance of municipal, state and federal governments, are, by bribe or bullet, filched from the rightful treasuries and lavishly expended on crime's beastly lust. While the serfs, whose labors feed these monsters are, by the executives at capitols, city halls, union headquarters, et cetera, left to the heartless caprices of crime's maraudings and butcheries.

It is estimated that the year 1929 returned to man in financial achievement more than did any other year in human history. How the Nebuchadnezzars joined in singing, "Is not this great Babylon, that I have built?" But, as easily as God "prepared" "a great wind," "a great fish," "a gourd," "a worm," to discomfit Jonah in his disloyalty, so has the prosperity of 1929 been followed by a season, both of increased crime and of widely extended drought. Man's greatness of 1929 has, in 1930, been much, very much, decimated.

ALL THESE THINGS — AND MORE — ARE BUT TO BE EXPECTED. Read Revelation and the prophets. *Increased criminality is to be accompanied by increased and inexplicable phenomena of the heavens and of the earth.*

Now, in the meantime, about

## OUR CAUSE, AND ITS FURTHERANCE

Just such time as this is when Christians should pour of their strength and of their means into the war-chest of the Christian army. More and more must the army of Christ advance against 'the wiles of the devil.'

Soldiers are needed — many. It is theirs to forego much, or all, of home, and opportunity, and camp, and

march in the field of Christian warfare.

Funds are needed — much and many — with which to continuously replenish the constant drain of expenditures.

And *right here* is where a Christian test is now in progress. Here it is:

Our Times have turned many out of employment. These *are forced* to temporarily discontinue replenishing our treasury. Our Times *have not reduced* the incomes of many. Continued (and, in some cases, increased) incomes, and accumulations over past years, put many in positions far more prosperous than they were ten or twenty years ago. TEST: Will these, *out of their prosperity*, keep the treasury for Christian service replenished?

If, *out of the prosperity which is theirs*, such God-blessed Christians will each contribute a few hundred or a few thousand dollars (and I know that I am not speaking in wild terms), our annual interest drain could be reduced, our Bible Training Class could forge forward, our publication activities could be increased, —

As a Christian people for the cause of God and of Christ, we would have some strength with which to warn and guard our fellow men against the present crime-wave of the day of trouble, and with which to persuade them through the Gospel of Christ unto salvation.

Every Religious effort of this day is dependent upon its co-workers for moral and financial strength with which to prosecute its program of work. The National Bible Institution is no different in this than are all others.

Our Cause is most worthy. It is backed by a voluntary service of faith unto our God and His Son.

Our Times thrust the definite challenge into our faces: *Will we maintain the work in the name of our Lord?*

Many of the less prosperous have already answered, "Yes." But some have been hocked and bled so much as to greatly reduce their powers. Therefore the challenge is to the more prosperous:

Will you fill up the gaps in our front ranks? — gaps caused by Our Times. In this day-dawn of the "times of tribulation" will you stand staunch and firm, true to Him who is your Savior?

F. L. Austin, Executive Secretary  
of National Bible Institution, Oregon, Illinois.

## ONE-DOLLAR-A-MONTH CLUB

I want to be one of the one thousand who are interested to the extent of \$1.00 per month in the Gospel work which the National Bible Institution, of Oregon, Illinois, is promoting.

Signed .....

Date .....

City ..... State .....

St. or Rfd. ....

Church .....

Berean Society .....